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# THE *Preacher's* *Magazine*

APRIL  
1957



# The Preacher's Magazine

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## The Toughest Thing in the World

By T. Crichton Mitchell\*

**W**ELL—WHAT is the toughest thing in the world? Tough—"not easily broken or separated, tenacious, strong, durable"—what best meets this test?

Many waters cannot drown it; great struggles cannot weaken it; swords cannot kill it nor foes affright it; heavy burdens cannot deter it nor deep trial appall it—what is it? You do know, don't you?

Much suffering cannot sour it—it suffers "long, and is kind"; success cannot inflate it—it is "not puffed up"; harsh injustice cannot embitter it—it "thinketh no evil"; taunts cannot poison it—it "is not easily provoked." What is it? Now you *do* know, don't you?

The toughest thing in the world is **LOVE!!** Now what would Henry Drummond say? He was right, of course—it is the greatest thing in the world, but it is the greatest because it is the toughest. That was Napoleon's verdict, pacing the island of his banishment in bitter disillusion: "We tried force, Alexander and Charlemagne and I; but the Christ?—love was His weapon and across the world millions swear His allegiance!" Or Julian, far back the road there: "Thou hast conquered, O pale Galilean!" To be sure He had; He always does! For love is the toughest thing in the world, and never was love like

His. But you don't have to ask Napoleon or Julian or any other:

1. You know the power of fear, don't you? "Afraid"—that sums up so many lives now. So many are afraid of so many things and in so many ways. Some are afraid of life and fling out of it through the dark door; with others it is death and they become immersed in feverish activity—exteriorizing their restlessness. "Afraid"—of today, tomorrow, illness, bankruptcy, poverty—and a thousand and one other things!

And fear imprisons; it did the Psalmist: "Fearfulness and trembling are come upon me . . . Oh that I had wings like a dove! . . ."—and it does us. Further, fear depresses and discourages. "Fear hath torment," says John. "Indeed it has," echo thousands on the Square, the Strand, and Broadway, "Indeed it has!" And psychoanalysis, hypnotism, pleasure-seeking, and heartbreaking endeavor seem all to avail so little.

But hear *this* will you: "God hath not given us the spirit of fear; but of . . . love." There it is—the toughest thing in the world and a gift at that! And "perfect love casteth out fear"—that's what you want, isn't it, to be rid of your fear? Fear, that binds men and nations, can be beaten by love alone! Love—sheer, naked love—is the toughest thing in the world!

2. And you know the strength of trial, don't you? "From trials unex-

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empted His dearest children are." That's true! Anything can happen to anyone. How often the enemy comes in like a flood! In the morning Job was the richest man in the East; in the evening he was among the poorest. On Monday he was one of the healthiest; on Saturday, among the sickliest. Aye! Good people suffer; there's no immunity for anyone. "Think it not strange," that's Peter's advice. But how hard it is—to carry around in your flesh the sentence of death—or worse, to stand by and watch some dear one do so; to see the innocent suffer—like that child who was killed the other day by the drunken driver! Oh, but trials can be hard and the best spirits may be tempted to the fatalism of "What's the use?"

But hear this word, will you! "We triumph in our trouble!" Now there's a claim for you! And it sounds good, heroic, noble—like something that would come from a Paul or a Job or a Joseph. But who among us lives at that level? And yet, hear it again, "We triumph!" Did you catch it? "WE"—"all of us" here in the Early Church, in days of blood and smoke—"We triumph." All of them! And what more they than us? And truth to tell, it *IS* an open secret. We triumph "because the love"—there it is again, the toughest thing in the world—"is shed abroad in our hearts by the Holy Ghost." And that's where we need it, isn't it, and want it so badly?

Trials break mere heroics and courage; but not love! Love's tough—the toughest thing in the world! "Love never faileth." You can gamble your life on that! What happens to you is not important; what is important is how you react to what happens to you. And what better reaction than triumphing in trouble because the love of God is shed abroad in *your* heart by the Holy Ghost?

3. And you know the power of sin, don't you? See that monarch with a world at his feet and bending to his will? Alexander may rout the enemy in the field but the one in his heart will overthrow him at the last! And what a roll could be called! Of strong men, mountains of men, and women of wit and wisdom; wrestling hopelessly with the demon in their breasts! Or whole empires, proud and powerful, laid low in shame; and sin did it—that's how strong it is!

But you don't need to ask a Saul; you *know*! Your most miserable moments have not been those of pain or poverty, but when sin sprang at you from the thicket and left you bleeding and mangled by the roadside. Sin did it! Sin lights the torch of war and throws it out hissing among the nations; sin ruins strong men and tender women; sin blasts homes and blights hearts—"sin," with a capital "I" at its heart!

That's the strength of sin—but hear this, will you? "Unto him that loved us, and washed us from our sins." There it is—the toughest thing in the world! All the strength in the world—all the might of man and law—cannot do it. But LOVE can—His LOVE! The love inscribed upon the cross in shining letters! The Love poured out in streams of blood!

"Did e'er such love and sorrow meet?"

Love will do it—break, beat, and banish sin from your life, too! He never admits failure in the battle with sin. Pilate washed his hands of Christ, but Christ washes His hands of no one! Sin breaks everything but His love. Ask that man from the tombs; he'll tell you! Sin broke the ties of home, and the chains of the law; but at one word from LOVE, he is free—he is clean. Love did it! The toughest thing in the world! And His love still does it. "Unto him that loved us, and

washed us from our sins . . . be glory."

4. You know the might of death—don't you? How weak we are in the long run, for all our pride and boasting! For all our surgical skill, our radium and penicillin—a germ can beat us, or a rusty old pin pierce our guard! And all the power of empire avails nothing with death. What weight has a king's command with the waters of death? Do the pleadings of princes or paupers halt the rider on the pale horse? Rude, ill-mannered death, cluttering up our drawing room with graveyard clay—even the apostle must name it his enemy!

Yes—we know death's power. But hear this, will you? "I am persuaded, that neither death, nor life . . . shall be able to separate us from the love . . ." There it is again—the toughest thing in this world or any other—Throwing a bridge even over the

"mournful bourne"! "To me to live is Christ, and to die is gain." You can't break love—not His love!

Our own Alistair McLean has that lovely story of a German and a French soldier found locked in a loving embrace in noman's land, with the Death Angel hovering over them. "Love is stronger than hate," murmured the German—"And than war," echoed the French soldier—and the two voices blending and fading—"Than death." Indeed it is—it is the toughest thing in the world!

Do you want to be tough? To live without that tyrannizing fear; to capitalize on your calamity; to live above sin; to smile at death? Then, down on your knees, man, and pray, in Christ's name, to your Father. Ask Him to shed abroad His love in your heart by His Spirit—and rise to live by the law of love—the toughest thing in the world!

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## FROM THE EDITOR

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### Today's Gethsemane

**A** GAIN THIS YEAR we shall all read the scripture accounts of our Lord's passion, of His night tryst in Gethsemane, of His morning agony in the mock trial, of His staggering march to Golgotha, of His suffering on the cross. Perhaps, as we read, our lives will be impressed. Perhaps we shall read and preach and sing and our lives will be little different—our lives as preachers, I mean. It seems that so little of the real passion of the Master soaks in through

the waterproof protection of today's rushed living.

But at the moment, I should like to direct our attention to Gethsemane. Not that it was so much greater than the other aspects of His passion but because in a certain sense it was the beginning of His visible passion. Gethsemane—place of prayer, place of alignment to the full will of God, place where the full significance of the Sin Offering that He was to be burst upon Him. This matter of

prayer was not new to Him. In fact, He chose the Mount of Olives on this occasion much out of habit. Perhaps He found himself there almost before He knew it, as His mind and spirit were overwhelmed by the last meeting with His apostles, in which He faced Judas with his planned betrayal, and by the consciousness of what lay before Him through the night and the following day. As never before the "it must needs be" of the Cross was forcing itself upon Him. And, as in every other like instance, with all of this coming to fulfillment, Christ went to the place of prayer.

It should seem that the eleven apostles would have wanted to share in this time. Perhaps they could not know in any real sense what lay before their Master. He asked them to watch and pray but they could not find the strength to heed His most simple request. He found them sleeping "for sorrow." Perhaps here His followers missed the one great opportunity of a lifetime. Perhaps it was here that they really missed their great chance to share the cup of suffering with the Master. One wonders what their lives would have been if they had caught the vision of it at this time.

But I have been thinking about us as preachers today. Are we doing any better? Does the challenge of prayer grip us any more than it gripped them? Are we sleeping through the agony of the Master over our world today? I expect in many respects we are about as guilty as the followers of Jesus in that ancient day.

But need we fall asleep? Need we fail our day and generation through a passionless, burdenless ministry? Of course, we would be driven to answer, "No." Every one of us would feel that he could do better than he

is doing. Perhaps this Passion season would be a good time for each of us to take a good look at himself and his personal prayer program, to the end that he might find a handhold in this matter of prayer that would shake him out of his sleep.

There is a growing feeling among ministers whom I know that the solution to the deficiencies which exist—in our church program, in our revivals, in our efforts at personal soul winning, in our regular services in the church, in our outreach in our communities—lies with the ministers themselves. It is we who must lead the way in any great advance; it is we who must provide the spiritual impetus to lift the church out of any indifference and apathy. And this help for us as preachers can be found in only one place—the place of prayer.

We have been promoted to death. We have been pressured to the bursting point. We have the books and the know-how as no generation of the church has had it. There are more books on preaching and the task of the preacher than on almost any other field of religious thought. We have better facilities, better advertising means, better transportation, better of about everything. But methods and facilities will not alone do what has to be done in the work of God. We do not work with the instruments of science or of social organization. We are a church and our weapons must be spiritual.

In short, each of us *this year* needs a personal Gethsemane—that place of prayer where he can face his part in this whole plan of redemption, where he will see as a divine revelation just what it will cost him to be counted worthy of being a colaborer with the Master. And this is not something which we can be pressured into or organized into or driven into. Men

may be driven to their knees but no man will be driven to pray. That desire must come from within.

There are a few of our men who have been suggesting that we as ministers must find a time to pray for ourselves. We do pray in our churches, we pray for the sick, we pray in our own homes; but we are the only persons in our parishes who have no pastor to pray for us. We must find a time when we can do just that, as our own priests, pray for our own souls and for our own needs. And by and large we let such a time be crowded out by the very pressure of our spiritual ministry to others. I must confess, I need a Gethsemane. I am inclined to feel that many of you will join me in a confession that you, too, feel the need of it.

The suggestion has come from some, and I shall not mention any names lest it appear to be a type of promotion, and the idea is slowly catching fire, that we as ministers set a time each week when we can pray for ourselves. This time suggested is ten o'clock Monday evening. If there are several ministers in an area who feel this way about it, they could meet together. If it is not possible to get together, then a group could pledge that each in his own church, at his own altar, or in any other convenient place, would be keeping that rendezvous with the Master.

They are doing just this—the ministers of our church—some in the South, some in the East, some in the North, some in the West. But the groups should be more in number and those joining in this present-day Gethsemane must increase in number. Not by the pressure of a program or a "must," lest someone point his finger at us; but because there is an inner drawing, a heartfelt concern that we as ministers must find a revival with-

in our own hearts before we can ever precipitate a revival in our church.

Might I, through this very impersonal means of the printed page, challenge our PREACHER'S MAGAZINE readers to take part in this? Perhaps there are several of you in a given community. Perhaps you are of several denominations, but what matter? How better could the shepherds of God in a given community fulfill their individual responsibilities than by joining with others with like responsibilities in the place of prayer?

Or what a challenge, coming up to our fiftieth anniversary, if throughout our church it would be the common thing that ten o'clock Monday nights, of the time zone in which you live, there would be ministers praying, some longer, some shorter, but all praying for a mighty outpouring of the Holy Spirit of God upon the ministry of the church!

A week ago, as I write, I was in New York City. Three of us were there who had been alerted to this movement. And that night, in the heart of a great city that was throbbing with the traffic of a community that turns night into day, we prayed. And God came! Just how He found us in this setting might be a mystery to some. Certainly from all outward appearances there were few others around who were concerned about spiritual things. But that experience became a symbol to me that night of the fact that God wants to get to our day and generation. He wants to break into the big cities and into the small towns and hamlets alike. But to do so He must find some hearts that will conduct Him and relate Him to the needy of those communities.

But in this matter of today's Gethsemane, we cannot expect that just one such prayer meeting will do what needs to be done. With each of us this must be an accumulative thing;



it must be a growing thing. We must not expect to be inspired once and then relax or fall back into habits of long standing. Not at any one time can we plumb the depths of God's expectancy of us for our day. We must pray and pray and then pray again and all the while allow the Holy Spirit to help us to be brutally honest with ourselves and probe as He wants to probe. That is why it seems that it ought to be a continual practice, a week-by-week tryst, a ten o'clock Monday meeting, a twentieth-century Gethsemane repeated again and again and again.

I am very conscious as I have been writing, with my typewriter beating a staccato much faster than my usual speed of thought, that I have not relayed the feeling of this idea as it should be relayed. It is so hard to say anything like this without its appearing that it is just the promotion of another scheme. It is hard to put heartache and tears on paper. It is hard to convey the passion of the Master and in our day, as in that day, I too find myself sleeping. But, nevertheless, I leave this with you. Perhaps you may find in it a way to answer the inner cry of your own heart.

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## The Preaching of Billy Sunday

By James McGraw\*

**I** NEVER PREACH a sermon until I have soaked it in prayer!" These are the words of an evangelist whose popularity exceeded anything the world had yet seen, who, at the age of seventy, still climbed folding chairs, pounded the pulpit, flailed the air with his arms, and cried that the platform was not high enough for him. The crowds came, the people laughed and loved him, and as many as eighteen hundred were converted in one service—but Billy Sunday gave the credit for his success to the power of prayer.

Born in a humble cabin in Ames, Iowa, in November of 1862, William A. Sunday never lost his touch with the common man. His own life made him understand the needs and problems of those to whom he preached,

and one of his strongest appeals was in his ability to speak their language.

His father was killed while fighting in the Civil War when Billy was a month-old baby in his mother's arms, and this was just the first in a series of tragedies that came early in his life. He and his brother Edward were placed in an orphanage while still very young, and it was when he reached high school age that he began to come into his own because of his athletic prowess. Those who lived in Marshalltown, Iowa, around 1880, if still living today, could probably tell of the fleet, strong, supple, muscular lad who attracted the attention of big league scouts and soon found himself in the stadium of the Chicago White Sox listening to the applause that greeted his baseball skill.

While his athletic ability brought him to a place of fame and good

\*Professor, Nazarene Theological Seminary.

fortune, it also proved to be his nemesis. He fell into habits of gambling and drinking that brought him under conviction. It was in the famous Pacific Garden Mission in Chicago that he was converted, and in 1887 he left organized baseball to serve the Lord.

He served with the Y.M.C.A. for a brief time, and then traveled with Evangelist J. Wilbur Chapman as his business manager. When Chapman went back to pastoral work in 1896, however, Billy was left without a job. His Y.M.C.A. work was no longer open to him, and he could not go back into baseball. It was a crisis which he never forgot, for it was during that period of uncertainty and insecurity that he received an unexpected call to Garner, Iowa, to conduct a revival. Billy Sunday the evangelist was on his way. That revival was the beginning of a fruitful, spectacular ministry that brought hundreds of thousands to hear him, and resulted in the salvation of many souls.

Rev. James Ingalls recently made a study of Sunday's life and ministry, and came to the conclusion that the outstanding characteristic of his ministry was his ability to reach the men and women of the lower and middle classes of society. He spoke their language, knew their "slang," and won their confidence. He did not "talk down" to his audiences in a patronizing sort of way, but addressed them as though he considered himself one of them.

Who else could picture in such earthly, vivid language the futility of waiting for the deathbed before repenting? Sunday would say, "Deathbed repentance is burning the candle of life in the service of the devil and then blowing the smoke into the face of God!"

People did not have to guess what he was trying to convey to them when

he would shout, "The reason you don't like the Bible, you old sinner, is because it knows you." He could disturb the complacency of backslidden church members, clinging to a dead, cold shell of religious profession, by declaring with his characteristic vigor, "Going to church doesn't make a man a Christian, any more than going to a garage makes him an automobile." There was something about his forthright, logical, down-to-earth messages that made men stop and think. He explained temptation as being "the devil looking through the keyhole, and yielding is opening the door and inviting him in."

Many of Billy Sunday's illustrations were, as might be expected, clothed in baseball language and colored with baseball expressions. "That's the reason your spiritual batting average is not up to God's league standard," he would say. "That's where you strike out!" he would shout. His gestures and bodily movements in the pulpit were frequently the dramatic descriptions of zealous exhortations, and brought as much perspiration to Billy Sunday the preacher as had been experienced in the playing days of Sunday the pitcher.

Humor played a significant part in the preaching of Billy Sunday. W. T. Ellis, in his biography *Billy Sunday, the Man and the Message*, writes that "there is scarcely one of Sunday's sermons in which he does not make the congregation laugh." He was often criticized for his use of humor, which sometimes found its way even into the public prayers he prayed, but he seemed to believe that it was important that he be able to make his audience laugh. "Some people pray like a jack rabbit eating cabbage," he would chide, and his hearers would roar with laughter. But after they had enjoyed their laughter, they

would see themselves as he wanted them to see—and they would shed superficiality and strive for sincerity in the prayers.

Pungent similes often found their way into Sunday's sermons. For example, he would say, "To see some people, you would think the essential orthodox Christianity is to have a face so long they could eat oatmeal out of the end of a gas pipe."

Charles H. Spurgeon used to advise his fellow preachers, "Gentlemen, don't go creeping into your subject as some swimmers go into the water; first to the ankles, then to the knees, then to the waist, and then to the shoulders. Plunge in at once over your head and ears!" Billy Sunday certainly did that. His introductions were always short, and sometimes so brief as to be abrupt. He was anxious to "come to the point," and he seldom could be accused of "beating around the bush." Typical is the opening sentence in his sermon "Food for a Hungry World," in which he began: "I wish to draw some practical lessons from this miracle."

Sunday was a militant preacher. He struck with all the force he could command at sin and Satan, and did it, as he did everything else, in a manner that left no doubt as to his intentions. "I believe that cards and dancing are doing more to damn the spiritual life of the church than the grogshops," he would shout, "though you can't accuse me of being a friend of that stinking, dirty, rotten, hell-soaked business." In no uncertain note he would declare, "Whisky is all right in its place—but its place is in hell."

Frequently his forthright style proved shocking to some in his audiences, but it was effective. He once described a conversation he had with a certain University of Pennsylvania professor who had criticized his

preaching on hell. The professor did not believe there was a hell. Sunday startled his audience by saying, "That man will not be in hell five minutes before he knows better."

His voice did not have the beauty of an orator, but in spite of some huskiness and apparent strain, it carried easily to every corner of his great tabernacles without the aid of amplification. His manner was not that of an orator, but rather the simple, direct, informal style of one who considered himself a friend and an equal.

His bodily action was something to see. It was not uncommon for Sunday to slam chairs to the floor, jump upon a chair or off one, or even climb upon the top of the pulpit to emphasize a point.

Even in the midst of one of his prayers he sometimes gesticulated violently, as he did while praying once as though he knew the devil was also listening to the prayer. "O devil," he said, "why do you hit us when we are down? Old boy, I know that you have no time for me and I guess you have learned that I have no time for you. I will never apologize to you for anything I have done against you. If I have ever said anything that does not hurt you, tell me about it and I will take it out of my sermon!"

He was a painstaking worker, and took copious notes with him into the pulpit even in his later ministry. Ellis tells of his notes he used in a "leather-bound black book" which he glanced toward quite frequently while he delivered his sermons. The *Des Moines Register* in describing one of Sunday's meetings in 1932, when he was seventy years old, would indicate that he never preached without his notes. "Laughter and applause greeted his sallies and his biting comment again and again," this article states. "Breathing heavily he would

glance at a notebook in these moments and then launch out again."

William W. Sweet, in *Revivalism in America*, states that Sunday reached his peak in 1915, in the Philadelphia revival campaign. The cards signed during that campaign numbered 41,724 "converts," and there were 1,858 on the closing day alone. A farewell gift of \$52,849.97 was given to the evangelist, and collections for local expenses were well over the \$50,000.00 mark.

Whatever else may be said of Billy

Sunday, it must be said that he was a revivalist. Perhaps the heart and core of his effectiveness was in the tremendous soul burden and compassionate spirit he carried. He believed his beliefs without a question. He was sure that a man was lost without Christ. He was sure that only by the blood of Christ could lost humanity be saved. His methods may have seemed modern, but his message was old-time religion. To the end, he had a message to preach, and he preached it.

## SERMON OF THE MONTH

### The Crowning Gift

By Howard S. Sylvia\*

*To day shalt thou be with me in paradise* (Luke 23:43).

Two thieves walked the death march together with Christ toward Calvary. Christ marched to His coronation as King of Kings. One of the thieves marched to his doom of eternal night. The other thief moved toward the richest prize known to men—redemption from a life of sin.

Had this robber believed at the tomb of Lazarus, or when thousands were miraculously fed, or when Jesus walked the waves of the sea and hushed the midnight storm on Lake Galilee, or at the Resurrection or the Ascension, we might not have wondered so much. But his faith is remarkable when we notice that it occurred at a time when the confidence of Christ's followers, who had witnessed the wonders of His

life, was shattered; when the Lord was actually dying, amid the curses of His nation, the same dread death with the robber himself; when He was being derided and deserted. Through all of this the thief exercised at that dark hour a living faith in the blessed Saviour. "Lord, remember me when thou comest into thy kingdom."

Many today would have hushed him for daring to obtrude his request at such a time as this. "Don't bother Christ now. Don't you see His agony and suffering? He is in too much pain to give any attention to you now. And what can He do for you anyway, for He is dying!" But he dared to speak and gained for himself the greatest possession in the universe.

#### I. *The Gift of Salvation*

Christ speaks of it here as paradise. Paradise signifies a place of pleasure and delight. Such was the Garden

\*Pastor, Toledo, Ohio.

of Eden and such will be our final and eternal abode.

That Christ could promise paradise in the hour of death reveals His power. In the day when He seemed the weakest, He showed that He was a strong Deliverer. In an hour when His body was racked with pain, He showed that He could feel tenderly for others. At a time when He was dying, He was able to confer eternal life. There have been leaders who could call forth enthusiasm when their fortunes ran high. But He, when His enemies had done their worst, so bore himself that a crucified felon looked into His dying eyes and saluted Him as a King.

The gift of salvation is the gift of Christ. No other has the power. A heathen was worried about his sins and went to a priest to ask how he might get relief. "If you will drive spikes into your shoes," replied the priest, "and walk five hundred miles you will get over it." The deluded heathen began the pilgrimage, trembling, tottering, and agonizing on the way. After twenty miles, he sat down under a tree exhausted. Nearby a missionary was preaching Christ. When the heathen heard him say that Christ would relieve from the burden of sin, he pulled off his spiked sandals, threw them as far as he could, and cried. "That's what I want; give me Jesus."

## II. *The Glory of Salvation*

The glory of salvation is not only that it involves things—paradise, beautiful streets, mansions. The greatness, grandeur, and glory of heaven will be most marvelous. Indeed, words fail to describe fully its freshness, fragrance, and fullness. But the real glory of salvation is incorporated in the presence of Christ. "To day shalt thou be *with me*." The center of heaven will be our Saviour,

the crucified and resurrected Jesus. The beauty and perfections of himself will in every respect excel the beauties of the place. He will be the center of attraction in that bright celestial scene. The attractiveness of His person will thrill us through and through. It will not be the jasper walls, the pearly gates, or golden streets which shall attract our attention just at the most wonderful moment on that auspicious day—we shall surely see these later. God will not even need to send Gabriel or a multitude of angels to welcome us. Our first attraction will be the Saviour; He will receive us unto himself.

The glory of salvation is not only that we shall see the saints of past ages. Indeed, it will be thrilling to be able to talk over experiences with Abraham, Moses, David, Paul, and Wesley. But even these will pale into insignificance as we come into the presence of Jesus Christ. I want to see my Saviour first of all.

Sweet it is while upon earth to have salvation; it will be sweeter to have the Saviour. We have redemption now; then we will have the Redeemer. Once it was the blessing, then the Blessing; and once the gifts, but then in heaven we will have the Giver. What a revelation it will be to see himself, the living, loving Lord of Glory, who in great grace, matchless mercy, and limitless love gave, not ten thousand words, not ten thousand angels, but himself for me!

## III. *The Thrill of Salvation*

The thrill of salvation is found in that it is personal. "Thou." You may read in the paper that a million dollars has been bequeathed to a certain individual in a will. You pass it off lightly. But if a lawyer should call you on the telephone and inform you that you have been named in a will to receive a million dollars, you would

be thrilled beyond words. There were others in the crowd on that day of the Crucifixion but there was only one to whom Jesus spoke and said, "Thou shalt be with me in paradise." The same thrill may be your experience.

The fact that you are a sinner need not deter you, for so was the thief on the cross. Regardless of what the past may have been, the thrill of salvation is for you. Others may mock,

ridicule, neglect as they did on that day, but you can have the thrill. This is a thrill that even angels have never experienced.

*Holy, holy, is what the angels sing,  
And I expect to help them make the  
courts of heaven ring;  
But when I sing redemption's story,  
They will fold their wings,  
For angels never felt the joys that our  
salvation brings.*

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## The Sufferings of Our Master

By W. B. Walker\*

*The sufferings of Christ, and the glory that should follow* (I Pet. 1:11).

There are many kinds of suffering in our world. There is physical suffering. I know something about it, for I did not have any health until I was fourteen years of age. But there is a suffering that is keener and deeper than physical suffering. Yonder is a person who has enjoyed great liberty and purity in Christ. But in an unguarded moment, and under the stress of temptation, he falls into sin and shame. He sadly disappoints his friends, his hopes are blighted, his future is wrecked, his family is disgraced, God is offended, and the Spirit is grieved. What would physical suffering be compared to suffering like that? Spiritual suffering is keener than that of either the mind or the body.

Our God entered the realm of

human suffering through Jesus Christ. John says: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus was God manifested in the flesh. The Father had never hungered, but Jesus hungered and found no fruit upon the fig tree. God never slept, but Jesus was worn with fatigue and slept in the vessel on the wind-swept lake. God was never weary, but Jesus sat weary at the well's curb. God never labored, for He commanded and it was done and it stood fast—Jesus blistered His hands at the carpenter's shop in Nazareth and trudged up the hillside at eventide to His little cottage with the earnings of the day. The Father had never known the silence of the tomb, but Jesus laid himself down in the tomb.

Jesus staggered down the street of Jerusalem, and struggled up the hill

\*Evangelist, Oklahoma City, Oklahoma.

to the cross. His suffering was so great that the sun in all its strength and beauty refused to shine, and pulled sackcloth of darkness across its face. The moon looked cold and sad, and refused to look upon the horrible scene. Every star receded to covering and the rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs and the cedars of Lebanon bowed and swayed with awful grief—the earth heaved and broke its heart, while the mountains were convulsed with heart-breaking sorrow. And on the cross God met hell's most malignant challenge and conquered in the realm of its own selection. It was hate meeting love, anarchy meeting holiness, carnality meeting purity, hell in combat with heaven, Satan matching arms with Jehovah, and there could be but one issue—heaven was victor.

The apostle speaks of the "glory that should follow." It was the glory of salvation. The Master said: "It is finished." The plan of human redemption was finished. This salvation saves all types of sinners. Yes, all may come to this cleansing fountain. Doubtless the apostle is also speaking of the glory of immortality. "Jesus Christ . . . brought life and immortality to light through the gospel." I have often wondered how unbelievers could bury their dead and not die. The heartbroken heathen beat their brows upon the ground and wail without hope.

When death came into my home I walked the street, but people did not seem to understand that I had lost the dearest one in all the world to me. I walked into the field, but the flowers bloomed with the same blush and tint as if no death were in the land. The birds seemed to sing as blithely as ever, and seemed to be unconscious

of my great loss. I wandered out under the stars, and they shimmered on in their glory, and the moon shed her silvery beams across my path as though no one had ever died. I said—"Who can help me? How can I bear it? Who can solve the riddle of life? But thank God, Jesus left a light burning in the tomb that all the doubts and storms of the centuries could not extinguish! Thus immortality is sure—a future life is guaranteed.

There is also the glory of conquest. In the days to come Jesus will break into pieces the kingdoms of this world. He shall set up His wonderful kingdom that shall never come to an end. In the days to come He will possess the earth that He purchased with His own blood. The Word says, "Every branch which is not of my Father's planting shall be plucked up." The day will come when all wars shall cease. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This blessed Conqueror shall give us a new heaven and a new earth wherein dwelleth righteousness. He shall set up His kingdom that will never be destroyed. In that day righteousness shall cover the earth as the waters now cover the sea. Sickness and death shall be banished from the earth, and a little child will play with the asp. The wolf and the lamb shall lie down together. What a glorious day awaits the saints of God! Soon the Lord shall take away all sickness and wipe all tears from our eyes. There will be no more "sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He shall make all things new, and unto the ages of the ages He will be King over His people. Blessed hope!

# The Arminius Reprint

By J. Kenneth Grider\*

**I**N LATE SIXTEENTH and early seventeenth century Holland, from a pulpit in Amsterdam and later from a professorship at Leyden, something epochal transpired in the area of Christian doctrine—through James Arminius (1560-1609), whose writings have now been reprinted by Baker Book House (1956), the three volumes, 1,776 pages, selling for \$17.50.<sup>1</sup>

## CONDITIONAL PREDESTINATION

Protestantism was well launched by Arminius' time. But it was a Protestantism that largely followed Augustine. It is true that Melancthon had opposed the Augustinian unconditional predestination, which opposition helped to keep the doctrine out of the Lutheran creeds. But Luther had taught it, and Calvin had expounded it merrily. Moreover, in Arminius' day Theodore Beza and Francis Gomarus, the leading Reformed theologians, out-Calvined Calvin in this area.

In his *Agreement by Genevese Pastors*, Calvin had only taught what was to be called sublapsarianism—that God unconditionally predestinated all men except Adam, after that first man's free sin. This is what Augustine and Luther had advocated. But in his *Institutes*, Calvin had taught supralapsarianism—that God also determined Adam's sin, electing or reprobating him and all other individuals who would live on the

earth. Beza and Gomarus made pious defense of this kind of harsh doctrine.

James Arminius gave twenty arguments against supralapsarianism,<sup>2</sup> which arguments he thought of as applying in general to sublapsarianism also. Boiled down, his opposition was based on the fact that both those forms of unconditional predestination make God the Author of sin.

Arminius himself taught a kind of predestination, the kind he felt St. Paul taught. This was conditional predestination—that God foreordains that all believers will inherit eternal life and that all unbelievers will go into eternal death. This kind of predestinarian doctrine, of course, assumes man's freedom. The pre-Augustinian fathers in general, both Greek and Latin, had taught man's free agency, as had the Biblical writers. So Arminius was not originating novel teachings, but simply helping to throw off the dead hand of the influential Augustine.

## OTHER IMPORTANT INSIGHTS

In the not-too-easy task of pursuing what Arminius teaches, there are numerous insights which make the venture sufficiently rewarding. One is the distinction he makes between symbolical and natural law. In the natural laws God gives, man is to obey on matters which, because man is an image of God, man can see to be reasonable. An example of this kind of requirement is that man is to love God and his neighbor. It is natural,

<sup>1</sup>Before the appearance of the reprint some who possessed the set were asking as much as \$100.00 for it.

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<sup>2</sup>See "Declaration of Sentiments," Vol. I, sec. 2.



from the way man is made—containing the imprint of the Divine—to yield obedience here, and it is natural for God to require it. But in the symbolical law God “. . . prescribes or forbids some act which, in itself, is neither agreeable nor disagreeable to God. . . .”<sup>3</sup> An example of this was God’s requirement that Adam should not eat a certain fruit, so pleasant to the eye and so nourishing. The purpose of this law was to test man’s blind obedience. This is the crucial test of obedience. Modern men, so prone to bow to reason and to test tube, surely need to learn this kind of childlike trust in God’s wisdom.

Another important insight, the one on which he did his most scholarly research treatise, is his view that chapter seven of Romans depicts an unregenerate man. Through careful study of the Church fathers he found that all of them who wrote on the subject took the “unregenerate” view. In their nineteen-page dedication prefacing Arminius’ dissertation on Romans, chapter seven, his “nine orphan children” say of their father’s findings: “He contends that the interpretation now generally received is quite new, and was never embraced by any of the ancients, but rejected by many of them.”<sup>4</sup> This “unregenerate” view has been held by most holiness theologians and Biblical scholars, Dr. Godbey being one of the few exceptions.

#### ANTICIPATES WESLEY

Dr. Wiley conducts students through Arminius at Pasadena College, as does Professor Bangs at Olivet. Perhaps other Nazarene colleges also have a course in this area. Here at the Seminary it was offered as an elective last year, with a large group enrolled.

We Nazarenes foster this kind of study because Arminius anticipates the kind of doctrine Wesley taught.

Arminius anticipates Wesley in teaching man’s free agency. Arminius understood that it was never lost in the Fall; and Wesley taught that it was lost and then restored by prevenient grace. But both believed that man possesses this power of choice.

A corollary of this is that Arminius understood, as did Wesley later, that a person might not persevere in grace. He says that “. . . if David had died in the very moment in which he had sinned against Uriah by adultery and murder, he would have been condemned to death eternal.”<sup>5</sup>

Another corollary of his free will doctrine is what Arminius taught about the possibility of a man’s living without acts of sin. Although he questions whether anyone ever does, he admits its possibility. A follower of Calvin would never allow this.

Still another way in which Arminius anticipates Wesley is in the doctrine of assurance. The Hollander writes, “With regard to the certainty of salvation, my opinion is that it is possible for him who believes in Jesus Christ to be certain and persuaded, . . . *that he is a son of God, and stands in the grace of Jesus Christ.*”<sup>6</sup> Luther had had no such confidence at all, and Calvin’s was less vigorous. Wesley’s teaching on the witness of the Spirit, taken from John and Paul in particular, was no more vigorous—it was only by Wesley given detailed treatment and recurrent emphasis.

There are even passages in Arminius which sound quite like those in Wesley on entire sanctification. It is true that you find Arminius writing, “Who can deny, when the Scriptures

<sup>3</sup>“Private Disputations,” Vol. II, XXIX, Sec. IV.  
<sup>4</sup>Vol. II, p. 213.

<sup>5</sup>“Apology Against Thirty-one Defamatory Articles,” sec. 2.  
<sup>6</sup>“Declaration of Sentiments,” Vol. I, p. 255.

affirm, that there are in us the remains of sin and of the old man as long as we survive in this mortal life."<sup>7</sup> Yet he also writes:

"It [sanctification] is a gracious act of God, by which he purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from indwelling sin and from its lusts or desires, and imbues him with the Spirit of knowledge, righteousness and holiness, that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of righteousness and of the glorious grace of God, and to his own salvation."<sup>8</sup>

Then he continues:

"Therefore, this sanctification consists in these two things: In the death of 'the old man, who is corrupt according to the deceitful lusts,' and in the quickening or enlivening of 'the new man, who, after God, is created in righteousness and the holiness of truth.'"<sup>9</sup>

It is even received by faith, as Wesley later insisted, "For the word does not sanctify, only as it is preached, unless the faith be added by which the hearts of men are purified."<sup>10</sup>

Lest it appear from these last quotes, however, that he might have taught what we Wesleyans do on entire sanctification, reference must be made to the way in which he opposes its instantaneous character on the page following those apparently sympathetic statements. There he explains:

"This sanctification is not completed in a single moment; but sin, from whose dominion we have been delivered through the cross and the death of Christ, is weakened more

and more by daily losses, and the inner man is day by day renewed more and more, while we carry about with us in our bodies, the death of Christ, and the outward man is perishing."<sup>11</sup>

Arminius also anticipates Wesley in the area of *agape*. Not the roguish, name-calling Luther. No self-protecting, peevish Gomarus. He was defamed by half-true statements, opposed by professional jealousy, condemned unheard by his own brethren. Yet he opened not his mouth in guile. Here he was surely like the man from Epworth, in Wesley's peculiar genius.

### CONCLUSION

Professor Carl Bangs, who is completing a doctoral dissertation on Arminius and who recently made investigations in Holland and Switzerland, says that there are sufficient extant writings not included in the Nichols—Bagnall edition to make a fat fourth volume. But in this recent three-volume reprint one has access to most of Arminius' output.

It is not an extensive systematic theology, as we might have hoped for. Arminius had too much illness and died too young (at forty-nine) for that, although it was his plan.<sup>12</sup> Yet his "Seventy-nine Private Disputations"—called "private" because it was what he gave to a class of university students which did not include the public, and "disputations" because theology was warmly contested in those days—is an unfinished systematic theology in rather brief form. After reading the "Orations" and the "Declaration of Sentiments" in Volume One, as introductory, a person would likely want to turn next to the "Private Disputations." Then one should be sufficiently oriented in the

<sup>7</sup>Vol. II, p. 263.

<sup>8</sup>Vol. II, p. 120.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

<sup>11</sup>Vol. II, p. 121.

<sup>12</sup>See Vol. II, p. 212.

writings to pursue further according to his particular interests.

Arminius' writings are not as urgent as James Stewart's, nor as interesting as those of C. S. Lewis. There is little of the literary charm of Andrew Seth Pringle-Pattison or Edwin Lewis. And at points, as on the four decrees he affirms,<sup>13</sup> one might wish he were

<sup>13</sup> See "Declaration of Sentiments," Vol. 1, sec. 5.

more "Arminian" than he is. But one can realize that theological history was being made when Dr. Arminius was teaching this kind of doctrine in a calvinistic university one hundred years before Wesley was born. And if one wades through it he is sure to find a more-than-sufficient profit for his somewhat difficult undertaking.

## *"Sick, and Ye Visited Me"*

### **I. The Ministry**

**By John W. May\***

**T**HE WORK of the minister in calling on the sick is paramount in importance. The pastor is Biblically termed a shepherd and the goal is to be a good one. Though he must look after all the sheep, he desires to give close and tender attention to the sick ones. They are in his care and are his obligation. This is his special field of duty. He does not call on them just to make a good report at an annual meeting; his ministry is on a higher plane. As success in any field is no accident, it is no less true in the field of dealing with the sick. The demands are great but the dividends are worthy of the effort. In the hospital work of the minister this is especially true. Here he may come into a close relationship with patient and family that it is impossible to attain otherwise or elsewhere. He may break the ice of unfriendliness or reservedness that may exist. Certainly, if he gives of his time and

effort without guile, he will get the heartfelt thanks and gratitude of most people he will serve.

This ministry of service in hospital calling is especially the work of the clergyman. No one can invade nor enjoy success in this field like him. The doctor has his place, and the nurse hers; the friends of the patient are welcome, but the minister has a special place in the sickroom. In an interview with Rev. Gene Phillips<sup>1</sup> I asked for an opinion as to what is the greatest offense of the minister in regard to this work. His answer was, "The greatest is that he doesn't!" There can be no real excuse for the minister's absence at the bedside of the sick of his congregation unless he is out of town or unable to reach the bedside. In a twofold answer to the same question Dr. A. B. Mackey<sup>2</sup> said, "The lack of proper regard for the rules of the hospital authorities. The second would be the lack of

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<sup>1</sup>District Superintendent, Iowa District.

<sup>2</sup>President, Trevecca Nazarene College.

courtesy for those other patients who are not concerned with his visit. Along the same line Dr. E. C. Oney<sup>3</sup> said, "To visit at their busy hours and fail to use wisdom." He also decried the fact that so many do not call, and if they do call, they do not pray. He said further, "Hospital calling with the proper approach has certainly netted me lots of people."

Dr. J. B. Chapman<sup>4</sup> wrote: "People are strange and in many ways unreasonable. Even church members complain when they have sickness in the family and the pastor does not call. When the pastor later explains that he did not know anyone was sick, the people are, if anything, more hurt than ever. They figure the preacher should have known there was sickness, even though they made no arrangement whatever to give him the information, and 'outside' people are like that. They probably would not think of inviting the preacher to come to their home for prayer and pastoral service, but many of them expect that the preacher will take the initiative anyway and if he does not, they harbor in their minds the idea that the preacher is not interested in them." This is especially true when they have someone in the hospital. Someone wrote a humorous poem about a woman who got up the "miff tree" because the pastor didn't call on her when she was sick. She had called the doctor but not the pastor. She also paid the doctor with a nice check but the pastor "got it in the neck." Actually every minister with a pastor's heart desires to be prompt in attendance to this ministry. It is not always pleasant nor enjoyable but it is rewarding.

One of the things that gladden the heart of the preacher is success in

this field. I received a telephone call one afternoon about five o'clock to call on a man in the hospital that was dying. When I arrived at the hospital I found him in an oxygen tent. His son was in the room with him. I sought to bring the attention of the man to the condition of his soul. In answer to my question how it was with him he said, "I don't know." I prayed for him and asked him to pray for himself. When he said he was too weak I told him that he could pray in his mind and he consented to do so. After praying again I asked him about the condition of his soul and he told me everything was all right, that Jesus was in his heart. After a prayer of thanks to the Lord I left. His son, in tears, came out into the hall and thanked me for coming. I was only gone from home a short time and came back with a happy heart because I had enjoyed the privilege of leading someone to God. He died that night and I held his funeral in a few days.

There may be those who might question my method or the certainty of his testimony. (There are no doubt better approaches than the one I used.) I would rather believe that a dying man is in earnest when he knows he is about to change worlds.

The minister does not always see the results of his call. His influence may touch numbers of people. There are other patients if he happens to be in a ward, nurses, doctors, and the hospital administration. The patient may introduce him to others in the ward. Or he may increase his pastor's influence by remarking when he has gone, "That was my pastor." It is not always wise to go to each bed, though sometimes it is very beneficial to the pastor's ministry. The atmosphere of the ward should be a clue to whether he should make overtures of friendliness to others in the ward.

<sup>3</sup>District Superintendent, West Virginia District.

<sup>4</sup>"Preacher's Magazine," September—October, 1943.

In any event the minister is an outstanding blessing to the most of those on whom he calls.

It is a ministry of inestimable value. It is important to bring courage to individuals who need special help in a trying time. To be sure, promises are made to pastors by conscience-stricken patients who forget their vows when they are well, but some will remember and keep the vows.

This is a ministry of faith and love. It is often the heartfelt interest and attention of the minister that help alleviate mental and emotional strain in the patient. As the minister represents the church, and is an ambassador for Christ, his presence may help the patient to root his faith and hope for a successful recuperation, or to resolve himself to the lot which God may be pleased to allow to come to him.

This is a ministry of spiritual victory. The patient usually is approachable, the atmosphere conducive to spiritual conversation and pursuit. It is usually expected that he pray and speak words of confidence. He has the privilege many times of leading a man or woman to definite spiritual decisions, or to a living relationship with Christ. "The person who is ill is most responsive to kindness in Christianity," said Dr. A. B. Mackey. "He feels his inadequacy." Rev. Murray Morford<sup>5</sup> said that this is the "right time for spiritual approach." Dr. D. I. Vanderpool<sup>6</sup> said that anyone receives spiritual value when he sees the preacher. "He represents the church; it represents God." Hospital Chaplain Albert Raloff<sup>7</sup> said, "I would say of the spiritual value of the hospital call that it is immediate and that, while it may not have

the permanency of a call in the home, it nevertheless represents an opportunity for the patient to discuss his fears, guilt complex, and spiritual need with the pastor."

There is also psychological value here. Chaplain Raloff also said, "Psychologically it is a good time for the pastor to call because the patient may be brought face to face with the needs, fears, and the realities of life for the first time, and if the pastor is there to share with the patient, much good may be done in the personality adjustment and the emotional stability of the patient." Rev. E. E. Hale,<sup>8</sup> former chaplain in the armed services, said that a hospital call stimulated the courage side of the mind. He said, "Courage fills almost as great a place as faith does." Dr. Mackey said, "The organic is helped or hindered by psychological attitude." He further stated that we should have faith in divine healing but we should give God the glory for the provisional plan in dealing with sickness, i.e., the doctor, nurse.

We must consider here the therapeutic value of the hospital call. The minister is not usually trained in medicine and should abstain from endeavoring to prescribe medicine, treatment, or make a diagnosis. This is the doctor's work. He may ask the minister to aid him in case of emotional upset or when the sickness is nonorganic, but the minister will wrong himself and the patient by entering into the physician's field. He may guide the thinking of the patient and help him to gain a confidence in God that brings faith and peace. Dr. Vanderpool said that the therapeutic value of the call is that it sets the mind at ease and brings comfort. Certainly such a call may speed up the recovery of a patient.

<sup>5</sup>Pastor, California.

<sup>6</sup>General Superintendent.

<sup>7</sup>Adrian, Michigan.

<sup>8</sup>Oak Hill, West Virginia.

# *The Foundations of Christian Ethics*

## **III. Certainty and Universality in the Christian Ethic**

By W. T. Purkiser\*

**T**HERE ARE ALWAYS those, of course, who take advantage of the limitations of human knowledge to argue for a thoroughgoing relativity even in Christian ethics. They cite instances of different and even contradictory notions of Christian duty, and from these derive the wholly unwarranted conclusions that the moral law is what we choose to make it, or what we may find in the mores and customs of our own day. I heard one university professor gleefully "prove" that there is no moral law because every type of action now condemned has been approved by some people somewhere, and every action now approved has by some people somewhere been condemned. A greater piece of logical confusion would be hard to find. There is no scientific conclusion now accepted but that some people somewhere have denied it. This is quite on a par with arguing that, because the majority of people who have lived on this earth believed that the sun revolved around the earth, there is therefore no astronomical truth to be learned.

Admittedly, all Christians do not agree in their understanding of Christian ethics, any more than they agree in their formulations of truth about the spiritual order in general. But this does not for a moment suggest that there is no ethical truth to be

found, or that all ethical ideas are equally valid. More times than not the disagreements arise through failure to determine what God's Word says, and not because the Bible is ambiguous on any fundamental ethical point.

It is a fundamental requirement of any true ethic that it embody the principle of universality. Too much has been promoted as "ethics" which has for its chief aim the rationalization of special interests and individual wishes. Usually this is accompanied by strong insistence on the duties and responsibilities of others.

Both Jesus and Paul make special point of this aspect of a realistic ethics—realistic in the technical sense that it recognizes the objectivity of the moral law. In Matt. 7:3-5, Jesus asks the penetrating question: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (R.S.V.). Again in 23:24, "You blind guides, straining out a gnat and swallowing a camel" (R.S.V.). This is likewise the tenor of Rom. 2:1-3, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou

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judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

One is tempted to comment on the vivid imagery of Jesus in the passages just cited. Can you not see a person attempting to pick a speck of sawdust from the eye of another, while from his own eye protrudes a huge log? Or one meticulously straining out the hapless gnat which had fallen into the lemonade, while he casually gulps down a full-grown camel, its hairy legs sliding down his gullet?

It seems sadly true that the more particular one becomes about splinters or specks in other people's vision, the more unconscious he is of logs in his own eye. Or, conversely, the more camels he gulps, the greater is his concern for gnats. Many painful examples from the history of Christian ethics could be given. Indeed, one would not have to go back into history.

The truth here, of course, is the principle rediscovered centuries later by Immanuel Kant and given the dignified but quite proper title, the "categorical imperative." As Kant put it, and I quote extensively from the context:

*Now what must be the nature of a law, the idea of which is to determine the will, even apart from the effects expected to follow, and which is therefore itself entitled to be called good absolutely and without qualification? As the will must not be moved to act from any desire for the results expected to follow from obedience to a certain law, the only principle of the will which remains is that*

*of the conformity of actions to universal law. In all cases I must act in such a way that I can at the same time will that my maxim should become a universal law. This is what is meant by conformity to law pure and simple; and this is the principle which serves, and must serve, to determine the will if the idea of duty is not to be regarded as empty and chimerical. As a matter of fact the judgments which we are wont to pass upon conduct perfectly agree with this principle, and in making them we always have it before our eyes.*

Kant's principle has been so misunderstood that I am constrained to quote one illustration which he gives:

*May I, for instance, under the pressure of circumstances, make a promise which I have no intention of keeping? The question is not whether it is prudent to make a false promise, but whether it is morally right. To enable me to answer this question shortly and conclusively, the best way is for me to ask myself whether it would satisfy me that the maxim to extricate myself from embarrassment by giving a false promise should have the force of a universal law, applying to others as well as to myself. And I see at once, that, while I certainly will the lie, I cannot will that lying should be a universal law. If lying were universal, there would, properly speaking, be no promises whatever. I might say that I intended to do a certain thing at some future time, but nobody would believe me, or if he did at the moment trust to my promises, he would afterwards pay me back in my own coin. My maxim thus proves itself to be self-destructive, so soon as it is taken as a universal law.*

In the area of personal relationships, of course, Jesus gives statement to this in the famous golden rule, "Therefore all things whatsoever ye would that men should do to you,

do ye even so to them: for this is the law and the prophets" (Matt. 7:12). A more popular statement is the couplet, "What kind of church [school, class, world, etc.] would this church be if every member were just like me?"

Morality may be much more than this—it cannot be less. The essence of an immoral, that is, a morally

wrong, act is that it springs from disregard for the universality of moral law and makes exception for itself.

In addition to the principle of universality, there are two other guides to the knowledge of right and wrong in the Christian life. These are the principles of objectivity, that is, the effect of our acts upon others and the practice of the presence of God. To these we turn in a concluding article.

## Gleanings from the Greek New Testament

By Ralph Earle\*

### Romans 3:1-8

#### ORACLES

The Greek term *logia* is used four times in the New Testament and regularly translated "oracles." In Acts 7:38 it refers to the contents of the Mosaic law. Here in Rom. 3:2 it indicates God's "commands in the Mosaic law and his Messianic promises."<sup>1</sup> In Heb. 5:12 the reference is to "the substance of the Christian religion," and in I Pet. 4:11 to "the utterances of God through Christian teachers."<sup>2</sup> In every case it means the words or utterances of God.

*Logion* literally means "a little word" or "a brief utterance." By Greek writers it was used of divine oracles, since they were usually brief. In the Septuagint it was used for the breastplate of the high priest, which he must wear when seeking to find out God's will. It is always related to the idea of God speaking.

In Philo the word *logia* refers to the

Old Testament prophecies and the ten commandments. In the Septuagint it occurs five times in Isaiah and frequently in the Psalms—seventeen times in Psalms 119—for "the word of the Lord."<sup>3</sup> It came to be used in the Early Church for the sayings of Jesus. But in this passage it means the sacred writings of the Old Testament. Denney says that the expression *ta logia tou theou* "must be regarded as the contents of revelation, having God as their author, and at the time when Paul wrote, identical with the Old Testament Scriptures."<sup>4</sup>

#### UNBELIEF OR UNFAITHFULNESS

In verse 3 the King James Version uses "did not believe" and "unbelief." The American Standard Version reads "were without faith" and "want of faith." But the Revised Standard Version has "were unfaithful" and "faithlessness," and Williams reads "proved unfaithful" and "unfaithful-

<sup>1</sup>Thayer, "Lexicon," p. 379.

<sup>2</sup>Ibid.

<sup>3</sup>Professor, Nazarene Theological Seminary.

<sup>4</sup>Sanday and Headlam, "Romans," p. 70.

<sup>5</sup>EGT, II, 603.



ness."<sup>5</sup> Moffatt says "proved untrustworthy" and "faithlessness." The Greek words are *apisteo* and *apistia*.

It will be seen that a number of recent translations prefer the idea of unfaithfulness to that of unbelief. The same division of opinion may be found among the commentators. Sanday and Headlam prefer "unbelief."<sup>6</sup> So does Denney.<sup>7</sup> He interprets Paul as arguing that, though many Jews did not believe God's promises in the Old Testament, that would not in any way affect God's faithfulness in keeping His promises. The truth of God's Word is not dependent on man's acceptance of it.

The main argument in favor of the rendering "unfaithfulness" is the expressed contrast between it and the "faithfulness" of God. While the Greek word *pistis* most commonly means "faith," it is obvious that when applied to God it rather means "faithfulness." Probably all scholars today would agree that the King James Version erred in translating it "faith" in this passage.<sup>8</sup>

But while all agree on "faithfulness" for *pistis* in reference to God, there is still a dispute about *apisteo* and *apistia*. The truth of the matter is that while "disbelieve" and "unbelief" are the most common meanings of these terms, "there is no real objection to taking *epistesan*, *apistian*, *pistin*, all to refer to faithfulness rather than just faith."<sup>9</sup>

### MAKE WITHOUT EFFECT

The verb is *katargeo*. It means "to make idle or inactive . . . to render

inoperative or invalid, to abrogate, abolish."<sup>10</sup> It is used twenty-five times by Paul and only twice elsewhere in the New Testament (Luke 13:7; Heb. 2:14). Vincent writes of this word: "Dr. Morison acutely observes that it negatives the idea of *agency* or *operation*, rather than of *result* or *effect*. It is rather to *make inefficient* than to *make without effect*."<sup>11</sup> The Revised Standard Version renders it "nullify."

### GOD FORBID

This expression occurs fifteen times in the King James Version of the New Testament.<sup>12</sup> Fourteen times it is used by Paul—ten of those times in Romans—and once by Luke (Luke 20:16).

This forceful phrase is the translation of *me genoito*, which literally means "let it not be" or "may it not come to pass." Wuest renders it: "May such a thing never occur."<sup>13</sup> Moffatt translates it, "Never!" The Revised Standard Version follows Goodspeed in rendering it, "By no means!" The King James translation is probably stronger than the Greek will support. But the words express more than a weak wish. They should be given some force, which can be represented in English by the exclamation point.

Burton has an apt comment on these words. He writes:

"The phrase *me genoito* is an Optative of Wishing which strongly depreciates something suggested by a previous question or assertion. Fourteen of the fifteen New Testament instances are in Paul's writings, and in twelve of these it expresses the

<sup>5</sup>Charles B. Williams, "The New Testament" (Chicago: Moody Press, 1950), p. 333.

<sup>6</sup>Op. cit., p. 71.

<sup>7</sup>EGT, II, 603.

<sup>8</sup>"*Pistis*" occurs 244 times in N.T. and in K.J.V. is translated "faith" 239 times. The verb "*pisteuo*" occurs 248 times and is translated "believe" 239 times.

<sup>9</sup>A. T. Robertson, "Word Pictures," IV, 342.

<sup>10</sup>Abbott-Smith, "Lexicon," p. 238.

<sup>11</sup>Marvin Vincent, "Word Studies," III, 32.

<sup>12</sup>Plus eight times in O.T., but the Hebrew original has no relation in meaning to the Greek original.

<sup>13</sup>Kenneth S. Wuest, "Romans in the Greek New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 53.

apostle's abhorrence of an inference which he fears may be (falsely) drawn from his argument."<sup>14</sup>

Sandy and Headlam comment:

"It is characteristic of the vehement impulsive style of this group of Epp. that the phrase is confined to them (ten times in Rom., once in I Cor., twice in Gal.)."<sup>15</sup>

### LET GOD BE TRUE

It is obvious that these words carry something more than their literal sense in English, for God is always and inevitably true. Probably the best meaning is that found in the American Standard Version, "Let God be found true." The verb is *ginomai*, which means "become." Sandy and Headlam write: "The transition which the verb denotes is often from a latent condition to an apparent condition, and so here, 'prove to be,' 'be seen to be.'"<sup>16</sup> Vincent says: "The phrase is used with reference to men's apprehension."<sup>17</sup>

### IT IS WRITTEN

The Greek form *gegraptai* occurs some sixty-six times in the New Testament. It is the regular formula for introducing quotations from the Old Testament. This is its third occurrence in Romans (cf. 1:17; 2:24) and it is found twelve times more. It is the perfect passive of the verb *grapho*, "write." The perfect tense indicates completed action and also a continuing state resulting from that completed action. So the full force of this word would be: "It has been written and still stands written." The common English rendering, "It is written," conveys this idea best of any brief translation, unless one were

to prefer, "It stands written."

The quotation in verse 4 is from Ps. 51:4. But it is from the Septuagint translation rather than the Hebrew.

### COMMENDATION?

Verse 5 speaks of our unrighteousness commending the righteousness of God. Just what does this mean?

The word "commend" is *sunistemi*. The verb literally means "place together." It has two distinct uses in the New Testament: (1) commend; (2) show, prove, establish. It seems rather obvious that the second meaning is the one that fits this passage, although Robertson writes: "Either makes good sense here."<sup>18</sup> Denney has "demonstrates."<sup>19</sup>

### VENGEANCE

The phrase "who taketh vengeance" is literally "the one inflicting the anger" (*ho epipherou ten orgen*). The verb is found only here and in Jude 9, where it is rendered "bring against." The Revised Standard Version translates the phrase here "inflict wrath." When does God inflict anger? "The reference is to the Last Judgment."<sup>20</sup>

### DAMNATION

This word (v. 8) occurs eleven times in the King James Version. It may be justified in II Pet. 2:1, where the Greek word (*apoleia*) means "destruction." But in the other ten passages it is stronger than the Greek original. Here and in six other places it translates *krima*, while in the remaining three passages it is the rendering of *krisis*. Both these Greek words mean "judgment." They come from *krino*, "judge." *Krima* can be translated "condemnation," but not "damnation."

<sup>14</sup>E. D. Burton, "Syntax of the Moods and Tenses in New Testament Greek" (2nd ed.; Chicago: University Press, 1893), p. 79.

<sup>15</sup>Op. cit., p. 71.

<sup>16</sup>Ibid.

<sup>17</sup>Op. cit., III, 33.

<sup>18</sup>"Word Pictures," IV, 342.

<sup>19</sup>EGT, II, 604.

<sup>20</sup>Sandy and Headlam, "Romans," p. 73.



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17 Prov. 16.19 from Judæa, and from beyond Jordan.

& 29. 23  
Is. 57. 15  
& 66. 2

Lu. 61. 2, 3  
Luke 6. 21  
John 16. 20  
2 Cor. 1. 7  
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### CHAPTER 5

AND seeing the multitudes, he went  
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was set, his disciples came unto him:  
2 And he opened his mouth, and taught

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# CRUSADE FOR SOULS

Supplied by V. H. Lewis\*

## Rules for Evangelists

Exalt the calling of an evangelist.

Be a student of the Scripture.

Be a student and wide reader of books and of current events and other helpful literature.

Preach a positive, ringing, rational gospel which brings conviction, hope, courage, and decision.

Avoid riding a religious hobby and extremes in religion. Avoid being eccentric.

Have respect for the opinions of others. Avoid the attitude of cocksureness.

Be industrious and keep busy aside from preaching. Use well your spare time.

Co-operate with the pastor and church and speak well of your brethren.

Have a good understanding of your denominational program, and help make it effective.

Read your church paper, and help circulate it wherever you go.

Be absolutely honest and above reproach in your personal life and dealings with others. Avoid exaggerations and equivocations of any kind.

Make prayer a constant and strong factor in your daily life and in the success of your work.

Speak well of the church, and support the church where your membership is held.

Co-operate heartily with great Christian and social movements which

have for their objective human betterment and uplift.

Always exalt Christ. Make the message and not the method the telling factor.

—The Free Methodist

One-fourth of our churches do not receive a single member on profession of faith each year. Is this the best we can do to reach the lost of our communities?

## The Pastor's Meditation

The main problem in promoting a revival is in getting the church to respond in the quality and quantity of prayer that is necessary to bring about a genuine awakening. Many people will offer to help with the advertising, with the expense of the campaign, and even with the visitation program in order to get out of praying. Because praying is hard work, there is always the temptation to shrink from its exacting and enervating responsibility. Then, how can we get the people to pray?

One of the primary tasks of the minister is to teach his people how to pray. He ought to have some long-range, definite, intelligent plans which will enable him to carry out this task effectively. He ought to know how to instruct his people to pray for a

\*Secretary, Department of Evangelism.

revival. But equally important, we need some living examples in the lives of our pastors and evangelists to show the path and lead the way in this matter of prayer. A desire for a revival must be awakened in the hearts of the people of God. This desire will be based upon a vision of the need, and this sense of need will constitute a burden upon the hearts of those who know God. This concern must increase until there is a passionate, groaning, consuming desire for God to come in quickening power to the community and to certain individuals who are without God.

The next step is to find out the direction in which God is moving and move along with Him. God does not usually work the same way in two different campaigns; therefore, we must keep our minds open to the leading of the Spirit. As we wait quietly for His directions, exercising all the good intelligence that God has given us, and being utterly consecrated to His will, it will not be long until we will discover a suitable working program.

The remaining thing to do is to pray. Intercession is the most difficult type of prayer, but where the community is concerned, it is the most rewarding. Everything now depends upon the quality of praying.

—*Evangelist Paul Gray*

## The Contagious Evangelism

A throng of 7,500 attended the opening service of the Pan American Congress on Youth Evangelism held in Caracas, Venezuela. The meeting was sponsored by Youth for Christ International.

One of the high lights of the congress was a day session in which Mrs. Marjorie Saint spoke. (Mrs. Saint

is the widow of Nate Saint, one of the five missionaries martyred last January.) She showed a film of the first meeting with the Auca Indians and said that contact with the savages is still being sought. After her stirring challenge, more than 300 youth responded to an invitation to dedicate their lives to Christ.

### PERSONAL EVANGELISM SUCCEEDS EVERYWHERE IT IS PRACTICED

I quote from a letter written by Rev. Elmer O. Nelson, pastor in the Panama Canal Zone: "We have a consecrated Nazarene layman from Yakima, Washington, who is staying with her daughter and son-in-law, a serviceman. She is sixty-eight years old but spends two days per week calling to get the church started. She began canvassing for our church on July 5, and since then has been in the home of well over 600 American families. My wife and I and some other Ancon church members have made over 200 calls. From all the calling in that short time we have around 40 prospective families of which around 20 are very good prospects. Our average attendance in the services has been only around 12 to 15. God has given us 14 seekers on the Atlantic side, most of whom have gone back to the States."

What a splendid example this is of faithful labor for our Lord! This is the Crusade in action.

---

Of Joseph Alleine, author of *The Alarm to the Unconverted*, it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching."

# Recent Revision in the Social Security Laws

**T**HIS MONTH we remind each minister again that, according to the present laws at this writing (December, 1956), most ministers have only until April 15, 1957, to elect to cover their ministerial earnings under Social Security. This election is made by the individual minister signing the ministerial waiver (Form number 2031). Those who fail to sign can never have their ministerial earnings covered by Social Security. The individual who does sign must pay the Social Security tax on ministerial earnings in each year that his net self-employment earnings are \$400.00 or more, any part of which is from performing services as a minister.

The minister who receives his district license after January 1, 1955, has approximately two years from the date he was licensed to elect to join the Social Security program as a minister. The minister is the only one who has this privilege of choice concerning Social Security. All other individuals are either "in" or "out" of Social Security by virtue of law.

Recently, there have been some changes in our Social Security laws. These changes were made by the Social Security Amendments of 1956.

The most important changes which affect ministers are as follows:

one or more of three different parts of the Social Security law.

You may be eligible for disability insurance payments after June 1957 if you

- a. Are fifty years of age or older.
- b. Have had enough work under the Social Security law.
- c. Are so severely disabled that you are unable to do any substantial work.
- d. Have been disabled for at least six months, and your disability is expected to continue indefinitely.
- e. At least five years of work under the law in the ten years before the beginning date disability are required. At least 1½ years of this work must have been in the three years before the beginning date of the disability.

2. If you are disabled and have not yet reached fifty years of age, you may be eligible to have your Social Security earnings record "frozen" to protect your own and your family's rights to future benefit payments because of old age, disability, or death. To be eligible for a disability freeze you must qualify under all items above except paragraph "a."

## A. IF YOU SHOULD BECOME DISABLED

1. If you are disabled now or if you should become disabled in the future, you may have rights under

## B. THE NEW RETIREMENT AGE FOR WOMEN

1. If you are a woman and have worked long enough under social

security, you may now choose to receive monthly benefits after age sixty-two instead of having to wait until you reach sixty-five. If you choose to take the payments before you are sixty-five, your benefit will be reduced. The amount of the reduction depends on the number of months between the time your payments start and the month you reach sixty-five. The reduction is permanent and will continue after you reach age sixty-five.

If you choose to start getting payments as soon as you reach sixty-two, the amount of your payment each month will be 80 per cent of what you would get if you were sixty-five. If you wait until your sixty-third birthday, the amount of the payments will be 86 $\frac{2}{3}$  per cent of what you would receive if you were sixty-five; and if you wait until you reach sixty-four, the amount will be 93 $\frac{1}{3}$  per cent. The reduction is permanent; your payments after sixty-five will also be reduced.

2. If you are the wife of a man who is getting Social Security retirement payments, you may become entitled to wife's insurance benefits in a reduced amount when you reach sixty-two, or you may wait until you reach sixty-five and get the full amount of the wife's benefit.

If you choose to start getting the payments as soon as you reach sixty-two, the amount of your payment each month as a wife will be 75 per cent of what you would get if you were sixty-five. If you wait until your sixty-third birthday, the amount of the payments will be 83 $\frac{1}{3}$  per cent of what you would receive if you were sixty-five; and if you wait until you reach sixty-four, the amount will be 91 $\frac{2}{3}$  per cent. The reduction is permanent; your pay-

ments after sixty-five will also be reduced.

3. If your husband dies, you may become entitled to Social Security payments as a widow when you reach age sixty-two. Your benefits as a widow will not be reduced.

4. If you have a child under eighteen or a disabled child in your care, and the child is entitled to benefits based on your husband's earnings, you may be entitled to monthly payments as a mother regardless of your age. Your payments as a mother will not be reduced.

5. If you are a mother of an insured worker who dies leaving no widow, widower, or child who could get monthly social security payments, and the insured worker was furnishing at least half your support, you may become entitled to Social Security payments at sixty-two. Your benefits will not be reduced.

### III. YOUR SOCIAL SECURITY TAX

Your social security tax was increased slightly by the 1956 amendments to pay the added cost of providing disability insurance protection.

The amount of the increase is one-fourth of 1 per cent each for employees and employers and three-eighths of 1 per cent for self-employed people, commencing January 1, 1957.

The tax applies only to the first \$4,200.00 of earnings. The following table shows the present rate and the scheduled increases:

Calendar Year	Em- ployer	Em- ployee	Self- employed (Includes Ministers)
1956	2%	2%	3%
1957-59	2 $\frac{1}{4}$ %	2 $\frac{1}{4}$ %	3 $\frac{3}{8}$ %
1960-64	2 $\frac{3}{4}$ %	2 $\frac{3}{4}$ %	4 $\frac{1}{8}$ %
1965-69	3 $\frac{1}{4}$ %	3 $\frac{1}{4}$ %	4 $\frac{7}{8}$ %
1970-74	3 $\frac{3}{4}$ %	3 $\frac{3}{4}$ %	5 $\frac{5}{8}$ %
1975 and after	4 $\frac{1}{2}$ %	4 $\frac{1}{2}$ %	6 $\frac{3}{8}$ %



These taxes are designed to pay the entire cost of old-age, survivors, and disability benefits and the cost of administering the program.

For further information or for booklets explaining old-age and sur-

vivors insurance in greater detail, get in touch with your Social Security District Office.

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T. W. WILLINGHAM

*Executive Secretary*

## How Heavy the Cross

**A**N AMERICAN businessman went to Oberammergau to witness the Passion Play, last given just before the outbreak of the war. Enthralled by this great drama which depicts the story of the Cross, he went backstage at the conclusion of the play to meet Mr. Anton Lang, who played the part of the Christus. Our American friend had equipped himself with an expensive camera, which he was eager to use. Abruptly he snapped the picture of Anton Lang, much to Mr. Lang's discomfort. Then looking about the stage for something more to shoot with his camera, he saw 'way over in the corner the great cross which Mr. Lang had carried up the hill to Calvary in the play. Quickly turning to his wife he said, "Here, dear, you take my camera. I'm going over and lift up the cross. When I get it up on my shoulder, you snap my picture carrying the cross. Won't that be a novel and exciting picture to send home to our friends in America?"

He saw that Mr. Lang was frowning severely at the brusque irreverence of the American tourist. "You don't mind, do you, Mr. Lang?" he said. "This is very unusual," protested Mr. Lang, but before he could say more the man had hurried over beside the cross. He stooped down to lift it to his shoulder, but he could not budge it one inch off the floor—the cross was made of heavy iron-oak beams.

Puffing with amazement, the man turned to Mr. Lang and said, "Why, I thought it would be light. I thought the cross was hollow. Why do you carry a cross that is so terribly heavy?"

Mr. Lang drew himself up to his full height and replied with compelling dignity and rebuke, "Sir, if I did not feel the weight of His cross, I could not play His part."

Can the churches, can any man, can you?

—BENJAMIN P. BROWNE, in  
*Let There Be Light*  
(Fleming H. Revell Co.)

## II. Information on Wills

By John Stockton\*

*What happens to property in the names of both husband and wife?*

With some exceptions, such as joint savings accounts, and U.S. Government bonds, property belonging to both husband and wife does not automatically pass to the survivor upon the death of the other. For example, if title to an automobile is in the name of the husband and wife, upon the death of the husband, the complete title to the car does not pass to the wife unless it is so provided in the husband's will. In some states when real estate is in the name of both husband and wife, only half-title to the property can be given upon the death of one or the other unless the estate is probated.

*Is life insurance a substitute for a will?*

No. Life insurance is only one kind of property, and if a life insurance policy is payable to an individual, the will of the insured has no effect on the proceeds; but if the insurance policy is payable to the estate, the disposition of the proceeds may be directed by the will.

*How should my will be made?*

You may make your own will, although the danger of failure to properly and legally express your wishes and legally execute it is great. Because of different laws in different states, the safest thing to do is to consult an attorney, who usually will make a very reasonable charge for

drawing your will. The writing of a will is serious business and requires great care in the choice of simple words to express the thoughts of the testator. Punctuation is most important, and statements in one part of the will should not conflict with those in other parts of the will.

*What kind of will should I make?*

I would say the answer to that question can be decided only by you and the Lord, who gave you power to accumulate your wealth. Each individual has problems which must be cared for, and then there are the dependents, and ordinarily a Christian will remember his church. Individualism prevents any two wills from being alike. It is this individualism that makes it more important that a will be drawn. The court will not be permitted to deviate from the law because of special needs or other matters that will arise in case no will has been made.

### DEFINITIONS

A person who makes a will is called a testator. A person who dies without a will is said to be intestate and his property descends to his heirs according to the laws of the state in which he lives.

A gift of personal property by a will is called a bequest or a legacy. A gift of real property by a will is called a devise.

A person who is given property by a will is called a beneficiary. A person who is given personal property by a will is called a legatee. The

\*General Treasurer.

person to whom real property is given by a will is called a devisee.

A specific bequest is a gift by a will of specific personal property to the person named as beneficiary unless some of it has to be sold to pay debts of the testator. Or it may be a gift of a specific sum of money. A specific devisee is a gift by will of specific real property.

Residuary means everything that belongs to the estate that is left after payment of debts, specific legacies, and specific devises.

An executor is the person appointed by the will to pay debts of the testator and distribute the property as directed by the will, and is under the supervision of the court which appointed him.

An administrator is a person appointed by the court to do the same work but only as directed and when directed by the court. A husband generally leaves all his property to his wife, depending on her to care for the children; but in some cases the consequences of such a bequest will prove again the words of Shakespeare, who referred to one "who loved not wisely but too well." In some cases to will the property directly to a man's wife would heap upon her many burdens as well as benefits; and if she is not capable of handling an estate of financial matters, it would be better to establish a trust in some bank or trust company, giving them authority under certain restrictions to handle funds for investment and so forth. Those who have sizable estates should check into the matter of forming a trust in order to save taxes.

An example is given of the widower whose only child was a thirty-year-old daughter who was married and had three children. Her husband was dead and her children were living on the income from his insurance. Be-

fore changing his estate plan, the widower left practically everything to his daughter outright. He valued his estate at \$200,000.00 after deducting an estimated figure for debts and administration expense. A federal estate tax on an estate of this size amounts to \$31,500.00. Therefore the widower's daughter, on the best estimate available, would have received \$168,500.00 when he died. Now if she were able to conserve this amount, it would comprise her estate at her death and would be subject again to a federal estate tax. Estimated debts and administration expenses would reduce her estate to \$160,000.00. A tax on an estate of this size is \$20,140.00. We are assuming that the daughter did not remarry and lived at least ten years after her father's death. Thus under the old plan the combined federal estate tax on his estate and on his daughter's estate would have amounted to approximately \$52,000.00, but by forming the trust he changed his estate plan in a way that completely eliminated the second tax plus expense of unnecessary second administration. But he made the change chiefly because he wanted more assurance that his objectives with respect to the property would be fulfilled. First, he wanted to be sure that his daughter and her children would be protected for life. Second, he wanted to be sure his grandchildren would have a good education. Third, he wanted any of his money remaining to go to his grandchildren. In this case a trust gave him maximum assurance that these objectives would be accomplished, and would save \$20,140.00 in taxes.

There are a lot of details pertaining to a will and it is dangerous for a person to write his own will unless he is aware of the laws of his state, the regulation concerning the state taxes, and so forth. The information above

will show you some of the reasons why you should be as careful as possible and be sure to have your will at least checked, if not drawn, by a lawyer who not only knows the laws of the state but also knows about the laws concerning taxes.

In many localities we have the names and addresses of the lawyers

who are, in some cases, members of our church and in other cases are friendly to our people. If you desire the name of a lawyer in your locality we would be glad to assist you and you may write to the general treasurer's office, 6401 The Paseo, Kansas City 10, Missouri, and we will be glad to furnish you this information.

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## Sermon Subjects for April

"This Is the Victory"  
"This Is Life"  
"But Now Is Christ Risen"  
"The Gospel of the Resurrection"  
"How to Stay Alive as Long as You Live and Then Live Forever"  
"The Power of the Resurrection"  
"What a Beautiful Morning"  
"The Reality of Easter"  
"Why Die to Live?"  
"The Soul's Invincible Surmise"  
"The Day of Gladness"  
"Who Moved the Stone?"  
"I Believe in the Life Everlasting"  
"Why Do We Believe in the Resurrection?"  
"Life That Lasts"  
"News from a Graveyard"  
"Eternal Destinations"  
"Discoveries at Dawn"  
"The World's Answer to Christ's Claim"  
"God's Answer to the World's"  
"Our Guarantee of Immortality"  
"Rays of Hope from the Empty Tomb"  
"He Lives to Wipe Away My Tears"  
"His Inexhaustible Power"  
"Easter's Open Door"  
"The Risen and Returning Christ"  
"God's Answer to the World's Infamy"

—SELECTED

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## SENTENCE SERMONS

"Things begun in prayer usually end in power.

"Every generation needs regeneration.

"God loves a cheerful giver, until he brags about it.

"Truth does not need defense. It only needs witnesses.

"Gossip runs down more people than automobiles.

"Scientists are now debating whether splitting the atom was a wise crack."

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## THE LITTLE GIRL'S STRANGE PRAYER

It was the night before the family moved from California to Texas. They had all said their prayers. The little girl closed her prayer with these words: "And now, Lord, bless Daddy, bless Mommy, and bless Tommy; and now, God, this is 'good-by,' for we are moving to Texas tomorrow."

—HENRYETTA, OKLA., FIRST BULLETIN

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## THREE GREAT MAGNETS (Mark 4:19)

1. Distraction: ". . . cares of this world . . ."

2. Abstraction: ". . . deceitfulness of riches . . ."

3. Attraction: ". . . lusts of other things . . ."

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## THREE HOPES

1. Paul's "better hope" (Heb. 7:19)
2. Peter's "lively hope" (I Pet. 1:3)
3. John's purifying hope (I John 3:3)

## MAN ON THE JERICHO ROAD

1. Beat up
  2. Passed up
  3. Bound up
  4. Paid up
- 

## SERMON AMMUNITION

Christian characteristics in Gal. 6:9—

1. A life to be lived ("well doing . . .")
  2. A danger to be feared (getting "weary")
  3. A promise to be claimed ("in due season . . . reap")
  4. A condition to be fulfilled (" . . . faint not . . .")
- 

## A HINT TO WORSHIPERS

A worshiper's actions and attitudes before the service largely determine how much he will get out of it. The musical prelude before the start of the services is an indication that we are entering an important engagement with Deity. Won't you remember to *whisper only in prayer*? Thank you.

Americans are the world's greatest travelers, but there are two places that most of them won't go, *to the rear of the bus or the front pews in church.*

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## THE GREAT COMMISSION—A LESSON IN SUPERLATIVES (Matt. 18:18-20)

1. All disciples pledged
2. All power promised
3. All nations purposed
4. All truths preached
5. All days provided for

—SELECTED

\*Pastor, Waco, Texas.

# Food for Mind and Heart

When a man wakes up to the fact that "the show is on," that his span of life is shortening with every tick of the clock, and if he is going to live a useful life, he must be at it—at that moment life begins for him, no matter what his age. The tragedies of life are with those who drift and never discover that life has begun. For them the curtain never rises.—

\* \* \* \* \*

## GOSSIP

Busy souls have no time to be busy-bodies.—AUSTIN O'MALLEY, *NEA Journal*.

\* \* \* \* \*

## TRUTH

We are only safe when we see Christianity steadily and see it whole. We are only secure as we live in the light of the total demand of Christianity and not merely in the flashing light of some brilliant fragment.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

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## ETERNITY

The great use of a life is to spend it for something that outlasts it.

\* \* \* \* \*

## EVANGELISM

That Christianity begins as a friendly invitation is clear enough. And as an attempt to secure the uncoerced allegiance of willing hearts it has no place for the use of force. The evangelist does not reinforce his invitation by pointing a gun at the person who is receiving his invitation.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

## HUMILITY

Most of the big jobs are held by men who have swellproof heads.—HENRY F. HENRICHs, *Sunshine Magazine*.

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## BOOKS—READING

President Franklin D. Roosevelt once came upon Justice Oliver Wendell Holmes, then past the age of ninety, engaged in his usual occupation of reading. "Mr. Justice," he asked, "why do you work so hard at this reading business?" "Well, Mr. President," Holmes replied, "I know of no other way to improve my mind."—RALPH M. BESSE, executive vice-president, Cleveland Electric Illuminating Company.

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## ACCORDING TO OUR NEED

Someone asked D. L. Moody: "Have you grace enough to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need just now is grace to live in Milwaukee three days and hold a mission."

"As thy days, so shall thy strength be."

\* \* \* \* \*

Life is adventure in experience, and when you are no longer greedy for the last drop of it, it means no more than that you have set your face, whether you know it or not, to the day when you shall depart without a backward look.—DONALD CULROSS PEATTIE, naturalist and author.

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## FRIENDS

The time to make friends is before you need them.

Selected by the Editor

**April 7, 1957**

**Morning Subject: JESUS' FIRST SERMON**

**INTRODUCTION:** Christ's first sermon gives us unusual insight into His ideas about the Church (Luke 4:16-30).

- I. **TOWARD CHURCH ATTENDANCE.** "And as his custom was . . ."  
 A. Three of His greatest disappointments came by churchmen.  
 1. Cleansing the Temple.  
 2. Reception of His first sermon.  
 3. The Cross.  
 B. Christ loved the Church in spite of itself (Eph. 5:25-26).
- II. **QUALIFICATIONS FOR PREACHING.** "The Spirit . . . is upon me . . ."  
 A. ". . . in thee I am well pleased" (Luke 3:21-22).  
 B. ". . . he hath anointed me to preach" (Luke 4:18).
- III. **CHRIST'S PURPOSE IN PREACHING.** ". . . to preach the gospel"  
 A. "To heal the brokenhearted" (v. 18).  
 B. "Deliverance to the captives" (v. 18).  
 C. "Recovering of sight to the blind" (v. 18).  
 D. "Set at liberty them that are bruised" (v. 18).
- IV. **REASONS FOR CHRIST'S FAILURE AT NAZARETH** (vv. 28-30).  
 A. Overfamiliarity (v. 22).  
 B. Unbelief (Matt. 13:58).  
 C. Critical attitude. "Physician, heal thyself" (v. 23).

—LESLIE PARROTT, *Pastor*  
*Flint, Michigan*

**Evening Subject: THE TREASURER WHO FIGURED WRONG**

**INTRODUCTION:** Is it unfair to associate every treacherous characteristic with the name Judas Iscariot? Actually, he is just a treasurer who figured wrong.

- A. When he became a disciple.
- B. At the home of Simon.
- C. When he betrayed Jesus.
- D. When he tried to return the money.
- E. When he took his own life.
- I. **JUDAS IS THE STORY OF A MAN WHO MIGHT HAVE BEEN.**  
 A. What he might have been in the Early Church.  
 B. Inspiration to men today.
- II. **JUDAS IS THE STORY OF A MAN WHO WENT TO HIS OWN PLACE.**  
 A. The apostle's conception of Judas' destiny (Acts 1:25).  
 B. We determine our own final judgment.
- III. **JUDAS IS THE STORY OF A MAN WHO REPENTED TOO LATE** (Matt. 27:3-5).

—LESLIE PARROTT

**April 14, 1957**

**Morning Subject: THE LAST SUPPER**

**INTRODUCTION:**

- A. The last five days that Jesus spent with His disciples were action-packed.
  - 1. Sunday—Triumphal Entry (Matt. 21:1-11).
  - 2. Monday—cleansing of Temple (Matt. 21:12-17).
  - 3. Tuesday—teaching (Matt. 21:20-25).
  - 4. Wednesday—no record.
  - 5. Thursday—the Passover (Matt. 26:17-30).
- B. Four phases to this event:
  - 1. Preparation—Peter and John sent to the Upper Room.
  - 2. Strife and dissension—Jesus washes their feet.
  - 3. Jesus predicts His own betrayer—Judas asks, “Is it I?”
  - 4. The Lord’s Supper supplants the old Passover feast:
- I. AS A PERSONAL MEMORIAL (Luke 22:19-20)
- II. AS A PERSONAL TESTIMONY (Luke 22:21-23)
  - A. A present reality, not a past experience, is essential.
  - B. Paul was strict in this matter (II Cor. 11:27-29).
- III. AS A PERSONAL RENEWAL (Luke 22:31-33)
  - A. Communion should be a time of spiritual preparation.
  - B. Jesus went from the upper room to Gethsemane.

—LESLIE PARROTT

**Evening Subject: THE RULER WHO IGNORED HIS WIFE’S ADVICE**

**INTRODUCTION:**

The greatest single chapter on conscience is Matthew 27.

- I. THE TORMENTED CONSCIENCE (Matt. 27:1-5)
  - A. Thirty pieces of conscience money.
  - B. Hell will include a separation of self with conscience.
- II. THE CONSCIENCE OF CONVENIENCE (Matt. 27:6-8)
  - A. Priests collected the thirty pieces which Judas threw down.
  - B. They piously used it for charity, to buy a potter’s field.
- III. ENLIGHTENED CONSCIENCE (Matt. 27:19)
  - A. Pilate’s wife had a sense of moral responsibility.
  - B. Not a nocturnal experience, but a struggle with conscience.
- IV. A SEARED CONSCIENCE (Matt. 27:24-26)
  - Steps to a seared conscience.
  - A. Conscience awakened (Matt. 27:11-14).
  - B. Conscience struggling (Matt. 27:15-18).
  - C. Conscience compromised (Matt. 27:21-23).
  - D. Conscience seared (Matt. 27:24-26).

**CONCLUSION:** Conscience can be a valuable guide to right moral decisions only if it is kept (1) tender, (2) enlightened, and (3) based on God’s Word.

—LESLIE PARROTT



April 21, 1957

**Morning Subject: EASTER SERMON**

**TEXT:** *And if Christ be not risen, then is our preaching vain, and your faith is also vain* (I Cor. 15:14).

**SCRIPTURE:** Matt. 28:12-20

**INTRODUCTION:** The procedures which the unbelievers employed to discount the Resurrection and Christ's method of answering them contrast the difference between the world and the Church in facing current problems (Matt. 28:12-20).

**I. THE PLAN OF THE UNBELIEVERS** (Matt. 28:11-15)

- A. Money (v. 12).
- B. Clever tongue (v. 13).
- C. Right connections (v. 14).

**II. THE ANSWER OF JESUS** (vv. 16-19)

- A. Jesus kept silent, never answering their lies.
  - 1. His life was proof enough.
- B. Christ's answer was a positive testimony (vv. 18-20).
  - 1. A positive declaration (v. 18).
  - 2. A positive command (v. 19).
  - 3. A positive promise (v. 20).

—LESLIE PARROTT

**Evening Subject: THE SOLDIER WHO GAMBLED AND LOST**

**I. THE SOLDIER MOCKED JESUS WITH GESTURES OF GOODNESS** (Matt. 27:33-34).

- A. The torture of crucifixion was physical and psychological.
- B. No mixture of vinegar and gall could touch these hurts.
- C. Our gestures of goodness.

**II. THE SOLDIER WAS OBLIVIOUS TO THE REAL ISSUES OF THE CROSS** (Matt. 27:35).

While a Man died, the soldier turned his back to consider a coat.

- A. How we miss the real issues of the Cross:
  - 1. By magnifying incidental things.
  - 2. By magnifying faults of others.
  - 3. By giving Christ the convenient place in our lives.
- B. What are the real issues of the Cross?
  - 1. We are sinners without hope.
  - 2. Christ died, taking our punishment on himself.
  - 3. By faith in Him we are saved.
  - 4. Faith is followed by a life of love and discipline.

**III. THE SOLDIER ACCEPTED CRUCIFIXION AS ROUTINE** (Matt. 27:36-37).

- A. The soldier awakened too late (Matt. 27:54).
- B. Many of us have let the story become routine.

—LESLIE PARROTT

April 28, 1957

**Morning Subject: THE POWER OF CHRIST FOR EVERY NEED**

SCRIPTURE: Matt. 8:1-34

INTRODUCTION: The greatest sermon ever preached on earth was finished. Jesus left the comparative seclusion of an open-air classroom on the mountain to come down once more into the valley of human need. What happened immediately after the Sermon on the Mount is a marvelous revelation of the power of Christ to meet every need.

- I. MASTER OF PHYSICAL NEEDS (vv. 1-18)
  - A. Biological disease (vv. 2-3). Leprosy at once gathers together all the symptoms in many physical ailments: aches, bleeding, sharp pain, fever, weakness, anxiety, etc.
  - B. Nervous disorder (vv. 5-7).
  - C. Infectious disease (vv. 14, 15).
- II. MASTER IN RELIGIOUS EXPERIENCE (vv. 19-22)
  - A. Partial understanding of Christ's doctrine (v. 19), "a certain scribe."
  - B. Other things came ahead of loyalty to Christ (v. 21), "another disciple."
- III. MASTER IN LIFE'S CIRCUMSTANCES (vv. 23-34)
  - A. Storms of life (vv. 23-37).
  - B. Mental pressure (v. 28).

—LESLIE PARROTT

**Evening Subject: THE FISHERMAN WHO WARMED  
HIS HANDS AT THE WRONG FIRE**

INTRODUCTION:

- A. In spite of Peter's backsliding, Jesus loved him (Mark 16:7).
- B. Jesus loved Peter because:
  - I. PETER HAD FALLEN INTO A SUBTLE TRAP.
    - A. He was the picture of discouragement.
    - B. He was overcome by his own inner fear.
    - C. He was a victim of bewilderment.
    - D. He was a victim of his own overconfidence.
  - II. PETER WAS BASICALLY SINCERE.
    - A. He tried in Gethsemane to defend Jesus.
    - B. When others fled completely, he followed afar off.
  - III. PETER WAS UNAWARE OF THE SUBTLE STEPS IN HIS SPIRITUAL DECLINE.
    - A. Explanation: Two verses in Matt. 26:35, 74.
    - B. In between these verses are the subtle steps in backsliding:
      1. Spiritual sleeping (vv. 36-41).
      2. Unchristian behavior (vv. 51-52).
      3. Followed afar off (vv. 57-58).
      4. Associated with wrong crowd (v. 58).
      5. Succumbed to social pressure (vv. 69-73).

—LESLIE PARROTT

## THE SIGNIFICANCE OF THE CROSS

SCRIPTURE: Eph. 2:16-19

TEXT: *By the cross* (Eph. 2:16).

- I. REVELATION OF GOD TO MAN (verse 17)
  - A. Distance diminished—He came.
  - B. Ignorance illuminated—He preached.
  - C. Differences demolished—Those afar off and those nigh.
- II. RESTORATION OF MAN TO GOD (verse 18)
  - A. He became an instrument.
  - B. He gave access to God.
  - C. He made way for the Spirit.
- III. RECONCILIATION OF MAN TO MAN (verse 19)
  - A. Crosses over class—"strangers."
  - B. Crosses over caste—"foreigners."
  - C. Naturalizes into family of God—"fellowcitizens."

—ROSS W. HAYSLIP, *Pastor*  
*Carthage, Missouri*

## PALMS OF VICTORY

TEXT: . . . *when they heard that Jesus was coming to Jerusalem, [they] took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord* (John 12:12-13).

- I. CHRIST'S VICTORY WAS NOT:
  - A. A political victory
  - B. A national victory
  - C. A social victory
  - D. A "religious" victory
- II. HIS VICTORY WAS A PERSONAL ONE
  - A. Victory in the face of declining popularity
  - B. Victory in the face of untrue friendships
  - C. Victory in the face of bitter resignation
  - D. Victory in the face of unjust judgment
  - E. Victory in the face of awful agony
  - F. Victory in the face of religious criticisms
  - G. Victory in the face of intense temptations
- III. I CHALLENGE YOU TO THIS VICTORY.
  - A. It is a call to the consecrated life.
  - B. It is a call to the wavering saint.
  - C. It is a call to the seeking sinner.
  - D. It is a call we cannot escape.

—FLETCHER SPRUCE, *Pastor*  
*Texarkana, Texas*

## "THE LORD HATH NEED OF HIM"

SCRIPTURE: Mark 11:3

INTRODUCTION: This is Palm Sunday, the beginning of the end. Jesus has only four more days to live. On the fifth day He is to die, and He knows it!

This first day of the last week of Jesus' life is called Palm Sunday because the people were so poor and this triumphal procession formed so unexpectedly that they did not have banners ready; so they pulled palm branches off the wayside trees in their delirious joy as they shouted, "Hosanna; blessed is he that cometh in the name of the Lord" (Mark 11:9).

On Saturday evening before *this* Sunday, Jesus, with a few of His friends, has accepted an invitation to a Saturday night social at the home of Mary, Martha, and Lazarus. Jesus did not spend all of His nights in prayer. He took on himself the form, the limitations, and the needs of a human being. One of those needs is fellowship, relaxation with friends. Are there those today who gladly follow Jesus in the pattern of their social contacts, but who never follow Jesus into the intensity of His praying?

This home in which Jesus has this Saturday night fellowship is across the valley from the city of Jerusalem. The pathway down the hill and across the valley, a distance of several miles, runs by the little village of Bethphage and the town of Bethany.

After an early breakfast and things are tidied up a bit about the house, the whole company starts down that path to the floor except the shepherd boy, who reluctantly stays behind to watch the sheep. He does not know how much he will miss!

It may be a child starts the idea. He shouts, "Let's march like an army." They fall in. Others join them. Soon a crowd too wide for the path is brushing the morning dew from the grass and even trampling some of the spring flowers just peeping through.

Then Jesus halts the train. He calls two disciples to Him. He gives them a strange and perplexing order. "Go your way into the village . . . and as soon as ye be entered into it, ye shall find a colt tied . . . loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him." Now we have a triangle which is the basis of my message. We have Jesus, the two disciples, and the owner of the colt.

### I. JESUS

- A. "The Lord"—grand word—different from all others—as a King, He knew His rights!
- B. "Hath need"—strange word from a King? He associates himself so completely with His subjects that what they have He needs!
- C. "Of him"—Just a colt—not much, but unique and important. You each one have something to share with the eternal God that no one else can lend Him.

## II. THE DISCIPLES

- A. They were perplexed. He had never asked such a mysterious thing before. They might get in trouble going into village and untying a stranger's prize animal.
- B. They may have been a little annoyed. They were apostles, chosen ones! Should *they* be leading a donkey through the streets of a nameless village?
- C. However, they trusted, and obeyed. We are told Dr. Bresee claimed an uninhabited hillside for what is now Pasadena College.

The green pilot making his first ground control landing in the heavy fog may not understand the reason for the order, but he knows life depends on *immediate obedience*.

## III. THE OWNER OF THE COLT

- A. The owner was at first annoyed. Put yourself in his place. Suppose it was your fine automobile *commandeered* by unknown strangers.
  - 1. This was a "white colt," tradition tells us. This was the prize this breeder of fine animals had been hoping, waiting, almost praying for.
- B. He was amazed, amazed that he yielded to these convincing strangers.
  - 1. It was their sincerity.
  - 2. It was their simplicity.
  - 3. It was their conviction.
  - 4. It was their faith in the Lord's order.

Faith is contagious. It was not only what they said, but how they said it. "The Lord hath need of him" was both motivation and reason for action, and by their unquestioning faith they convinced the owner of the same.

## CONCLUSION:

There was also the colt. Let us suppose this fine animal was put on exhibition. The owner told all, "This is the colt the King rode on." His glorying was short-lived. The King was executed. His friends were hunted. All who ever helped Him were ashamed and afraid. This "white colt" became a problem. All who saw him remembered that this was *the colt* the impostor rode on. The owner finally destroyed him to be rid of damning evidence.

- 1. We do not serve God for what *we* can get out of it, but what we can give to *Him*.
- 2. When you espouse a noble cause, you may ride to glory on it, but you may die a martyr for it. It is not for us to choose the glory. It is up to us to choose the obedience.
- 3. In the final accounting each unsung hero will be rewarded. It is enough for us today as it was for them, "The Lord hath need of him."

—KENNETH VOGT, Pastor  
San Jose, California

## THE RISEN CHRIST

SCRIPTURE: Matthew 28

### I. THE PRECIOUS ABSENCE

"He is not here" (v. 6a).

The Bible records two instances when Christ's absence meant more than would His presence.

- A. At Lazarus' fatal sickness. He received more glory and inspired more faith by coming later to raise Lazarus from the dead than if He had been present to heal him while he was dying.
- B. If Christ had been present on the occasion of our text, the women would have anointed a dead body, but would have had no living Redeemer.

### II. THE POSITIVE ASSERTION

"He is risen" (v. 6b).

- A. Conqueror of death.
- B. Went beyond the challenge of His enemies . . . "If thou be the Christ, come down from the cross." He did better than that; allowed them to kill Him, then came up from the grave!
- C. Provided a spiritual and literal resurrection for us. "Because I live, ye shall live also." "I am come that they might have life, and that they might have it more abundantly."

### III. THE PRESSING ACTION

"Go quickly, and tell . . ." (v. 7a).

- A. The indwelling presence of the living Christ constrains us to share with others the good news of His triumph.
- B. The tremendous need of the millions who have never heard of Jesus Christ demands that we give and go to spread the gospel.
- C. The brevity of time and the fast approach of eternity call loudly, "Go quickly, and tell . . . that he is risen from the dead."

—DOYLE C. SMITH, *Pastor*  
*Fitzgerald, Georgia*

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## THE MESSAGE OF EASTER

SCRIPTURE: Matt. 28:1-8

INTRODUCTION: Easter has a vital message for the church today.

It is a message filled with action. Listen as it speaks to you.

- I. "COME, SEE THE PLACE WHERE THE LORD LAY"
- II. "GO . . . TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD"

CONCLUSION: Each one of us is challenged by these words. This shall ever be the commission of the Church, yea, of every Christian!

—VIRGIL L. SPRUNGER  
*Brookfield, Illinois*

## GIFTS OF THE RISEN CHRIST

SCRIPTURE: Luke 24:31-53

- I. THE GIFT OF ASSURANCE (verse 32)
- II. THE GIFT OF PEACE (verse 36)
- III. THE GIFT OF JOY (verses 37-43)
- IV. THE GIFT OF KNOWLEDGE (verses 44-46)
- V. THE GIFT OF PARDON (verses 47-48)
- VI. THE GIFT OF POWER (verse 49)
- VII. THE GIFT OF PRAISE (verses 50-53)

—H. L. FERGUSON, *Pastor*  
*Long Beach, California*

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## A YOUNG MAN WHO REACHED FOR TWO WORLDS AND LOST BOTH

*(Children's Message)*

SCRIPTURE: Mark 10:13-25; TEXT: Mark 10:22

### INTRODUCTION:

Jesus meets all classes of people.

Here is a challenging scene.

A fine young man on his knees before Christ.

- I. NOTICE FIRST, HE IS NOT SATISFIED. HE PROBABLY HAS EVERYTHING ONE COULD WISH FOR:
  - A. He came from a fine family, "From my youth."
  - B. He had a religious background, "All these . . ."
  - C. He was ambitious to do right, "Came running."
  - D. Conscious of a lack, "What lack I yet?"
- II. THE "ONE THING" IN HIS LIFE AND OURS.
  - A. The "one thing" kept him from the real joy.
  - B. The "one thing" was the turning point with him.
  - C. The "one thing" showed he was not quite willing.
  - D. Just "one thing" may keep you back tonight.
- III. "HE . . . WENT AWAY GRIEVED."
  - A. He went away from the high call to be a Christian.
  - B. He went away because the price seemed too high.
  - C. He went away to spend his life for things of this world.
  - D. He went away, probably never to return again.

He might have gone down in the pages of the Bible as a great evangelist or great apostle.

CONCLUSION: Are there things in your life you are unwilling to give up for Christ?

Would you sell your soul for money, fame?

Would you exchange your soul for worldly friends and ambitions?

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

## THANKSGIVING AT THE EUCHARIST

TEXT: *And he took bread, and gave thanks* (Luke 22:19).

INTRODUCTION: It is highly significant that Christ opens the institution of the sacrament by a prayer of thanks. We too can approach the communion table with a spirit of thanksgiving.

- I. FOR NATURAL BENEFITS
  - A. Bodily necessities
  - B. Physical health
  - C. Human friendships
- II. FOR GOD'S PROVIDENCE
  - A. Promises of God
  - B. Revelation from God
  - C. Blessings from God
- III. FOR CHRIST'S SACRIFICE
  - A. The personality of Christ
  - B. The love of Christ
  - C. The salvation through Christ

—ROSS W. HAYSLIP

## Sermons on the Beatitudes

### 3. THE BLESSED MEEK AND THEIR INHERITANCE

TEXT: Matthew 5:5

INTRODUCTION: This is another paradox. The world says, "Blessed are the proud, the self-sufficient, the self-reliant, the great and mighty. But let us see the quality of true meekness.

- I. MEEKNESS IS HONORABLE.
  - A. *It is an honor for a man to cease* ("keep aloof," R.V.) *from strife; but every fool will be meddling* (Prov. 20:3).
  - B. Herdsmen of Lot vs. Abraham (Gen. 13:5-12).
  - C. Philistines' wells—Issac (Gen. 26:17-25).
- II. MEEKNESS IS POTENT.
  - A. *By longsuffering is a prince persuaded, and a soft tongue breaketh the bone* (Prov. 25:15).
  - B. A potent drug, or argument, a strong person of high office.
  - C. Morally powerful; of a character to influence; having great authority. True meekness is true greatness.
- III. MEEKNESS IS ADVANTAGEOUS (Eccles. 7:8-9; 10:4).
  - A. Develops your patience.
  - B. Allays offenses.
  - C. Anger is foolish.



- D. The final outcome is wholesome, better, etc.
- IV. MEEKNESS IS CHRISTLIKE (Matt. 11:28-29; Luke 22:27).
- A. Became a servant (Phil. 2:7).
- B. Submitted to His enemies (Matt. 26:47-63; 27:12-14).
- C. Prayed for His enemies, "Father, forgive them," on the cross. Stephen's death. Christ washing His disciples' feet.
- V. MEEKNESS IS A FRUIT OF THE SPIRIT (Gal. 5:23).
- A. The planted man bringeth forth fruit (Psalms 1).
- B. An evidence of being in Canaan (Deut. 26:1-11), basket of fruit.
- VI. MEEKNESS MAKES US INHERITORS OF THE EARTH (text).
- A. An allusion to Canaan—land of promise to Israel.
- B. Canaan, a type of our sanctification and holiness, entering and possessing.

—E. E. WORDSWORTH

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## THE QUESTIONS OF TROUBLED HEARTS

### (Funeral)

SCRIPTURE: John 14:1-3

INTRODUCTION: Why? I have been asked this question by a host of people. If we understand the ways of God and bear in mind that He is a loving God, we need not ask the why for every action that He takes.

- I. GOD'S VIEWPOINT IS DIFFERENT FROM OURS.
- A. God's is an eternal viewpoint.
- B. In God's sight the death of a Christian is a victory.
- C. Death is the last victory in a series of conflicts waged against sin.
- II. WHY DID THIS PARTICULAR ONE HAVE TO GO TO MEET GOD IN THE FLOWER OF HER YOUTH?
- A. God knows the answer. Perhaps the road ahead was too hard for her.
- B. Perhaps a life of physical suffering lay ahead of her.
- C. Perhaps she could win more in her death than she could in her life.
- III. "LET NOT YOUR HEART BE TROUBLED."
- A. Rest assured that what has been done was for the best of all concerned.
- B. Since she is not dead but only sleepeth, you can go to meet her someday.
- C. If she could speak but one sentence to you now, I am certain it would convey the thought, "May the circle not be broken over there."

(This funeral sermon was one which I prepared and preached for a young woman sixteen years of age killed by a car.)

—WILLIAM C. SUMMERS  
Union City, Pa.

# BOOK BRIEFS

## Book Club Selection for April, 1957

### THEY MET AT CALVARY

By W. E. Sangster (Abingdon, \$2.00)

Many and many a book has helped us retrace the Via Dolorosa ("The Way of Sorrows"). But Sangster does more than put us among the spectators; he puts us in the procession. Read this and you get the feel of the Calvary concourse.

This sense of personal participation comes partly by the way Sangster brings in "the little men" who either hated or served this Man of Sorrows. There were the teachers, the priests, the traitor, the crowd, the judge, the thieves, and the people. Each type is made to relive that awful hour. And it seems that each group points a thin finger at the ages which intervene since Calvary—pointing straight down to our present abyss of spiritual need. We, thus, become involved.

Here is the glory of *They Met at Calvary*. Having enjoyed the first seven chapters, prepare for the eighth and final one. "I Was There Too"—what a discussion! He sinks the axhead out of sight as he splits shallow thinking wide open. You will lay this book aside with a sigh—or I miss my guess.

### THE WORTH OF A MAN

By Arnold H. Lowe (Harper, \$3.00)

Veritably a gold mine of penetrating, incisive, spiritual thinking. It is beautifully written and superbly illustrated. This man will not only pry open your mind; he will perk up your speech.

These are more sermon-germs than full messages. Neither are they doctrinally evangelical. They could not be classed as theologically strong, but will stimulate your thinking. A kingdom for fresh ideas!

### BEING AND BELIEVING

By Byron Green (Scribners, \$2.50)

The author is well known as a world voice in evangelism. His approach is not the careful, conservative, Billy Graham type. He is distinctly liberal with reference to Biblical interpretation and reveals strong inclination toward ecumenicity—feels that denominationalism is a vast present sin. These characteristics of the author are all clear in this volume.

### WHEN I CONSIDER

By Marian M. Schooland (Eardmans, \$2.50)

"The whispering breeze and the whistling storm; the patter of rain on the leaves in the fall, and the sifting of sunlight through a haze . . ."—all these speak of God to this talented writer. If you like a book that links God up with His handiwork, tying them together with beaded words, then you will thoroughly enjoy *When I Consider*. Not only splendidly devotional, but provides germ-ideas for sermons and more especially for N.Y.P.S. programs.

Having read this I venture that you will keep your eyes open when out in nature for sermons in stones and songs in the brook.

## GIVING AND GROWING

By Margaret F. Donaldson (Revell, \$2.50)

Those who would like a stimulating book in detail on how to operate a church would find a great deal of help if they would obtain a copy of *Giving and Growing*. However, it should be noted that the book covers the operations of the Methodist churches and could not in every case be applied to other denominations. Many of the methods suggested would be very fine in any church; however, as is usually the case, there are some things suggested that I would be unable to agree with, such as some methods of raising funds through dinners and bazaars.

JOHN STOCKTON

## EVANGELICAL COMMENTARY (MARK)

By Ralph Earle (Zondervan, \$3.95)

This is more than a book; this is an event. And I make no apology for the space I am asking for this treatment.

Most of us have known, at least dimly, that some such major commentary was in the making. But did we realize the scope of it? This was never conceived as another in the long procession of ordinary books. Here is a serious attempt to give to this generation a Wesleyan commentary, both scholarly and conservative in the Adam Clarke tradition. And that is no small assignment.

The undertaking originated with a group at Asbury Seminary and steadily broadened until it included representatives from all the holiness churches. The editorial responsibility is most certainly well guarded. With Dr. Paul Rees and Dr. W. E. Sangster as consulting editors we have worldwide Wesleyan support. The Advisory Board of fifteen has Dr. Hugh C. Benner and Dr. H. Orton Wiley from our church—We Nazarenes can breathe easily. Then in the Editorial Board, Dr. Ralph Earle and Dr. George Frame are included. So much for the general oversight.

Now how about this first volume on *Mark*. The author commends himself; he is no novice with the Bible or with books. We have had several splendid books from his pen in the field of Biblical survey; here is his first major volume on exposition. *Know Your New Testament* and *The Story of the New Testament* gave many thousands a bird's-eye look at the New Testament; in *Mark*, Dr. Earle gives an unhurried and warmly accurate close-up study of the second Gospel. This is "Evangelical"—most clearly so. At no point is there even a hint of straying from the plainly marked path of conservative orthodoxy. And it is Wesleyan clear and plain. All holiness ministers can drink at this Biblical fountain without having to strain the waters through their teeth. It does not merely nod in the direction of sound Wesleyan interpretation; Dr. Earle invites his readers intentionally to stop and appreciate the strong Wesleyan passages. And throughout there is the warm, evangelistic pulse-beat so characteristic of the author.

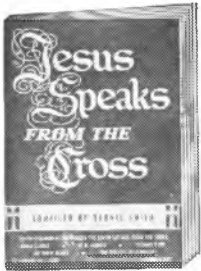
Scholarly? I should say so. Seven years of labor (not seven lean years either) and some fifty commentaries thoroughly masticated—that spells scholarship. You can rely on the accuracy of each jot and tittle.

Now a word about the format of the book. It is 6½ by 9½—a nice size for shelf and desk. The scripture is in large, easily read type. The exegesis has a remarkably well-outlined style—beckons the minister who would like to preach expositively for a while.

If the publishers and the Editorial Board can maintain the quality of the first volume, there will be provided a worthy successor to the venerable and time-honored Adam Clarke.

# EASTER READING

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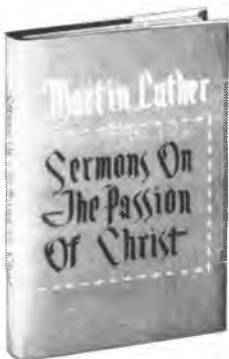
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By MARTIN LUTHER

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## The Gospel Of the Cross

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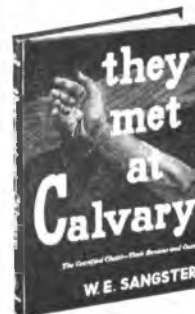
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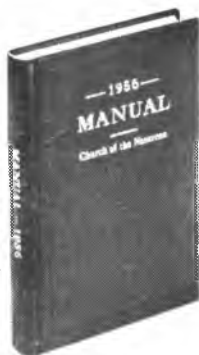
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