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THE  
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# The Preacher's Magazine

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## Divided Interest\*

By Paul W. Thomas

SOMEWHERE along the way, something should be said about a temptation which frequently comes as an angel of light, but when yielded to, seriously weakens the work of God. This is the temptation to divide our interests. Most of us have only about so much time and strength. And it is possible to spread ourselves so widely that the covering gets fairly thin in places. Then, too, there is the question of where, under God, our responsibility lies.

The temptation of scattered interests besets every worth-while person. Some good preachers seem particularly vulnerable. To be sure, we can become too narrow and restricted in our outlook and sympathies. The Lord would have all such to be "enlarged" (II Cor. 6:13). But enlargement of soul is one thing; the unscriptural and illogical dividing of our interests is something else.

There are many interests that bid for the attention and support of the enterprising. Divers movements, associations for this and that, various institutions, radio ministries, campaigns and drives, all offering important and essential ministries (some quite willing to declare their particular service a "must"), seek for interest and support.

The attention some of these appeal-

ing things can give the potential supporter is downright flattering! With others there is a mild form of black-mail; we are given to understand that if we don't pitch in and help, we are "sectarian," perhaps "bigoted." A few of us have been so afraid of being classed as sectarian that we have become famous for supporting all manner of outside interests while giving only token support to our own.

Certainly God wants us to be good neighbors, but after all, the neighbors ought not expect us to do their farming when we have land of our own that must be tilled. The Lord has a strong word for those who neglect to provide for their own (I Tim. 5:8).

When we solemnly and in the fear of God enter into a covenant with other Christians to form a church, certain responsibilities rest upon us, such as the care of that church and the meeting of its commitments. And the results of faithful, united effort for Jesus Christ and the church have made possible wonderful achievements in evangelism, missions, church extension, Bible colleges, Sunday-school work, and other varied interests of the church.

In this matter of divided or scattered interests, some who testify to a call from God to preach the gospel will do well to heed to their ways. There are not only outside civic and religious causes that may tempt the

\*Editorial "Pilgrim Holiness Advocate" (made available through Evangelical Press Service).

preacher to an unwise division of interests, but there are tempting business opportunities that beckon.

The work of God is languishing in

too many instances today because of scattered interests. Some of us do well to pray with the Psalmist, "Unite my heart" (Ps. 86:11).

## FROM THE EDITOR

### Unthankful Thanksgiving

**I**T is scramble time! Time to try to whip together the annual Thanksgiving message! Perhaps it is for the Union Thanksgiving service in the community; perhaps it is for the local congregation. But November is the time (early October for Canadians), and it is such a well-established holiday that the preacher can hardly ignore it, even though he would like to. There is the escape of preaching on missions and the Thanksgiving Offering that Sunday, or there is the strategy of trying to completely spiritualize the concept, so as to avoid the deadening implications of preaching about Thanksgiving as such.

Let's face it. Or rather, let's confess it, Thanksgiving sermons are a dime a dozen but Thanksgiving messages are priceless. They are about as difficult as any special day message to find and harder than any to preach. Give me Christmas or Easter or Mother's Day or Labor Day or Straw Hat Day any year and I'll let you have Thanksgiving. Perhaps this is a phobia of mine which I should not press upon my readers. Maybe I've just missed it. Maybe you like to preach at Thanksgiving time. If so forgive me and turn to the sermon outline section and pass this up.

But for those who feel somewhat as I do, here's the plight I'm in. I need some help in getting my Thanksgiving message this year.

It really began to crystallize a year ago. I was asked to speak at Thanksgiving services in a high school and in a union church service. I began to list the things for which I was thankful, so I could tell the folks about it. I listed a free nation, absence of a hot war, the largest national income in history, a measure of personal health, a fair job, a wonderful family, etc., etc., etc. But the list went dead on me, for my mind would not concentrate on the beautiful gadgets and gimmicks which surrounded me. All it would do was remind me of those who *did not have* the personal blessings I was listing, and who were not sharing in the national bounties about which I was boasting.

My problem is this. If I say I can thank God for enough money for my needs, I imply that the person who does not have enough money for food for his family has a perfect right to curse God. If it is proper for us to thank God profusely for the bountiful harvest and overflowing grain bins, then it is right and proper for the

two-thirds of the earth's population who go to bed hungry every night to blame God for their plight. If I can get blessed thanking God for my two hands, then it is proper for the lad who has no hands to despair that God has forsaken him. If I say that God has given me health this year, then what can the crippled man dragging himself along the street on his crutches say? Actually, the wrong fellow in a Thanksgiving service can ruin the service and choke the preacher nearly to death! We saw it during the war. Thanksgiving services were poor affairs then, for we were stripped of the pleasant circumstances around which we so habitually build these festive services.

Don't misunderstand me. I'm really not a pessimist—I think. But it seems to me, if we grasp the real significance of Thanksgiving we are going to dig a lot deeper than we have in the past. It's like the little motto which struck me so forcibly years ago and which has pestered me ever since: "I cried because I had no shoes, and then I met a man who had no feet." Or put it this way: "I cried because I did not have a simple 'necessity' of life and would have blamed God if I could have done so and not been seen by my neighbors. And then I saw a man who had so much less than I and he seemed to have a smile on his face."

A year ago I visited a man in the hospital. He had been on his bed for thirty-one years. At that he was comparatively young. As he visited with us he gasped for breath between every few words. Across his chest lay a

copy of the *Herald of Holiness*; at his bedside was his Bible. He wheezed out his love for God for His blessings upon him. When leaving, the pastor asked him, "What can we get you? Do you need anything?" His reply staggered me back on my heels. "No, I need nothing, nothing at all!"

Should we, then, throw out our Thanksgiving observance? No, not at all. In fact, I think we should improve it. Our big problem now is that people are so busy getting primed for a feast of turkey or roast duck that they can't take time once to be genuinely thankful. But could we as preachers help our people see that thankfulness is a testimony, basically not of material but of spiritual bounties. The true root of thankfulness is in God and not in us. The greatest experiences of gratitude have come out of the deepest sorrow and the greatest poverty. Love, loyalty, friendship, opportunity to serve, faith, the presence and comfort of God—these are the basic principles of thanksgiving. And many times these qualities are the most evident in the midst of the greatest physical need. In essence, we must be grateful for God himself and all He is to us. Then there can be thanksgiving everywhere—in want or in plenty—in distress or in blessing. Then a crippled child who was carried by loving parents will not be able to wreck the Thanksgiving service and cause the preacher's pleasant platitudes to stick to the roof of his mouth.

Forgive me for passing on to you my problem. But I could do no other.

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#### MISTAKES

To err is human, but when the eraser wears out before the pencil, you are overdoing it.

# The Preaching of Seth C. Rees

By James McGraw\*

**H**ALFORD LUCCOCK tells of a theological student who found in the pulpit of the church in which he was to preach a little framed card with the question, "What are you trying to do to these people?" His embarrassment was considerable as he ran over in his mind the various parts of his sermon and realized that he was not doing anything specific—he was just preaching.

Such was not the case in the preaching of Seth Cook Rees, for if anything at all can be said of his pulpit ministry, it can be accurately and definitely said that he preached for the salvation of souls.

The first child of his mother, Luzena, and the tenth child of his father, Zechariah Rees, Seth Rees was born August 6, 1854, in Westfield, Indiana, where his father and other members of his Quaker family had pioneered in building the first roads and helping to establish the town.

Rees told of his conversion, which came when he was a boy of nineteen and Rev. Calvin W. Prichard was conducting a revival in Westfield. He said: "As I entered the meeting house yard a neighbor said, 'Will thee come and sit with me?' and without waiting for an answer he led the way to a seat much farther forward than I had been accustomed to occupy since I was a boy. I had not long been seated when the Spirit fell on the congregation, and the meeting proved to be one of testimony and confession.

When the meeting was well under way, a strange power came over me and I arose and confessed that I was an awful sinner. I was not on my feet thirty seconds, but I sat down a saint!"

The vivid powers of description which Seth Rees knew how to employ in his preaching are seen in the words he used in explaining his new-found joy in the Lord. "Up to that time I had not attempted to pray," he said, "and I had not shed a tear. Now my eyes were fountains; I wept like rain. The complexion of everything changed. Every blade of grass, every drop of water and every bird of forest and field seemed to dance with delight."

Seth C. Rees's life followed the pattern of that simple yet powerful experience of conversion. His education, his call to the ministry, his first sermon, and his entire preaching career were unusual in their uniqueness, yet plain and powerful in their impact.

In 1873, just six months after he was converted, this zealous young disciple felt led of the Spirit to climb upon a pile of dirt down by the pump which supplied water for the quarterly meeting, and preach to those who were gathered there. It was from the time of this meeting that Rees was "recorded" a minister of the gospel.

His education was limited but adequate. In the academy maintained by the Society of Friends in Westfield he received practically all his learning, and it taught him the value of

\*Professor, Nazarene Theological Seminary.

preparing his mind as well as his soul for the task of preaching. He read widely, although not so intensively as many other preachers; but he knew how to glean the choicest and best kernels of grain from the pages as he passed quickly by the unnecessary or less important "chaff" which he felt he did not need.

Seth C. Rees was an evangelistic preacher. Even in the early part of his ministry—he preached ten years before he was sanctified in 1883—he saw many souls saved in his meetings. One of his converts in those early days of preaching was a young lady named Hulda Johnson, who became his bride in 1876 and labored with her husband until her death in 1898.

After the death of his first wife, Rees devoted his full time to evangelism; and after he married Frida Marie Stromberg he continued his evangelistic ministry. On their honeymoon they held a camp meeting at Laurens, South Carolina, and a thousand souls sought pardon or purity in that meeting.

Rees was a courageous preacher. He earned the reputation, in those early days of his ministry, of "hewing to the line." A Quaker brother greeted him once with the words, "Art thou he that troubleth Israel?" If he believed he was right, his attitude seemed to be that Israel needed to be troubled, as for example his baptism with water in 1886 in fearless opposition to the belief of many in his church that such a rite was unscriptural. He was not allowed to preach in several sections of his church after his baptism, and this was doubtless one of the factors which led him from the Friends church. When the Pilgrim Holiness church was formed, he was elected to the general superintendency and continued in that position until ill health forced his retirement in 1933.

Seth C. Rees was a Bible preacher, although he would probably not be classified as an expositor. Many of his sermons were textual, and his outlines were topically treated. He often took a single verse as a text, and divided it into its logical parts as divisions in his sermon outline. Many of his sermons contained three points in the outlines, but some as many as six divisions.

It is to his credit as a homiletical preacher that he preached his texts in their contexts. There are very few examples of Seth Rees "accommodating" a text, or intentionally adapting its meaning to suit his subject. He loved the Word, and he loved to preach it. He was true to its meanings and clear in its exposition.

Someone has told of a printer who in setting up the type for the church page of a certain newspaper made one of the most "fortunate" mistakes that has been made in the history of preaching. This typesetter, in printing the text of a certain sermon, had it read, "Though I speak with the tongues of men and of angels, and have not *clarity*, I am become as sounding brass, or a tinkling symbol." Seth Cook Rees's sermons had that keen, clear, definite characteristic that so many sermons lack. He was a clear, pertinent, purposeful, moving preacher of the gospel.

Rees's introductions were brief and to the point. Many of his sermons have such little time devoted to the introduction that they seem to have none at all, for he was usually very quick to "get down to the point" and into his message. His conclusions also were very brief, usually consisting of a recapitulation type summary of the main ideas of his message and a strong appeal to action.

In analyzing Seth C. Rees's homiletical style, one is reminded of the words of St. Augustine: "Make the



truth plain! Make the truth pleasing! Make the truth moving!" Rees's preaching did just that. He preached with such great feeling that it was impossible for people to hear him without being moved and stirred to action.

They were "jarred" many times by his forthright way of presenting the truth, but they responded to his spirit and accepted his reproof. He would say, "You must evangelize or fossilize!" He would declare: "Some of you who used to run up and down the aisle here are looking about two-thirds sick. God is not dead! The springs are not dried up! The river has not gone dry!"

Often advertised as the "earth-Quaker," Seth Rees was no quiet, lukewarm, halfhearted preacher. He walked about the platform and used vigorous gestures, and his voice carried well to the large audiences in tents, tabernacles, and open-air meetings in those days when public-address systems were not as common as they are today.

There was no doubt as to his theological position when he would de-

clare: "Holiness is the greatest thing in the world. It is indestructible. You cannot burn it, drown it, or down it. Persecution does it no damage and difficulties greatly aid it!"

He would never be accused of giving what his distinguished son, Dr. Paul S. Rees, once said in describing what some modern-day preaching is like—"the quiet talk of a tepid titmouse!" The "earth-Quaker" preached what he believed and he preached what he felt, and his ministry had a tremendous impact upon those who heard him.

Dr. H. Orton Wiley, after Seth Rees passed to his reward in 1933, had this to say in tribute: "Rev. Seth C. Rees was one of the outstanding evangelists of the holiness movement . . . A rugged warrior, an anointed minister, a fiery evangelist, a successful soul winner, a gifted man of God, an earnest Christian, he has finished the course of his life here . . ."

His last words were, "I'm almost home." His name deserves a place among those we proudly honor in the "Holiness Hall of Fame."

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## REACHING THE UNCHURCHED

A pioneer woman who had lived in a sod house after moving to Dakota was asked later, "What did you do for a Sunday school?"

She said, "We had one as soon as we got the sod house."

"Where did you get the children?"

"Get them? We went out after them. As soon as we got a wagon full of children we bumped it down into the sod house and started a Sunday school."\*

As in those days, there are still unchurched children and their families to go out after in every community. They are still the responsibility of concerned Christians. There has been no amendment of the divine command to "make disciples of all." And now every church has better facilities for doing this than a sod house and a wagon.

—by ALICE L. GODDARD

Director of Children's Work

National Council of Churches

\*From a report given to the World's Sunday-School Convention in 1889.

# SERMON OF THE MONTH

## On Being Filled with the Spirit

By Roy W. Hoover\*

SCRIPTURE: Ephesians 5:15-20

TEXT: *And be not drunk with wine . . . but be filled with the Spirit* (Eph. 5:18).

### INTRODUCTION

Why do men drink? Probably not for the taste thrill or for the joy of spending their money. Many an alcoholic detests the taste of the beverage he craves. Men drink generally for sociability and for the sense of stimulation which bottled spirits seem to provide.

In some sense the fellowship of the inebriated becomes a stand-in for the fellowship of the redeemed. The tavern may become a secular substitute for the church. The bar replaces the altar; the cocktail, the cross. A boisterous "For he's a jolly good fellow" makes it seem unnecessary to "hail the power of Jesus' name."

The unobserving eye sees similarity in the two experiences mentioned in our text. On the Day of Pentecost the 120 were filled with the Spirit, but the crowd thought it was a brawl. Those believers were intoxicated with the presence of the Divine; but the onlookers said, "These men are full of new wine."

But the similarities are only superficial. The differences are deep. There is intensity of feeling in both cases. But one is merely the stimulation of the senses; the other is the elevation

of the soul. One leads to debauchery; the other to devotion. One is riotous fever; the other is redeeming fire. One is wretched ruin; the other is reveling in righteousness. Both are the products of a type of intoxication, but both do not result in inebriation.

One of the attempts to curb this country's bottle habit took the form of prohibition. But prohibition failed in this country simply because it is not enough to be sober. Wine is not the big problem. The root of the trouble is the empty soul. We have attempted to solve alcoholism the way Joshua solved Jericho. We had implicit faith in the strategy that if we would march around the outside of the subject seven times, making a loud noise, the problem would collapse. But it did not work. It was not enough to teach the "Thou shalt not's." Drink is only a symptom of a deeper drunkenness. Our country is also drunk with divorce. We are drunk with delinquency. Fear of communism has us in a drunken stupor. We are intoxicated with prosperity. *But the problem is not lack of orthodoxy. It is emptiness.* And this is where the problem comes home to the church. Every Christian takes his stand with the apostle: "Be not drunk with wine." But what about the rest of Paul's sentence? What about "Be filled with the Spirit"? Drunkenness has brought great ruin. But what

\*Pastor, Los Angeles, California.

price has been paid for our failure to be filled with the Spirit? It is possible for us to become drunk with something other than wine. It is not enough to avoid wine. We must avoid all intoxicants which prevent us from being filled with the Spirit.

## I. DRUNK ON COMPASSIONLESS PURITY

First, we are in danger of becoming drunk on compassionless purity. It may well be questioned whether we have a right to condemn the man who is full of wine unless we are filled with the Spirit ourselves. The drunkard is all too noisy and embarrassing a testimony to the fact that man does not live by bread alone. Jesus was more severe with the orthodox but empty Pharisees than He was with the misdirected publicans and sinners. They were filled to excess, it is true. But at least they displayed an appetite for something beyond themselves. The curse of the neurotically clean is that they are too easily content with their false cleanliness. They are apt to waste their energy on washings. They tend to lack compassion. They are "pure" and they know it. They have little sense of inadequacy because they are so thankful they are not as other men are. They recognize no sin in themselves but it is all they can see in others. They are not penitent because they said, "I'm sorry," once long ago and have never forgotten it.

When purity becomes an obsession—when it becomes a passion divorced from its purpose—it ceases to be a virtue and becomes a curse. Jesus did not condemn the Pharisees because they were scrupulous in their washings. He rebuked them because they were *consumed* with outer cleansings. They were *satisfied* with scourings. They had moved religion from the sanctuary to the kitchen. The great exhortation, "Worship the Lord in the

beauty of holiness," had degenerated to the empty command, "Be sure to wash the dishes." A passion for purity must be accompanied by a compassionate heart. Proud purity is false purity. The pure in heart are also the melted in heart.

The priest and the Levite were cleaner than the Samaritan when they arrived in Jericho, having bypassed the man who had been beaten by robbers, but Jesus said they were not so good as he. If our passion for personal purity prevents compassion for the impure, then any purity we may possess is false purity and we need to be filled with the Spirit.

## II. DRUNK ON THE PETTY

It is pathetically possible for us to become drunk on the petty. If we are filled with the Spirit, we will be dedicated to large truths. Halford E. Luccock has said that he has heard some sermons which may be best described as carved cherry pits. They reflected intense effort upon miniature themes. The man who preaches such sermons may be pictured as a hippopotamus chasing a pea. And the tragedy of it is that such men are apparently blind to their folly. They believe their work is monumental. They think they are chasing something big. They seem to be unaware of the fact that their theme is small.

Cherry-pit sermons are pathetic enough but cherry-pit lives are tragic. Some Christian people who profess to be filled with the Spirit give clear evidence of their lack of the Spirit by dedicating their whole lives to chasing religious peas—items so small that they scarcely demand the Spirit-filled Christian's attention.

A passion for the petty is clear evidence of a lack of the Spirit. It is by definition the mark of a fanatic: "One who has redoubled his effort after losing his aim." Spirit-filled men are

often mistakenly called fanatics, but no man is ever led into fanaticism by the Spirit. The fanatic thinks he is a giant-killer, but in reality he is a pea-picker. He thinks his intellectual kitchen is cooking up beef stew. But his servings have the color, the flavor, and the odor of pea porridge.

*Pea porridge hot!*

*Pea porridge cold!*

*Pea porridge in the pot—*

*It's getting rather old!*

If we are filled with the Spirit we will not have time to pick religious peas. We will leave the stew and the porridge in the pot where they belong. We have a higher calling. We have a larger task. We are to be filled with the Spirit.

### III. WE RUN THE RISK OF BECOMING DRUNK ON PROGRAM

It is said that Greek drama, German music, and Italian painting each started with a strong religious impulse. They gradually acquired a technique adequate to express it. Then the technique became an end in itself, the religious impulse was lost, and art declined into triviality. The Christian Church has too often participated in this four-act tragedy: Act I, "The Deep Religious Impulse"; Act II, "The Acquired Technique"; Act III, "The Means Becoming the End"; Act IV, "Triviality."

Our own church will have to face this format. We are here because of a deep spiritual impulse. We have been working diligently to acquire a technique in order to express that impulse. And now we are beginning the biggest battle of our short history. Now we must make certain that technique and spiritual impulse are happily married. We must see to it that technique clings to the spiritual impulse as long as they both shall live. If technique becomes the master of

the house, triviality is inevitable. It is not enough to show the little people in the little churches (who comprise over half of our number) the blue-prints for progress. They must see the heart of the draftsman. If the spiritual impulse is not kept out where it can be *seen*, then our members will see percentages rather than people, certificates instead of souls. Act III will be under way *whether we want it or not*. Act IV will be sure to follow. The fire in our camp will dim and vanish. Another group will be born from above and God will start all over again.

India's Prime Minister Nehru commented on the problems of governing a people who had been granted their political freedom. He said that he discovered that, if a democratic government is to work, its people must have either conscience or coercion. And these are the alternatives for all free men. We will either pay the price for a Spirit-filled heart and a Spirit-directed conscience, or we will go through the mockery of ecclesiastical coercion. "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). Where there is not liberty, there is not the Spirit of the Lord.

### IV. DRUNK ON PART-TIME DEVOTION

Fourthly, and most importantly, we are liable to become drunk on part-time devotion. There are some folk who live by the Bible, but with certain precautions. They have religion, but with reservations. They have said, "Yes," to God, but there are strings attached. The honest testimony of their *hearts* runs like this:

*I'll go where You want me to go, dear Lord;*

*I'll say what You want me to say.  
But I'm busy just now with myself,  
dear Lord;*

*I'll help You on some other day!*

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). The man who is only partially devoted is inclined to be filled with the spirit of the age instead of the Spirit of the Ages. He is apt to note the tempo of the times rather than the tympani of the eternal. He is more likely to be drunk with the wine of prosperity than consumed with compassion.

In the college I attended you could pretty well judge the progress of a love affair by the flowers the girl wore at the banquet. If they were gardenias, you knew the fellow was keeping his pocketbook uppermost in his mind. If they were roses, you knew he was weakening. His lady had made definite progress. But if she wore an orchid, it was good-by bachelorhood, hello heaven. The gardenia was social obligation; the rose was a flutter of affection, but the orchid—well, that was the mark of a fanatic. That was taking the last turn in the path. From there on in, the road led straight to the altar.

Some people give God a gardenia. They have no real care for Him. They are just doing what is expected from courteous people. In order to properly escort a young lady to a formal banquet it is socially advisable to buy a corsage for her. In order to be thought of as a good, decent person, it is socially advisable to be associated with a church—at least to go through the motions of expressing an interest in religion, but at the same time keeping a healthy reserve. That is giving God a gardenia.

Others give God a rose. They have some of their heart in their religion. They really do care and often try to please Him, but they are not quite sure. Godly living looks good and at-

tracts them, but they do not want to marry it. They want to be free to date other interests also. That is giving God a rose.

But there are some who will dare to give God an orchid. They do not ask how much it costs. They simply want to show what is in their hearts. They have no eye for other suitors; they have given their whole lives to God. They are wholehearted. Theirs is not merely shallow courtesy or the flutter of vacillating affection. Theirs is the love that comes from going off the deep end. They have said a last yes to the will of God and have pledged to live with Him and for Him forever. That is giving God an orchid.

#### CONCLUSION

Frank C. Rideout said recently, "More tears are shed in our theatres over fancied tragedies than in our churches over real ones." The first tragedy of our time is our failure to be filled with the Spirit. The second is like unto it: that so few tears are shed over our emptiness.

Billy Graham tells the story of John Hyde on his way to a mission station in India. As a result of a telegram saying, "Are you filled with the Spirit?" he got down on his knees in his stateroom and yielded himself completely to the Lord, and claimed by faith the power of the Holy Spirit in his life. As a result he was instrumental in the great revivals in India, Korea, and Manchuria, all because one man was filled with the Spirit.

We want revival in our country. We want revival in our church. The present shortage is not one of power but one of man power. We are short of Spirit-filled men.

"Be not drunk with wine . . . but be filled with the Spirit!"

## II. The Mar Thoma Christians

By David K. Kline\*

EARLY in the nineteenth century the British came to power in India. Through the influence, some say the personal request, of the British resident, Colonel Munro, the Anglican church sent a mission of help to Malabar. It is significant to note that these missionaries, Norton, Bailey, Fenn, and others, the first arriving as early as 1816, belonged to the "Evangelical," Low-Church section of the Church of England. Their attitude to the High Anglican position is well known. These godly men were greatly interested in evangelism, and laid considerable emphasis on scripture teaching. The Bible was translated into the vernacular, Malayalam, for the first time. The study of the Word of God enlightened and quickened the church, and God blessed them with several waves of revival.

Soon a significant number among the Malabar church were pressing for a more far-reaching reform than had taken place when they had revolted from Catholic domination. They decried the standard of life of the laity and clergy, which was often of a low order. Especially did they speak out against the residue of Romish doctrine and practice still to be found in their churches.

A young clergyman, later to be known as Abraham Malpan, the Great Reformer,<sup>1</sup> was among the prominent

men keenly disturbed about the condition of the church. It was not long until he emerged as leader of the reform party. His wisdom, piety, and enthusiasm for reform appealed to the people, and he was invited by the Anglican missionaries to be Syriac professor in their seminary at Kottayam. This enlarged position greatly enhanced his leadership of the reform movement.

Here one is struck, as he is again and again, by the similarity of this reform movement with that of the Lutheran Reformation in Germany,<sup>2</sup> for the next move of Abraham Malpan was the preparation of a memorial, appended to which was a list of practices which he and his followers held were not in keeping with those of the church of their fathers. This memorial was presented to Colonel Frazer, the new British resident, in 1836, requesting his support in this attempt to cleanse the church of abuses.

The major abuses inveighed against are as follows:

1. Prayers to the saints and for the dead.
2. Saying of Kurbana<sup>3</sup> for pecuniary gain and without proper preparation and examination.
3. Baptism without proper instruction and examination.
4. Images in the churches.

\*A "Malpan" is a Syriac professor.

<sup>1</sup>Pastor, Little Rock, Arkansas.

<sup>2</sup>In fact, the present metropolitan in a recent publication refers to Abraham Malpan as "the Luther of the East."

<sup>3</sup>Kurbana is the Syrian liturgy for the Lord's Supper.

5. Lack of the reading of scripture and the preaching of the Word in the services.

6. A mediatorial priesthood.

7. Scriptures not being used as the basis for all teachings and doctrines.

This direct challenge could not be overlooked by the ruling bishop, Metropolitan Mar Dionysius, who meted out the same punishment to Abraham Malpan and his followers that Leo X had given to Luther, namely, excommunication.

This was of deep concern to the great reformer, for he attached much importance to episcopal ordination. In order, thus, to secure a duly consecrated bishop with reform tendencies he sent his nephew, Matthew, a young clergyman of proved ability, to seek consecration at the hands of the Jacobite Patriarch at Mardin,<sup>4</sup> near the Persian Gulf. Deacon Matthew set out for Mesopotamia in 1841 and after a period of about two years was consecrated bishop by the Patriarch Mar Elias. He took the name Matthew Mar Athanasius.

Upon his return to India, Mar Athanasius faced a difficult and delicate situation. He was a legally consecrated bishop, it was true, but of what diocese and of what people? His first task was to secure episcopal authority in his own hands, in spite of the bitter opposition of those opposed to reform. This battle he faced practically alone, for just a short time after his return his revered uncle died. Mar Athanasius had to achieve governmental recognition, for at this time only bishops who were so recognized by the state had the legal authority to govern the church. It took ten years for the government to rule in his favor.

The success of Matthew Mar Atha-

nasius in securing governmental recognition over his opponent, Mar Dionysius, the leader of the orthodox party, aroused a great deal of bitterness. A very complex period of suit and countersuit followed, finally culminating in the famous trial at Alleppy Court, started in 1879. After ten years of litigation the Appeal Court, consisting of three judges, two Hindu and one Christian, handed down their decision. The two Hindus pronounced in favor of the Jacobite incumbent, Mar Dionysius, while the Christian judge gave his opinion in favor of Mar Athanasius.

This historic judgment of 1889 made final the split between the Jacobite and Reformed parties. Mar Dionysius became the local head of the Jacobite church, accepting the headship of the patriarch; while Thomas Mar Athanasius, who had been consecrated by Matthew Mar Athanasius before his death in 1877, relinquishing all church property,<sup>5</sup> but otherwise ignoring the decision of the court, organized his section of the church on an independent basis. Thus came into being the present-day Mar Thoma Syrian church of Malabar.

In India today, this church faces an opportunity of unparalleled challenge, even in her long and varied history. New India is in the process of making a new body, but down underneath she needs sustaining character. Independence is good, but not enough! Her outer form must rest on an inner substance. The verdict of history is that outer movements fail without an inner character. Thus the greatest need of India, as of all nations, is character.

Travancore, with its long Christian

<sup>4</sup>This city was the then headquarters of the Jacobite Patriarch of Antioch, which headquarters are now at Hoimes, Syria.

<sup>5</sup>One hundred seventy-five churches were lost, along with all vestments and other property of great value. Only five churches were allowed the reform party, one of them being the now famous Maramon church, seat of the reformation. Thus the church was faced with the tremendous problem of entirely rebuilding all its institutions, and all but five of its churches.

tradition, is in an enviable position to produce such new men for new India. This district is 32 per cent Christian, 45 per cent literate, and has a school-attending population of 85 per cent of those eligible.<sup>6</sup>

Recently, the Mar Thoma church founded two colleges. One of them, Mar Thoma College, of Tiruvalla, Travancore, is now ending its third year with a staff of 24 well-trained lecturers and a student body of over 550. The registrar has already announced applications of approximately 800 students for next year.<sup>7</sup> The year following, which will be the first year for the granting of the B.A. degree, 1,000 students are confidently expected. The other institution, St. Thomas College, is completing its second year with a registration of approximately 300. In addition there are the Mar Thoma Seminary in Kottayam, 200 primary and secondary schools strategically located in Travancore-Cochin State, and a well-organized Sunday-School Association with about 50,000 pupils. Think of the impact of these trained lives upon new India!

The unique position of this church for the evangelizing of her country is further appreciated when one real-

izes that practically wherever you go in India you find a small group of Mar Thoma Christians. The late metropolitan,<sup>8</sup> Abraham Mar Thoma, had the great vision that the church must be a missionary body, and accordingly founded a "Voluntary Evangelistic Association" to emphasize that *every member* of the church must be a living witness to the gospel of Christ. Also the church recently appointed a missionary bishop, Matthew Mar Athanasius, to travel outside Travancore, his sole responsibility being the organization and administration of the missionary activity of the church in India. Today the Mar Thoma church has missionaries, or as they call them, evangelists, from Cape Comarin in the south to Nepal in the north. Thus, this church which was founded as a direct result of missionary activity from another country now is beginning to realize more and more its responsibility to send her young men and women as missionaries, not only to foreign lands, but to her own land and to her own people. Noted authorities on India today say this church is the brightest spot on the Christian horizon in southeast Asia. In these days when the ordinary Christian life is of such extraordinary value, let us remember to pray for the ever-expanding witness of the Mar Thoma Syrian church of Malabar, India.

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<sup>6</sup>The percentage of Christians in all India is only 2 per cent, literacy 11 per cent, with a school-attending population of less than 40 per cent of those eligible. The above figures are taken from the last census. "Time Magazine," February 22, 1954, gives the following statistics for Travancore-Cochin States: 54 per cent literacy, 98.8 per cent of children in school, 32 per cent Christian.

<sup>7</sup>In Travancore the academic year begins in July and continues until the last of March.

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<sup>8</sup>The senior bishop is called the metropolitan and is the head of the church.





# The Power of Prayer

By J. Melton Thomas\*

**T**HE NECESSITY of power if one is to achieve is a fact that hardly needs proof. God has promised the earth to the meek for an inheritance; but He has not promised it to the weak. It is the mighty meek, the moving meek who shall inherit; they who humbly, but none the less confidently, take hold of the world to shake it. Their meekness comes from the fact of their humility, their realization that their power is derived, rather than from any sense of inferiority and powerlessness.

Just a casual glance at history will suffice to show the need for and effects of power. Napoleons, Alexanders, Bismarcks, and Hitlers conquered because they had power—diabolical it may be, but power. Edisons, Bells, Fords, and Morses have discovered and applied the power of natural laws. Shakespeares, Miltons, Longfellows, and Bunyans have dipped their pens in inner strength. Wesleys, Moodys, Whitefields, and Bresees have drawn upon sources of great might to move the millions.

Unquestionably the Church needs power. Her great concern should not be about being overstrong, but rather about the source from whence her might and influence come. For just as surely as power is needed, so also the wrong kind of power may be used.

It is possible for the church to fall victim to using the very power of

Satan and the world, as for instance, that church in a large city that recently dismissed Sunday evening services in favor of a Sunday evening club. The folks met for supper first and then separated to various parts of the building to dance, play pool, etc. Our own churches will more likely be tempted to achieve power by using things, legitimate and desirable, as ends when in reality they are only means. We may erect adequate and beautiful buildings, but buildings do not convert men. We may have increase in some quarters because of a larger sampling of persons of means and prestige than formerly; but this can only engender pride. We may influence by means of a social program, but lodges, clubs, and fraternities do that quite well. We may achieve certain gains by the intellectual acumen of our ministry, the smooth organizational activity of our laity; but these will fall far short of the goal.

Understand, none of these things are to be despised. Buildings, artistic and adequate, the church must have; certainly within her ranks some of God's "ups" who were "out" could well be changed by power divine. The social side of people must be taken into consideration and provided for; without hesitation it may be said that a better trained clergy and a more actively organized laity are essential. But, oh, these are not enough! They are not enough simply because they cannot do enough. They may lead sinners right up to the gate, but they

\*Pastor, Juneau, Alaska.

have no key to open the door to God's kingdom of grace.

Hence some other source must be found from whence the Church may derive her power, and that source is the way of the Spirit. The slogan of World War II was, "Victory through air power." Well may the slogan of the Christian Church be, "Victory through prayer power." It is still true that the greatest loads may be lifted when men get on their knees. It is true that we must go to the task; it is equally true that we must begin on our knees. The power source, then, of the spiritual church is the secret place beyond the closet door.

This is true because of the type of job which the Church has to do. That job is to change men. Spiritual birth certificates will be issued, new names written in heaven, hearts and lives made new, Jacobs transformed into Israels if the Church does her task. Individuals will be changed, homes will be changed, communities will be changed if the Church reaches its objectives. The ranks of Satan will be depleted and the number of followers of Christ increased. The program of the Church is to make saints out of sinners! This, however, is a program which only God can carry out. Men may present the gospel story, may use every good means of arresting the attention of the lost, may persuade the sinner that Christ's way is best; but no one is able to break the seal of the soul except the Captain of our salvation.

So then the power that is needed is the power of God, and the only way for men to appropriate God's power is to pray. The kind of activity most needed is prayer activity. The kind of interest needed is prayer interest. The kind of meeting most needed is the prayer meeting. For prayer is the hand that moves the heart of heaven; and when God's heart is moved to ac-

tion, men's hearts are changed by His power.

This belief in prayer as power is more than an idea. For upon the anvil of experience the raw materials of theory have been hammered into the finished product of reality. Men have prayed and by it have achieved! They have thus been able to transcend natural laws. The sun has stood still, seas have been divided and rivers have backed up to make a dry path for the people of God, the heavens have stubbornly refused one drop of moisture for years and then suddenly melted in drenching showers—all because men prayed!

Not only so, but through prayer men have withstood the law of physical decay. Jesus was not the only one who had healing from His ministry. Peter and John saw the lame man leap for joy; in the case of Peter, his very shadow seemed to heal; in at least one instance Paul prayed the dead back to life. Since that day many a humble saint has received his sick back to life again because of prayer.

More important than these, however, is the fact that personal and collective spiritual victories have been and are being wrought through the prayer of dedicated faith. I say dedicated faith, for we are here understanding prayer in its total framework, that of preparing us to do all we can, and then of trusting that which we cannot do into the hands of God. So spiritual victories are won. Devilish passions are tamed, cruel temptations overcome, galling burdens borne, human weakness made strong, as men bow the knee to God.

Let us then seek the solitary place, the place where Jesus is, the prayer closet. Let us go, knowing that the soul will find victory, life's needs be supplied, life's service anointed. Let us go to our tasks—but let us begin on our knees!

# The Controversy About Ferré

By S. S. White\*

IN THE TWO previous articles on the controversy between Ferré and Tillich, the chief difference between the theologies of the two men was outlined. We were forced to the conclusion that Ferré holds to classical theism, while Tillich rejects it. According to classical theism, God is personal, the Creator of the world, outside of and above the world, and yet has to do with the world. Along with this, there is also the belief that God is not only separate from man, His creation, now, but will always be separate from man. This latter fact implies that in the world to come man will not lose his personal identity. In general, Ferré calls this classical theistic view supernaturalism, and he champions it, as I have already said. On the other hand, Tillich will have nothing to do with this supernaturalism, or supranaturalism, as he seems to prefer to call it. This contrast may be stated in another way: For Ferré, God is a Person who is both transcendent and immanent, while for Tillich He should not be described by any of these terms except as one talks about God by means of symbols rather than in terms of His actual reality.

Deism emphasizes the transcendence of God to the neglect of His immanence, and pantheism does the opposite. It gives us a wholly immanent God. Classical theism, the view which Ferré defends, makes a place for both the transcendence and the

immanence of God. On the other hand, Tillich would reject the use of both transcendence and immanence as involving terminology which is inadequate for describing God in His ultimate nature. To further elaborate Tillich's position, let me say that he begins with Being Itself. This is followed by separation as creation and separation as estrangement (sin). Then he ends finally in Being Itself, where separation as creation and separation as estrangement cease to exist. Thus the movement is from Being Itself to Being Itself, or, as some would say, from pantheism to pantheism. This resembles Neo-Platonism, which thinks of sin as a falling away from God and salvation as a coming back into God; that is, creation, or individualization, as sin, and the final union of everything with God again as salvation. Ferré leaves no doubt about his opposition to such a view.

After this brief summary of the controversy between Ferré and Tillich, which has to do chiefly with their concept of God, I shall discuss the controversy about Ferré. It has been going on for several years, but did not reach an acute stage until August, 1955. Early in that month, a date for a series of Bible lectures at Lake Junaluska camp, which Ferré had, was canceled. Undoubtedly this was done because there had been some objection to Ferré's theological views. In fact, one letter which is alleged to have had to do with this move, had in it these words: "He

\*Editor, "Herald of Holiness."

[Ferré] over and over again denies the deity of Jesus. He even suggests the possibility that Jesus was the illegitimate son of Mary and a German soldier, and goes on to tell why there is reason to think so. Again, he writes that Jesus, the Bible, and the church are umbrellas that shut people off from the love of God" (The *Pastor*, September, 1955, p. 19).

On being questioned about these charges, Ferré said that he had mentioned the theory about the German soldier and Mary in one of his books as a possible explanation of the birth of Jesus, but not as a claim which he himself accepted. As to the umbrellas referred to above, Ferré declared that he meant only the false use of Jesus, the Bible, and the Church. In that case, they became umbrellas which would hide God from us. Then he added: "Jesus was a mediator, not the go between, and the way to heaven and to the Father is open now" (*Ibid.*, p. 19). "Ferré's brother, Gustave Ferré, editorial assistant of the Board of Evangelism (Methodist Church), called the letters and pamphlets (which had been circulated) 'a complete misrepresentation of my brother's views. They lift statements and reasoning out of context'" (*Ibid.*, p. 19).

In the October, 1955, issue of the *Pastor*, p. 11, there is an editorial titled "A Sickness in the Church." The writer takes issue with those in his church (Methodist) who canceled the date with Ferré for Lake Junaluska camp. Among other things, he said that Ferré had a right to be heard, whether right or wrong—freedom of thought demanded this. How-

ever, since he does not discuss Ferré's philosophical theology except to say that Ferré does not preach it, I shall spend little time with this article. Still, before leaving it, I should say that the editor in this editorial does highly praise the spirit of Ferré and his message. Here is one illustration of this: "We should place him very high on any list of contemporary evangelists of the Gospel of Jesus Christ. Those who know him are convinced that he is an outstanding Christian in the fullest and best sense of that term" (The *Pastor*, October, 1955, p. 12).

In the December and January numbers of the *Pastor*, there were some discussions of the editorial "A Sickness in the Church," in the section devoted to "Your Right to Say It." However, not one of the brief articles, whether it agreed or disagreed with the editorial, had much to say about Ferré's theology. But in the February issue of the *Pastor* there is a three-page article on "The Theology of Nels Ferré," by William Hordern, professor of philosophy and religion at Swarthmore College, Swarthmore, Pennsylvania, and author of a recent book, *A Layman's Guide to Protestant Theology*. Hordern is not extremely liberal, and at the same time could not be classified as a fundamentalist. He commends Ferré for making Christian love the center of his theology and the chief attribute of God. Also, he is moved by the place which Ferré gives to faith and the Holy Spirit in the Christian life. In this connection Hordern notes that, while Ferré does not blind himself to sin and man's inability to save himself, he emphasizes faith in the power of the Holy Spirit as the way out. Man can be radically changed by the Holy Spirit, and Ferré centers much of his teaching here, since he emphasizes Christian living. But Hordern

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Quotations from "The Pastor," September, 1955, are those of J. A. Baldwin, as quoted in the Asheville, North Carolina, "Citizen Times." Used by permission of "The Pastor." Quotations from the October, 1955, issue of "The Pastor" are used by permission.

doesn't stop at this point in his review of Ferré's theology. He also discusses the divinity of Christ and the Incarnation, but his conclusions are not favorable to Ferré, from the standpoint of classical Christianity. He does not hesitate to say that there are features in Ferré's Christology which would give concern to many. Ferré, he says, makes a sharp distinction between Jesus and Christ—even to the extent of attributing weaknesses and sinfulness to Jesus. According to Hordern, this aspect of Ferré's Christology is dangerous and gives us a theophany rather than an incarnation. Besides, he asks, "How can Jesus save us from sin if he was not completely saved from it?" Hordern has a section in his article on Ferré's position as to the Virgin Birth. He says that Ferré is sympathetic toward the fundamentalist's concern for the Virgin Birth. He also asserts that Ferré believes that the idea of the Virgin Birth has symbolic value—signifying that in Jesus we have the work of God, and not of man. Nevertheless, according to Ferré, the evidence for the Virgin Birth is weak. Further, Hordern states that while Ferré doesn't accept the Nazi theory that Jesus was the son of Mary and a German soldier in the Roman army, he affirms that he could still believe in the Incarnation if this theory were proved true. In other words, Ferré does not believe that the doctrine of the Virgin Birth is an important part of Christian theology.

Next Hordern takes up Ferré's belief in universalism—the view that all men will finally be saved. Ferré holds that such a belief is necessary "because where there is true love there can be no joy so long as one soul is suffering." Hordern argues at some length that Ferré is wrong in this claim. Hordern's reasonings are good

and valid, although they are philosophical rather than Biblical. In discussing the criticisms which have been heaped upon Ferré, Hordern does not explain all of them in terms of the teaching that Christian love always brings condemnation down upon itself. He says that Ferré sometimes shows less than Christian love for his opponents. He is not always free from dogmatism, and occasionally, at least, attributes wrong motives to those who hold views which he opposes. Nevertheless, the main reason Ferré has received so much criticism, according to Hordern, is the fact that he has emphasized the truth that you can't be a Christian without living like one. I do not accept this conclusion of Hordern. I am glad that Ferré makes much of Christian ethics, but I disagree with most of his theological positions. In addition, I do not believe that his system of thought will, in the long run, provide an adequate basis for the standard of Christian living which he champions.

In the *Christian Century* for August 24, 1955, there was an editorial comment on Ferré in connection with the cancellation of the date with him at the Lake Junaluska camp. This editorial asserted that probably no other front-ranking American theologian stresses the centrality of the Incarnation so much as Ferré. Hordern, in the article referred to above, took issue with this statement from the *Christian Century* as he discussed Ferré's view of the divinity of Christ. This evaluation of the *Christian Century* is still more definitely challenged by Emil Williams, of the First Baptist Church at Lewisville, Arkansas. He charges that it is Ferré's idea of Incarnation which is made central in his theology and not the New Testament view of the Incarnation (*Christian Century*, September 24, 1955,

p. 1059). It is one thing for a theologian to use the term incarnation constantly in his theology, but it is quite another for him to give to it the meaning which it has had in classical Christian theology. This Ferré does not do, as both Hordern and Williams clearly imply in what they say as to the centrality of the Incarnation in Ferré's theology.

In my discussion entitled "The Controversy Between Ferré and Tillich," I dealt only with Tillich's answer to Ferré's criticism of his theology in the article by Ferré, "Where Do We Go from Here in Theology?" Now I shall briefly outline Cornelius Van Til's rebuttal to Ferré's attack on Fundamentalism as it appeared in the same article in *Religion in Life*. I do this because it sets forth a conservative scholar's appraisal of Ferré's theological position. James DeForest Murch gives an excellent brief summary of Van Til's answer thus: "Dr. Van Til shows how in Ferré's view, the 'fundamentalist' is permitted to retain nothing of what he considers the substance of the Christian faith. There can be no infallible Bible, no absolute, eternal and self-sufficient God, no Christ, the Redeemer, who as priest offered Himself as a sacrifice to satisfy divine justice, and no consummation of history with a final judgment day. Van Til sees in Ferré's technique the false use of Christian terminology to distort its true meaning and to attempt to hold in balance pure irrationalism and pure rationalism" (*United Evangelical Action*, January 15, 1956).

Along with this resume of Van Til's appraisal of Ferré's theology, I present a paragraph from the pen of an-

other fundamentalist, the late Ernest Gordon: "It is no credit to Harper and Brothers that they should publish such a book as Mr. Ferré's *The Christian Understanding of God*, in which we are told, for example, that 'we have no way of knowing even that Jesus was sinless'; that 'Jesus' life was peculiarly subject to myth'; that it is 'strange the hold this doctrine [of the Virgin Birth] has on countless people.' In another Harper book by the same author, *The Sun and the Umbrella*, are like foolish assertions. Thus, 'It seems doubtful Jesus ever taught such a doctrine' as the Second Coming; 'the use of the Bible as the final authority for Christian truth is idolatry'; Jesus 'is at best a vague figure'; 'the Christian church has no significant future till it puts away traditionalistic theology'; 'Hinduism is good and wise,' and so on" ("A Survey of Religious Thought," the *Sunday School Times*, May 27, 1955).

The most discussed of all of Ferré's books is undoubtedly *The Sun and the Umbrella*. I have recently read it carefully and find many statements which do not harmonize with the doctrinal tenets of classical Christianity. As examples of what I found I present the gist of two passages. The first declares that we cannot differentiate fact from fiction as to who or what Jesus really was or as to what He really taught in the New Testament. Ferré then goes on to say that the love of God, which is so brilliantly radiated by the New Testament, cannot be explained apart from the "Original Son of God" (pp. 26 and 27). But how could this be when both Jesus Christ and the New Testament are such faulty mediums? The second discusses Jesus as the Messiah. We are told that the Jewish Christians who were familiar with the Old Testament very likely twisted the New

Quotations from James DeForest Murch, as appearing in the "United Evangelical Action," January 15, 1956, used by permission.

Quotation from "The Sunday School Times," May 27, 1925, used by permission.

Testament time and time again in order to prove that Jesus was the Messiah promised in the Old Testament. Then Ferré declares that it seems entirely likely that Jesus was born in Nazareth instead of Bethlehem. The latter story was fabricated in order to prove that the scripture was fulfilled (pp. 40 and 41). Passages such as these two, which are not in harmony with the teachings of classical Christianity, may be found in abundance in *The Sun and the Umbrella*.

"Ferré on Ferré's Theology" is the title of a brief article in the *Christian Century* (September 28, 1955, p. 1118). It is a seven-point outline of Ferré's theology given by Ferré himself in answer to his critics. It reads well on the surface, but when one begins to examine it carefully, doubts arise. First, I can't find any place where he specifically takes back anything he has said before. Second, much was left unsaid which could and should have been said. He does not state his position as to the Biblical revelation; the atonement, as wrought through the death of Jesus Christ, except by a hint or two; eschatology—death, the Second Coming, the judgment, heaven and hell, or his universalism, which makes Biblical eschatology impossible.

Positively, the whole seven sections of this outline from the pen of Ferré deal largely with his doctrine of the Incarnation, which is not the teaching of classical Christianity as to the Incarnation, as more than one theologian

has insisted. What isn't concerned with the Incarnation has to do almost altogether with his theory of God as love. In this claim, however, he is not in harmony with classical Christianity. The great systems of classical Christian theology make holiness the central attribute of God, and not love. In fact, I believe that Ferré's universalistic doctrine and some of the other errors in his system of thought stem from his overemphasis upon the love of God and his consequent neglect of the holiness of God.

The most which can be said for Ferré's doctrine of the Incarnation is that it is initial and typical, but not unique or final. Also, his view of the Incarnation undermines the teaching of classical Christianity as to the Trinity. Further, his emphasis upon the Holy Spirit in man tends to make of each Christian a Christ different from the initial and typical Incarnate One, Jesus Christ, only in quantity.

Finally, we must judge a theologian by what he believes. Furthermore, belief is very important for the Christian theologian. If Ferré judges Tillich so severely because he forsakes the classical theistic concept of God, what are we to say about Ferré, who is not clear on the two distinguishing doctrines of Christianity—the Trinity and the Incarnation—so far as they are set forth by classical Christianity? Also, with his overemphasis on the love of God, he comes short in his view of God according to the same standard.



# Gleanings from the Greek New Testament

By Ralph Earle\*

## Romans 2:8-11

### FACTIOUSNESS

Words often have a long and varied history. Their travels sometimes take them far afield from their intellectual birthplace. Etymology does not always give the correct meaning of a term as it is used at a later time.

The word translated "contentious" in the King James Version is a noun, *erithia* (or *eritheia*). It occurs seven times in the New Testament. Five times it is rendered "strife" and once each "contention" and "contentious."

The word is derived from *erithos*, "a hired laborer." The verb *eritheuo* meant to "act as a hireling." From that came *eritheuomai*, "hire paid canvassers and promote a party spirit." So the noun *erithia* means "the spirit of faction."<sup>1</sup> Ellicott gives its three meanings as "labor for hire," "scheming or intriguing for office," "party-spirit." The latter is the prevailing meaning in the New Testament.<sup>2</sup> However, Ellicott thinks that the context here in Romans may suggest more the idea of contentiousness. But Sanday and Headlam define the ones described here as "those whose motive is factiousness."<sup>3</sup>

### WRATH AND FURY

The last three words of verse eight,

<sup>1</sup>Sanday and Headlam, "Romans," p. 57.

<sup>2</sup>Charles J. Ellicott, "A Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians," p. 133.

<sup>3</sup>Op. cit., p. 57.

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in the best Greek text, are *orge kai thymos*. The difference between these two terms is expressed clearly by Trench, who writes: "In *thymos* . . . is more of the turbulent commotion, the boiling agitation of the feelings," while in *orge* "is more of an abiding and settled habit of mind."<sup>4</sup> He speaks of *thymos* as being "more passionate, and at the same time more temporary."<sup>5</sup> It corresponds to the Latin *fumus*, from which has come the English word "fuming."

Cremer's distinction is somewhat different. He says that "*thymos* denotes the inward excitement, and *orge* the outward manifestation of it."<sup>6</sup> But all agree that *thymos* expresses stronger, more stirred, emotions. Abbott-Smith defines it as "passion, hot anger." He says that in the plural it means "impulses or outbursts of anger."<sup>7</sup>

Due to change of order in the Greek text the American Standard Version reverses the King James translation, reading "wrath and indignation." The Revised Standard Version has "wrath and fury" (cf. Latin *fumus*). It is generally agreed that *orge* denotes God's fixed attitude of abhorrence of sin, while *thymos* indicates the outflow of that attitude in judgment on the stubborn, rebellious sinner. James Denney puts it in succinct fashion:

<sup>4</sup>Trench, "Synonyms," p. 131.

<sup>5</sup>Ibid.

<sup>6</sup>Op. cit., p. 287.

<sup>7</sup>Abbott-Smith, "Lexicon," p. 210.



"*Orge* is wrath within; *thymos* wrath as it overflows."<sup>8</sup>

Before leaving these words it might be of interest to note the frequency with which they occur in the New Testament. *Orge* is found thirty-six times. Thirty-one of these times it is translated "wrath" in the King James Version, three times "anger," and once each "vengeance" and "indignation." *Thymos* occurs eighteen times. It is translated "wrath" fifteen times, "fierceness" twice, and "indignation" once.

### TRIBULATION

The Greek word is *thlipsis*. It is found forty-five times in the New Testament. Twenty-one times it is translated "tribulation," seventeen times "affliction."

The word comes from the verb *thlibo*, which means "press," a term used for pressing out grapes in a "winepress." A winepress can be seen today near the Garden Tomb. It is cut in the rock. The ripe grapes would be put in the rock basin and then women and children would squeeze out the juice by walking around on the grapes with their bare feet.

The figure suggests the heavy pressures of life that sometimes become almost unbearable. One feels as if he is being trodden down until he cannot take it any longer.

In this passage it is the tribulation of the wicked that is mentioned. A striking parallel may be found in Isa. 63:1-3, where the Lord says that he has "trodden the winepress alone" and adds: "for I will tread them in mine anger, and trample them in my fury." The reference is to God destroying the enemies of Israel. But here it is the

wicked who will experience God's wrath and fury for their willful disobedience.

There is another figure which is suggested in the English word "tribulation." It comes from the Latin *tribulum*, which means a threshing instrument.

In New Testament times there were two ways of threshing grain. If the amount was very small, one might use a flail.

Usually, however, the grain was piled about a foot and a half deep on the smooth, hard threshing floor. These threshing floors can still be seen outside the villages of Lebanon, Syria, and Jordan, with oxen pulling a threshing sled around on the grain. This sled is about four feet long and two and a half feet wide. Attached to the bottom are sharp stones or pieces of metal. These tear the grain loose from the stalks, and the oxen's feet help in the process. One may still see two yoke of oxen, each pulling a threshing sled ridden by women or children, just as it was done clear back in the days of David, a thousand years before the birth of Christ.

These two figures—pressing out grapes and threshing grain—give the preacher plenty of homiletical material for preaching on "tribulation." One can use these figures graphically whether speaking of the tribulation which will overtake the wicked in judgment or the tribulations of life, which help the Christian to grow in grace.

### ANGUISH

The Greek word *stenochoria* is compounded of *stenos*, narrow, and *chora*, space. Abbott-Smith defines it as "narrowness of space, want of room." So, metaphorically it means "distress."

<sup>8</sup>"Expositor's Greek Testament," II, p. 596.

Sanday and Headlam give its meaning as "torturing confinement," although they add: "But the etymological sense is probably lost in usage."<sup>9</sup>

After commenting on the literal and figurative senses of the word, Trench makes this appropriate observation: "The fitness of this image is attested by the frequency with which on the other hand a state of joy is expressed in the Psalms and elsewhere as a bringing into a large room."<sup>10</sup> Trench also notes that in ancient England there was a custom of placing heavy weights on the chests of condemned persons until they were literally crushed to death.

The word *stenochoria* is used in the New Testament only by Paul, twice in Romans and twice in Second Corinthians. Although translated "anguish" here in the King James Version, it is rendered "distress" in the other three passages. In three out of the four occurrences it is associated with *thlipsis*. They both include the idea of "pressed" or "compressed."

## NO PARTIALITY

The phrase "respect of persons" (v. 11) is all one word in the Greek, *proso polempsia*. It comes from *proso pon*, face, and a form of the verb *lambano*, receive. So it means literally "receiving of face." That is a typical Oriental expression for what we call partiality. The Revised Standard Version translates this verse: "For God shows no partiality."

The word is used only four times in the New Testament (Rom. 2:11; Eph. 6:9; Col. 3:25; Jas. 2:1). In all four places it is translated "respect of persons" in the King James Version.

This word and a cognate noun and verb are not found in the Septuagint nor in other pre-Christian writings. Moulton and Milligan state that they "may be reckoned amongst the earliest definitely Christian words."<sup>11</sup> Mayor says: "In its strict sense the Greek would mean to accept the outside surface for the inner reality, the mask for the person."<sup>12</sup>

<sup>9</sup>Op. cit., p. 57.  
<sup>10</sup>Op. cit., p. 203.

<sup>11</sup>"Vocabulary of the Greek New Testament," p. 553.

<sup>12</sup>"The Epistle of St. James" (Zondervan, 1954), p. 78.

## SERMONS

A senator once delivered a speech in a Swedish community of northern Minnesota. Although he gave what he considered one of his greatest addresses, he was disappointed by the utter lack of enthusiasm from his audience.

When he sat down, another speaker arose and addressed the audience in Swedish. His words were received with thunderous applause.

The tactful senator also applauded lustily. Then he turned to the chairman: "What was that fellow talking about? He certainly went over big!"

The chairman replied dryly, "He was merely translating your speech into Swedish so the audience could understand."

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



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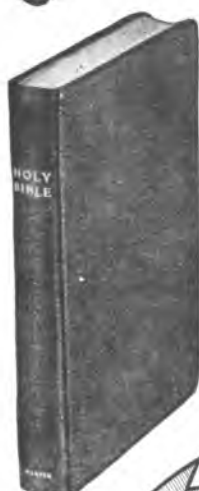
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he is high above all the people.



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ye from Chāl-dē'-āns, with a  
voice of singing declare ye, tell



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# CRUSADE FOR SOULS

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Supplied by Alpin Bowes\*

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## A PASTOR ASKS

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QUESTION: *With the publication of the new Crusade book, I am puzzled as to what book to use for a Christian Service Training text. Can I still use Soul Winning Through Visitation Evangelism?*

ANSWER: The new book, *We Are Witnesses*, by J. W. Ellis, replaces the two books that have served as Crusade for Souls manuals for the past eight years—*First Steps in Visitation Evangelism* and *Soul Winning Through Visitation Evangelism*. It contains instructions on all phases of the Crusade for Souls formerly included in these two books—literature distribution, community enrollment, Sunday-school calling, friendship visitation, and personal soul winning. It has been set up as a Christian Service Training textbook for Unit 142a, "Winning Others to Christ." One particular phase of visitation evangelism, such as soul winning or a community enrollment, may be emphasized in a course using this book, by spending a larger portion of the time on it.

Classes may still be held using *First Steps in Visitation Evangelism* or *Soul Winning Through Visitation Evangelism*, as long as these books are available. The new book also contains some methods that were not included in the first manuals and adds

the experience of these recent years in the Crusade for Souls.

A new manual for pastors to supplement *We Are Witnesses* has been authorized and is scheduled for publication in 1957. It will greatly aid in teaching the layman's book in a Christian Service Training class when it is available.

It is possible to use *We Are Witnesses* for a second series course. Instructions for such use may be secured upon request from the Christian Service Training office.

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## CRUSADE ECHOES

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I remember the Sunday Bill and his wife came to church. The service was altogether strange to them and they felt somewhat uncomfortable, but Bill could look down the pew and see his friend who had invited him to come. His friend had started going to church only a few months before, and he had changed so completely that Bill couldn't understand it. The two men worked together in a factory and Bill had finally agreed that he and his wife would accompany them to church.

Bill's home did need something. There was unhappiness, and the money that went so fast in the night clubs didn't seem to bring any genuine return. Looming always over them was fear because of Bill's sus-

\*Secretary, Crusade for Souls Commission.

ceptibility for liquor. Perhaps there was something at church that would help solve these problems.

But Bill hadn't realized that the gospel message would hit him so hard and make him feel so utterly guilty. And the people who went to church—just ordinary folks like himself—seemed to have a sense of happiness he was lacking.

I believe it was the second Sunday he attended that Bill and his wife both came to the altar and found in Christ that which would satisfy the hunger of their hearts and the confusion of their minds. The change in Bill was sudden and wonderful to behold. He was soon sanctified and joined the church. A couple of years later he was on the church board. When the church helped to sponsor a branch Sunday school not far from where he lived, he volunteered to help, and stayed with it as it developed into a home-mission work and finally a fully organized church. Bill has been loyal, enthusiastic, and steady, and has consistently been a witness to others of the Christ who changed his life.

*The Crusade pays big dividends!*

### It's New

A song or a chorus always helps to encourage us in some activity. The holiness movement is known for its holiness songs, and it will be a sad day if we ever quit singing them. For some time we have needed a chorus on the Crusade for Souls, and at last we have one, and a very good one, too. "On with the Crusade for Souls" was first presented during the Home-Missions night of the General Assembly. As the great congregation joined in singing the chorus, it seemed that this must be the beginning of

our greatest quadrennium in evangelism.

The chorus was written by Mrs. Rhea F. Miller, wife of the late Dr. H. V. Miller. We ought to sing it in Sunday school, N.Y.P.S., missionary societies, and in the church services. It will help to encourage every layman to participate in the Crusade for Souls Now. Copies may be secured from the Nazarene Publishing House. Sample copy, 10c; 12 for 75c; 100 for \$6.00.

### HOW WE DID IT

One church has found it to be helpful in conserving the results of its revival campaigns to have a Committee on Evangelism bring before the church board two months after each meeting the names of all new converts and new contacts, going over what is being done to make them feel at home in the church and where special prayer and attention are needed to keep someone from slipping away. This has helped the new converts greatly and has also made the revival campaigns more meaningful to the church members.

### The Pastor's Meditation

It is good to be optimistic. However, the individual who is satisfied with the "wonderful" statistics on numbers joining churches and the great sums of money coming into church coffers is too easily satisfied. God cannot be satisfied with the tremendous increase of juvenile delinquency, drunkenness, and divorce; most of all, with the indifference of church members to lost people all about them. With the tremendous birth-rate increase, we are having a smaller and smaller percentage of Christians every year.—*Fisher of Men.*

### III. Do's and Don'ts For the Incoming Pastor

By George Reader\*

**F**OR THE PAST two months we have been seeing how the transition between pastors can be made smoothly. We noticed some of the adjustments that have to be made all around and we noticed a few of the specific "do's and don'ts" for the outgoing pastor. Now let us consider some "do's and don'ts" for the incoming pastor.

1. Be sure you are in the will of God when you accept the new church. The inner confidence that you are in God's will, will steady you when things are difficult, and will enable you to look heavenward for help, and pray with faith, and will inspire you with courage. A consciousness of uncertainty about it will hinder you.

2. Accept your new church, and begin your work with a strong faith and confidence in God. He has promised to go with you, to help you, and bless you as you faithfully labor in His kingdom. Expect Him to bless the work with success and victory.

3. Pick up the work in your new field of labor where the other man left it. Your predecessors laid the foundations with much toil, prayer, and sacrifice. Their lives, together with the lives of the people, were put into it. As they gave of themselves

to lay the foundations, so give of yourself to build upon those foundations.

4. Give yourself to be a true pastor to your new church. Take the people into your affection, and make their problems, burdens, and needs your own. Unselfishly and faithfully serve them; be their pastor twenty-four hours of the day. God will honor your ministry and bless it to the church and to the community if you unselfishly and faithfully serve Him and the church.

5. Don't try to revolutionize the church program overnight. A program that is operating with a good degree of satisfaction and efficiency should not be disturbed immediately. Wait until you are adjusted and have become acquainted with the church and its problems before making many changes. If some things demand immediate adjustment, adjust them, then leave the rest until later. The fewer major changes you make in the church program before you gain the confidence of the people, the better for all concerned. If you are too revolutionary, they may distrust your leadership.

6. Soon after moving in, meet with your boards. Take them into your confidence. Talk over the work of the church with them, get information, and get the feel of things. Suggest

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

some of the goals you hope to reach, and show a real interest in the growth and progress of the church. Conduct yourself in such a manner as will inspire confidence in your leadership. As soon as possible present a definite, aggressive, and challenging program for their consideration. Any leader should be given time to get hold of the situation, but he should, after a short time, be able to lead on in a definite way. Don't assume the attitude of a boss at any time; you are a leader, not a boss. Have an open ear to the board's suggestions, and give them consideration. Be kind and considerate of your board, and they will be considerate of you. Show a good spirit toward those who disagree with you, and don't become critical if they are slow to accept some of your ideas. Be fair with your board, win their confidence, and they will give you about anything you ask.

7. Use the talent in your new church. Some of the people may be untrained and inefficient, but remember, it is their church, their place of worship, and their channel of service. Use them. With some encouragement and a little training their services will improve. Some of them may become efficient workers. Don't permit yourself and your family to be the whole show.

8. Follow up the former pastor's contacts, and enter the doors of friendship he has opened in the community. Some of the people he has contacted may be awaiting your coming, and some may be near the Kingdom.

9. Adjust and adapt yourself quickly to your new congregation, living conditions, and community.

10. Don't speak unkindly of your predecessor or of his work. If others speak unkindly or critically of him,

avoid saying anything hurtful. Instead, state your confidence in his goodness and in the purity of his motives and magnify his virtues. By so doing you will help to silence his critics. If his friends speak highly of him and his work, agree with them and praise him. By so doing you will gain the respect and appreciation of his friends. Be unafraid to speak words of praise and commendation of your predecessor and of his work.

11. Don't take the attitude that you have condescended to be the pastor of this church, that you should have a larger place. Keep the mind of a servant—a servant of God. If you are where God wants you, remember there is no promotion to the will of God.

12. Avoid making comparisons and too many references to your former pastorates. The people are not so much interested in what you did in former pastorates as they are in what you are doing here.

Other "do's" and "don'ts" could be mentioned, but good common sense, together with God's guidance and assistance, will help to make your part of the pastoral transition both smooth and successful.

In conclusion, we wish to turn to the farm for an illustration. Let's go back to the days when the work was done with horses. Sometimes a fresh horse was put in the team or a fresh team hitched to the plow. When this was done, the old horse or team was simply and quietly unhitched, and the fresh one hitched on. In the matter of only a few minutes the change was made, the plow was again turning the soil. So should our changes be made that the work of God may move on smoothly and unhindered.



# The Christian's Will

By John Stockton\*

**F**OR THE CHRISTIAN a will is an important part of his stewardship. His life plan of Christian service is incomplete unless he has made a will or has in some way made provision for the proper distribution of this world's goods.

We are stewards of what we possess and we must remember that it was God who gave us power to accumulate whatever amount of wealth we have. We hold it in trust for Him and therefore we should be careful to distribute it according to His will.

We honor God and acknowledge His ownership when we tithe our income, but this does not relieve us of the responsibility of making provision for the proper distribution of the balance of our estate. The making of a will is our opportunity to fulfill our duty as good stewards and to give our final testimony showing our faith and gratitude to God for His goodness to us.

Every Christian should think seriously about what will happen to his possessions after he is gone and whether or not God can say, "Well done, good and faithful servant."

If you fail to make a will, the state in which you live will be compelled to make the distribution of your property according to the laws of that state. An administrator will be appointed, but he will have no power to handle matters according to what he thinks your wishes may have been. Often large sums fall into the hands of ungrateful heirs that might have been directed into God's work.

Through a will, we can direct our own distribution and choose our own administrator.

In an article written by Jerome Beatty for the *Reader's Digest* in 1952 he states that "about one-half of the people who die and leave property do so without making a will. The result is confusion, injustice and often serious want and it is a paradox that the less you own the more likely you are to need a will. If you die without one, your wife may get only one-third of your estate."

Instead of being discouraged when I read that only one-half of the people who left property had a will, I was encouraged to think that one-half of the people had come to realize the necessity of making one. I feel sure this is a greater percentage than would have been found prior to 1952.

In unity there is strength, and if one-half of the Nazarenes would remember the church in their wills, if the average amount received was only \$1.00, we would receive from this source \$134,000.00. But if the average amount was \$100.00, we would receive \$13,400,000.00 to promote the work of the Lord; and if the average amount received was \$1,000.00, the total would be \$134,000,000.00 by the time the last Nazarene died who is a member of our church at present. This does not take into account the people who will join the church in the years to come.

Basically the Nazarenes are a loyal group of people and wish to promote the work as fast as possible. They somehow feel, and rightly so, that the Great Commission was directed at

\*General Treasurer.

them and they have proved their interest by sacrificial giving and by co-operating with the goals set by the General Assembly. However, the giving through wills has been stressed very little in the past and needs to be called to the attention, not only of the ministers, but also of the laymen of the church. As usual, the pastor of the local church can get this message across better than anyone else.

Not long ago I heard a pastor preaching on the subject, "This is the will of God, even your sanctification." In his message he said he had been called upon to be the disinterested witness at the reading of a will. It was a Nazarene couple who asked him to serve in this capacity. They were very poor people but, as the will was read, they found that they were to receive about one-half of a large estate which held not only real estate but very valuable stocks and bonds as well as a great deal of money. He said the young people were very happy and proceeded to accept the gift which was willed to them. The pastor went on to say that some Nazarenes were not like that, for it was the will of God that they should be sanctified and it was the most wonderful gift that could be offered a Christian, but some shy away from it as if it were something to shun.

We who have received the blessing know that it is the highest state of grace and that there is nothing God could have willed a Christian that would be a more wonderful gift. We have gladly accepted and our gift has

made us happy, but we would be ungrateful if we just received the good things from God and then forgot to remember His work in our wills. I think without question this has happened a good many times in the past. Good Christians have passed away without making provision for God's cause. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). God may forgive negligence, especially if we do not know better. Those who have children know that some are more thoughtful and more appreciative than others and some children know better than others how to express themselves.

During our married life, my wife and I have had seventeen different young people live with us and attend school. We did all we could for them and loved them as our own. Since they left they have scattered to all parts of the country. Some of them still write us and express appreciation for what we did; others never write. We think they love us the same as the others but, to say the least, we are most happy about those who remember and assure us of their love and prayers.

As God's children, let us be among those who remember that He has asked us to go into all the world to give the gospel to every creature, and one of the ways to do that is not to postpone further the making of our wills, remembering His work with as much of our estate as possible.

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#### PASTORS

Our maid asked for an advance on her week's salary. "Our preacher is leaving the church this Sunday," she told us, "and the congregation wants to give him a little momentum."

FRED G. MCKNIGHT, *Coronet*

# Indispensables in Soul Winning

By L. B. Friend\*

**T**HE INDISPENSABLES in the field of machinery are known as the simple machines—the lever, the wheel and axle, the screw, the pulley, the wedge, and the inclined plane. All machinery has one or more of these indispensable machines; without them there can be no machinery. Lots of things can be taken away or added to, but these must be. They are absolutely necessary.

In the field of soul winning there are some indispensables around which all soul winners work. In church life lots of things can be taken away, and lots of things added, but if men are brought to the Lord, these will be in evidence. They are as necessary to the pulpit soul winner as the simple machines are to machinery. Let us notice what these are:

## THE PASTOR'S OWN EXPERIENCE

The first indispensable for the pastor in winning souls from his pulpit is his own experience. According to one survey, only a small percentage of American ministers could say they were converted and called into the ministry. In our own denominational ministry, it has been necessary for some of us as pastors to take inventory and deepen our experience in order to have seekers in our regular services.

When Paul wrote to Timothy, he included the words, "Do the work of an evangelist," and his son Timothy was pastoring at that time. Some of

this evangelistic work was surely done from his pulpit. The supreme job of the pastor is still to take heed unto sound doctrine, that he might save his own soul and save some others. The supreme aim of the sermon is still to win men to Christ. The sermon is "a formal religious discourse based on the Word of God and designed to save men." The supreme task of the Church is to take the gospel into all the world and make disciples. However, every minister, as in the Early Church, must first have the baptism of the Holy Spirit. Gypsy Smith, Sr., once told us: "The pastor must take a piece of chalk, go to his study, draw a circle big enough for himself, get in it, and pray, 'Lord, let the revival begin in this pastor's heart.'" When we read the history of successful soul winners we find this plan to have been invariably worked. It has been worked by many soul winners whose names are not in history.

Also, the blind cannot lead the blind. The personality man, the psychologist, and the "gifted man" may bring people to the altar; but results in saved and sanctified persons are dependent upon the fire of Pentecost. Denominational affiliation, position in the church, personality, or gifts are not the channels of this power in and of themselves. Regardless of how limited the preacher may be or how small his church, he can have this experience of being thoroughly right with God and being blessed of His Spirit and define it with souls for his hire.

\*Pastor, Salt Lake City, Utah.

## GOD'S WORD ESSENTIAL

Our second indispensable in winning souls from the pulpit is the use of God's Word. This tool has been called the "incorruptible seed" or sperm seed which gives birth to souls; the "engrafted word, which is able to save your souls." The promise from God is that it will not return to Him void. The wonderful thing about God's Word is that any man of average intelligence can preach the truth, and even those below average intelligence have used it effectively. There is one thing sure—its use is not dependent on degrees, formal education, or other "clothing" of the truth. If we can furnish the man, it seems God will enable us to apply the truth. This is placing no premium on ignorance. Men like Gypsy Smith, Mel Trotter, and Bud Robinson prove this point. One successful soul winner aims to quote not less than one hundred verses of scripture in each message. It is the law and not the clothing of the law that converts the soul. The truth of God is indispensable to soul winning. Paul says, "Faith cometh by hearing, and hearing by the word of God." Educated or uneducated, rich or poor, sick or well, old or young, every pastor can have this indispensable and convey it to the lost in such a way as to win some.

## INTERCESSORY PRAYER

The pastor's third indispensable in soul winning from the pulpit is his intercessory prayer life. There are many good suggestions on "how to draw the net." However, some of the "old-timers" tell of coming from the woods knowing in advance that God would give results in the altar and even know how many. How much is prayer really needed in really influencing people for God? Dr. Pope,

the Methodist theologian, says, "The Word of God and prayer are unitedly and severally what may be called the absolute and universal means." There is a tendency today to work with things "added on," instead of depending on the indispensable of prayer. There seems to be so much "promoting." For the pastor who has a burden for the lost and gets between them and God in prayer, mail from Kansas City on the Crusade for Souls—Now reaches him too late. The Crusade is already on for him. Mr. E. M. Bounds served God in a denomination for many years in the midst of the perfection—it seems—of organization, method, plans, gadgets, etc. When his sun was setting in a clear sky in a Georgia town, he left this testimony: "We are constantly on the stretch if not on the strain, to devise new methods, new plans, new organizations, to advance the church and secure enlargement and efficiency for the gospel . . . the church is looking for better methods—God is looking for better men . . . what the church needs today is not more and better machinery or new organizations, or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer." With God men are always above method. It is the man of prayer that brings the crisis. In World War I, many men had the equipment and opportunities of Alvin York. In one victory, with the rifle and pistol he used to kill upland game in the hills of Tennessee, Alvin York, the man, spelled the difference. The real indispensable in soul winning for the pastor, after he is thoroughly right with God and has unsheathed the old Jerusalem Sword, is the tested, tasted,

tried, and proven power of intercessory prayer.

### THE PERSONAL TOUCH

The pastor's final indispensable in winning souls from the pulpit is personal work. In war, it is difficult for one country to conquer another with bombs alone. The infantry must go in and do the final work of conquering the enemy. That some pastors are powerful enough to bring souls to the altar—by the help of the Lord—without leaving the pulpit may be true. That the devil does not like personal work, we likewise admit. However, some authorities claim 75 per cent of all who kneel at the altar are brought personally. It has been reported by the Dr. Hyman Appleman group that 70 per cent of the Jewish Christians

today have been won by lay personal workers outside the pulpit. The anointed personal touch is effective. It brought Billy Sunday to the front for prayer. Personally, I believe when the day comes that we pastors do not have the passion to go into the congregations (and into the community) for souls, when we become afraid of what our critics will say, or of our folk getting offended by our warm, Spirit-led invitation to Christ, then the place of our church among soul-winning movements will have become history. It was through this method the writer was brought to the Lord, and through this method he has won the majority of the souls won under his ministry. Under God the work must continue.

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### THE STRONGEST LAW

Can you imagine the Apostle Paul reducing his gifts to the kingdom of God, to say 5 per cent, after he had met Christ on the Damascus road?

As a matter of fact, I can hardly imagine Paul giving only his previous 10 per cent after he was converted. I have a feeling that he upped it to say 15 per cent, or maybe 50 per cent!

It is a poor argument to say that the law of the tithe was an Old Testament law for scribes and Pharisees. Would a born-again saint of God want to live less sacrificially than a rank sinner . . . or a legalist?

Really, tithing is not compulsory. In fact, nothing in religion is compulsory. If it is done because the law says so, then it isn't kin to the Jesus way of doing things.

True tithing is done on the basis of love. And the very strongest thing in the whole world is love . . . not law.

There is no law on earth that would drive a young woman from the comforts of home and the prospects of a happy marriage to leave everything that is good here and go to a heathen place to labor as a servant to those who despise her presence and message. There is no law on earth that would send a young man from his family and occupation that would pay maybe \$50,000.00 per year to go to Africa and try to compete, unappreciated, with the witch doctor.

If you really love, the least you will do is tithe!

—FLETCHER SPRUCE

# Sermon Subjects for November

From the Editor

## Psalms 100

### Subjects

1. THE GLAD ACCLAMATION
2. THE JOY OF CHRISTIAN SERVICE
3. THE SONG OF THE REDEEMED
4. THE GOD ABOVE ALL GODS
5. THE CREATOR AND THE CREATURE
6. GOD'S OWN FLOCK
7. THANKSGIVING, THE TIMELESS SONG
8. THE CRADLE OF ALL GRATITUDE
9. THE INTRINSIC GOODNESS OF GOD
10. LIMITLESS CONCERN
11. A PERPETUATED REVELATION

### Scriptures

1. v. 1, *Make a joyful noise unto the Lord, all ye lands.*
2. v. 2, *Serve the Lord with gladness . . .*
3. v. 2, . . . *come before his presence with singing.*
4. v. 3, *Know ye that the Lord he is God . . .*
5. v. 3, . . . *it is he that hath made us, and not we ourselves . . .*
6. v. 3, . . . *we are his people, and the sheep of his pasture.*
7. v. 4, *Enter into his gates with thanksgiving, and into his courts with praise . . .*
8. v. 4, . . . *be thankful unto him, and bless his name.*
9. v. 5, *For the Lord is good . . .*
10. v. 5, . . . *his mercy is everlasting . . .*
11. v. 5, . . . *his truth endureth to all generations.*

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### SUNDAY-SCHOOL EVANGELISM

A preacher can prepare his messages especially for the children now and again. He can have in most sermons a paragraph, or a story, or a word for the children. He can have the children sing a song. He can always remember the children in his prayers. A pastor can watch for opportunities to speak a personal word to the boys and girls. They are impressionable. Often the children expect it. They want it. They will respond to it. Save the children and the adults will be saved. Neglect the children and the adults will be lost and difficult to reach.

Perhaps there is not a Sunday school which does not have in its membership many lost boys and girls. Their presence in the Sunday school provides the pastor with a great opportunity. By earnest, patient, prayerful efforts these boys and girls may be won to Christ and Christian service. Pastors and superintendents should select with care those assigned to work with the Juniors. Pastors and superintendents will help the teachers win the Juniors to Christ—not tomorrow—tomorrow will be too late.—J. N. BARNETT.

# SERMON WORKSHOP

Contributed by Nelson Mink\*

## YOU ARE MARKED FOREVER

You have ten things that no one else will ever be able to match. Men found it out not too many years ago, but God knew all about it from the beginning. They are your fingerprints. God gave you your fingerprints different from those of anybody else. He did this on purpose, too. You can't get away from them, they are carried with you, and you often leave them wherever you go. Now take your Bible and look up Job 37:7. Read it carefully. Then take a good look at your fingerprints. Yes, you are marked forever.

—WILEY MISSION NEWS

## THANKSGIVING THOUGHTS

*God's Open Hand:* "Thou openest thy hand . . ." (Ps. 145:16).

*The Loaded Table:* "Come and dine" (John 21:12).

*The Crowned Year:* "Thou crownest the year with thy goodness" (Ps. 65:11).

## THOUGHT STARTERS

"Many people find the church cold because they insist on sitting in Z row. Come up front, brother!"

"The kind of religion that makes a man look sick cannot be expected to cure the world."

"If you have faith, preach it.

If you have joy, share it.

If you have sorrow, bear it."

"It is a sad religion that is never strong except when its owner is sick."

—SELECTED

## THE WHISKEY PRODUCTS

A police court magistrate was approached by a distiller who asked if he had ever tried his special brand of whiskey. "No," said the judge, "but I tried three men in court today who have."

## GEMS FROM THE SAYINGS OF DR. SAMUEL YOUNG

"We need to take the child into the church very early. Just how old I can't tell, but they can serve the devil mighty well at nine, ten, and twelve."

"God not only tempers the wind to the shorn lamb, but He also puts wool on the lamb's back, so he can face the wind. We need to pray for God to help us grow more wool."

"Jesus was with the poor in His birth, the rich in His death, and with all the rest in between."

## GOOD REMINDERS

"If Columbus had turned back after sixty-five days of sailing on the uncharted seas, no one could have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that the rewards go to those who stick until they get what they are after."

"The difference between a conviction and a prejudice is that you can explain a conviction without getting angry."

"Imagination is given to man to compensate him for what he is not, and a sense of humor was provided to console him for what he is."

"The future is only the past entered through another gate."

—SELECTED

\*Pastor, Waco, Texas.

## SERMON REPORT

An Indian attended a church service in which the preacher substituted noise for ideas. Asked his opinion of the message, he folded his arms and said: "High wind. Big thunder. No rain."

—ANON.

## BETTER STAY FOR THE SERMON

"When an adult Sunday-school scholar goes home after Sunday school instead of staying for church, he goes home to his idol."—Anon.

## QUOTES FOR THE BULLETIN

"A parent who has taught a child the truths of the Bible without teaching the child to do what he is told, has failed God."—KENNETH TAYLOR.

"When you bring into your home the things of God, of Christ, and of prayer you give something of lasting importance not only to your family but to the church and to the world."—H. E. PALMQUIST.

"Family worship proves to the children that the spiritual convictions of their parents are real and deep, not shallow and hypocritical.

—J. N. BARNETT

## *Food for Mind and Heart*

### John Bunyan on Prayer Closet-Christians

**I**T is a great thing to be a closet-Christian, and to hold it; he must be a close-Christian that will be a closet-Christian. When I say a close-Christian, I mean one that is so in the hidden part, and that also walks with God. Many there be that profess Christ, who do oftener frequent the coffee-house than their closet; and that sooner in a morning run to make bargains, than to pray unto God and begin the day with Him. But for thee, who professest the name of Christ, do thou depart from all these things; do thou make conscience of reading and practising; do thou follow after righteousness; do thou make conscience of beginning the day with God. For he that begins not with Him, will hardly end it with Him; he that runs from God in the morning, will hardly find Him at the close of the day; nor will he that begins with the world and the vanities thereof in the first place, be very capable of walking with God all the day after. It is he that findeth God in the closet, that will carry the savor of Him into his house, his shop, and his more open conversation. When Moses had been with

God in the mount his face shone, he brought of that glory into the camp. Exodus 34.

### Posture in Prayer

There is no stinted order presented for our behaving ourselves in prayer, whether kneeling, or standing, or walking, or lying, or sitting; for all these postures have been used by the godly. Paul kneeled down and prayed; Abraham and the publican stood and prayed; David prayed as he walked; Abraham prayed lying upon his face; Moses prayed sitting. And indeed prayer, effectual fervent prayer, may be and often is made unto God under all these circumstances. For God has not tied us up to any of them; and he that shall tie himself or his people to any of these, doeth more than he hath warrant for from God. And let such take care of innovating; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere. Acts 20:36; II Sam. 15:30, 31; Gen. 17:17, 18; Exod. 17:12.

—CONTRIBUTED BY SAMUEL YOUNG



*November 4, 1956*

**Morning Subject: THE WAY TO ACT IN FELLOWSHIP**

SCRIPTURE: I John 1:1-10

INTRODUCTION:

- A. John wrote to Christians influenced by men who pretended to know.
- B. Fellowship with Christ should manifest itself:

I. IN OUR TESTIMONY TO CHRIST

- A. It involves the basis of experience (v. 1).
  - (1) Heard, (2) gazed upon, (3) handled.
- B. It involves the content of witness (v. 2).
  - 1. Life eternal manifested.
  - 2. Manifestation of God. "God is light" (v. 5).
  - 3. Fellowship with the Father and Son (v. 3).
  - 4. Accompaniment of joy (v. 4).

II. IN OUR TRANSFORMED LIVES

- A. A contrast in attitudes.
  - 1. Toward acts of sin: confession or denial (vv. 9a, 10).
  - 2. Toward the principle of depravity: submission or independence (vv. 7-8).
- B. The twofold work of grace.
  - 1. Forgiveness and new life (v. 9).
  - 2. Purity and fellowship (v. 7b).

—JAMES H. WHITWORTH  
*Evangelist*

**Evening Subject: CONVERSION OF A SINCERE INQUIRER**

SCRIPTURE: Acts 8:26-40.

INTRODUCTION:

- A. The eunuch was a sincere inquirer.
- B. A sincere inquirer readily takes steps toward conversion.

I. HE STUDIED THE WORD (v. 28).

- A. Religion had an important place in his life (v. 27a).
- B. He went to the true place of worship (v. 27b).
- C. He studied the Scriptures (v. 28).

II. HE RECEIVED INSTRUCTION (v. 35).

- A. He welcomed the messenger (v. 31).
- B. He expressed a desire to know the truth (v. 34).
- C. He listened intently.
- D. He believed (v. 37).

III. HE OBEYED THE TRUTH (v. 38).

- A. He applied the scripture to himself (v. 36).
- B. He gave evidence of belief (v. 38).
- C. He continued the journey rejoicing (v. 39).

—JAMES H. WHITWORTH

**November 11, 1956**

**Morning Subject: THE WAY OF KNOWLEDGE**

SCRIPTURE: I John 2:1-6

INTRODUCTION:

- A. John insists that the life of fellowship is practical.
- B. The child of God has experiential knowledge of fellowship.  
Three evidences are given.

I. WE SHUN WILLFUL SIN.

- A. The believer is expected not to sin (v. 1a).
- B. Christ has made propitiation for every sin (v. 2).
- C. The backslider should return immediately (v. 1b).

II. WE KEEP THE COMMANDMENTS.

- A. The hypocrite condemns himself (v. 4).
- B. Obedience constitutes a form of assurance (v. 3).
- C. Obedience is normal complement of acquaintance with God (v. 3).

III. WE REACH PERFECTION IN LOVE.

- A. We ought to follow Christ's example (v. 6).
- B. Perfect love is required to conform to His ethics (v. 5c).
- C. Identification with Christ is manifested in perfect love (v. 5b).

CONCLUSION:

- A. No one has to tell us we are saved.
- B. No one can tell us we are not saved.
- C. What Christ does in us speaks for itself.

—JAMES H. WHITWORTH

**Evening Subject: CONVERSION OF A CRUEL OPPONENT**

SCRIPTURE: Acts 9:1-21; 22:1-16; 26:9-18

INTRODUCTION:

- A. No one would have thought to preach to Paul.
- B. There are four unusual features in Paul's conversion.

I. THE TANGIBLE MANIFESTATION (9:3)

- A. The great light (9:3; 22:6, 11; 26:14).
- B. The audible voice (9:4; 22:7; 26:14).

II. THE DIRECT TRANSACTION (9:4)

- A. A startling question (9:4; 22:7; 26:14).
- B. An unexpected revelation (9:5; 22:8).
- C. A promise of personal assistance (9:6; 22:10).

III. THE RADICAL TRANSFORMATION (9:20)

- A. From a strict legalist to an earnest inquirer (22:3b, 10a).
- B. From a proud Jew to a brother in Christ (9:17; 22:3a).
- C. From a cruel persecutor to a preacher of grace (9:1, 20).

IV. THE SPECIFIC INSTRUCTION (9:6)

- A. He was sent to the city (9:6b).
- B. He was filled with the Spirit (9:17).
- C. He was given a special commission (22:14).

—JAMES H. WHITWORTH

**November 18, 1956**

**Morning Subject: THE WAY APART FROM SIN**

**SCRIPTURE:** I John 3:1-12

**INTRODUCTION:**

- A. John defines sin as the transgression of the law.
- B. The believer does not practice willful sin.
- I. **THE BELIEVER HAS VICTORY OVER SIN.**
  - A. Christ came to take away sin (v. 5).
  - B. Christ destroyed the works of the devil (v. 8c).
  - C. Whosoever abides in Christ does not practice sin (v. 6).
- II. **THE BELIEVER HAS A NEW LIFE.**
  - A. He has a change of parentage.
  - B. He has a new disposition (v. 9; II Cor. 5:17).
  - C. He has brotherly love (v. 12).
- III. **THE BELIEVER HAS A PURIFYING HOPE.**
  - A. He belongs to a foreign country (v. 1c).
  - B. He shall be like Christ (v. 2).
  - C. He is purified by this hope (v. 3).

**CONCLUSION:**

- A. John did not advocate a sinning religion.
- B. We may have deliverance from sin.

—JAMES H. WHITWORTH

**Evening Subject: CONVERSION OF A PREPARED GENTILE**

**SCRIPTURE:** Acts 10:1—11-18

**INTRODUCTION:**

- A. Salvation is for all men.
- B. In Cornelius there were three conditions that pleased God.
- I. **A BLAMELESS LIFE (10:2)**
  - A. Pious in contrast to lack of joy in false religions.
  - B. God-fearing in contrast to the fear of heathen.
  - C. Charitable in contrast to conditions in non-Christian lands.
  - D. Prayerful in contrast to prayer wheels, et cetera.
- II. **A SINCERE PRAYER (10:2d)**
  - A. God sent a special messenger (10:4).
  - B. God sent an appointed instructor.
    - 1. A symbolic vision (10:12).
    - 2. A definite application (10:15).
    - 3. A direct command (10:20).
- III. **A READY FAITH (11:17)**
  - A. Justified through Christ (10:43).
  - B. Filled with the Holy Spirit.
    - 1. During the address (10:44).
    - 2. As an evidence of faith (11:17).

**CONCLUSION:**

- A. Seekers should be encouraged to expect salvation.
- B. There must be no discrimination of persons.

—JAMES H. WHITWORTH

*November 25, 1956*

**Morning Subject: THE WAY OF DIVINE LOVE**

SCRIPTURE: I John 4: 7-21

INTRODUCTION:

- A. The mind cannot comprehend the love of God.
- B. God imparts His love to man.
- I. DIVINE LOVE IS MADE IMPERATIVE BY THE EXAMPLE OF GOD.
  - A. Divine love originates in God (vv. 7b, 10a).
  - B. Divine love is manifested in Christ (vv. 9, 14).
  - C. Divine love is obligation of the Christian (vv. 11, 21).
- II. DIVINE LOVE IS MADE REAL BY ACQUAINTANCE WITH GOD.
  - A. Divine love is begun in regeneration (v. 7c).
  - B. Divine love is inseparable from abiding in Christ (v. 16).
  - C. Divine love is distinguishing mark of a Christian (v. 20). John 13: 35—By this all shall know.
- III. DIVINE LOVE IS MADE DYNAMIC THROUGH PERFECTION BY GOD.
  - A. God's love is perfected in us (v. 12c).
  - B. Perfect love makes bold in judgment (v. 17).
  - C. Perfect love expels fear (v. 18).

CONCLUSION:

- A. Divine love is a vital reality to all Christians.
- B. Divine love is a necessity.

—JAMES H. WHITWORTH

**Evening Subject: CONVERSION OF A CLOSED HEART**

SCRIPTURE: Acts 16: 12-15.

INTRODUCTION:

- A. Lydia is an example of what Christ has done for women.
- B. The doors are open to three personal traits.
- I. INDUSTRY (16: 14)
  - A. She had been a successful businesswoman (16: 14).
  - B. She became a leader in the church (16: 40).
    - 1. An example to others.
    - 2. Ministered to needy.
    - 3. Instructed others.
    - 4. Witnessed to salvation.
- II. DEVOTION (16: 13)
  - A. She took time for prayer (16: 13).
  - B. She made her house a sanctuary (16: 15c).
- III. OBEDIENCE (16: 15)
  - A. She was faithful (16: 15b).
  - B. She was baptized (16: 15a).

CONCLUSION:

- A. There are possibilities buried in every life.
- B. Conversion brings the best out of a life.
- C. You are not at your best until converted.

—JAMES H. WHITWORTH

## BLESSINGS OF GIVING

TEXT: Acts 20:35

INTRODUCTION:

- A. Paul quotes the words of Jesus.
- B. Human nature says, "No, it can't be true." The spirit and practice of the world say no.
- C. But the spirit of Christ in His own people answers yes.

I. THAT WHICH MAKES IT POSSIBLE AND REAL

- A. Jesus sets the example.
- B. His salvation destroys the spirit of the world.
- C. His grace infuses the divine into human nature, making self-sacrifice a real pleasure.

II. IT CAN BE OUR EXPERIENCE AND PRACTICE

- A. Possible to reach a place where one can be more blessed in giving out than in receiving.
- B. We must get where we delight in doing good and in supporting the Lord's work with means.
- C. The widow gave her all with pleasure (Mark 12:41-44).  
The primitive Church set us a wonderful example (Acts 4:32-37).

III. REASON WHY IT IS TRUE

- A. No true and lasting happiness comes from selfish gratification.
  - 1. Real happiness comes from sacrificing for others.
  - 2. What we give is saved. What we spend on ourselves is lost (John 6:27).
  - 3. Paul's instruction to the rich (I Tim. 6:6-11, 17-19).
- B. The motive back of our giving rates the measure of blessedness and happiness we derive from it.
  - 1. Love must be the motive (II Cor. 8:1-8).
  - 2. Give *unto the Lord*.  
Cain and Abel (Gen. 4:3-4); Jacob (Gen. 28:22); (Prov. 19:17); (I Cor. 9:14).

IV. SOME OF THE BENEFITS RECEIVED FROM GIVING

- A. It increases spirituality in the giver (II Cor. 9:6-12).
- B. It increases both spirituality and temporal prosperity (Prov. 11:24-25; Prov. 3:9-10; Phil. 4:15-19).
- C. How God rewards (Luke 6:38).
- D. It pleases God (Heb. 13:16).

—HAROLD E. PRIDDY, *Pastor*  
*Portland, Oregon*

# DAVID AND THE GIANT

(*Children's Message*)

SCRIPTURE: I Samuel 17:45-51

TEXT: I Samuel 17:37

## INTRODUCTION:

- A. David's older brother envied him. Eliab's attitude more of contempt. He thought David would be more in place under a tree playing his harp.
- B. Lions and bears fight differently; neither is a match for David with God's help.
- C. David picks up five smooth stones for his sling.  
Here is a spiritual meaning to each:

## I. STONE NUMBER ONE—A CLEAR-CUT BREAK WITH SIN

- A. David was clean and clear.
- B. He reflected first psalm. ("In his law doth he . . .")
- C. No smutty talk. No ill spirit towards parents.
- D. Won the title—"Man after God's own heart."

## II. STONE NUMBER TWO—A CLEAR-CUT RELATIONSHIP WITH GOD

- A. No halfway experience for him.
- B. We know him because he was all out for God.
- C. The Lord wants to make himself real to us all.
  - 1. Real repentance
  - 2. Real forsaking of sin
  - 3. Real praying through
  - 4. Real witness of the Spirit

## III. STONE NUMBER THREE—RIGHT OF WAY FOR THE HOLY SPIRIT

God alone makes people strong in the right way.

- A. The Holy Spirit and wholeness.
- B. The Holy Spirit and a clean heart.
- C. The Holy Spirit and harmonious living.

## IV. STONE NUMBER FOUR—DEPENDENCE UPON GOD

David said much about the Lord being his strength, etc.

- A. Relied on God to make him strong.
- B. Relied on God to keep him true.
- C. Relied on God in overcoming enemies.

## V. STONE NUMBER FIVE—FULL CONSECRATION TO GOD

- A. Christ wants full control of your life.
- B. Christ wants to help plan your life.
- C. Christ has worthy objectives for your life.
- D. Christ will make your life the greatest blessing to yourself and others.

—NELSON MINK, *Pastor*  
*Waco, Texas*

## THE PURPOSE OF PENTECOST

TEXT: . . . *after that the Holy Ghost is come* (Acts 1:8).

INTRODUCTION: Aside from their contact with the white-souled Galilean, Pentecost more mightily influenced the disciples than any other single experience. Assuming that we are all aware of the historical origin of Pentecost, we will direct our attention to the New Testament and the modern significance of this experience, especially as described in Acts 2.

### I. TO EMPTY

- A. The disciples were emptied of their anger, which made them wish to amputate the ear of an offender.
- B. The disciples were emptied of the acuteness of their man-fearing spirit, which resulted in the infamous betrayal of their Master.
- C. The disciples were emptied of the type of jealousy which made James and John desire the seats of prominence within the coming Kingdom.

### II. TO EMPOWER

- A. Holy boldness was substituted for their man-fearing spirit. " . . . ye shall be witnesses unto me" (1:8).
- B. The powerful example of their lives proves that the disciples were hereafter afraid of nothing but sin.
- C. After they were emptied of the shifting contents of their hearts, they were filled with a power which would equalize the pressure on the outside. There was then no need for a "cave-in."

### III. TO ESTABLISH

- A. Peter and his disciple friends were as shifting as sand before this experience.
- B. The question of their determination to serve Christ was never again a prominent one.
- C. It is the cure of the "double minded"; it produces a singleness of purpose.

CONCLUSION: The best news of all is that this experience was not merely a phenomenon of New Testament times: "It is for us all today!" Will not you welcome the emptying, empowering, and establishing benefits of this Pentecostal blessing?

—KENNETH MATHENY, *Pastor*  
Elkhart, Indiana

### FACTS

Jumping at conclusions is not nearly as good a mental exercise as digging for facts.—*Sunshine*.

## CHRIST'S PLAN FOR HIS CHURCH

TEXT: Eph. 5:25-27 (main items found in main points)

INTRODUCTION: People today seem to believe that there is no real program for Christian living. As long as you belong to some church and do your best, everything is all right. This sermon seeks to portray Christ's plan for His Church. Christ gave himself for His Church:

- I. THAT HE MIGHT SANCTIFY AND CLEANSE IT
  - A. Christ gave His all for the Church.
  - B. Christ expects His followers to go all the way with Him.
- II. THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH
  - A. The Church needs cleansing to be glorious.
  - B. The Church must be perfect, "without spot . . ."
- III. THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH
  - A. The nature of Christ demands holiness.
  - B. The sacrifice of Christ expects holiness.

CONCLUSION: If every member of Christ's Church were like me, would it be without spot, and could it be called holy? He has made provision; we must enter into it.

—JACK PISCHEL, *Pastor*  
*Cleburne, Texas*

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## THE FRUITS OF FAITHFULNESS

SCRIPTURE: Genesis 49:22-24

INTRODUCTION: Whereas Saul is noted as man who was head and shoulders above others physically, Joseph stands that way over the men of the Old Testament when it comes to moral integrity.

- I. HIS PROBLEMS
  - A. Betrayal by his loved ones.
  - B. Temptation in the home of Potiphar.
  - C. Cast into prison.
- II. HIS PERSEVERANCE
  - Each problem was met with:
    - A. Perseverance.
    - B. Tenderness of spirit.
    - C. Definite convictions.
    - D. Real optimism or faith.
- III. HIS POSSESSIONS
  - A. There were fruits to the faithfulness of Joseph.
  - B. Sense of divine approval.
  - C. Personal advancement.
  - D. Opportunity to aid those we love—our families.
  - E. Eternal hope.

—BILL ABERSOLD, *Pastor*  
*Princeton, Florida*



## THE PROMISE OF THE FATHER

TEXT: Acts 1:4

- I. THE AGENT OF THE PROMISE
  - A. Promised by the Father
  - B. Provided by the Son
  - C. Made possible by the Spirit
- II. THE AGE OF THE PROMISE
  - A. Time element of a promise important.
  - B. There are ages in God's plan.
  - C. We are in the age of the Spirit.
- III. THE ACTUALITY OF THE PROMISE
  - A. The promise can be ours.
  - B. But what?
  - C. But how?

—L. J. Du Bois

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## OCCUPY TILL I COME

SCRIPTURE: Luke 19:12-27

INTRODUCTION:

- A. Here, three classes; two lost.
  - 1. Pleased the Lord.
  - 2. Refused the Lord.
  - 3. Accepted, but lost.
- B. "Occupy till I come."
  - 1. Consistent obligation.
  - 2. Displaces all others (but blesses them).
  - 3. Suggests end of probation.
- C. We would note the man with the one pound.
- I. WHAT HE HAD
  - A. He had received, like with the others.
  - B. He was conscious of the master's return.
- II. WHAT HE DID
  - A. Had a mistaken concept of master's demands.
  - B. He failed to heed the letter of the demand.
- III. WHAT HE LOST
  - A. He was not conscious of the abiding loss.
  - B. He discovered his loss beyond the time of opportunity.

CONCLUSION:

- A. Good intention is no excuse.
- B. One cannot "barely hold his own."
- C. "The path of the just . . . shineth more . . ."

—HARLEY DOWNS, *Pastor*  
*Indianapolis, Indiana*

# BOOK BRIEFS

## Book Club Selection for November, 1956

### PERSUASIVE PREACHING

*By Ronald E. Sleeth* (Harper, \$1.75)

Here is a serious and sparkling study of the art of persuasion in preaching. Who among us can afford to be disinterested in such a book? What preacher has not read in II Cor. 5:11: "Knowing therefore the terror of the Lord, we persuade men," without pondering deeply and long? Persuading men—not just informing men, not (God grant it!) just entertaining men—but persuading men: that is every minister's task.

How I wish this book had been written by an evangelical! You will react, as I did, at the favorable mention of movies and of secret orders. And then there is the reference to the theater as a means of promoting the gospel—ludicrous! There are other distinctly objectionable references. See what I mean? This book would never pass muster for listing in our catalog or advertising in our periodicals. But we felt that it contained such a preponderance of brilliant material (not seen so well stated elsewhere) that you would accept it with full understanding of its limitations. After sifting it, you will have left some of the most scintillating reading to come from the "book spout" in months. That chapter on "Persuasion by Character" is excellent; the one entitled "The Language of Persuasion" is timely. You will squirm (as I did) as he thrusts in his lance at the sore points of "poor preparation" and "drabness." And as for sparkling sentences, well, here is one: "At times there is a temptation to think up a striking title, jack it up and run a mediocre sermon under it." You will find such scattered throughout like fountains in a summer park.

And of course, if I have been too generous with the author, you may feel perfectly free to use the return privileges.

### HOW TO PRAY

*By Jean-Nicolas Grou* (Harper, \$3.00)

Grou was a member of the Catholic church and a famous pietist of the eighteenth century. In the realm of devotional life he writes deeply and with penetration. Outstanding authorities on prayer classify this as one of the eminent contributions.

But it is utterly and avowedly Catholic and anti-Protestant. To Grou, the Roman Catholic is the "Mother Church" and all else are away from the fold. So if you can stomach his Catholic position you will be enriched by his discussion of prayer. It is a dubious value at the price.

### BIBLE PROPHECY NOTES

*By R. Ludvigson* (Zondervan, \$2.50)

This is a reference work on the various phases of prophetic study. The author has had years of teaching experience and, while revealing a pre-millennial sympathy, yet he presents the postmillennial and amillennial views well. In each case there is a definition, a description, scriptural support, and a bibliography. The history of millennialism is documented and sound. There are many charts throughout. This is a splendid reference book for students of prophecy. Wealth of detail at your finger tips.

## **THE CALLING PROGRAM OF THE LOCAL CHURCH**

*By L. W. Buttry (Higley, \$1.50)*

Jamful of practical suggestions for a pastor. Written by a Baptist and refers almost totally to the Baptist church operation. So the chapter on "deacons" would need to be interpreted in different language. Deals with the pastor's calling program; that of the Sunday school, the women's groups, and visitation for a financial campaign.

In the Foreword, Dr. Faris Whitesell (well known in the field of pastoral practices) says, "His outlined program would revolutionize the average church, even if only half-way practiced."

It appeals to me as one of the most down-to-earth treatments of local church visitation seen in some time.

## **HOW TO GET ALONG WITH CHRISTIANS**

*By Robert A. Cook (Zondervan, \$1.00)*

Here is a book almost certainly destined for wide sale. Bob Cook, as president of YFC, is known the world around; the title and the utterly appealing cover design combine to capture a large reading public.

And the book deserves a wide reading. It deals with the embarrassing fact that many professing Christians have spiritual, moral, and personality problems that mar their testimony and hinder the progress of the gospel.

But here is where we wish the author had known the wonderful workings of the Holy Spirit in inner cleansing. He faces the fact of indwelling sin, but points out no Biblical solution. He accepts the premise that sin cannot be finally eliminated and does this even when he uses the Bible so well for most of his positions—difficult to understand.

But understanding this deficiency, all who read this cannot help seeing in the mirror many idiosyncracies that need to be exposed.

## **THE STATE IN THE NEW TESTAMENT**

*By Oscar Cullmann (Charles Scribner's, \$2.50)*

Age-old and ever-present is the problem of church and state. How closely can they be united? How decidedly must they be separated? What was the prevailing concept in the New Testament? Have these problems faced you as a thoughtful minister in this age of Catholic pressure, and secularism? Then you would find enjoyment in this careful study. Not that you would accept all of the author's attitude toward the Bible, nor all of his conclusions. But it is a solid and scholarly work. The author is world-known and rates among the authorities of two continents in this area of Biblical study.

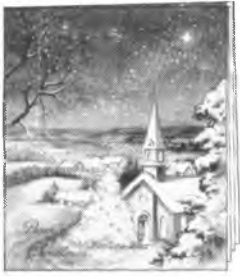
## **I WAGER ON GOD**

*By Hunter Blakely (John Knox, \$3.00)*

You will find pleasant hours with these pages. Highly readable, the style warm yet vigorous, it moves along toward a goal; discussions are stimulating and challenging.

The author offers a fresh, strong reaffirmation of our faith—a personal faith, which reveals God, disturbs the human conscience. This will bring you up to a halt now and then as you read it.

Accepting the evolutionary theory is the one dark spot in an otherwise acceptable volume. But I could wish that each minister and layman would read it, making this one discriminating exception.



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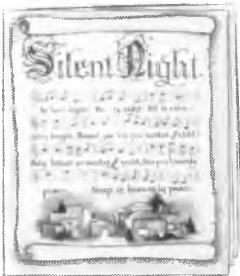
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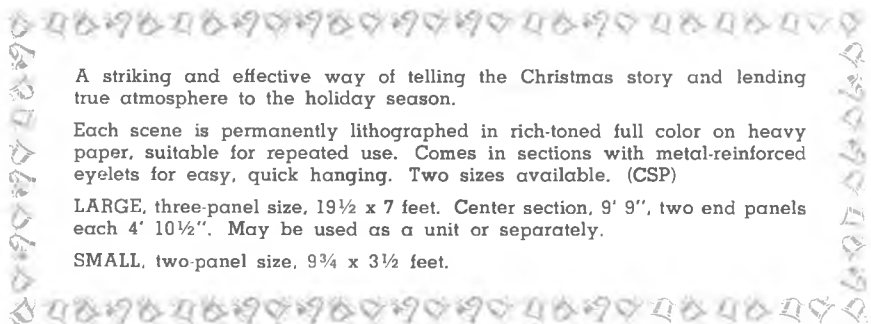
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