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The Preacher's Magazine

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I. The Controversy Between Ferré and Tillich

By S. S. White*

IN THE STATEMENT of the subject for the present study I place Ferré's name first because it is he who takes the initiative in the debate by challenging Tillich's position.

Nels F. S. Ferré, the son of a Baptist fundamentalist preacher, was born in Sweden in 1908. He came to America when he was nine years old. Ferré is a ministerial member of the Congregational church and a lay member of the Methodist church. He is professor of philosophical theology in the School of Theology at Vanderbilt University. He is twenty-two years younger than Tillich. He and Tillich have written a number of books and many magazine articles. Ferré is in much demand as a speaker on religious subjects before both lay and ministerial groups. He does both technical and nontechnical writing in the field of religion.

Paul Tillich was born in Germany in 1886 in the home of a minister in the Prussian Territorial church. He is now a minister in the Evangelical and Reformed church. In 1933 Tillich fled from Hitler's Germany to the United States. From that date, he taught at Union Theological Seminary in New York City, until 1954, first as visiting, then as associate, and finally as full professor. At present he is University Professor at Harvard, where he teaches a general course in religion and culture, and lectures at the Divinity School in systematic theology.

Ed. Note:

The day of the theologian has returned. Schools of Christian thought that have not bothered themselves with theology in several decades have been alerted to the great place that theology plays. There is moving in theological circles, seen from the most extreme fundamentalism to the most liberal. One of the most vocal and most publicized of current controversies has centered around two contemporary theologians, Nels Ferré and Paul Tillich. For the "Preacher's Magazine" readers we have asked Dr. S. S. White to summarize this controversy as it stands at the present time.

This discussion on the controversy between Ferré and Tillich will be concluded in the next issue of the "Preacher's Magazine." Then one or two articles will follow on the subject, "The Controversy About Ferré." Thus the reader will not get the full outline of Dr. Ferré's theological position until he has read all of the articles presented under both topics: "The Controversy Between Ferré and Tillich," and "The Controversy About Ferré."

Tillich became a naturalized American citizen in 1940. It should also be added that he is professor emeritus of systematic theology at Union Theological Seminary, having reached the retirement age before beginning his duties at Harvard.

Now, as to the controversy itself. I refer first to chapter 11, pp. 248-65, in *The Theology of Paul Tillich*¹, a symposium edited by Charles W. Kegley and Robert W. Bretall. In this chapter, Ferré discusses Tillich's view of the Church. However, while setting forth Tillich's concept of the Church, Ferré gives much attention to Tillich's basic theology. He feels that it is impossible to understand the latter's doctrine of the Church in any other way.

*Editor. the "Herald of Holiness."

¹The Macmillan Co. (1952). Quotations used by permission.

Here are some of the questions which Ferré raises about Tillich's thought in this chapter: He doubts that Tillich's ontology is fundamentally Christian. He fears that Tillich places the transcendental above the transcendent. He questions whether the latter's view of God as Being itself is a personal Spirit, a conscious and eternal Being, separate from—above, before, and behind—what He has created out of nothing. In other words, is this God of Tillich's a personal Being "other than and beside all else, however different in kind?" If Ferré is correct in these doubts, then, according to him, Tillich makes no place for the supernatural which is essential to classical Christianity. God becomes merely a formal realm of meaning or some relation of being and abyss which cannot be defined. It is a mystery which can be talked about only in terms of myth and symbol. It can not, in any sense, be given a literal description.

Does Tillich provide for personal immortality after death, personal identity accompanied by personal persistence and fellowship? Or does his emphasis upon participation provide a participation in meaning or being which is something less than this? Does Tillich's doctrine of the New Being in Christ give us something which is dominantly definable, a fellowship of revelation, however mysterious in quality and depth? Thus, again, Ferré is in doubt.

Finally, Ferré does not think that Tillich's teaching as to the Holy Spirit—His work in the Church and the heart of the individual—is adequate. Tillich, he feels, does not give the place he should to conversion, the development of the saints, and a Church which is dynamic and active in society.

In section three of *The Theology of Paul Tillich* (pp. 329-49), Tillich

briefly answers Ferré and the thirteen other men who wrote on phases of his theology in this symposium. Of course I am interested, now, only in his replies to the questions raised by Ferré. On page 339 Tillich gives his chief answer to the criticisms which Ferré presents in his chapter on Tillich's doctrine of the Church. Tillich says that there seems to be a fundamental difference between him and Ferré as to the supranaturalistic interpretation of Christianity. However, Tillich does not discard supernaturalism for naturalism. He says his position might be called "self-transcending or ecstatic naturalism." From here on, I quote from Tillich: "Mr. Ferré is afraid that this attitude makes my idea of God transcendental instead of transcendent, that it prevents a genuine doctrine of the incarnation, that it implies the negation of personal immortality, that it evaporates the independent character of the Church, that it denies a realistic eschatology. He is right if 'transcendent' means the establishment of a 'world' behind the world, if 'incarnation' means the descent of a divine being from a heavenly place and its metamorphosis into a human being, if 'immortality' is understood as the continuation of temporal existence after death, if the latent church within cultures and religions is denied, if a dramatic end-catastrophe some time in the future is affirmed. All this is a supranaturalism against which my theology stands. But I believe that this kind of thought is a rationalization of the Biblical symbols into an objectifying description of physical-supraphysical processes. I believe that not those who understand the mythical character of these concepts but those who take them literally are the rationalists of our time. This is the reason I must continue my fight against supranaturalistic theology (pp. 339-40).

What I have just given from Tillich does answer for the most part the questions which Ferré raised in his chapter on Tillich's concept of the Church. Perhaps I should say that it answers them after a fashion, or in Tillich's language, which is not always easy to understand. Still, we accept them for the present, since the two men will be forced to explain their views more fully as the debate continues.

Before leaving Tillich's chapter, there are some additional answers to Ferré which should be noted. The latter asks if the revelation of the New Being in Christ is definitely definable, and to this Tillich answers that it is not, "although the one pole of the revelatory correlation—namely Jesus as the Christ—is final, definite, and beyond change" (p. 332). Further, Tillich agrees that his doctrines of sanctification, the Church, and the Holy Spirit have not been set forth either in Volume I of his *Systematic Theology* or in the *Propositions*. He hopes to complete his work in this field in Volume II of his *Systematic Theology* (p. 344).

In the winter issue of *Religion in Life*² (1955-56) there is an article by Ferré on "Where Do We Go from Here in Theology?" (pp. 3-32.). Following this in the same journal, Tillich, Cornelius Van Til, and Alden D. Kelley discuss Ferré's article, especially as it has to do with their theologies. In this paper, I am interested only in what Ferré has to say about Tillich's thought, and vice versa.

In his article in *Religion in Life*, Ferré considers first what he calls objectivistic theologies, and then those which he describes as subjectivistic. Next he outlines his own theology, the theology for the future, which

properly combines both objectivistic and subjectivistic elements. He classifies Tillich's thought as subjective, since it is to a large extent existential. It gives the primary place to man's decision rather than ideas and experience. Also, it gives precedence to existence instead of essence and leaves a gap between them which reason cannot bridge. Further, revelation comes through events, and not ideas. Next, Ferré points out specifically the weaknesses of existentialism as it appears in Tillich's theology. It makes no room for the supernatural which always implies an objective factor, a God who is personal, other than and above the world which He has created and with which He has to do. Another phase of this objectivity for which Tillich does not provide is life after death, the consummation which is to come after the present order of existence. In addition, existentialism is so flexible that it does not properly take care of "the sameness and permanence of the Gospel" (p. 8). Further, "Existentialism lacks the supernatural dimension of Christian experience and of the Christian community. It knows no Holy Spirit who actually is Lord of history as well as the Love of the Church, whereby God's holy providence directs the destinies of nations as it also guides consecrated lives" (p. 9).

The gist of the answer which Tillich gives to Ferré's criticisms is as follows: He charges Ferré with having only one theological (or philosophical) concept with which he characterizes his theology, and this is supernaturalism. Tillich says that Ferré "accuses the existential theologians of a 'lack of effective supernaturalism,' and positively states: 'The Christian faith is indelibly supernatural.'" Then Tillich declares that he is ready to accept the term if he is allowed to define it as "one's determination to safeguard

²Nolan B. Harmon, editor. Quotations used by permission.

God's freedom from and power over the world." But Ferré, he says, uses the term in a very different sense. For him it means "the affirmation of a world above the given world, a divine supra-world with special structures and qualities. God is in this supra-world, though not confined to it. He works in our world, appearing in it in special manifestations, interfering with its processes, sending his Son into it, directing it toward a moment of the temporal process in which he will annihilate it, except for those who have been and will be taken into the supra-world for an endless continuation of life beyond death" (p. 19). Then Tillich goes on and frankly admits that the Bible and the Church undoubtedly support this view, but their language is symbolical and is not to be taken literally. The theologian of today must interpret this symbolical language for his generation. A theology is dangerous which interprets this symbolical language literally; "because it makes the infinite finite, the eternal temporal, the Divine One part of a universe which consists of two parts, subjecting it to the structures of being which, like fate in the Homeric religion, determine the actions and destinies of the gods. Where the myth is taken literally, God is less than the ultimate, he is less than the subject of ultimate concern, he is not God in the infinite and unconditional sense of the great commandment" (p. 19).

The next chapter in this debate begins with Ferré's review of Tillich's book, *The New Being*. The review appeared in the October, 1955, issue of *Interpretation*³ under the title "To Renew or Destroy." In this discussion Ferré says that Tillich, who is perhaps the number one theologian in this country, and Bultmann, who

many think holds the same position in Europe, have set out to destroy classical, or traditional, Christianity. They know exactly what they are doing and are working at their task deliberately. They believe that classical, or supernatural, Christianity is superstition (prescientific) and can no longer be held in our present scientific age. "Technically speaking, both have sloughed off the transcendent and accepted the transcendental as the category of religion" (p. 11). In this review Ferré also says that the Christians of America face a decision; we have come to the time when we must choose. For there is, in his opinion, no more dangerous theological leader alive than Tillich. Ferré further declares that Tillich rules out God as a Being beside other beings, a two-story universe, and a "platonic" view of life after death. God is only the creative ground of life, the power of life in everything that lives, the unconditioned; and eternity is the unity and purification of meaning. Salvation is the acceptance of life here and now, for there is no other life. Resurrection is nothing more than the new life which is created in this present existence through the power of the New Being.

In this review Ferré briefly presents in two or three places what he means by classical, or supernatural, Christianity. These statements may be summarized thus: God really exists, is really personal, and He created the world out of nothing. He really controls the world He created through both special and general providence, and He will "really raise us to a new life after actual physical death."

The Presbyterian Outlook for November 7 published and commented on several paragraphs of the review discussed above. This brought some response from its readers, two of which were published in the Decem-

³*Interpretation, a Journal of Bible and Theology*, "Richmond, Va. Quotations used by permission.

ber 5 number, under the heading "Misunderstanding Behind Tillich Criticism." One of the letters was from Rev. Richard A. Newman, of the Westminster Presbyterian Church of Syracuse, New York. He says that Ferré completely misunderstands what Bultmann means by supernatural. All that he has in mind by supernaturalism was the first-century world-view in which the gospel is set; that is, a three-story universe (with angels and devils). All that Bultmann is attempting to do is to demythologize and thus separate the essence of the gospel from this world-view. Then the writer of this letter goes on to say that if Ferré still believes in a flat world he can see why he said what he did. Otherwise he's wrong and is fighting a straw battle.

The other letter is from Rev. Richard W. Firth, Valley Presbyterian Church, Syracuse, New York. He declares that Ferré's attack on Tillich is unfair and uninformed. He is sure that Tillich, in the very book which Ferré has reviewed, recovers some of the original content of Christianity and makes a good case for Pauline Christianity. He also claims that Tillich makes it clear that Christianity is not just another religion. His letter is much longer than the one referred to above, but it nowhere gives anything which specifically answers Ferré's criticisms of Tillich. He sets forth some of the striking ideas in Tillich's *The New Being*, but he gives us little if any of Tillich's theology.

In the *Presbyterian Outlook* for December 26 (p. 6), Ferré defends his criticisms of Bultmann and Tillich against Newman and Firth, who had taken issue with him on what he has said in his review on *The New Being*. He tells them that he would rather lean over backward in giving credit to Tillich, but the fact is that Tillich does not believe in the supernatural.

Ferré confesses that he was deceived at first by Tillich's use of symbols. Then he tells of a student who had all of Tillich's courses over a number of years and admitted that Tillich had convinced him there was no such thing as life after death. Also, Ferré adds that he knew he was correct in his criticisms of Tillich because of his discussions of this question with another of Tillich's students—one of his best, who is now a teacher in one of our universities, with Tillich himself, and because of the answers Tillich had given to the questions in his article in the book *The Theology of Paul Tillich*. As to Bultmann, he invites Newman and Firth to read the first chapter of Bartsch's *Kergma and Mythos*, which is written by Bultmann. There "he says explicitly that he differs not one whit from Heidegger except that his man in Christ is passively accepting the experience of freedom, whereas Heidegger's existential man makes an active decision." Finally, Ferré says that if there is any question left about Bultmann's and Tillich's repudiation of supernaturalism, "please secure from Union Theological Seminary, New York, Tillich's Auburn Lecture on Bultmann, in which Tillich tells us how both of them reject supernaturalism in toto as the kind of myth which science can no longer accept."

In answer to this rebuttal to the two Presbyterian ministers on the part of Ferré, a paragraph is also given from Tillich in the *Presbyterian Outlook* for December 26. Its first sentence reads thus: "I can only say that Ferré is right when he says that I 'don't believe in supernaturalism.'" Then Tillich in the remainder of the paragraph says in substance that he cannot describe that which comes by faith and through symbolic language in philosophical terms.

(To be continued)

Soliloquy on Criticism

EVERYBODY is criticizing somebody. It is the number one pastime of our generation, and rare is the individual who is so preoccupied that he cannot participate. Sometimes this criticism is of a constructive, helpful sort, but more often it is destructive, censorious, and self-justifying—so much so that we commonly think of criticism as being of the latter kind.

The ignorant are critical of the brilliant and brand them without qualification as “smart alecks” and sophisticates. The learned stand aloof from the unlearned and disdain their ignorance and their stupidity. The city dweller marks the country folks off as rubes and hayseeds. In the same chapter the rural folks stand to full height and look down on the city slickers as greenhorns and tenderfeet. The Easterner pities all who live elsewhere, the Westerner is disdainful of the smoke-bound, tradition-bound Easterner. The Northerner thinks of the Southerner as backward and rebellious. The Southerner speaks lightly of the “Yankee,” accompanied with suitable adjectives.

The bald-headed man is suspicious of the one who has a full head of hair, while the well-groomed head is sure that baldness and inferiority are synonymous. The neat person is critical of the one who is not so concerned with order and cleanliness, while the untidy person believes that the former is senselessly prissy. The artist is bored by the crudity of the mechanic, while the steel worker is disdainful of

the man in petticoats who would paint pictures. The trained musician demands perfection and is impatient with the self-made person who follows music solely for personal enjoyment. At the same time that average musician scoffs at the high demands of the musical technician.

And so it goes; and this is by no means the end of the list. We could go on and on with similar comparisons. In fact, we could even point out that the trained preacher may be tempted to discredit the self-educated minister, downgrade him, and minimize his place of service. At the same time, the latter may take just as damaging a view of the trained preacher, questioning his motives, his sincerity, and his religion. Or it might be the pastors in larger churches and those in smaller. It might be those on important boards and committees and those who are not. It might be those who have a good record of growth in their churches and those who have a less spectacular record.

Yes, the world at large is pretty much at each other's throats. And unless we are careful the same spirit will pervade the Church and the work of the kingdom of God.

This sort of criticism which we have described is not compatible with the Christian religion. It is foreign in spirit and principle. It is contrary to the basic law of Christianity, the law of love. Certainly it is incompatible with the experience of holiness. I'll not try to explain to myself why there

is so much apparent criticism within the family of God.

SELF-JUSTIFICATION

Criticism is basically an attempt, whether conscious or not we never quite know, to justify one's self and boost his own ego. That is why those in opposite walks of life make such fun of each other. Sometimes it arises out of a sense of inferiority. Sometimes it is just an attempt to solidify our own position and our own worth in our own eyes. And it is not greatly different from this in the church. This spirit of self-justification is not hal-
lowed just because it is indulged in by religious people!

For example, if Brother Jones, a pastor of a smaller church than I have, was elected to the advisory board and I came up a second best as an "also ran," it is up to me to do all I can to discredit the work of Brother Jones as a member of the board and in his church. How else can I prove to the world that the vote really was prejudiced and I really am the better man? Or so says the tempter as he whispers to me, urging me to be critical.

This temptation can come at us in many ways, let us not forget. It is easy for me to attack the sincerity, the intelligence, and the spirituality of my church leaders. How else can I explain why they are elected to these places again and again while I am bypassed? It's just the machine, that's all. A spiritual man just won't be elected; they don't want my ruggedness. Or it might be the other way around. I might feel that the church doesn't appreciate my intellectual superiority, I might complain that they are not interested in talent and brilliance. And so I set about to pick out the flaws and criticize and censor. Is this really a reaction of self-justification? It has the earmarks, doesn't it?

WHERE WE'RE GOING

Why this little talk with myself on the subject of criticism? Really, there are two reasons, as I see it. Number one is, I must see the true source from which much of the criticism comes and not be discouraged to the point of despair of that which comes my way. The only person who is free from criticism is the one who is doing nothing. Furthermore, much of the so-called persecution which comes to the Christian is no more than the reaction of ungodly people as their sinfulness is brought into bold relief in the presence of righteousness. Let us not be slowed down by this. Rather, let us unveil it for what many times it is—the Spirit of God at work on needy souls.

Number two is, I must, at any cost, keep myself free from criticism. I must not succumb to the temptation to enhance my own stock at the expense of someone else. I must even guard myself at the point of "evaluating" a sermon, or a plan, or a method. To be true, there are times in my work in the church when I am called upon to give a judgment as to the ability of a person or an idea. At these times I need an extra measure of divine grace to make sure my evaluation is objective and not allow it to fall to the level of destructive criticism.

I am afraid of students who learn to criticize sermons in the initial interest of separating the good from the poor, to the end that they might make their own better. This can develop into such a spirit that they will take a magnifying glass to every message and every talk to such an extent that they cannot get food for their own souls. The same could be said of the music of the church or the methods or promotional plans. For constructive criticism can quickly turn into de-

structive and censorious criticism. This latter criticism quickly turns sour; there is no way to keep it sweet. If I yield to it, before long I will be censorious and exacting. I will be a watchdog on everybody and everything. I will be a self-appointed committee to correct every ill. I will become a mote-hunter and a reputation-stealer. My blood will turn to vinegar and my nose will take on the qualities of that of a bloodhound. I shall never be happy or content, for I shall never find perfection. When I am occupied, I am fearful lest another like myself is looking on, criticizing. If another is performing, I cannot be relaxed for taking notes on his deficiencies.

I am sure that God wants me, as a minister of the gospel, to be optimistic, confident, ever seeing the potential abilities of others and always demonstrating an understanding spirit. In fact Jesus gave us the clue to the

whole matter when He said, "Love thy neighbour as thyself." That's it. Let us give the other fellow the same benefit of the doubt which we give ourselves. I don't have too much trouble with me. I can put up with a lot of poor performance before I begin to get critical with me. I am ever so patient when I am involved. I fully understand why it took me until 12:05 p.m. Sunday noon to finish my message. I know why I used the subject I did. May I ever be as understanding of the other fellow. May I simply look through his eyes at his work and not through my own.

God help me to be wise in being able to discriminate between that which is good and that which is better, that I might constantly improve my own ministry. But help me also to have a heart and mind that appreciate everything that anyone does in the work of the Kingdom.

SERMON

OUTLINE

CONTEST

September 30 is the deadline for entries in the Sermon Contest. Those bearing a later postmark cannot be entered this year. See June or July "Preacher's Magazine" for details. Remind yourself that time is passing. Your entry may well be the winner.

The Preaching of Martin Wells Knapp

By James McGraw*

I REPLIED, 'Lord, I do!' In an instant I was made conscious of my cleansing. The giants fled, the walled towns crumbled, and Canaan, through Christ, was possessed. To God be all the glory!"

This is the way Martin Wells Knapp described his experience of entire sanctification in November of 1882, when as a young Methodist preacher he became convicted that he must have and live the experience which he preached to his people. Nine years after his conversion, and five years after he began his pastoral ministry, his glorious experience of heart holiness made his ministry more fruitful and his preaching more powerful than he had ever experienced before.

A small man of only a hundred and twenty pounds, standing less than five and a half feet in height, Martin Knapp made up in fervor and courage what he lacked in physical size. In his first pastorate, he arrived to preach his first sermon in the midst of a downpour of rain which drenched him to the skin. A kind member took him into the home, where he dried himself and made ready to preach. A very sick wife, too weak to be moved to his new charge and left ill and alone in their former home, added to his anxiety that first day in his first church. But he took as his text, "If God be for us, who can be against us?" and the truth of that message gave him the hope and courage he needed in that hour

of peril and during the many crises in his later life.

Knapp was born in a log cabin near Clarendon, Michigan, in 1853, and his father and mother were "shouting Methodists" and deeply religious. Of his mother, Dr. A. M. Hills once said, "She is one of the most retiring of women, reticent and timid, but of strong character and firm convictions." Dr. Hills thought Martin inherited from his father an intensity of feeling along with a rather depleted vitality, and from his mother a deep spirituality and superior intelligence.

At seventeen he began his college life in the Methodist school at Albion, Michigan, where he learned not only the knowledge of books, but the lessons of life and struggle for achievement which go with an education reached the hard way. Without financial assistance from his parents, Martin attended his classes during the days and worked on the farm until dark. Then his chores would be completed by nine o'clock, at which time he began his studies of Greek, Latin, and other subjects. Small wonder that this youth became a spiritual stalwart in the holiness movement, for anyone who could accomplish the mental concentration required for the mastering of two foreign languages under such circumstances as these had the courage and stamina necessary for sainthood! Martin Wells Knapp, in his diligent application to his studies and preparation for his life's ministry, is another of the many examples show-

*Professor, Nazarene Theological Seminary.

ing that there is no premium on ignorance in the brilliant history of the holiness movement.

Knapp's appearance was a handicap to him, but he overcame the disadvantage it presented. Small and short, he was not a handsome man by any stretch of the imagination. The proportions of his body were not fine, and their general effect was as though they had been chanced together by some accident of nature. His first impression upon a strange audience was usually unfavorable, and he realized it. Like Abe Lincoln of Illinois, Martin Knapp of Michigan made up for his unattractive appearance by his consuming love for people. They did not think him comely, but they responded to his spirit!

As a pastor, Knapp was a vigorous evangelist. He held revivals in his own churches, saw evangelistic tides rise from time to time in his regular services, and was used frequently in conducting revival services for his neighbor pastors in their churches. After ten years as a successful pastor, he entered the full-time evangelistic ministry.

"Exactly what," one might ask, "made the difference in the preaching of Martin Wells Knapp?" A long look at his character, his attitudes, his ability, his methods, and his faith should help us with the answer to this question.

Knapp appreciated the value of knowledge, and he prepared himself and his messages carefully, but he recognized the supreme importance of the Holy Spirit's anointing in his preaching. He was a man of prayer, and he believed in the power of prayer.

He preached like one who believed what he was preaching about. Opposed in his first pastorate by those who were disappointed in his youth and inexperience, he maintained his

poise and kept his faith while they sought to bring about his removal; and when their opposition failed to oust him, he went on with his preaching as though they had done nothing to hurt him. He preached often on the missionary challenge of an enthusiastic Christian, and he believed it so much that he offered himself as a candidate for the foreign mission field. Bishop William Taylor turned him down because he did not have the physical stamina required of a missionary. His interest, however, did not lessen, but he emphasized the world-wide need for the gospel as long as he preached.

He preached with humility, yet without compromise. Rev. John Welch remembered him as a humble man, "not demonstrative, but humble in his manner of preaching." He described Knapp as a man of prayer and great faith in God.

He, like many other leaders in the early holiness movement—H. C. Morrison, Bud Robinson, Charles A. McConnell, J. B. Jernigan, B. F. Haynes, and James B. Chapman, to name a few—used his pen as well as his eloquent voice in spreading the gospel of full salvation. He began publishing a religious paper in 1888, which grew in circulation and became a regular weekly publication known as *God's Revivalist*. There are nine books that bear his name as author, and his writing ministry goes on through their pages long after his voice has been stilled by his home-going.

It is extremely interesting to observe how God used many of these early leaders in "pioneering" the paths that are so often thought about as being new and novel even in our present day. For example, here is a man named Martin Wells Knapp living long before modern-day techniques of child evangelism were introduced, and he frequently gave children's talks

that captivated the little folk and brought tremendous success in reaching their hearts with the gospel. Long before "visual aids" became prominent as an effective tool in making the truth clear, Martin Wells Knapp was using his trusty "magic lantern," pictures, maps, and charts in some of his sermons. He is especially remembered for his use of charts in revealing the chronology of the Scriptures, the plan of salvation, and the way of faith.

A man who emphasized again and again the importance of prayer and published a book on discerning the leadings of the Spirit through "impressions," Knapp yet saw the need for education. He founded "God's Bible School" in Cincinnati in 1900 for the preparation and training of youth for the work of evangelism at home and abroad. He believed that the question was not a matter of whether one should prepare himself to preach by prayer or by study; he believed it should be by both prayer and study.

He will be remembered for his clear, sane explanation of how to discern the Lord's leading when the soul is impressed by inner light, or divine illumination, that a certain course of action is God's will for him. He urged that any such "leadings" from the Lord be tried first of all in the light

of the Bible as to their harmony with God's revelation through His written Word. He explained also that these "leadings" should be tested in the light of known concepts of right and wrong, good and evil, true and false. He further believed that such "impressions" should be compared also with the providential openings of the Lord, for "where God guides, He also provides," and He does not require us to do something unless He will also open the way for us to do it.

Dr. W. B. Godbey paid tribute to the ministry and life of Martin Wells Knapp in these vivid words:

"Brother Knapp will preach, shine, and shout in the nine books which God gave the world through his instrumentality until Jesus comes in the clouds, and then on through the ages of eternity, as many will rise up and call him blessed.

"His zeal was sublime, his doctrine Wesleyan, and his courage Napoleonic. He seemed to live amid sheets of cherubic light and flames of seraphic fire. He was a beautiful incarnation exhibiting the love of John, the lightning of Jude, and the dynamite of Paul."

To which we thoughtfully add that he most assuredly merits a place of prominence in the Holiness Hall of Fame.

LAYMEN

Our civilization has decided, and very justly decided, that determining the guilt or innocence of men is a thing too important to be trusted to trained men. It wishes for light upon that awful matter, it asks men who know no more law than I know, but who can feel the things I felt in the jury box. When it wants a library catalogued, or the solar system discovered, or any trifle of that kind, it uses up its specialists. But when it wishes anything done which is really serious, it collects twelve of the ordinary men standing around. The same thing was done, if I remember right, by the Founder of Christianity.—G. K. CHESTERTON, in essay "The Twelve Men," in *Tremendous Trifles* (Dodd, Mead).

SERMON OF THE MONTH

The Vow of the Nazarite

By Maynard James*

TEXT: Num. 6:1-8

The name "Nazarite" had a definite significance in Israel in Bible days. It must not be confused with the title "Nazarene," which, originally, referred to any person who had been brought up in Nazareth of Galilee, but which, at a later date, was applied also to the followers of Jesus Christ.

The Nazarite was one who, because of the vow upon him—usually entered into quite voluntarily—enjoyed a position of influence and authority among the people of Israel. He was regarded as a holy person, one who sustained a close fellowship with God.

The presence of Nazarites in Israel was a mark of God's favor and care toward His people. For example, we read in the Book of Amos, chapter two, that Jehovah reminded Israel of His regard for them in raising up of their young men for Nazarites. Then again, when Jeremiah, in his lamentations, remembered the former glory of Judah—the days when she was princess among the nations—he said that at that time "her Nazarites were purer than snow, they were whiter than milk, and their polishing was of sapphire."

Certainly, the Nazarite was a marked man in the nation, separate from his fellows because of his vow unto God.

There were three outstanding features about the Nazarite:

- (1) He had to abstain from wine.
- (2) He was not allowed to cut or shave his hair.

- (3) He must not touch a dead body, not even that of his nearest relative.

Three of the most notable Nazarites in Scripture were Samuel the prophet, Samson the judge, and John the Baptist, the forerunner of Jesus. It is interesting to note that Jesus, at the Last Supper, took the vow of a Nazarite when He said to His disciples, "I will not drink henceforth of this fruit of the vine, until I drink it new with you in my Father's kingdom."

The breaking of the Nazarite vow was a serious thing before God, and required for its renewal the presenting of a burnt offering and a trespass offering unto the Lord.

It is clear that the Nazarite is typical of the real saint, the man or woman who is entirely sanctified, and who is enjoying close fellowship with the Lord, the person whose dedicated life is a blessing to mankind. Indeed he is a separated person.

I. SEPARATED FROM THE PLEASURES OF THE WORLD

There is a negative as well as a positive aspect to sainthood. Maybe the holiness movements in America and Britain in their early days were in

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danger of overemphasizing the prohibitions of the Christian faith. But the pendulum has now swung to the other extreme. We are in a like danger of becoming "good mixers" in the wrong sense of the term.

Satan does not so much oppose our preaching on the peace and joy and power of the Spirit-filled life, provided we let the old Adam nature alone. Who does not want happiness, ecstasy, and power? But how many people are clearly taught that the only way to an experience of heavenly joy and unction is via the Cross? There must be a thorough crucifixion of the "old man" before the "new man" in Christ can enjoy resurrection fullness. Paul's triumphant "Christ liveth in me" was preceded by his declaration, "I am crucified with Christ" (Gal. 2:20).

And so if we are to be joyful and effective witnesses for God in this world, we must conform to the divine standard of separation.

God is determined to have a holy, separate people; and if we fail or compromise in the matter, He will raise up others who will rightly represent Him in this world.

Israel of old was called of God to be a distinct people in custom, diet, marriage, and religion.

In Cromwell's day there arose a people in Britain called Quakers. By their very meekness, steadfastness, simplicity, and truthfulness they stood out as a separate body, even in days when Presbyterianism ruled the land. Their distinctive witness brought them bitter persecution, and at one time they filled the prisons of England. But they possessed the glory of God and the power to move the nation.

In the eighteenth century, when religion and morals were at a very low ebb in England, the Methodists arose

as a people separate from all others. Their holy living and discipline made them distinct.

It was just the same in the nineteenth century, when William Booth's tatterdemalion army of Salvationists—with their red jerseys, bonnets, and tambourines—shook the nation with the message of separation from sin.

And so in our own day God has called us to separate from the pleasures of the world. The Nazarite was not to partake of the fruit of the vine. The wine cup, so frequently used in earthly feasts and revels, is in some respects a fitting symbol of this world's empty pleasures. In times of grief, trial, and temptation, many people turn to wine for joy and solace. Even Noah, after his long vigil in the ark, turned for pleasure to the wine cup—only to fall into shame and reproach.

The sanctified man is not called upon to separate himself from true pleasure. Indeed, as an heir of God he is entitled to fullness of joy and to those pleasures which are forevermore. But he is commanded to abstain from the world's poor imitations of pleasure. Hence the command of Paul in Eph. 5:18—"Be not drunk with wine, wherein is excess; but be filled with the Spirit."

It is only as we remain filled with the Holy Spirit that we are satisfied with heavenly things. Once the Christian loses the fullness of the Comforter in his heart—and the process is often gradual and almost imperceptible—he seeks for a substitute. The world's pleasures again begin to attract.

The Lord wants us to be utterly separate from these things, so that we may drink deeply of His cup of pleasure.

II. SEPARATED FROM THE POLICY OF THE WORLD

Furthermore, we are to be separate from the *policy* of the world. The Nazarite was forbidden to cut his hair. Thus he was separated from his fellows by his very outward appearance. He was not in the fashion; in fact, he was an oddity in some respects—a lonely figure and a reproach.

Flowing hair on a woman is a thing of beauty and grace; but it is a shame when seen on a man. It is against nature itself.

And so the Christian, if he is to enjoy the fellowship of his Lord in true sanctification, must be willing for the reproach of the world. "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

Abstinence from the pleasures of the world may not bring us much persecution, but separation from its policy surely will.

When most of Israel had basely forsaken their rightful king, David, and had gone after Absalom, the usurper, there was one man in particular who stood out against the policy of the majority. His name was Mephibosheth, the son of Jonathan. Being lame on both feet, he could not fight for his king, nor could he leave Jerusalem to join David in the wilderness. But we read of him that he "neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace."

He refused to follow the fashion. Like Mordecai, he did not bow down to a wrong policy even if the nobility of the land had sanctioned it!

The Church today is in mortal danger of following the policies of a world that has rejected God and His Son, Jesus Christ. Satan himself, through

certain leaders of society, has inspired the world's policy on dress, education, marriage relationships, business deals, the use of money, and the conduct of home life. We must ever dare to be different, to take our directions from the Word of God and keep our identity as children of God intact.

III. SEPARATED FROM THE PEOPLE OF THE WORLD

Lastly, we are to separate from the *people* of the world. The Nazarite was not to touch a dead body. And we, as followers of the Lamb, are to abstain from binding fellowship with the ungodly—with those who are "dead in trespasses and sins."

We are not to be unequally yoked together with unbelievers. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" Many a saint has forfeited his crown of heavenly power because of his involvements with the ungodly.

The world would tell us that the marriage of Christian to non-Christian is not a just issue. The shallow person believes he can keep his unholy ties with ungodly friends. The thoughtless person is careless in his business ties which involve him with those not in sympathy with the Christian way of life.

Lot lost most of his family, and almost his own soul in the bargain, because he left the fellowship of Abraham and went to live in Sodom. One of the greatest Nazarites in Bible story gave away his secret of power to a charming but godless companion. None can afford to ignore the divine imperative:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty."

GOD GIVE US MEN

God give us men! A time like this demands

*Strong minds, great hearts, true faith,
and ready hands;*

*Men whom the lust of office does not
kill;*

*Men whom the spoils of office cannot
buy;*

Men who possess opinions and a will;

*Men who have honor—men who will
not lie;*

Men who can stand before a demagogue—

And condemn his treacherous flatteries without winking;

*Tall men, sun-crowned, who live above
the fog*

In public duty and in private thinking;

*For while the rabble, with their
thumb-worn creeds,*

*Their large professions and their little
deeds,*

*Mingle in selfish strife, lo, Freedom
weeps,*

*Wrong rules the land, and waiting
Justice sleeps.*

—JOSIAH GILBERT HOLLAND

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:4-5

REPENTANCE

THE IDEA OF REPENTANCE is rather prominent in the New Testament. The verb *metanoeo* occurs thirty-four times and is always translated "repent" in the King James Version. The noun *metanoia* is found twenty-four times and is always rendered "repentance."

It may seem strange that the noun is found only once in the Epistle to the Romans, here in 2:4, while the verb is not found at all. Furthermore, the other verb translated "repent"—*metamellomai*, which occurs six times in the New Testament—is likewise not in Romans. Elsewhere in his Epistles, however, Paul uses all three terms.

As is well known, the basic meaning of *metanoia* is "a change of mind." Thayer adds: "As it appears in one who repents of a purpose he has formed or of something he has done . . . ; esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds."¹

There has been much shallow thinking on the subject of repentance. If a person sheds a few tears over his sins, it is assumed that he has re-

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¹Joseph Henry Thayer, "A Greek-English Lexicon of the New Testament," pp. 405-6.

pent. But emotions are often fickle affairs, whereas true repentance has in it a quality of permanence. Too often sorrow is confused with repentance. But though the two may be closely related in experience, they are far apart in essential meaning. Vincent has well written (on Matt. 3:2): "Sorrow is not, as popularly conceived, the primary nor the prominent notion of the word."²

The relation of sorrow and repentance is clearly indicated in II Cor. 7:10, where Paul declares: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." The latter may signify only remorse or regret over the consequences of misdoing. The former is a Spirit-inspired sorrow for *sin*, which leads one to repent of his sins and turn away from them. It involves an abhorrence of sin because it is sin, not just a shrinking from the results of sin. When a seeker sheds a few tears, asks forgiveness, and then goes right back to the old life of sinning, one may be sure that such a person has not had the right kind of sorrow nor experienced genuine repentance.

Cremer, followed by Vincent, holds that the full meaning of *metanoeo* is "to think differently after," giving the prepositional prefix both of its meanings of time and change. Regarding its relation to sorrow, Cremer comments: "The feeling of sorrow, pain, mourning, is thus included in the word."³

The most significant recent book on this subject is *The Meaning of Repentance*, by William Douglas Chamberlain. It is a volume that will reward careful reading by every preacher. Chamberlain protests

against the misunderstandings and mistranslations of both Catholics and Protestants. The reformers rightly rejected the Catholic translation, "Do penance"; but though Calvin correctly defined the meaning of repentance, the Protestant church as a whole has failed to follow through in its preaching on the subject.

Chamberlain calls repentance "a mental transfiguration."⁴ Then he gives this admirable definition: "Repentance is the reorientation of a personality with reference to God and his purpose."⁵

There is needed today a great deal more preaching on the subject of true repentance. The wise pastor will pursue this study further in his library and in the pulpit.

SPIRITUAL SCLEROSIS

One of the most dreaded afflictions of old age today is arteriosclerosis, or hardening of the walls of the arteries. Like most medical terms, this one is derived from the Greek.

The word translated "hardness" in verse 5 is *sclerotes*. Abbott-Smith says that it is used metaphorically for stubbornness. It occurs only here in the New Testament.

Not much is known yet about the cause and cure of physical sclerosis. But the Bible sheds some light on the cause and cure of spiritual sclerosis. It is primarily the result of rejection of light. To obey God fully is to keep one's heart tender and one's spiritual being alive. But disobedience is always followed by a hardening of the spiritual arteries. The consequences of this are just as pathetic as, and far more tragic than, arteriosclerosis.

The cause suggests the cure. The one who keeps walking fully in the

²"Word Studies," I, 23.

³"Biblico-Theological Lexicon of the New Testament Greek," p. 441.

⁴William D. Chamberlain, "The Meaning of Repentance" (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprinted 1954), p. 47.

⁵*Ibid.*, p. 22.

light need never fear being overtaken by this malady.

AN UNRECONSTRUCTED HEART

This is Robertson's paraphrase for "impenitent heart." It is the heart that has refused to repent.

The Greek word *ametanoetos* occurs only here in the New Testament. It literally means "unrepentant."

Impenitence is the crowning sin of humanity. When one knows the divine will and rejects it deliberately, he takes the road that leads away from God and heaven. There is no salvation for the impenitent person while he remains unrepentant.

WHAT KIND OF TREASURE?

The English word *thesaurus* comes directly from the Greek word *thesauros*. Its primary meaning is "a place of safe keeping," and so a "treasury" or "storehouse" (Abbott-Smith). It then came to mean the "treasure" which was stored. This noun occurs eighteen times in the New Testament and is always translated "treasure" in the King James Version. It was a favorite word with Jesus, being used fifteen of the eighteen times in the Synoptic Gospels.

But the word here is the verb *thesaurizo*. This is found only eight times in the New Testament but is translated six different ways in the King James Version! Three times it is rendered "lay up" and once each "in store," "lay up treasure," "treasure up," "heap treasure together," and "keep in store." It is clear that the basic meaning is that of storing.

But what is the apostle talking here about storing up? God's wrath! The one who continues unrepentant is steadily storing up wrath for himself against the day of judgment.

Jesus exhorted those who would follow Him to lay up treasure in heaven (e.g., Matt. 6:19-20), riches that can be enjoyed throughout eternity. What a tragedy for one instead to treasure up wrath!

The word "wrath" refers to an inward attitude of abhorrence of wrong. God's holy character demands that He treat unrepented-of, and so unforgiven, sin with such an attitude.

The expression "the day of wrath" obviously is the same as "the day of the Lord," which occurs frequently in the Minor Prophets. It is the day of God's judgment of sin and sinners.

LIMITED VISION

My sister asked her kindergarten class how many stars they could see at night. After receiving answers ranging from "more than a hundred" to "too many to count," she called on Georgie. His answer was, "Three."

"But Georgie, how is it you saw so few stars, when the other children found so many?"

"Well," said the youthful George, apologetically, "our backyard is very small!"

—A. A. SCHILLING

Guard Those Calling Days

By Kenneth Vogt*

BOTH QUALITY AND QUANTITY should enter into the calling goal we pastors set for ourselves. Without a personal ideal constantly before us to challenge us to best endeavor, we might be like the boy who wrote home from summer camp thus:

DEAR FOLKS: We went on a trip. It was a mountain climbing trip. It was fun, except we climbed the wrong mountain.

Two questions are of utmost importance. How many days are available for pastoral calling in a given year? How many effective pastoral calls can be made on the average calling day? Let us consider those questions separately.

How many days are available for pastoral calling? This is a vital question and a disturbing one. It may be the average pastor can save 200 days. Let us see.

There are district functions such as camp meeting, assembly, young peoples' institute and convention, boys' and girls' camp, pastors' conclave, and midyear convention. There may be a senior day at the church college or an annual caravan to the college which will consume three days including travel. An annual two-week vacation should be observed and frequently a pastor will conduct one short revival

during the year. These important functions account for ten weeks of the year when only a few emergency-type calls can be made.

In the remaining forty-two weeks the Sundays are occupied with what virtually amounts to four services a day, and one day per week should be salvaged for family and relaxation. This leaves approximately two hundred days of the year.

Of course, there are other interruptions to a calling schedule beside the ones mentioned. There are some weddings and funerals, an occasional zone preachers' meeting, and the monthly ministerial union meeting. The average pastor will spend a few days in the year working about the church with his men. There are revivals. The pastor who has set for himself a heavy calling goal will admit that revivals do cut in on it. And then there are some community efforts that cannot and should not be denied.

When we thus realistically face our pastoral calling schedule, we are shocked to discover about one hundred fifty days remaining. Should we not admonish each other to "Guard Those Calling Days"?

Suppose a pastor sets for himself 10 calls a day for a total of 1,500 calls for the year. It is possible to make 10 calls a day, 5 days a week, espe-

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cially if he guards his evenings with jealous care. But think what happens to his annual goal if he misses one day? The next day, to catch up, he must make 20 calls! A week of sickness in self or family makes it impossible to realize his goal and he finds himself frustrated.

There are still other factors to be considered. In these days of specialized medication and convenient travel, long trips are sometimes necessary to see patients that are away where they are receiving specialized treatment. Other members, who should not be neglected, live in isolated areas, so that one or two calls are all that can be made in a day. Even when calling is scheduled so that driving time and distance are held to a minimum, there are those times when a certain call must be made across town on a certain day. One such call as mentioned above may well take the evening or the major part of an afternoon.

On Tuesday a distraught mother and wife began to unburden her heart and talked for one hour before prayer was advisable or even possible. As the pastor sat there he could see his annual calling goal flying out the window, and he was content to have it so.

This brings us to the next question. The question of effective pastoral calling, or quality of call, is increasingly important in this day when professional counseling is available to many people. Fewer calls carefully and prayerfully made can be more effective than many calls carelessly or hurriedly made.

May I cite an instance of a pastor

who was evidently bound to a high-quantity calling score. He reported 3,000 calls in a given year. Many people listening to the report said, "Amen." But the records showed his Sunday-school and church attendance were down. His own conclusion was revealing. "I never worked so hard and did so little." Quality as well as quantity is needed.

Here then is a calling goal that considers both quality and quantity.

1. To use every available calling day for that purpose, realizing there are only 150 days in the average pastor's calling year.

2. To make each call with a definite purpose in mind born of prayer and some knowledge of need.

3. To take time enough for a burdened, distressed person to talk his heart out.

4. To keep record of every pastoral call made with notations. If a call is important enough to be made, it is important enough to record. Otherwise a pastor could be as one who works in the dark, or from a faulty memory, which could be worse.

5. To let the record speak for itself at the end of the year without generalizing.

We pastors enjoy a unique privilege. The lawyer is bound by his ethics not to seek a client, or the doctor a patient. The minister can go anywhere without invitation in his quest for the spiritual welfare of all the people. Let us guard that privilege by using it frequently and successfully. The conclusion of the matter is: "Guard Those Calling Days."

No one praises a Christian's inner closet life; it is secret, and no one sees it. Yet it is the root of the whole strong, beautiful life which men do see and praise, and whose ripe fruits feed the hungry.

—J. R. MILLER

Some Theologians We Should Know

By J. Russell Gardner*

III. Emil Brunner (*cont.*)

HIS "DIVINE IMPERATIVE"

IN HIS largest work, *The Divine Imperative*, Emil Brunner makes theological truth subservient to the business of moral behavior. If his *Doctrine of God* is "pure" theology, his *Divine Imperative* is "applied" theology. In it, theology is no longer seen as "the Queen of the sciences" but rather as the servant of men in all their varied and demanding relationships. No analysis of a work so extensive can be attempted, but a few sample propositions will indicate the general direction of its teaching.

As Brunner sees it, the only basis and standard of the good life is the will of God. This will is communicated to us through His Word as revealed to us by His Spirit. When thus spoken to us, His Word comes to us with the force of an ultimatum: He demands our acceptance and our faith. This is the "Divine Command" of which Brunner speaks. It says, "Believe, Obey, Love God—and your neighbor." It is the moment of the "Divine-Human encounter."

First Proposition: We know God's will only through His revelation in His own Word. Therefore His command is also primarily a gift, and as such a demand (p. 114).

With this truth there are associated several important corollaries: (1) there is no such thing as an "in-

trinsic Good"; the Good is that which God demands from us; (2) God's will controls absolutely everything, the divine command is imposed on every moment; there are no moral holidays; (3) to do the good for the sake of the good is only a pale reflection of the genuine good; to do the good for the sake of God means to do it, not because my moral dignity requires it, but because it is that which is commanded by God.

Second Proposition: Since the divine command is absolutely concrete, it cannot be formulated in general terms. But since the will of God which demands obedience is the same as His will which gives, He cannot command anything but the obedient imitation of His activity as Creator and Redeemer.

The work of God as Creator centers in the world that now is. "This world, as it is—in spite of everything—is God's world. It is this world which He wills, His creation." He did not merely will it once, He wills it still. He loves life as it is in all its incomprehensible variety—loves us just as we are—in spite of everything. "He fills all that lives with His goodness. He gives us this world as the sphere of our activity" (DI, 124).

How then do we "imitate" or follow God as Creator? By taking the same attitude toward the world that He does. He loves life; so should we. He respects and conserves life; so should

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we. His command is therefore, "Be reverent of life." Life claims our reverence, not in itself, but as the divine creation.

But God is the Redeemer of the world as well. As such He has an end in view, a goal not realized in creation. He wills to perfect the world. Since "the fashion of this world passeth away," we are not to be conformed thereto, but are to be "transformed by the renewing of your minds." The goal for the world through redemption is the kingdom of God. "A Christian is a person who not only hopes for the Kingdom of God, but one who because he hopes for it, also does something in this world already, which he who has not this hope does not do" (DI, 128). His command to us as Redeemer then is, "Be My instruments in helping Me build My Kingdom among men."

Third Proposition: The basis of the divine command is always the same, but its content varies with varying circumstances.

The basis of His command constitutes its abiding principles, and that principle is love. This love is directed both Godward and manward: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." From the requirements of this love, neither times nor circumstances exempt us.

But love's application to concrete situations does vary. One's love for an infant would vary both in content and expression from one's love for a parent, while both may be grounded in the same "reverence for life." To effect this varied application, the command i n v o k e s "commandments." These "commandments" are "the God-given examples of what His will and love mean in the concrete situations of life" (DI, 135). Christian ethics, therefore, has the perennial problem to face of discovering and applying

the principle of love to every fresh problem of life.

Fourth Proposition: Since God alone is good, and man is a sinner, God alone can be considered the subject of good conduct, i.e., the Holy Spirit, who in faith begets the new will. But this new will is only real in the obedience of faith.

It is here that grace supplements conscience. Conscience alone is not a final guide in the ethical life. Rather than being "the voice of God," it is the voice of man who is at odds with the law of God as written on his heart. It never speaks of grace or pardon, but of condemnation and judgment. "Conscience," he says, "is the fear of God—in the sense of the 'fear that has torment'—hence it drives the soul away from God, and yet it is also the longing of the soul for God" (DI, 158).

The true guide therefore is divine revelation as voiced through the Holy Spirit. He speaks both of grace and pardon, shows us the way of faith, begets in us the new birth, and shows us the will of God as life's supreme goal.

Fifth Proposition: The command of the Creator and Redeemer requires the thankful acceptance of our given individual existence coupled with the denial of the self-seeking, isolated ego, in view of the kingdom of God.

Self-acceptance—evincing reverence for life in the first person—is, according to Brunner, one of the "Divine imperatives" for every Christian. And this acceptance, instead of springing from self-conceit, is based upon the fact that God accepts us first. If, in Jesus Christ, God "acknowledges" me—in spite of what I am, and as I am—then I should not refrain from "acknowledging" myself. If we are "justified" by Him, we should not be condemned by ourselves. Since we are divinely "affirmed," we should not be self-negated.

"What then," he asks, "does self-affirmation, the thankful acceptance of our God-given existence, mean in detail?" He replies: "To affirm our existence as God-given can mean nothing less than the recognition of our existence as God's property, and thus to dedicate it to Him. This is the Scriptural meaning of the word 'to sanctify.' To sanctify life means to regard it and use it as God's possession" (DI, 172-73).

HIS DOCTRINE OF CHRIST

Brunner's Christology is developed most fully in his second largest work, entitled *The Mediator*. As a "study of the central doctrine of the Christian faith," this book deals successively with (1) General and Special Revelation, (2) The Person of the Mediator, and (3) the Work of the Mediator.

Adapted to the theological student rather than to the casual reader of religious literature, this treatise eventuates in a Conclusion which succinctly puts several of his most interesting findings. These are expressed in the following propositions, which in turn are analyzed and elaborated.

Firstly: Only in the Mediator Jesus Christ do we know ourselves as we really are.

Secondly: Only in the Mediator is the will of God, that is, the good, known as Love.

Thirdly: Only in Christ the Mediator is it possible to see and love our neighbor.

Fourthly: Only in faith in Christ, the Mediator, is our arrogant self-will broken and God honored.

Fifthly: Only through faith in justification does the good, from being a postulate, become a reality.

Sixthly: Only through faith in Christ, the Mediator, does man gain a

really ethical relation to historical reality.

The Christian takes history more realistically than does either the social optimist who believes in unlimited progress through man's inherent goodness or the political pessimist who believes in man's inevitable decline through his inherent evil. Faith in the Mediator sees in history another movement, the kingdom of God, which replaces human sufficiency with the sufficiency of Christ, and human despair with hope in God.

CONCLUDING APPRAISAL

Dr. Brunner has made a tremendous impact upon the religious world of today. He has given much to that world both in pointing out the way to religious knowledge and in enlarging the content of that knowledge. He has said that spiritual knowledge is spiritually discerned, and consequently does not depend on human reason. He has pointed out that Christ, the Living Word, makes the written Word live. He has told us too that true ethics, both individually and socially, are inseparable from faith in Christ.

But there are significant omissions too. He hasn't told us whose knowledge of Christ is dependable. He has given us no objective criterion for the Christian faith. One man's faith is evidently as good as another's, however different it may be. There is really no authoritative standard in the written Word. It may be fact or it may be fiction, except as we test it by our vision of Christ. This involves the weakening, if not undermining, of other foundations for our theological beliefs. These are a few of the facts that show that Brunner's theology, with all its strengths, will not meet the demands of a thoroughly scriptural faith.

I See the Hymnal

By Willard B. Airhart*

NEXT TO THE BIBLE, the most important book in our church is the hymnal. Used in every service, it is all but indispensable.

We are constantly searching for new and better ways to use our hymnal. It seems unfortunate to have a treasury of sacred songs available, then use only a small part of the material. It is comforting to sing the melodies that are familiar but it is thrilling to catch the lift of a new hymn or gospel song. There are riches in inspiration waiting the soul who will explore the pages of the hymnal.

Is it true that the old hymns are unknown by many of our people? Even though formal and ritualistic churches use these hymns, that is no reason to bequeath these inspired compositions to them solely and without a murmur. There is simple beauty in the music of the old songs; there is an unexcelled depth of meaning in the words. We ought to sing with fervor:

*Forever here my rest shall be,
Close to Thy bleeding side.
This all my hope and all my plea,
"For me the Saviour died."*

*Wash me, and make me thus Thine
own;*

*Wash me, and mine Thou art;
Wash me, but not my feet alone—
My hands, my head, my heart.*

Or what about this for a hymn of praise?

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

*O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou
art!*

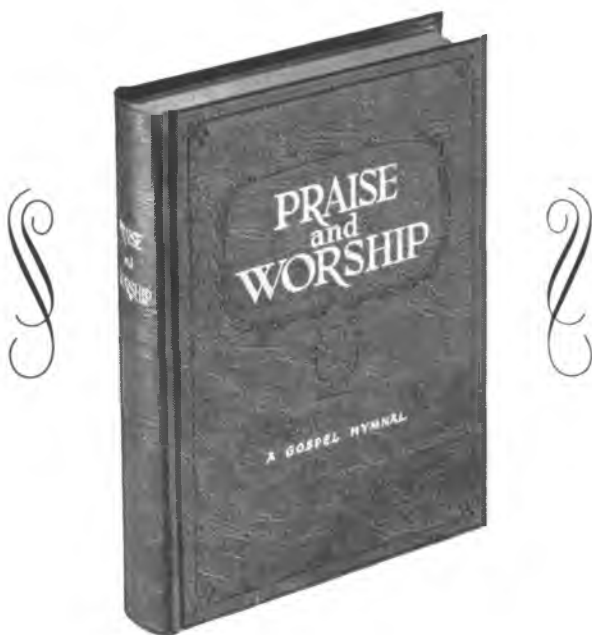
How good to those who seek!

Not that the newer songs are not worthy. The contention is for the value of the old. Such writers as Herbert Buffum ("He Abides"), Mrs. C. H. Morris ("Holiness unto the Lord"), and our own Dr. Haldor Lillenas must surely have prayed that their words and music might be a blessing. But it is unthinkable that they meant their hymns to displace all of the older music.

Our hymnal, with its words *and music*, symbolizes the place we allow for congregational participation in our church services. The fervor of our singing has become a well-known characteristic. The musical director and his work must never overshadow the prophet-preacher and his message, but music will always play a unique role in our churches.

For its constant supply of inspiration, for the preparatory effect it has on worshipers, for its unfailing assistance to devotion, thank God that from behind our pulpits we see the hymnal!

*Pastor, Saskatoon, Saskatchewan.



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—NAZARENE PUBLISHING HOUSE—

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

The new Crusade for Souls book, *We Are Witnesses*, by J. William Ellis, was first presented at the General Assembly. It is the new layman's manual for the Crusade for Souls and replaces the books *First Steps in Visitation Evangelism* and *Soul Winning Through Visitation Evangelism*. We read the manuscript before publication and have no hesitancy in giving it the highest recommendation.

The author is pastor of First Church of the Nazarene in Pasadena and writes from the experience of his own ministry. His expressions are fresh and hold the attention of the reader. He has unusual ability to capture the important points of his subject and explain them in few words. The result is a complete presentation of all phases of the Crusade for Souls from the viewpoint of the layman.

This is a book of methods of evangelism for every layman regardless of age, physical ability, or spiritual maturity. The methods are not new, although there is presented for the first time in our published material a master plan for follow-up visitation. The presentation of methods, however, is never allowed to overshadow the primary purpose of the book, which breathes through every chapter from the first to the last: every Christian,

with the help of the Lord, may become a winner of souls.

We Are Witnesses will be used as a textbook for a N.Y.P.S. training series for the fourth quarter of this year. Every pastor will want to read the book thoroughly before that series begins. Although it is considerably above 100 pages the price has been kept at the unusually low figure of \$1.00. Order from Nazarene Publishing House.

A PASTOR ASKS

QUESTION: *I would like to plan ahead for my evangelism emphases. Can you give me some suggestions that would help?*

ANSWER: The wise pastor has found that variety is necessary for continuing results in the Crusade for Souls and that planning ahead will make it possible to include many phases of evangelism in the program of the church that otherwise might be overlooked. An evangelism calendar was suggested in the August, 1955, issue of the *PREACHER'S MAGAZINE* (page 16) that may be of help. The list below is an example of how a pastor might line up the particular emphases in evangelism that he would plan to feature month by month.

September

Reactivate weekly friendship and follow-up visitation.

*Secretary, Crusade for Souls Commission.

Meet with Sunday-school cabinet and teachers on evangelism through the Sunday school.

Cover one area with a community enrollment.

October

Boost Lamplighters' League among youth.

Organize prayer groups for revival.

Endeavor to reach parents of Sunday-school children.

N.Y.P.S. course, "We Are Witnesses."

November

Contact all Friendly Call List homes with revival announcements.

Young people distribute revival advertising.

Fall revival.

Membership class.

December

Urge Christmas mail to all church servicemen.

Encourage use of Christmas tracts and other literature.

Reach homes of neighborhood with Christmas advertising.

January

Meet with N.Y.P.S. council on evangelism among youth.

Church attendance crusade.

Youth Week outreach.

February

Organize telephone brigade for special events.

Meet with N.F.M.S. council on evangelism.

Check on all inactive members.

March

Contact F.C.L. homes about revival and Easter services.

Spring revival.

Pastor's class for children.

April

Distribute special *Herald of Holiness*.

Reach another area with a community enrollment.

Special services during Holy Week.

Develop plans to hold new converts.

May

Pastor's membership class for adults.

Build family altars—Family Week

June

Holiness evangelism leading up to Pentecost Sunday.

Receive new members on Pentecost Sunday.

July

Evangelism through V.B.S. and summer camps.

Young people help in home-mission campaign.

HOW WE DID IT

We have in our church what we call a Fisherman's Club. Our laymen have been challenged to win a person to the Lord and to the church. This does not mean someone who is already attending the church or a temporary backslider, but going out and reaching a new person. When he joins the church, the member who won him comes to the front with him and is presented with a gold fishhook to wear in his lapel. The challenge of the plan has been accepted by our laymen and we have presented six such fishhooks so far. Many times it may take months of cultivation before a person is won to the Lord and, of course, he may "get away." I know, however, that the thrill of those who have won a fishhook in the realization that they brought someone to Jesus is just as glorious as that of the convert himself.—ROSS HAYSLIP, *Carthage, Missouri*.

I. Adjustments Necessary

By George Reader*

IN THE HISTORY of every church there comes the time when one pastor must move on and another one come. This time of change is a serious one in the life of the pastor and of the church. It means far more than a mere moving of one preacher out of town and another moving in. When a change of pastors is made, the work of God's kingdom is affected; it may be adversely, it may be favorably. The more smoothly and successfully the transition can be made, the better it is for the pastor, the church, and the community. Inasmuch as the change touches the hearts and affections of the people, the influence of the church in the community, the program and leadership of the church, and requires an adjustment on the part of all, it becomes an important event. It demands prayerful co-operation on the part of all. In this paper we wish to briefly discuss some of the problems involved in changing pastors, and mention some "do's" and "don'ts" for both the outgoing and the incoming pastor.

I

In the *first* place, the will of God should be earnestly sought and faithfully followed. The people are the Lord's flock, the pastor is the Lord's shepherd, and the work is the Lord's

work. All are the Lord's. The right of calling shepherds, and of placing them, belongs to the Lord.

Our motive for changing pastorates should not be for personal gain, position, place, or finance. Neither should it be to run from problems. Various things may need to be considered in deciding a move, but the determining factor should always be the will of God. It is not a matter of the place we serve, but He whom we serve. Whether the church be rural or urban, large or small, united or divided, lukewarm or spiritual, or rich or poor, if it is God's place for us, we should willingly go there and stay until He wants us to go elsewhere. If we are in His will, He will see us through. Every move should be made a matter of earnest prayer by pastor and people. All changes made according to God's will have the possibility of being successful. If they are not successful it is because of failure on the part of either the pastor or the church or both.

II

Second, a change of pastorates means a change in affection. When pastoral relationships are as they should be, there is a deep tie of affection between pastor and people. They love each other as brethren, and more. There is a bond of holy affection between pastor and people that is pe-

*Pastor, Georgetown, Illinois.
From paper read at Illinois Preachers' Meeting.

culiar only to this sacred relationship. This affection is deepened by time and acquaintance, by sharing life's joys and sorrows, and by working and suffering together.

When the time to change pastorates comes, there must be an adjustment in the affections of both pastor and people. The outgoing pastor must step out of the affections of the people, and give that place to the incoming man. Also, he must lay aside his pastoral affection for the old group, to take a new people into his heart. The outgoing pastor must decrease in the church's affection, that the new man might increase. There will likewise be adjustments for and with the incoming pastor. He must give the people of the new congregation his love. He must win their affection and confidence. This in turn will bring a response of love from them. Christians in general will open their hearts to the new shepherd; but all should remember that it takes time and a sharing of life's experiences to deepen and strengthen the bonds of affection. It takes time to build confidence and appreciation.

III

Third, a change of pastors demands adjustments of personalities. Just as each man has his own personality with its peculiar traits, so has each church its own personality. Some personalities fit together easily while others tend to clash. Personality traits, which need not be carnal, can sometimes cause clashes between individuals in the church, and can make progress difficult. This is especially true when the preacher's personality clashes with that of the church. Adjustments must be made here before the greatest efficiency can be obtained. Everything is new and strange when the new pastor arrives. Adjustments may not always be easy, and sometimes may not

be successful. But if the work of God is to progress, a happy understanding must be reached.

IV

Fourth, a change of pastors requires adjustments in leadership. The church is accustomed to the leadership of the old pastor, and, if everything is as it should be, has confidence in his leadership. Likewise the old pastor has adjusted his leadership to the church. He knows its strength, its weaknesses, and its needs. When the new man comes he will have new ways, new methods, and new plans. This necessitates an adjustment in leadership, on the part of both the pastor and the church. Though the church accepts the new pastor with open arms, the fact remains that confidence in the man and his leadership must be built up. The change will be successful insofar as the adjustment to new leadership is happily made.

V

Fifth, a change of pastors affects the community. The church is a part of the community, and makes its contribution to the community's life and welfare. The pastor holds a unique place in the community. To some measure he is the symbol of his church, and he is recognized as its representative, leader, and spokesman. If the pastor is respected and loved in the community, there will be, everything being equal, a corresponding respect and appreciation for his church. His friendships and contacts mean much to the church. The longer he stays as pastor, walking righteously, living godly, and ministering faithfully to both the church and the community, the more deeply will he become entrenched in their respect and appreciation. His move, if made smoothly, rightly, and in the will of God, will not affect the community

unfavorably. He will leave the door of community friendship open to his successor; and if the successor shows himself friendly and proves himself worthy, the community will receive him. But if either fails in his responsibility, the church will suffer.

If a pastor who is respected by the community is voted out and is ill-treated by the church, the community will very definitely resent it, and may long remember it against the church. If the outgoing pastor criticizes the church to the community when he leaves, he will damage his own influence and raise questions in the community's mind about the church.

The church which changes pastors often cannot gain its greatest possible sphere of influence. The church which continually has trouble with its pastors will not gain the respect of the community. The church which is so unfortunate as to get a pastor who is loose morally, or one who is careless about his finances, making debts he is slow to pay or does not pay, is definitely hurt in the community. The church which gets a pastor whose family brings a reproach is very unfortunate. The transition of pastorates can be and should be made without impairing the church's influence for God and holiness.

Defining a Biblical Sermon

By James H. Whitworth*

MANY PREACHERS think that they preach Biblical sermons when they attach texts to discourses on their own ideas. Neither is a sermon Biblical because it contains orthodox doctrine and enjoins right conduct. Hence it is fitting that we delineate carefully the various types of Biblical sermons.

TEXTUAL SERMONS

The simplest form of Biblical preaching is the textual sermon. This invariably implies some kind of topic, whether it is expressed or not, for no discussion can be effective without unity, which inherently involves a definite proposition. However, a topical subject is entirely unworthy of pulpit use if it is not supported by a

correctly interpreted text. To use a text as a pretext is unbecoming of a minister. The text must clearly state the proposition of the sermon without any strained exegesis. I must preach exactly what the Bible says, no matter how sincerely I feel that the people need my ideas. Unless my thoughts are God's thoughts, I must delete them from my message.

PROOF TEXTS

Another effective form of Bible discourse involves the use of proof texts. In this type the scriptural references for a subject or for the main divisions of a topic are run throughout the Bible with the aid of a concordance. Such a procedure is good for study groups, but it can become monotonous if used too frequently in the pulpit. The peri-

*Evangelist.

lous temptation in this plan, which must be avoided, is that of trying to use a text to prove something that it does not state. Every text used must be thoroughly investigated as to its exact meaning in the light of its original Greek or Hebrew and of its context. To use a proof text out of its setting is to abuse God's Word. I must be faithful to the Bible.

CASUAL COMMENTS

When some talk of expository preaching, they think of something akin to the haphazard running comments of an unprepared Sunday-school teacher. A man might win fame as an expositor with little better than sensational comments on Bible narratives. While such preaching, if true to the meaning of the text, has some value, it is not good enough for frequent use. I must labor to develop the great truths of the Bible. I cannot expect to enter heaven by giving less than my best efforts.

LEARNED EXEGESIS

In the days of the Puritan masters of the pulpit, the people would listen to weighty expositions. Auditors with tense nerves, though, will not give attention to such preaching today. However, in my sermon preparation I must turn to older writers for careful interpretation of the scriptures from which I preach. The need of the hour is for scholarly commentaries that are up to date. While yielding to the temper of the age, I dare not overlook the need for exact exegesis. I must know exactly what the text says before I can proclaim God's Word.

EXPOSITORY SERMONS

The expository sermon is much different from either a running commentary or a scholarly exegesis, because it is a sermon. Underlying an exposition is a careful analysis of the scripture which contributes organization

usually lacking in the running remarks. In addition to exact analysis, an exposition involves the process of interpretation and the art of illustration, but these elements do not transform an exposition into a sermon. To become a sermon which will move people to action, the exposition must be expanded to include application, argumentation, and exhortation. My task, therefore, is to do more than to expound the Word. I must drive home God's message with all the dynamic of a true sermon.

SPARKLING VARIETY

To some ministers Bible preaching appears to be more monotonous than the use of captivating topics. However, a canvass of the great variety of possible types of sermons reveals the Bible to be an inexhaustible storehouse of breath-taking ideas.¹

In expository preaching one may use a chapter, a paragraph, or a longer passage from one or more chapters. The gist of an entire book may be covered in one sermon, or it can be divided into a series of sermons. A character sketch may be developed, or the life principle of a Bible person may be discussed. The passage chosen may have to do with an interesting Bible event, a missionary or evangelistic venture, a dramatic episode, or a strategic crisis in Bible history.

One's imagination may be employed to reconstruct a scene or incident suggested in scripture provided the sermon remains true to the text and its historical setting. In some cases the technique dignified by Jesus may be used to expand the proposition into a parable-like sermon. At times the relation between a scripture and a great hymn or painting can be de-

¹Lectures by Lloyd M. Perry. Cf. Lloyd Merle Perry and Feris Daniel Whitesell, "Variety in Your Preaching" (New York: Fleming H. Revell Co., 1954).

veloped into a Biblical sermon. Scriptural truth may be applied to life situations, current events, or social evils without losing its vital evangelical emphasis. The expository message may be devotional, prophetic, doctrinal, or evangelistic. Holiness, prayer, stewardship, or soul winning may be emphasized in the sermon. In my preaching I strive to play all the notes in the mighty organ of divine

revelation. I find more inspiration in God's cathedral than in the storeroom of my imagination.

I bow in humble adoration to the only true God, who revealed himself in His Word. In the Bible I find all that this disconcerted world needs. Glamorous machinations of the mind are impotent to lift fallen man. I must give to sinners a healing balm. A cure for every ill, I find in the Bible.

Sermon Subjects for September

By the Editor

Hebrews 2:9-13

Subjects	Scriptures
1. SEEING THE SAVIOUR	1. v. 9, <i>But we see Jesus . . .</i>
2. CHRIST'S HUMILIATION	2. v. 9, <i>[Jesus] was made a little lower than the angels for the suffering of death (cf. Phil. 2:6-8).</i>
3. THE GLORY OF THE INCARNATION	3. v. 9, <i>. . . crowned with glory and honour (cf. Phil. 2:9-11).</i>
4. MY DEATH ON HIS CROSS	4. v. 9, <i>. . . that he by the grace of God should taste death for every man.</i>
5. THE WAY TO PERFECTION	5. v. 10, <i>For it became him . . . to make the captain of their salvation perfect through sufferings (cf. Heb. 13:12).</i>
6. THE UNIFYING POWER OF SANCTIFICATION	6. v. 11, <i>For both he that sanctifieth and they who are sanctified are all of one . . .</i>
7. THE HOLY FAMILY OF GOD	7. v. 11, <i>. . . he is not ashamed to call them brethren.</i>
8. THE ARRIVAL OF THE SANCTIFIED	8. v. 12, <i>I will declare thy name unto my brethren . . .</i>
9. THE REFLECTED GLORY OF THE SANCTIFIED	9. v. 12, <i>. . . in the midst of the church will I sing praise unto thee.</i>
10. GOD'S DEPENDENCE UPON THE SANCTIFIED	10. v. 13, <i>I will put my trust in him . . .</i>
11. CHILDREN OF GOD—THE SANCTIFIED	11. v. 13, <i>Behold I and the children which God hath given me.</i>

SERMON WORKSHOP

Contributed by Nelson Mink*

SERMON THOUGHTS ON JOHN SEVENTEEN

Mission Completed. "I have finished the work which thou gavest me to do" (John 17:4).

Precious in His Sight. "I pray not for the world, but for them . . ." (John 17:9).

The Exaltation of Believers. "I am glorified in them" (John 17:10).

The Heights of Christian Blessedness, Negatively. "I pray . . . that thou shouldest keep them from the evil [evil one]" (John 17:15).

The Heights of Christian Blessedness, Positively. "I pray . . . that thou shouldest . . . sanctify them through thy truth . . ." (John 17:15-17).

MISSIONS

Sylvia Oiness, our missionary to Africa, said: "A missionary is one who can never grow accustomed to the thud of feet on their way to a Christless eternity."

BENJAMIN FRANKLIN ONCE SAID:

"Doing an injury puts you below your enemy.

"Revengeing one makes you but even with him.

"Forgiving sets you above him."

NEED OF MORE CHURCHES

"We must not stop until there is a Church of the Nazarene within easy walking or driving distance of every home in America."

—E. E. GROSSE

*Pastor, Waco, Texas.

D. L. MOODY SAID:

"A little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both elephant and fly."

LITTLE KNOWN FACTS ABOUT THE BIBLE

The first book ever printed was the Bible.

The first Bible was printed between 1450 and 1455 at Mainz, by Gutenberg, the reputed inventor of printing.

The Bible was divided into chapters in 1250 and into verses in 1555.

The debtor who had been forgiven 10,000 talents or \$20,000,000.00 (Matt. 18:24) refused to forgive his fellow servant 100 pence, or \$17.00 (Matt. 18:28).

Judas sold our Lord for thirty pieces of silver, or \$15.30 (Matt. 26:15), the value of a slave if killed by a beast.

(Anon.)

THE TIRED FAMILY

Tired Christians will work if coaxed to do so, but they complain so much while working that the joy is taken out of their service.

Flat-tired Christians were once active and faithful, but they suffered a puncture and never recovered. They have to be patched up often.

Rubber-tired Christians demand a smooth road. Everything must be just so and so, or they refuse to work.

Re-tired Christians believe they have done their share and just sit. They are our most critical spectators.

(Wilmington, Delaware,
Nazarene Bulletin)

Food for Mind and Heart

Contributed by Samuel Young*

HUMILITY

"Jesus voluntarily embraced that life which men shrink from most, and which they seldom endure save from necessity. He did not condemn riches, but He gave the preference to poverty. He did not condemn the distinctions of rank and position, which are in truth God's own appointment, but He taught us that there is a choicer blessing, a greater nearness to Heaven, to be found in a lowly condition; and that self-esteem, founded on high birth, wealth, or power, is a fatal snare."—JEAN NICHOLAS GROU.



SERVICE

"Truly, to serve Christ is to reign over a kingdom: and to be a slave of God is a greater glory than to be the monarch of all the earth."—JOHN A. COMENIUS.



SELF

"If religion commends us to live wholly unto God, and to do all to His glory, it is because every other way is living wholly against ourselves, and will end in our own shame and confusion of face."—WILLIAM LAW.



GOD'S TIMES

"But we must know, God's times are not to be measured by our circumstances; and what I value, God regards not: or if it be valuable in the accounts of men, yet God will supply it with other contingencies of his providence."—JEREMY TAYLOR.



AFFLICTION

"O how many have been coached to hell in the chariots of earthly pleasures, while others have been whipped to heaven by the rod of affliction!"—JOHN FLAVEL.

SURRENDER

"There can be no treaty of peace till once we lay down these weapons of rebellion wherewith we fight against heaven; nor can we expect to have our distempers cured, if we be daily feeding on poison."—HENRY SCOU GAL.



MEEKNESS

"Through meekness, a man hath always fair weather within."—BENJAMIN WHICHCOTE.



PRIDE

"The Pharisee went so far, he was too bold; he came into the temple making such a ruffle with his own excellencies, there was in his thoughts no need of a Mediator."—JOHN BUNYAN.



PRIDE

"For it is the nature of spiritual pride to cause men to seek distinctions and singularity; and so oftentimes to set themselves at war with those whom they call carnal, that they may be more highly exalted among their party."—JONATHAN EDWARDS.



CHURCHMANSHIP

Every Christian ought to be zealous for the church, bearing a strong affection to it, and earnestly desiring its prosperity and increase. He ought to be thus zealous, as for the church universal, praying for it continually so especially for that particular church or Christian society, whereof he himself is a member. For this he ought to wrestle with God in prayer; meantime using every means in his power, to enlarge its borders, and to strengthen his brethren, that they may adorn the doctrine of God our Saviour.

—JOHN WESLEY

*General Superintendent.

September 2, 1956

Morning Subject: HOLINESS: WHAT IS IT?

TEXT: Acts 2:12 "What meaneth this?"

INTRODUCTION: We talk much about holiness, but still there is room for understanding. Let us see that holiness is:

- I. A DOCTRINE OF THE BIBLE TO BE UNDERSTOOD
 - A. "God is holy."
 - B. Man was created holy but through disobedience fell.
 - C. Holiness is the will of God for unholy men (I Thess. 4:3).
- II. A DECREE OF DEITY TO BE OBEYED
 - A. "Walk . . . and be thou perfect" (Gen. 17:1).
 - B. "So be ye holy" (I Pet. 1:15).
 - C. "Be ye therefore perfect" (Matt. 5:48).
 - D. "Ye are [called] . . . unto holiness" (I Thess. 4:7).
- III. A DELIVERANCE FROM DEPRAVITY TO BE EXPERIENCED
 - A. Deliverance from past sins—forgiveness (I John 1:9).
 - B. Deliverance from "inbred sin"—cleansing (I John 1:9).
 1. "It is not subject to the law of God" (Rom. 8:7).
 2. Has to be crucified (Rom. 6:6).
 3. "Let us cleanse ourselves" (II Cor. 7:1).

—S. A. SMITH, *Pastor*

First Church, Kankakee, Illinois

Evening Subject: THE BOASTFUL AX

SCRIPTURE: Isaiah 10:5-19

TEXT: *Shall the axe boast itself against him that heweth therewith?* (Isa. 10:15.)

INTRODUCTION: The prophet is making clear the fact that it is foolish for Israel's enemies to fight against Israel's God.

- I. PRIDE IS THE CAUSE OF BOASTING.
 - A. Self-conceit will lead to boasting.
 - B. Carnal security will lead to boasting.
 - C. Proud boasting is under God's condemnation (Jas. 4:16).
Pharaoh (Exod. 5:2); Uzziah (II Chron. 26:16); Hezekiah (II Chron. 32:25).
- II. MEN BOAST AGAINST GOD BY RESISTANCE.
 - A. Israel resisted God in desiring a king (I Sam. 8:19).
 - B. Israel resisted the message of prophets (Jer. 44:16).
 - C. Israel resisted the Holy Spirit's dealing (Acts 7:51).
- III. MEN BOAST AGAINST GOD BY IGNORING HIM.
 - A. The Jews were too religious (I Cor. 1:22-24).
 - B. The Greeks were too intellectual (I Cor. 1:22-24).
 - C. The Romans were too strong (Rom. 1:15-16).

—ROSS HAYSLIP, *Pastor*

Carthage, Missouri

September 9, 1956

Morning Subject: HOLINESS: THE WITNESSES OF IT

SCRIPTURE: Acts 2:16—*This is that.*

INTRODUCTION: None of God's works are without witness. The heavens declare. Christ witnessed. The Holy Spirit witnesses.

- I. THE EMBLEMATIC WITNESS—for the Passing
 - A. The wind—for power
 - B. The fire—for purity
 - C. The languages—for prophecy
- II. THE EXPERIENTIAL WITNESS—for the Person
 - A. The wind for the empowered life
 - (1) Spirit direction; (2) Spirit propulsion
 - B. The fire—heart purification
 - (1) Selfishness consumed; (2) Christ mirrored
 - C. The languages—for effective testimony
 - (1) To inform; (2) To bless
- III. THE EVANGELICAL WITNESS—for the Peoples of the World
 - A. Concentration
 - (1) On prayer; (2) On preaching; (3) On personal work
 - B. Congregating
 - (1) For worship; (2) For work
 - C. Consecrating
 - (1) Purses—gave up their jobs if need be

—S. A. SMITH

Evening Subject: THE BORROWED AX

SCRIPTURE: II Kings 6:1-7

TEXT: *The axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed* (II Kings 6:5).

INTRODUCTION: Tell this interesting story.

- I. ALL THAT MAN HAS IS BORROWED.
 - A. Man comes into the world with nothing (Job 1:21).
 - B. Man will leave all when he goes (Luke 12:20).
 - C. Everything man has is a result of God's gift and someone else's labor (I Cor. 3:5-10).
- II. MAN IS RESPONSIBLE FOR BORROWED POSSESSIONS.
 - A. As a steward of God (Luke 19:11-28).
 - B. As a brother to fellow men (Gen. 4:9).
 - C. As a giver of the gospel (Rom. 1:14-15).
- III. ONLY GOD CAN HELP US TO FULFIL OUR RESPONSIBILITY.
 - A. Natural forces will not aid us (I Cor. 2:14).
 - B. We must call on God for help (Ps. 34:6).
 - C. The iron of our task will swim in the sea of life when touched by the power of God.

—ROSS HAYSLIP

September 16, 1956

Morning Subject: HOLINESS: ITS CONSECRATION

SCRIPTURE: Romans 12:1-2

INTRODUCTION: Half of the cost of entire sanctification is what is comprehended in entire consecration.

I. THE EXAMINATION OF THE SUBJECT

A. The meaning of consecration

1. "To separate." 2. "To set apart to a holy use."
3. "To devote" or to "dedicate by a solemn act."
4. "To fill the hand" or to "place in the hand of."

B. The manner of consecration: to present entire being

C. The motives of consecration

1. Salvation. 2. Satisfaction. (3) Service.

II. THE EXECUTION OF CONSECRATION

A. Measuring your consecration

1. Body. 2. Talents. 3. Possessions.

B. Making the consecration (Gen. 15:9)

1. Young pigeon—type of selfishness.
2. She goat—type of "chewing the rag."
3. Ram—typical of objection and interference.
4. Turtle dove—typical of sorrow and mourning.
5. Red heifer—typical of service.

III. THE EXPECTATION OF IT

A. The fall of the fire (Abraham's offering)

B. The consuming of the dross (Elijah's offering)

C. The sense of acceptance (Abel's offering)

—S. A. SMITH

Evening Subject: THE BLUNT AX

SCRIPTURE: I Sam. 13:17-23

TEXT: *But all the Israelites went down . . . to sharpen every man . . . his axe* (I Sam. 13:20).

INTRODUCTION: These events marked the beginning of the end.

I. SATAN IMPOVERISHES MEN SPIRITUALLY.

A. Philistines transplanted the smiths.

B. They forbade Israel to work in metals.

C. They robbed them of their instruments of husbandry.

II. SATAN SEEKS TO GAIN MEN'S DEPENDENCE UPON HIM.

A. Israel had to go to the Philistines to have their axes sharpened. (Humiliation of this action.)

B. No doubt the Philistines charged heavily for this work.

C. Israel was permitted only a file.

III. ISRAEL'S FAILURE TO RISE UP SPIRITUALLY MARKED HER DEFEAT.

A. God would have helped them.

B. Past victories should have inspired them.

C. Sadness of their disarmament.

—ROSS HAYSLIP

September 23, 1956

Morning Subject: HOLINESS: THE PROMISE OF IT

SCRIPTURE: *Wait for the promise of the Father* (Acts 1:4). (Acts 2:33, 39; 24:49)

INTRODUCTION: Of what is it the promise?

I. PURITY

- A. Necessary to stand in His holy place (Ps. 24:3-4).
- B. Provided in the promise given (Acts 15:8-9).
- C. Purity is to be kept (I Tim. 5:22).
 - 1. Purity of the inclination
 - 2. Purity of the imagination
 - 3. Purity of the intention

II. POWER

- A. Power of prayer. "And the place was shaken" (Acts 4:31; 12:5).
- B. Power of prophecy.
 - 1. Empowered witnesses.
 - 2. Subpoenaed witnesses.
 - 3. Authorized witnesses.
- C. Power of preservation (Jude 24).

III. PROGRESS

- A. Individually.
 - 1. "Add to your faith" (II Pet. 1:5-7).
 - 2. "Till we all come . . . to the stature of Christ" (Eph. 4:13).
 - 3. "Grow in grace" (II Pet. 3:18).
- B. Collectively.
 - 1. Go, all.
 - 2. Go to all (Matt. 28:19).

—S. A. SMITH

Evening Subject: THE BROKEN AX

SCRIPTURE: Deuteronomy 19:1-10 **TEXT:** 19:5

INTRODUCTION: This is a hypothetical case to show the sacredness of human life and the use of the cities of refuge.

I. THE UNCERTAINTY OF LIFE

- A. Death is about us on every hand.
- B. Death can come suddenly (I Sam. 20:3).
- C. Constant readiness is the only hope.

II. THE DANGER OF HATRED

- A. The lack of hatred keeps this from being murder.
- B. Jesus puts hatred as the basis of murder (Matt. 5:21-22).
- C. No one with hatred can enter heaven (Rev. 22:15).

III. THE CITIES OF REFUGE

- A. A type of Jesus in that they were easy of access.
- B. A type of Jesus in that they were well provided.
- C. A type of Jesus in that they provided deliverance.

—ROSS HAYSLIP

September 30, 1956

Morning Subject: SOME HOLINESS CLAIMS

SCRIPTURE: Acts 2:37-38: *What shall we do? . . . Ye shall receive . . .*

INTRODUCTION: It is a self-evident fact that contracting parties have claims on each other.

I. GOD'S CLAIM ON THE CHRISTIAN

- A. To live a life of high morality (I Thess. 4:3-7)
- B. To live a life of gospel ministry (Acts 1:8)
- C. To live a life of inner blessing (John 7:37-39)

II. THE CHRISTIAN'S CLAIM ON GOD

- A. That He purify the heart (Acts 15:8-9)
 - 1. Heart is the seat of the affections.
 - 2. Natural heart is wicked (Jer. 17:9; Gal. 5:19-21).
- B. That He furnish needed grace—grace is spiritual food for the soul
 - 1. Furnish access to the throne of grace (Heb. 4:16).
 - 2. Furnish grace for affliction (II Cor. 12:7-9).
 - 3. Furnish grace for our work (II Cor. 9:8).
- C. That He furnish an eternal home in heaven (John 17:24)
 - 1. A place of unbroken rest.
 - 2. A place of unmolested peace.
 - 3. A place of unending joy—forever and forevermore.

—S. A. SMITH

Evening Subject: LIFE'S GREATEST TRAGEDY

TEXT: II Chronicles 21:20

INTRODUCTION: A sad story from one of Judah's kings

I. HE TRIFLED.

- A. With light received from God.
- B. With the dignity of human personality.
- C. By introducing false worship and evil practices.

II. HE COURTED WORLDLY ALLIANCES.

- A. His father made a mistake before him and was reprimanded by God for it.
- B. He was too weak to guide the affairs of state and home, and the practices of Ahab were brought into Judah.

III. THE TRAGEDY.

- A. The glory of "what might have been" turned into gloom, defeat, and abandonment.
- B. His death came prematurely (only forty).
- C. He was not accorded honors (II Chron. 16:14).

CONCLUSION: Seek the Lord! Serve Him all the days of your life!

—L. A. OGDEN, *Pastor*

First Church, Amarillo, Texas

Teach Us to Pray

Series of Prayer Meeting Talks From Luke 11

TEXT: *And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray . . . (Luke 11:1).*

I. JESUS PRAYED

INTRODUCTION:

- A. Authority marked Christ's public ministry. Jesus did not pray for the sick, He healed them; He did not pray in the storm, He rebuked it.
- B. Prayer marked Christ's private ministry. Jesus began on earth what He now continues in heaven—intercession for us. (He prayed for us, not Mary.)
- C. This second aspect of Christ's ministry was a discovery to the disciples. They realized that He moved in a realm of which they knew nothing, but they desired to follow.

I. THE WONDER THAT JESUS PRAYED

- A. Jesus had no need to pray because of who He was—God incarnate.
- B. Jesus chose to pray because of who He was—our great High Priest.
- C. Jesus, the perfect Man, prayed; therefore we need to pray.

II. THE WONDER OF WHY HE PRAYED

- A. Jesus did not pray from a sense of personal need.
- B. Jesus prayed from a sense of dependence upon the Father.
- C. Jesus communed with the Father as a Member of the God-head. Our communion with people reveals our relationship with them.

III. THE WONDER OF HOW HE PRAYED

- A. Jesus took time to pray (Mark 1:35, Luke 6:12, Matt. 26:39).
- B. Jesus made prayer central to His ministry.
- C. Jesus made prayer central to His atoning death.

CONCLUSION:

- A. Because Jesus prayed we would pray.
- B. Because Jesus prayed we can pray.
- C. Jesus made it possible for us to pray as He prayed, i.e., on the grounds of relationship—"Our Father."

—G. H. BOFFEY

Northfleet, Kent, England

II. PRAYING IN FAITH

INTRODUCTION:

- A. Praying is an art to learn. Mrs. Copley, hospital visiting, was asked by a skeptic doctor, "If I asked your God for \$100.00 would He send it?" She replied, "If I were you I would get to know Him a little first."
- B. Sinners want to learn to pray in times of crisis. The U.S. preacher returning on a wartime convoy from England was laughed at by the crew. When they were torpedoed, the crew gathered their boats around his and asked him to pray.
- C. Believers need to progress in the art of prayer. Prayer is a voyage, but, brother, don't call at all the ports. Praying in faith is direct prayer.

I. THE PRAYER OF FAITH IS INSTRUCTED PRAYER.

Conviction is arrived at by:

- A. Preliminary prayer. G. Mueller prayed for some thirty days to know what to pray about.
- B. Reflection.
- C. Fellowship.

II. THE PRAYER OF FAITH IS DIRECTED PRAYER.

- A. It focuses on people. Peter in prison (Acts 12:4).
- B. It focuses on circumstances. On preaching (Acts 4:31).
- C. It focuses on positive answers. Empowering (Acts 19:6).

III. THE PRAYER OF FAITH IS POSITIVE PRAYING.

- A. It is not qualified by "If it be thy will."
- B. It is not presumption or hope.
- C. It is born out of heart knowledge of the will of God.

CONCLUSION: What has our praying accomplished? Finney refused to let the deacons of his church pray for him because he said "nothing happened when they prayed." Is prayer a habit, a leaning post, or a power point?

—G. H. BOFFEY

III. PRAYING IN THE SPIRIT

INTRODUCTION:

- A. There is an atmosphere of prayer. When Jesus prayed, the disciples were conscious of it.
 - B. The atmosphere of prayer surrounds the throne of God. Angelic beings cry, "Holy, holy, holy." This atmosphere is in our hearts when Jesus is enthroned there.
 - C. The Holy Spirit produces that atmosphere. The spirit of man registers all kinds of currents and attitudes. When we are in alignment with God the atmosphere of prayer prevails.
- #### I. PRAYING IN THE HOLY GHOST IS APPROACHING THINGS FROM ABOVE.
- A. The natural man grovels in conscious failure.
 - B. The natural man reasons from an earth-bound position.
 - C. The Spirit-filled man prays, conscious of the divine will, and prays in divine energy.

II. PRAYING IN THE HOLY GHOST DEMANDS WE ABIDE IN HIM.

- A. We shall keep in a place of quietness of spirit. The servant of the Lord shall not make haste.
- B. We shall fight through to God-consciousness, like David's men broke through to the waters of Bethlehem.
- C. We shall mount up, so that we can come down to earth again empowered.

III. PRAYING IN THE HOLY GHOST IS A PRIESTLY MINISTRY.

- A. The Lord created the desire and answered it at Pentecost.
- B. Holy Ghost praying begets people who can pray in the Spirit.
- C. We have a ministry of Spirit as well as of the Word.

CONCLUSION: Paul said that he would pray with the understanding also. We wrestle not against flesh and blood.

—G. H. BOFFEY

IV. PRAYING WITH IMPORTUNITY

INTRODUCTION:

- A. Jesus taught importunity in prayer. He gave a parable of the unjust judge (Luke 11).
- B. Importunity prevailed in the face of injustice. The woman's persistence prevailed in the face of the unjust judge's unwillingness to help.
- C. Our importunity prevails with divine co-operation. The parable contrasts and exalts the character of God. If this woman by persistence prevailed with the unjust judge, how much more shall we prevail with a just and loving God!

I. DANIEL PREVAILED IN PRAYER.

- A. Daniel set himself to seek the Lord.
- B. Daniel laid aside natural and important duties to seek God.
- C. Daniel continued in prayer, enabling angels to overcome satanic forces.

II. ELIJAH PREVAILED IN PRAYER.

- A. Elijah was fervent in prayer (James 5).
- B. Elijah prayed effectively two opposite prayers, that it "might not rain" and "that it might rain."
- C. Elijah did not depend on circumstances for inspiration; he said to his servant, "Go again seven times."

III. JESUS PREVAILED IN PRAYER.

- A. Jesus continued all night in prayer.
- B. Jesus was fervent in prayer, for He used strong crying and tears.
- C. Jesus wielded authority in prayer—"It is finished."

CONCLUSION: When we are importunate and prevail in prayer we have those things we ask before they appear.

—G. H. BOFFEY

V. PRAYER IS RENEWAL

INTRODUCTION:

- A. Jesus taught that prayer is renewal. In verse 13 He intimated that we may receive the Holy Spirit.
 - B. In prayer we find direction, like the circling, homing pigeon.
 - C. In prayer we find our resources. The inner discords are brought into accord.
- I. MAN WAS MADE TO BE GOD DEPENDENT.
- A. Physically, Adam was dependent upon the tree of life. This is restored to us in Christ.
 - B. Mentally, it is God who directeth our paths.
 - C. Spiritually, we can have dry places and paralysis or peace and power.
- II. REDEEMED MAN IS IN THE HEAVENLY FAMILY.
- A. Family life calls for our repeated presence in the family circle. There we contribute and are renewed.
 - B. Jesus made all circumstances serve Him. The wickedness of men at Calvary, He transformed into the means of our redemption.
 - C. Renewed in God we walk as sons, not servants. We who were enslaved are made more than conquerors because of our relationship with God which renews us.
- III. WE ARE RENEWED IN THE SPIRIT OF OUR MINDS.
- A. Left to ourselves we run down, run away, and run to seed.
 - B. In God we are cleansed, quickened, and refocused.
 - C. Nothing touches our spirits. But our spirits are empowered by His Spirit to transform circumstances, or triumph over them.

CONCLUSION: In God we have renewed minds, renewed strength, and renewed joy.

—G. H. BOFFEY

VI. PRAYING FOR SOULS

INTRODUCTION:

- A. Few believers really pray for souls. This neglect will shock you if you listen carefully to most prayer meetings.
 - B. Jesus prayed for souls. By that I mean, when Jesus went among people He reached them in body and soul.
 - C. Prayer and power were linked in the life of the Lord Jesus. The disciples were prayerless and powerless. The Lord ceased praying (v. 1). He delivered a devil-possessed lad (v. 14).
- I. SOME PEOPLE ARE ALL PRAYER AND NO WORK.
- A. They make prayer an emotional hobby instead of a desperate battleground.
 - B. They put responsibilities conveniently in heaven which God put on earth.
 - C. They go in for such deep experience they cannot be found when there is work to do.

II. SOME PEOPLE ARE ALL WORK AND LITTLE PRAYER.

- A. The need of the world outweighs their love to God. They usually end up by being swallowed up by the world.
- B. Some depend on their gifts and grow dry and shallow.
- C. Jesus said, "If ye abide in me"—much fruit.

III. JESUS WORKED AND PRAYED.

- A. He said, "My Father worketh hitherto, and I work" (John 5:17).
- B. He prayed, "And when he ceased" praying (Luke 11:1).
- C. Jesus worked and prayed. In Luke 11, He touched heaven and robbed hell.

CONCLUSION: The way to work is by prayer. The way to pray is by work. When Zion travailed she brought forth.

—G. H. BOFFEY

EVENING

CHRIST MEETS MAN'S NEEDS

SCRIPTURE: Mark 3:1-6

INTRODUCTION: This incident in the life of Christ reveals the depravity of man and the sufficiency of Christ.

I. THE CRIPPLED HAND

- A. Small—
 - 1. In purpose. Wasting life in sin's pleasures, etc.
 - 2. In vision. Living for this world only.
- B. Useless. Self-centered, missing best things in life, leaving Christ out.
- C. Defenseless.
 - 1. At mercy of Satan.
 - 2. No defense against sin.

II. THE CRITICAL CROWD

- A. The crowd doesn't really care.
- B. The crowd leads in wrong direction.
- C. The crowd is anti-God. Worldliness is anti-God, modernism is anti-God. The majority isn't always right and the crowd can't save us.

III. THE COMPASSIONATE CHRIST

- A. Christ is sympathetic toward our need. He is "not willing that any should perish."
- B. Christ is sufficient for our need.
- C. Christ demands obedience. "Stretch forth thine hand."
 - 1. He requires repentance.
 - 2. He requires a forsaking of sin.
- D. Christ will effect a cure.
 - 1. He will forgive.
 - 2. He will break the fetters of sin.

—PAUL W. LEE, *Pastor,*
Mount Vernon, Illinois

THE TESTING OF LIFE'S INVESTMENTS

SCRIPTURE: Matt. 25:14-30

INTRODUCTION:

In this parable Jesus gives us a picture of three men and the way they made investments. Their investments were made between the time their master gave them certain capital and the time of his return for reckoning.

The only time we will have to invest our lives is from now until our Master calls to accounting.

I. THE ENDOWMENT

A. All are endowed.

1. To one was given five talents, to another two, and to another one.

2. The endowment is a gift.

B. All are not equally endowed.

1. They were endowed according to their several abilities.

2. All had equal opportunity.

3. We are not equally endowed with emotional, intellectual, physical, or financial abilities.

C. The endowment is the only means of accomplishment.

1. Neither we nor they can invest without God's gifts.

2. God's servants are inescapably endowed.

II. THE INVESTING

A. The Five-Talent Man. "Went and traded with the same." His promptness—busy action—continuous industry.

B. The Two-Talent Man. Did likewise.

"This man ought to interest us, for it presents a type to which most of us belong. We do not lay claim to five talents, we will not confess to the one."—Brooks.

C. The One-Talent Man. "Hid his lord's money."

He is the central figure in the parable.

D. Like these men, we have the problem of investing.

A few are like the five- and two-talent men.

Too many are like the one-talent man.

Some labor faithfully—others run from tasks.

Some tithe—others dodge and excuse.

Some witness—others never tell the "Good News."

Some attend every service—others are unfaithful.

III. THE RECKONING

A. It is certain to come. "After a long time."

God begins by bestowing and ends by reckoning.

B. The three servants reckoning.

1. Five-Talent Man. His accomplishment—His reward.

2. Two-Talent Man. His accomplishment—His reward.

C. One-Talent Man.

1. His own words of condemnation.
 - His words show a wrong view of God.
 - His words were foolish. Others had pleased the master.
 - He was afraid of responsibility.
 - He was overly cautious and unenterprising.
2. God's condemnation
 - "Wicked." His inaction was wicked. His fear was sinful.
 - "Slothful." His laziness was unpardonable.
 - "Unprofitable." He was a useless wretch. He was to be trusted no longer. He lost all. Cast into outer darkness.

CONCLUSION:

If the Master would call you to reckoning today what would your answer be? What increase could you report? What would His words be? Commendation or condemnation?

MURRAY J. PALLETT, *Pastor*
First Church
Billings, Montana

PURITY PLUS POWER

God demands purity of those who claim him. It is unthinkable that a saved person should live an impure life. A person whose speech is impure, whose deeds are impure, whose life is impure, is not saved.

But saved people often discover that the carnal nature within is impure. They would not dare sin with their bodies, but they discover motives and ambitions and cravings within the soul which are impure. These must be cleansed. Jesus said, "Blessed are the pure *in heart*: for they shall see God" (Matt. 5:8).

But purity is not the end; it is the beginning. God has also promised power. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Notice the "after." Some think that the Holy Spirit brings all His power in the moment of His indwelling. But not so.

Power is a by-product. It is not so much a reward as a consequence or result. Power is a by-product of purity, of obedience, of faithfulness, of service, of growth, as suggested by the term "power, after."

It is not power to do miracles, as such, like drinking poison, handling snakes, or even healing the sick. There are gifts of the Spirit, but this power is not a gift for a selected few. It is for all who receive the Spirit in His fullness. It is power to witness, to overcome, to be like Christ, always!

FLETCHER SPRUCE, *Pastor*
Texarkana, Texas

BOOK BRIEFS

Nazarene Ministers' Book Club Selection for September

EVANGELISTIC SERMONS BY GREAT EVANGELISTS

Compiled by Russell V. DeLong (Zondervan, \$2.50)

Evangelism is hitting the headlines today. A thrilling fact, and a strategic moment for all evangelicals to muster our soul-saving weapons of conquest. This alone would warrant the inclusion of a strong volume of evangelistic sermons in the Book Club. But when you add to all this, the fact that this is "the cream of the cream" we feel you will endorse your Book Man's choice. In one volume we have the cream of the evangelism from the cream of the evangelists.

Here is what I mean: notice the names: Billy Graham, Paul Rees, Merv. Rosell, Jack Shuler and many others. Then, the compiler (and the contributor of one of the strongest sermons) is Russell V. DeLong, the nationally known campaigner and speaker on our own *Showers of Blessings* broadcast.

These are not "blue john" in content—cream, thick and pure. Hard-hitting, blunt of expression, sin-unveiling, Bible-soaked, straight-shooting; sin is exposed and relentlessly attacked. The illustrations are pointed and apt; the outlines are simple but meaty.

LIFE AND LOVE (A Christian View of Sex)

By Clyde M. Narrimore (Zondervan, \$2.50)

A high-type discussion of sex. Carefully handled with frankness but delicacy. The approach is Christian and Biblical. The author is a ranking Christian psychologist, consultant on the staff of the Los Angeles school system. One of the better books on sex, it can be circulated with confidence.

TEEN-AGE BIBLE

By Edna Elizabeth Comstock (Millington, \$1.00)

This title will intrigue many, only to leave them with deep disappointment. It does have a teen-age flair, but more flair than flavor. Begins in an early page with a favorable reference to the theater. Many of the books of the Bible are shrugged off as totally without value to youth, and others are given almost insignificant treatment. No teen-ager will become a Bible lover through this medium.

THE SEVEN TEEN YEARS

By Alberta Z. Brown (Bethany, \$1.50)

Some splendid counsel for youth but tragically wrapped up in a worldly atmosphere. Why need such a writer to endorse the dance, the theater, careless use of Sunday afternoons? And then assume leadership in the march of youth toward deep spirituality!

Your Book Man had high hopes as he started but his hopes were beaten to death on the cruel rocks of quick disillusionment before this book was well begun.

IS THE RAPTURE NEXT?

By Leon Wood (Zondervan, \$2.00)

A very fair and scriptural treatment of the Rapture of the Church. The entire point is whether or not the Church will go through the Tribulation. The author holds to the pre-tribulation view but outlines the views of the post-tribulationists.

It seems that not many are clamoring for this type of prophetic book; it may well be a weakness among us. Here is a fine treatment of one of the phases of prophetic study.

GROWING A CHRISTIAN PERSONALITY

By R. Lofton Hudson (Broadman, \$1.50)

A delightful title! Would that it could be throughout as helpful as the title is appealing! The author has a strong background in psychological training. He speaks with a sense of acquaintance with the tools of personality-building. You soon discover, however, that there is more of the "boot-strap" technique than the power of the Holy Spirit in the whole problem of personality betterment. There is no suggested path to deliverance from carnal anger, pride, or other phases of carnality.

BLESSED ARE YE

By F. B. Meyer (Baker, \$2.25)

Ten simple but popular expository studies in the Beatitudes. Comments are warm, provocative and very readable. Shows Meyer's flair for illustration. Wesleyans will thrill with the exposition of Matt. 5:8. These are very good for radio or prayer meeting talks.

NEW TESTAMENT CHRISTIANITY

By J. B. Phillips (Macmillan, \$2.25)

We who have become acquainted with J. B. Phillips by reading his translations will have mixed emotions as we read this, the author's latest contribution in print. Thoroughly challenging are the discussions in each chapter. I nearly guarantee you have read nothing just like the chapter entitled "The Angel's Point of View." His treatments of Faith, Hope, Love, and Peace are penetrating and inspiring.

But your emotions will drop when you read slighting references to "hell-fire" evangelism. His depreciating references to guilt and sin-consciousness are unfortunate, to say the least. Without naming him he seems to cast aspersions on the evangelism of Billy Graham—bad approach for any modern writer! In just a few spots the author reveals a liberal approach to Biblical inspiration, and in the last chapter speaks out for the present-day ecumenical trend.

Mixed emotions you will have; screened carefully this will prove to be an over-all help to any reader.

FULL BLESSING OF PENTECOST

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