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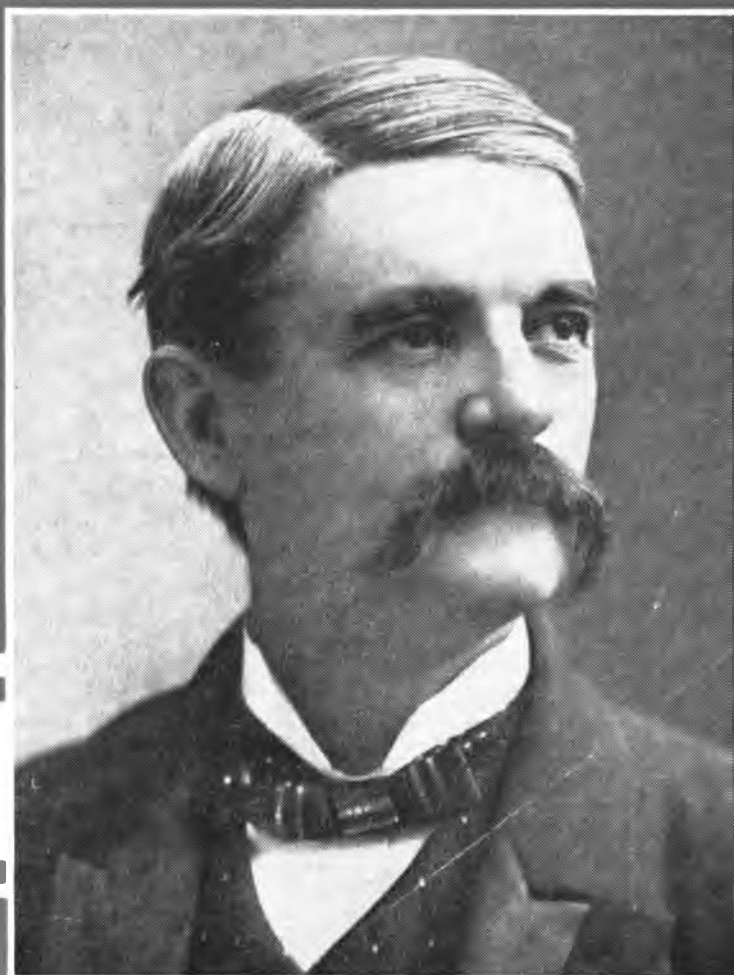
THE

# Preacher's Magazine

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1957



# The Preacher's Magazine

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Volume 32

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LAURISTON J. DU BOIS, *Editor*

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## What Makes a Preacher Great?

Ross W. Hayslip\*

**A**CCORDING TO *History of Methodism*, by Stevens, Joseph Cownley, a minister of early Methodism, was pronounced by Wesley as "the greatest preacher in England." When I read Mr. Wesley's high appraisal of this clergyman I became interested in learning more about his character and ability. After perusing other statements by his contemporaries concerning his ministry I am convinced that his spirit was the secret of his success.

"His seriousness was almost proverbial; he lived and died a copy of the truths he taught," was one of the statements of a fellow laborer in the gospel. Sincerity is often the dividing line between the great preacher and the mediocre. A godly sincerity is a must if we are to be worthy messengers of the world's Greatest News. Clowns and actors may cavort upon the stage but the man of God, like Richard Baxter, must preach as "a dying man to dying men."

"The tears flowed from his eyes, and his approaches to the throne of grace indicated the closest communion with God." This evaluation of the character shows that he was a man of prayer. H. W. Beecher has rightly said, "Prayer, as the first, second and third element of the Christian life, should open, prolong and conclude each day. The first act of the soul in early morning should be a draught

at the heavenly fountain. It will sweeten the taste for the day. A few moments with God at that calm and tranquil season, are of more value than much gold. And if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion."

No man can hope to be at his best in the pulpit until first he seeks God's best in the closet of prayer.

"He was noted as a peacemaker and had such a sensitiveness to all discords among brethren, that he could not be induced to stay in any meeting for church business, where such discords occurred except for a momentary, but affectionate testimony against them."

The preacher descends to a low level when he stoops to ecclesiastical politics. The manipulating, self-seeking activities of some clergymen make us feel afresh the truth of Shakespeare's definition of a politician as "one that would circumvent God." We realize that systems of church government are necessary and we should give our full support and co-operation to the same, but we must always remember that God knows best how and where we can serve, and if our lives are dedicated to that fact He will lead us into the fields

\*Pastor, Carthage, Missouri.

where He desires our services. Our call is not to be religious debaters and parliamentarians but to be proclaimers of a glorious gospel.

Stevens further states of Cownley, "He had read nearly every important theological work in his language." How important it is that the minister be a constant student of the things of God! Since the man of God deals with the greatest treasures of the universe he should see that his mind keeps sharp for the high task to which God has called him. When the mind ceases to toil for new ideas the preacher begins to live in the past. God has moved holy men to write for our spiritual enlightenment. We impoverish ourselves if we do not avail ourselves of the benefits of their labors.

Stevens closes the brief commentary on the life of this herald of the King by quoting from one of Cownley's contemporaries, "Sinners were brought out of darkness into light and exchanged the tyranny of Satan for the glorious kingdom of liberty and love. Many were awakened and converted; the gates of darkness were opened; the pillars of hell trembled, and numbers experienced that the kingdom of heaven is within us. His death was

lamented as that of an old hero; a vast crowd attended his funeral, following his corpse to the chapel with tears, and thence with sobs and singing to the grave. There was great mourning in the societies for him."

Joseph Cownley was a soul winner. Here to me is the highest qualification that a preacher may claim to greatness. Power of oratory shall perish when the tongue is paralyzed in death. The well-trained mind shall be of no avail when the last enemy shall lay his hand upon the mortal brain. The flashy personality will all too soon be forgotten, but they that turn many to righteousness shall shine as the stars forever and ever.

Massillon, the French clergyman, once said, "I love a serious preacher who speaks for my sake and not for his own, who seeks my salvation and not his own vain glory. He best deserves to be heard who uses speech only to clothe his thoughts and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses as a quack does his medicine."

O Lord, help us to be as great preachers as we possibly can be by Thy standards of greatness.

#### AN EMBARRASSED EVANGELIST

A young evangelist was holding a meeting in one of our churches this past year. He started shouting and running around on the rostrum. Being full of life and joy, he decided that the platform was not large enough to contain him, so he ran through a small room and on through the back door into the yard. The door closed and had a spring lock on it. Try as he might he could not come back in. The young evangelist had to go around and walk in through the front door to get back to his pulpit, much to the amusement of his congregation.

—CONTRIBUTED BY S. J. W.

## Big Men

### II. Our Holiness Message

WE MUST FACE IT squarely, our holiness message is ideally adapted to producing big men, to solving the problems of littleness which we suggested last month. We have more than a doctrine to proclaim; we have more than a denomination to promote and maintain. We have a redemptive message which can do something in the lives of people, which can cleanse their lives and cleanse their hearts. Redemptive holiness majors on two areas of ethical behavior—right living and right attitudes. In the past we have talked much about the former. We have said not too much about the latter.

It would be taking time unnecessarily to review all of the factors of holiness which make it such an efficient tool in hewing out big men. Suffice it to state several of the more important ones.

1. This is a message of heart cleansing. It is the good news of death to the "carnal mind," death to all enmity toward God, a cleansing from the heart of all that is unlike God.

2. It is a filling of the believer's heart with all of the fullness of God. The Holy Spirit of Almighty God dwelling in the heart of finite man—this is the glorious hope of the sanctified man. What more than this could mortal man ask?

3. It is the impartation of divine love; it is the "perfect love" about

which the theologians speak, manifest in actuality in the human heart. It is loving God with the whole heart and with the whole of the personality and loving one's fellow man as himself.

4. It is the integration of the personality, the bringing together of all of the loose ends of personal hodgepodge living and centering them all within the will of God, to be motivated by obedience to that will.

5. It is the cleansing and empowering of the "psychic urge" of life, the inner control center of the human personality, the cleansing of the master fountain of the life, so that every area of life is touched and influenced for God.

Much more, of course, could be said. The reader can well fill in some of the other areas which to him seem to be most significant. But here we have it: The ideal grace to do for Christians just what most needs to be done in their lives to make them the big men God intends they shall be.

But in our hands this message has not produced to this end as completely as it should have. Why? Why has not the holiness message brought forth more big men? I have asked myself another question also. Why has this grace in *my own* life not made *me* bigger? In an attempt to answer that question I wish here to venture some suggestions. I do so, very conscious that they can be at best but a personal

evaluation. Let me say, I am quite sure that I am not a "calamity howler." I believe we have *not completely* failed. I could point out more evidences of the success of our message than I ever can find of our failures. I am not ready to either abandon the church or yet try to reform it. I am simply talking with the family group to see if we can find some ways to do a *better* job than we have been doing. Let me suggest, however—

1. That we may have centered more of our attention at promoting our gospel and our church than we have at bringing it to bear upon the lives of men and women. Success in the ministry is too often measured, not upon how many lives have been transformed through one's preaching, but in how well the various and sundry projects which have been referred to us have succeeded.

2. Again, it may be that we have placed more attention on externals than we have on internals. That is, we have measured the effectiveness of our holiness ministry by what has shown up outwardly rather than what has been evidenced internally. This shows up in a comparison of the holiness message in Britain and that in America. As we read John Wesley we sense that his emphasis was upon qualities of the inner heart. Perhaps we can find a way to pick up this element of our message which many have missed.

3. Again, it is probably true that we have fallen prey to the plague of ill-preparedness. We have too frequently identified spiritual ministry with the extemporaneous. We have not studied, we have not read, we have relied too much on "spur of the moment" ideas. This has reflected itself in shallowness, misemphasis, partial and half truths, repetition, "one string orchestration," and the

like. There is no incompatibility between being a holiness preacher and being a studious preacher, a scholarly preacher, a thorough preacher. Holiness thrives in the fertile soil of the Word capably expounded.

4. It is quite likely that we have erred in our understanding of the psychology of what holiness will do and what it will not do. Here I plunge in where angels have feared to tread to suggest that our understanding of the relationship of the self to the sanctified life has been superficial if not actually damaging. The sanctifying grace of God does not kill the human self any more than it destroys those normal and legitimate desires and functions of human personality. If it were to do this it would be an enemy of man instead of being his friend. Neither does this work of grace take from the believer the basic urge of self-expression, which, as O. A. Curtis<sup>1</sup> points out, is one of the principal functions of selfhood. We have centered much of our attention upon the "lusts of the flesh" as being the prime sources of temptation in the life of the sanctified. We have been faithful to tell our people that they must not gratify any of these more sensuous appetites, with their souls as the cost if they do. But all the while through our neglect they have allowed the temptations to self to tramp unhindered through their consciousness. We must see that Satan works through the self as a play actor with a thousand disguises. He cares little whether he plunges the person into wanton pride and worldliness or whether he tricks and entices him into seeking position within the church, for the end result is the same. But because we have failed to recognize this entire area of truth and the varying disguises of carnal self, we have betrayed our

<sup>1</sup>O. A. Curtis, "The Christian Faith."

people into believing that, since they have been sanctified, every inner tendency and suggestion must have God's approval and must be the expression of the sanctified heart. We must help them to see that in this area of temptation the "lusts of the spirit" are more subtle and hence more to be feared than the "lusts of the flesh." Certainly we must help our people see that as the Christian grows in grace and as he walks with God his temptations less and less revolve around desires of the flesh and more and more revolve around desires of the spirit.

5. Probably, also, in our holiness preaching we have not placed enough importance upon the day-by-day life of the sanctified person and have not given the help and counsel we should as to what it means to grow in grace. Herein perhaps is the area of study which will help us most in this matter of building big men.

#### THIS TASK OF GROWING IN GRACE

In this connection I should like to venture what seem to be principles which growth in grace requires. These are principles which should be incorporated into our ministry. Without them our message will be incomplete.

1. We must be certain that each person who seeks the "second blessing properly so called" appropriates the full benefits of the blessing. I am confident that there are those who are professing to be sanctified and whose profession we have no reason to doubt who have not obtained all that the experience will do for them. I am not ready to answer all of the questions that this statement will bring forth. Nevertheless I do feel that it is true.

2. In the life of the sanctified there must be an increasing spiritualization of every area of the life. Too many

holiness people have made no real spiritual progress since the day they "got in." There are many areas of the life which can be spiritualized only by giving attention to this task. It is a process of building a spiritual life.

3. The sanctified person must give positive expression to the graces of the Spirit-filled life. Stoicism is not enough; a bowed, submissive head is not enough; turning the cheek is not enough—there must be an expression of love for the offensive mistreatment that comes. This is the full significance of the life of perfect love.

4. There must also be a development of an increasing number of habits of Christian expression. There are all too many sanctified people who have not allowed the habits of Christian living to "fit to them." They are still, even after years, too much like the small boy breaking in a new pair of shoes; every step is disagreeable if not painful.

5. There must also be an increasing flexibility by which the sanctified Christian demonstrates submission to the will of God in every circumstance of life. The sanctified life should be less and less rigid. Maturity of Christian life should cause one to adjust more readily to the "rough and tumble" of life with an ever more fervent "Not my will, but thine, be done."

6. In the sanctified life there will be a *purposeful* development of all of the desires, talents, abilities of life unto a balanced person. We should learn to guide our people to give attention to the building of their lives in a similar sense to which an architect would give them counsel if they were building a house.

7. In the sanctified life there will also be a constant and conscious development of the stature of the person as to what he is unto the measure of the fullness of the stature of Christ.



There has been ample guidance as to what the sanctified person will do; there should be equal time allowed to direct him as to what he should be.

8. In the sanctified life there must be a constant pressing up the road to the most complete self-realization. The experience of sanctification is but the gate to the rolling fields of the life of holiness. The experience is but the beginning of the unfolding of the life which can be the most beautiful and useful and noble that can be achieved. The sanctified man must

constantly find ways to more completely attain to the pattern of holy living which God has ordained should be his.

Let us not give up easily. We have the message; we have the medium to produce in the lives of those to whom we minister the spiritual size which is needed in a day such as this one. May God help each of us as a minister of His to attain a measure of this greatness himself; may He help us to see it reproduced in the lives of those to whom we minister.

## SERMON OF THE MONTH

### Thanks a Million, Lord!

By George W. Privett, Jr.\*

Third prize, 1956, Special Occasion Sermon Contest

SCRIPTURE: Luke 17:11-19

TEXT: *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God (Luke 17:15).*

A number of great truths shine forth from this tremendous story and are profitable for our consideration on this Thanksgiving Day.

The first item we would notice in this context is *the cry of companions*. One thing which surprises us about this incident is that here we have nine Jews and one Samaritan together in the same group. It is surprising because the Jews and the Samaritans had a long-standing animosity toward each other. These men would have

never associated together except for a common woe—leprosy. The leper houses, called “the abodes of the unfortunate,” knew no class, creed, or racial prejudice, for misery had leveled them all to the same position. Drawn together by the gregarious instinct, these lepers were companions in suffering.

The dreadful disease was leprosy. Its nature is such that it manifests itself on the skin with spots resembling the puncture of the skin by a pin. These spots appear on the face about the eyes and nose and increase to the size of a bean and cover the entire body. While the contagion makes its appearance on the outside, yet it is deep within the bones, marrow, and joints of the body. The victim becomes

\*Pastor, Donalsonville, Georgia.

very weak and the joints of the body gradually separate and fall off one by one. The sufferer finds himself dying piecemeal from the ravages of the disease. It is actually a living death.

Jesus was passing between Samaria and Galilee on the way to Jerusalem when he met these men. It was a frequent though sad spectacle to see such a company of beggars along the Eastern thoroughfares. "Sauntering down the Jaffa road," says Dr. Thomson, "on my approach to the holy city, in a kind of a dreamy maze, with, as I remember, scarcely one distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, without eyes, nose, hair. They held up to me their handless arms, unearthly sounds guggled through throats without palates; in a word, I was horrified."

Such was the group of miserables who clamored to Jesus as He neared the village walls. They were walking in the opposite direction from that of Jesus. When they saw Him they stood afar off, the legal distance being one hundred paces, for fear that they would infect Him. They had surely heard of His mercy, kindness, and power, for stopping where they were, their hoarse, sad cry of "Unclean, unclean" changed to "Jesus, Master, have mercy on us." "Jesus, Master, have mercy on us." The Master's attention was gained by the resistless eloquence of their cry.

Jesus' sympathy was instant and redemptive. With a pitying heart and a powerful hand, He dealt with them. Hence we notice the cure of *contagion*. Jesus did not touch or talk with them but with an impressive majesty bade them to go show themselves to the priest. Here was the test of their faith. The priest had no power to heal but only to pronounce an individual clean of the disease, thereby giving him the

privilege of once again mingling in society. Not saying expressly that they were healed, Jesus told them to reckon themselves clean from that moment on and go show themselves to the priest. Then we notice that each of the men instantly obeyed and started on the way.

After taking a few steps, the poor sufferers were suddenly filled with a new and strange thrill of health; new currents of life flowed through their veins and their bodies were strong and whole once more. Their prayer was granted; the disease had left them.

Ah! Wonder of wonders! They thought they would infect Jesus with their foul contagion but, lo, we find that Jesus Christ infected them with the contagion of faith—the evidence of things not seen—and their lives were transformed.

But the main emphasis of this story is in the *contrast of character*. All ten of the lepers were healed, for the Scriptures say "As they went, they were cleansed." Nine of them obeyed the letter of the law, going immediately to the priest, while only one returned to give thanks. The concept of gratitude looms large here. It is the rare individual who knows how to receive a great gift graciously. They all were glad but only one was grateful.

We immediately ask, "Why didn't they return?" Many reasons have been advanced. The most likely explanation, however, is gathered from the rebuke of Jesus. They were simply neglectful and so anxious to get their health certificates and plunge back into society again that they forgot to be thankful. Consequently, when the need was relieved and the way open, they rushed headlong back into the affairs of life, forgetting the One who had delivered them in such

a marvelous way. They may have discussed returning with the tenth and then shrugged it off with, "Oh, He'll not miss us!" The result was that they were blessed to disappear. The uniqueness of this miracle—their being cleansed outwardly and inwardly—further indicts them for not returning.

My friends, this story teaches us a sobering truth. While it is awful, the greatest tragedy is not that we eat and are ungrateful; or that we live in the midst of pleasant surroundings and are unappreciative; or that we enjoy many such blessings and render no praise; but the tragedy of tragedies is that God would save us from all of our sin, outward and inward, and we should fail to be thankful! In this story we find nine men who were ungrateful for something so wonderful as complete cleansing and healing. But that is the nature of ingratitude. It has a way of pervading the whole of our lives until we take for granted the greatest things for which we should be thankful. Shakespeare said, "Ingratitude, thou marble-hearted fiend." Thus we see that thankfulness is a basic attitude within the warp and woof of the fabric of our lives.

Let us look now at the other side of the picture. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan."

One of the lepers, when he discovered that he was healed and when he felt his body throbbing with new life, could not help but turn back with intense and adoring gratitude. He felt such new purity, health, and vigor within that the idea of the priest was driven from his mind. He turned and with a loud voice glorified God. Here was joy unspeakable and full of glory.

God had poured the oil of grace upon his head in such a prodigal way that it ran down alongside his face and dropped to the ground. Spontaneous praise filled his being. We find him coming back, and instead of putting his hand on His shoulder as he would another friend, he recognized Deity and fell down on his face at His feet, and in our modern parlance said, "Thanks a million, Lord!"

Luke goes on to explain another reason why his conduct was so remarkable—"And he was a Samaritan." This touch colors the whole incident. Of a despised group, a group that professed a corrupt religion, he was a heretic and a foreigner. Of all the people we would expect such an action from it would not be a Samaritan. But Jesus had a way of choosing unlikely candidates to show the highest principles of His Kingdom, e.g., the woman taken in adultery, Magdalene with seven devils, and unlearned fishermen from the Lake of Galilee.

The action of the nine was deplorable but look at the one who did the right thing. This man who had before shouted, "Unclean, unclean," now could return to all the places he had been, shouting, "Clean, clean; look at me, I'm clean! I have been washed thoroughly from my iniquity and cleansed completely from my sin. The Master has given me a bath on the outside and on the inside. My very being tingles and pulsates with newness of life and my soul is uplifted in God." His prayer was perhaps taken from Micah 7:18—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

This man's conduct of going back teaches us that we should never forget the pit from which we were dug—

the mire from which we were lifted. We should be true to our great moments. When God really touches our spirits and implants in our natures a grateful attitude, we will find many things for which to be grateful. The New Testament is punctuated with thankfulness because the early disciples had an unquestionable demonstration of God's grace. When such a deep spirit of gratitude fills our beings, our lives will be characterized by thanks-living with periodic times of intense thanksgiving.

The final item we observe is *the comment of Christ*. Here we see Jesus deeply moved by the contrast of character—the nine forgetting and the one remembering. He says: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

By these words we sense that Jesus was touched, hurt, and wounded—as a dagger in His side—by the ingratitude of the nine. Didn't He have mercy on them and help them? Jesus was not just hurt in a personal sense but He thought of what such an attitude would do to its possessors. But let us remember that if men were unappreciative of Jesus they will be of us.

Jesus was not only grieved by the action of the nine; He was gladdened by the action of the tenth. This poor Samaritan contributed something to the very life of Jesus by his return. It was a fulfilling of His words that "those who have been forgiven much will love much (Luke 7:47). Doubtless the heart of Christ was joyful as He enjoyed the praise of the Samari-

tan. "And he said unto him, Arise, go thy way: thy faith hath made thee whole." You have showed yourself to the Great High Priest—that is enough.

Not only did this one who returned contribute to Jesus but he received something extra too. He received new power, for experience teaches us that we cannot return thanks without reward. In an intimate way, Jesus said, "Thy faith hath made thee whole." This one was whole in a greater way than the others. They had had faith to pray earnestly but no faith to praise thankfully. They were content to be healed and stop there.

While it takes faith to be converted and cleansed, it also takes faith to give thanks. Many times we will feel like complaining and look around and everything we see will seem to speak back saying clearly that we have a perfect right to grumble. But if we look at our lives through the eyes of faith, we will not succumb to a chafing, complaining spirit.

Would you condemn the action of the nine? Well, then do you not also condemn yourself for not giving thanks as you ought? Jesus is interested in you if you have not been giving thanks, for He asks today as He did then: "Where are the nine? Where are the 90 per cent of Christians who are not as thankful as they should be? Did I not save them, sanctify them, and give them a glorious day of destiny?"

Let us on this Thanksgiving Day repudiate the action of the nine and cultivate the action of the tenth and say with hearts aglow, "Thanks a million, Lord!"

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#### SUCCESS

You intend to make good somewhere. Why not make good where you are?—*Sunshine*.

# The Preaching of Sam Jones

By James McGraw\*

**T**HE OBJECT of all true gospel preaching is to make sin odious and holiness attractive; to make goodness as beautiful and fragrant as a rose, and sin and hell inexpressibly horrible."

So declared Samuel Porter Jones when he attempted to explain his own philosophy of preaching, and so agree all who are worthy of the high calling of the gospel ministry.

The son of a respected and noted lawyer in a large family of Methodists, Sam Jones was born in Chambers County, Alabama, on October 16, 1847, and was reared in Cartersville, Georgia, after his mother died when he was eight and his father married again. His early life is a study in tragedy, for there followed successively serious setbacks after that first tragedy of death took his mother, and at the age of twenty-one he was physically and morally bankrupt.

An alcoholic in his early twenties, he married Laura McElwain, a Christian Kentucky woman whose faith in God and hope for her husband never seemed to dim. Although he was admitted to the bar as a lawyer about the time of his marriage, his drinking destroyed his ambition, sapped his strength, ruined his health, and made him angry toward all efforts for his reform.

It was his father's death that was the turning point in Sam Jones's life, for he experienced an emotional crisis as he stood saying his last farewell, and promised he would meet his father in heaven. A sanctified grand-

father followed through on the bedside conversion, and it was not long before Sam Jones felt the call of God to preach the gospel.

Jones tells of a conversation he had with his saintly old grandfather soon after his decision to preach, when he was invited to deliver a sermon in the New Hope church.

"My grandson, you must preach for us tonight," the old man is reported to have said. Sam replied, "I thought the call was first to get ready, and secondly to preach the gospel." But the venerable old Methodist insisted, "If God is calling you to preach, you can preach. Come on in the pulpit!" He did, and the audience was melted to tears as he poured out his heart. At least a score were converted. Jones writes in describing the results of that first attempt to preach: "Afterwards my grandfather slapped me on the shoulder and said, 'Go ahead, my boy! God has called you to the work!'"

Sam Jones pastored five years in Bartow and Polk counties, Georgia. Then he began his evangelistic ministry, to which God had doubtless called him. The first revival which received wide notice and newspaper publicity was in Memphis, and there followed increasingly effective revival efforts in other midwestern and southern cities, until he was known nationally as one of the leading evangelists in the midst of an era of revivalism.

The appeal in the ministry of Sam Jones was his versatility. He knew how to approach all classes. His rough, sometimes crude humor, and his bold,

\*Professor, Nazarene Theological Seminary.

forthright style appealed to the workmen, the farmers, the unlettered, and the underprivileged. But his keen mind had something in it that compelled the refined and the cultured to pay attention, and even the conservative clergy who frequently came under attack in his sermons could be heard muttering as they left his meetings, "What a preacher!"

His voice has been described as clear and pleasant, and his articulation so distinct that he could be heard in ordinary conversational tone by an audience of four thousand people. He hated "sham," and there was nothing of "clerical tone" or "holy whine" in his voice when he preached. He sounded more like a business layman.

The expression in his eyes must have added force to the preacher's delivery. One biographer described their effect as being almost psychic as they gave forth "all the force of the emotion of his soul." Kindness beamed, humor sparkled, sarcasm pierced, and anger blazed from his eyes as he preached. The heavy, dark eyelashes and the long, heavy, black mustache added to the effect of his appearance. When he denounced sin with a gesture of clenched fist, strong men were visibly affected.

Don Fivecoat observes in a study of Jones that his gestures were unusually simple and few for one of such temperament. Considering his evangelistic emphasis, one would expect more of the Billy Sunday type of bodily movements and dramatic gyrations; but Sam Jones, after the fashion of a relentless prosecuting attorney, made sin hideous and hell horrible with the force of passionate logic rather than of brilliant oratory. One of his collaborators said, "His peculiar gift was his commanding and persuasive utterance, his power of lucid, epigrammatic, and luminous statement. He

gave out more usable illustrations, quotable epigrams, proverbs and expressions than any other man of his age." One such well-remembered example of these is his advice: "Never try to scald hogs until you get the water hot!"

Many of Sam Jones's sermons contained no humor at all, and yet at other times his sermons resembled a humorous lecture more than they did a gospel sermon. A. M. Hills's main criticism of Jones was at this point. Hills believed that humor near the conclusions of Jones's sermons sent audiences home in a mirthful attitude when they could have been brought to a decision by a more serious attitude on the part of the preacher. His biographer, Stuart, says that although some of his sermons were serious throughout, at times his humor was shockingly crude. "Between times," writes Stuart, "he was polished and rough, classic and boorish, tender and scathing, serious and jocularly sympathetic and caustic. At times he was so rough that even his best friends would have eliminated or moderated his expressions. At other times he was so ornate and classic that the most cultured of his audience were surprised and charmed."

Dale McClaflin suggests that Sam Jones's study habits were peculiar to him. He used no notes, made no outlines, wrote no manuscripts. His memory was photographic, and he remembered facts, conversation, personal experiences, and scripture references as he needed them. He studied the Bible as though it were a lawbook, and he used it as background rather than as content for his sermons, which were topical. He read very few books, but was well informed in current events. He kept abreast of movement in business, social, political, and religious life.

An excellent example of his topical style of sermon development can be seen in his sermon "Quit Your Meanness," from the text: "Receive us; we have wronged no man, we have corrupted no man; we have defrauded no man." His outline seemed to move along the line of thought as suggested here:

I. I have wronged no man with my tongue.

II. I have corrupted no man by my example.

III. I have defrauded no man in any business transaction.

There were usually two or three points in his sermons, seldom four or more. The sermon on "Ungodliness and Worldly Lusts" has two, namely, (1) Negative goodness, and (2) Positive righteousness.

Sam Jones did not recoil from the use of emotional appeal in his preaching. He concluded his sermons on "The Wages of Sin" with three illustrations, all of which appeal to the emotions. The first is a story of an old saint going out to meet God unafraid. The second is that of a young child suffering intense pain, anxious to meet God. The third illustration is the story of a wicked soldier who met death unprepared. Thus by use of strong contrast he made an effective appeal in the conclusion. McClafflin correctly analyzes the conclusions of Sam Jones when he says, "They vary in style but never in purpose." Their purpose is always that of bringing the unsaved people in his audience to an immediate decision for Christ.

A typical sermon of Sam Jones is the one he preached on the text, "One sinner destroyeth much good." Taking one type of sinner after another, he stripped him of every defense and left him exposed before the audience in the stench of his evil. A favorite

target for his attack was the saloon-keeper, whom he armed with "murderous daggers" or made resemble a mad dog whose venomous bite brought the horrors of hydrophobia. He took his audience with him from home to home, where here the bartender debauched a young wife's husband and there a fond mother's boy, until the listeners were almost ready to scream out in dismay. He would climax his appeal in this sermon by telling his own experience as a problem drinker without hope, with his own ruined home and brokenhearted wife, until there would not be a dry eye in the house. Then his eyes would flash with fervor as he cried: "Brethren, a highway robber is a good man compared to any scoundrel who will do such business!" Small wonder he received the credit for adding greater impetus to the sentiment that finally destroyed the rum traffic in America in his day than any other Methodist preacher.

Sam Jones loved God and he loved people. He loved Christ because his own wrecked, hopeless life was saved by His wonderful grace. He loved people because he saw in them the need of his own desperate heart, and he knew Christ was the answer. He went at his task of preaching with a feverish passion that doubtless hastened his death. Four sermons a day was often the schedule, and he averaged four hundred sermons a year the first ten years he preached. His tremendous toil, together with his early dissipation, brought his death at the age of fifty-nine.

Typical of the love and concern he had for people was his last loving act on the train on which he himself suddenly died. He furnished a berth for a sick man too poor to afford anything better than coach fare could provide.

An old Negro janitor in Tennessee expressed his appreciation for the preaching of Sam Jones by declaring:

"On my knees I have begged God to send just such a preacher as this to Memphis, though I didn't know

who he was or where he was. Now he has come, thank God for him. He preaches the gospel so that everyone can understand it . . . and he feeds the old and the young, the learned and the unlearned."

## The Perils of the Reactionary Pendulum

By Clayton Bailey\*

A COMMON SNARE that men face in every field of endeavor is the subtle swinging motion of the reactionary pendulum. The ministry is no exception to this rule. Church history offers many illustrations of individuals and churches which have taken an opposite stand in doctrine and position in reaction to the extreme opinionated position of other churches and individuals. However, there is a happy, profitable, divinely-planned position to be experienced and expressed.

Satan is a skilled ventriloquist, hypnotist, and linguist. He can throw his voice through circumstances, people, and things; he can cast a spell over those who will concentrate their gaze on a wicked world; and he knows the languages of both this world and the heavenly country, making his arguments carry a greater weight. He uses these extreme positions in seeking to ensnare the souls of men as both the "roaring lion" and the "angel of light."

Extreme positions are repulsive. There is often a feeling of justification on the part of our holding one extreme point of view when we compare it with that at the other extreme. But two wrongs never make a right. Satan seeks to throw the vision of the

church to one or another of the extremes and through the act of comparing gives the church a feeling of security.

The preacher has a key position in helping to hold the church on an even keel. He must keep the cargo of doctrine and practice evenly distributed. The voice of the minister must be strong and clear in declaring the foundational truths of the Word of God.

One of the great dangers the minister faces in this regard centers around the matter of impassioned preaching. In drawing back from the extremes of such preaching we must not swing to the other extreme, having only a "conversational" type ministry. The words of the late Dr. L. A. Reed still ring in my ears as he struck out against the conversational type ministry which has captivated so many of the modern preachers. His advice to those who had fallen into this pattern was, "Stop speaking and go to preaching."

Feelings without facts in preaching will not build for real Christian character in the members of the congregation, but the converse is also true; facts without feelings will also fail to produce the desired end in the lives of those to whom we minister.

There are four basic dangers against which we must guard in our reactions

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to those who would advocate a rigid, nonflexible, legal type of ministry.

## I. A DEADENING DIPLOMACY

The minister needs to be tactful, and he must be able to help cement human relationships. But there are dangers which a preacher faces in the role of a diplomat. Some problems in the church will work out if left to God and time, but some problems tend to work in. Because some blunder in where angels fear to tread, we must not take the opposite position of silence in dealing with problems which need to be faced. Preachers must identify themselves with the right no matter who is taking the opposite position.

Diplomacy wrongly evaluated will lay the foundation for substituting the "gift of gab" for the "gift of grace," and the developing of a "flashy personality" for the presence of the Spirit. The ability to speak and a good personality are wonderful assets, but they are means to an end and never are to be thought of as ends in themselves. While some are rude and crude, we must not swing to the opposite extreme of being very polished and flashy and "smooth operators." We must not lose our identity in a superficial neutrality when it comes to the clearly defined positions of doctrine and practice within the church.

## II. A CHRISTLESS COMPOSURE

An ancient proverb states, "Tears are like the speed of a runaway horse; they mean nothing, unless they are harnessed, and have a sense of direction, and are helping to pull the load." We must not lose the weeping voice in preaching over the lost souls of men. It is not a sign of spiritual maturity because one shows a Christless composure. Happy is the man who does mature in his feelings and

emotional responses, but not to the point where he chokes out the cry of the voice of compassion. Because others have demonstrated what we thought to be emotional immaturity in their preaching, we must not let the reactionary pendulum swing us to the other extreme where we allow our preaching to dry up emotionally.

Divine facts coupled to proper human feelings will produce an effectiveness in preaching the Word, and in winning the souls of men.

## III. A TREASONABLE TOLERANCE

Our tolerance becomes treasonable when we are more afraid of offending man than we are of offending God. Sometimes the minister has found himself in bondage in his declaring the whole truth because of kind, charitable acts on his behalf by some within the church. The Eskimos in Greenland have a proverb which states, "Whips make dogs, and gifts make slaves." A dog heels in response to the voice of authority that has brought it into a submissive mood. A preacher's extended hand should reveal a helping gesture, not a beggar's attitude. If a man creates a demand for his life and ministry, he will not be in want long for material blessings. If he takes care of the needs of his people, they will take care of his needs. We must not follow the law of reversed efforts to get what we want out of life.

The legalist does not care if he offends man. He appears to be keeping from offending God, but the truth of the matter is that when he offends man unduly he is offending God. We must not swing with the reactionary pendulum in the opposite direction and champion the cause of men to the belittling of the commandments of God.

## IV. A SECONDHAND SERMON

No man is 100 per cent original in

the composing of his sermon, but a greater need is before us for developing messages which will reveal the marks of a preacher's individuality, and which are born out of the setting of a local situation.

We must not follow the extreme philosophy which states of preaching that if we but open our mouths God will fill them. On the other hand, neither must we become carbon copies of the ministries of other preachers. We must not be content to be skilled merely in the art of copying. We must realize a sense of the responsibility of meeting the needs of the people to whom we minister as well as a sense of divine revelation in meeting these needs.

It ought to be said of our preaching as it was said of the men who wrote the holy Word of God: *For the sermon came not this time by the pen of another preacher, but the holy man of God spake as he was moved by the Holy Spirit.* Our sermons must not be all quotes, or merely a collection of clever quips.

The reactionary pendulum is swinging. The tempo of the pendulum picks up when the point of advantage is apparent and intensified. Let us check our attitudes and approaches to our ministry, and sift the thoughts and trends of the day through the sieve of the Word of God. We must guard against the extremes in religion, and preach with a fiery zeal the whole truth of the holy Word.

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## The Minister as Watchman

By C. E. Shumake\*

*They watch for your souls (Hebrews 13:17).*

One duty of the office of the ministry is that of being a watchman over the souls of men. The writer of the Book of Hebrews is enjoining upon the churches certain respectful considerations toward their pastors, and likewise states this responsibility upon the pastors, saying, "They watch for your souls, as they that must give account." This duty of the ministry is a tremendous and sacred one that must not be overlooked among the myriad of other duties devolving upon the minister. It means far more to be a faithful minister than often appears.

The watchman is divinely called to

his office of trust. He is chosen and designated to his work by the Holy Spirit. He must not be merely self-appointed; We often hear persons talking of the ministry as merely another profession, a profession that affords an opportunity to reach a position of honor and distinction in the eyes of the denomination and in the eyes of the world. Of course there should be certain qualifications and preparatory standards for the ministry. Professional standards are as essential to the ministry as to the various professions. But we further urge that the ministry is more than a mere profession. And those who enter into this sacred calling with the ambition to succeed professionally as

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the only motivation are definitely lacking in pure motive. A profession is something that a person might choose for himself, without any sense of a divine call, but the ministry is a divine call. The Christian minister acts and lives under the firm conviction that he is called to his office by God. He is moved to this office by the call of God as evidenced by his own inner conviction and the approval and encouragement of the church. Those who enter this calling through principles of avarice, love of ease, and unholy ambition do not qualify as God's watchmen! The responsibility of being a watchman over the souls of men is so tremendous that only the conviction, the abiding and heart-burning and soul-disturbing conviction, that it is clearly God's will—this only is sufficient for one to assume such solemn responsibility.

The duty is one of trust. As watchman the minister has two distinct departments of duty. One relates to the world at large, a world of sinners who are rushing their mad way into eternity. The watchman must perform his duty to these. He must preach and warn, he must work and pray, he must do the work of an evangelist, he must be instant in season and out of season; he must reach this darkened humanity somehow with the light of the gospel of Christ. His heart must burn with the passion of Jesus for a lost world! His eyes must become a fountain of tears for them; his efforts must be ceaseless in bringing men to Christ! Viewing the world in its sad and heartbroken existence, one is prone to ask if the ministry has forgotten that this is a vital duty of its calling. The revival that is so plainly, immediately needed, the spiritual awakening that we all are talking about, could be realized now if the ministry would realize more com-

pletely its duty to a lost and dying world. The age needs watchmen! Watchmen who will cry aloud to the people the danger that is impending, declaring the truth that will point the way from sin and destruction to righteousness and salvation. *Watchmen, awaken!* Already the vast hordes of the enemy have surrounded the city. It is your duty to see the danger and to cry out to the inhabitants of the land. Oh, how blind appear some whose duty it is to be able to see and warn! God has called thee to be a *watchman*, O man of God. What a dreadful thing it is to be called as a watchman and fail to lift the voice against the danger that is soon to befall.

Another department of duty for the watchman is the preservation of those who have believed. He is to watch over their instruction in the things of God, to keep them in the favor of God. He is to continually watch over the souls of the believers, to guard them against the spiritual dangers that surround. He must be alert to the things that are to the best interest of the flock. All danger is not past when one believes. Some have started out to be able to perform these duties! There is no trust like this one. It is something vastly superior to all others in life. The minister of Christ deals with souls. He deals in matters that pertain to eternity as well as to time. What a wonderful opportunity, yet what a solemn responsibility! Watchmen and have made shipwreck of faith. Some fall by the wayside, some become entangled with the things of the world again. What diligence, what patience, what wisdom, and what deep concern must be upon the watchman men, you must not fail here.

The watchman must account to God for his vigilance. His time belongs to

God and to his flock. Personal interests must often be absorbed in the all-important interest of the Kingdom work. Time must be accounted for! The watchman must not waste time! He must always be on duty!

The watchman works for the morning. The danger is past then. The morning bright and clear shall dawn. Until then, watchmen, stand on the walls and fulfill your God-given calling.

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## Persuading Men!

By Ralph E. Smallwood\*

*Knowing therefore the terror of the Lord, we persuade men*  
(II Corinthians 5:11).

"Persuading implies an influencing of a person to an action or a belief by an overt appeal to his reason or emotion" (Webster). It suggests coaxing and pleading. We seem to be lacking in this earnestness in our modern-day approach to evangelism. We apparently fear that people will act on the basis of emotion, and of this we are dreadfully afraid. Nevertheless, we do expect men to show an expression of joy and appreciation for the good things that come their way. Likewise, we feel it necessary to express our displeasure at the vile and selfish acts of mankind. These are but emotional expressions that we consider necessary, but when it comes to religion, emotion must go.

Perhaps our fear arises from a misconception of the term emotion. It is generally thought of as some hilarious and extreme display of feelings. There are those emotions which play the quieter role, but are, nonetheless, powerful and important. I think of the emotions of fear and love. Would we destroy fear completely because we do not like emotion? Yet God has said, "The fear of the Lord is the be-

ginning of wisdom" (Proverbs 9:10). Then certainly we are right in making our appeal to both the reason and the emotion of an individual. Professor Halleck in *Psychology and Physic Culture* says, "Strike while the emotional iron is hot." If we expect to see men and women accept Jesus Christ as their Saviour and live transformed lives, we are going to have to put some earnestness in this business of evangelism, earnestness that really persuades (that is, moves both reason and emotion) men to be reconciled to God.

The apostle's earnestness in persuading men to forsake sin and accept Christ came from the fact that he knew the "terror of the Lord." He was intent on saving men from the wrath to come because he had some sense of the awfulness of that wrath. We have lost much of this consciousness of the lost condition of men today. We are stirred when a child is lost in the woods, when some explorer is trapped on the icy slopes of the mountain; but to hear of the multitudes lost from the fold of God does not seem to move us, even though it be those closest to us.

Do we have any grasp of the "ter-

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ror of the Lord"? Much of our preaching today would not lead people to believe that God will ever execute wrath on evildoers. Indeed, we want and need to hear of the more cheerful side, but we also need to face the dark reality of eternal torment for those who know not God.

When have we heard the "terror of the Lord" voiced in such terms as were used by some of the ministers of bygone years? Look at some of these. From an early manuscript comes the following:

*And there were some there hanging by their tongues, and these were they that blaspheme the way of righteousness: and there was beneath them fire, flaming and tormenting them.*

From John Wesley's sermon on hell come these words:

*And be their suffering ever so extreme, be their pain ever so intense, there is no possibility of their fainting away. . . . The inhabitants of hell have nothing to divert them from their torments, even for a moment.*

We add three quotations from Thomas Boston's treatment of the condition of those who are lost:

*Burning is the most terrible punishment, and brings the most exquisite pain and torment with it. By what reward could a man be induced to hold his hand in the flame of a candle but for one hour? All the imaginable pleasures on earth will never prevail with the most voluptuous man, to venture to lodge but one half hour in a burning fiery furnace; nor would all the wealth of the world prevail with the most covetous to do it: yet on much lower terms do most men in effect, expose themselves to everlasting fire in hell.*

*When one is cast into a fiery furnace, the fire makes its way into the very bowels, and leaves no member untouched: what part, then, can have*

*ease when the damned swim in a lake of fire burning with brimstone? There will their bodies be tormented, and scorched for ever.*

*When the tares are bound in bundles for the fire, there will be bundles of covetous persons, of drunkards, profane swearers, unclean persons, formal hypocrites, unbelievers, and despisers of the gospel . . . the several bundles being cast into hell fire.*

These men were being honest with their hearers because they understood the "terror of the Lord." Do we? Why are the churches today filled with those who have no passion for the lost? Can it be that we as ministers and church leaders show no real passion for souls? Do we persuade men? Do we actually realize they are lost and what this will mean in eternity? It is when the sentence of judgment comes that the message of love takes on meaning. What need of love to save men if they do not see themselves lost?

How can such a message be effective; how can a passion for souls be generated among our people? We will never talk people into it. But if we as ministers and leaders will tarry until the Pentecostal fire dispels the coldness of our own hearts and do some earnest groaning in prayer, not only we, but others, will catch the vision and seek to snatch men from the burning. Hear the compassion of Moses, "If thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book." Paul, in his anxiety for his kinsmen, cries, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." John Knox, under a heavy burden for his country, exclaimed, "Lord, give me Scotland, or I die." Beloved, this kind of passion produces results.

O cold, lifeless, passionless heart, lay hold the horns of the altar until

you are warmed with the compassion of the Master. *Pray* until you are conscious of the awfulness of being lost. *Pray* until you are awakened to

the "terror of the Lord," and then *persuade* men to turn to God. When our hearts bleed for a lost world, then lives will be transformed.

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## "I Believe in the Resurrection of the Body"

By W. W. Clay\*

This statement from the Apostles' Creed is being contested today. Modernists, and all others who would deny all claims of the miraculous in religion, would use instead these words: "The physical body will not be raised. Instead we will have a spirit body like the angels, which will not be the physical body we had in our earthly sojourn, for that body has returned to dust." Is this what the Bible teaches?

The Bible emphatically states that the body we will have in the resurrection will be "like unto his own glorious body," that is, like the one Christ had after He was raised from the dead. A modernistic preacher once met me on the street and ridiculed my beliefs in the inspiration of the Bible and the deity of Christ. It was near Easter, so I asked him if he believed that Jesus was raised from the dead. He replied: "If you mean that His former physical body was raised, I emphatically answer, 'No!' His body returned to dust as the Bible says ours will. All Christ had after His resurrection was a new spiritual body that was in no way related to His old body, the same spiritual body we all have after we die."

But look at John 2:19-21: "Jesus answered and said unto them, Destroy

this temple, and in three days I will raise it . . . But he spake of the temple of his body." Here Jesus declares that the body which would be His after His resurrection would be the same body He had when making this statement, His physical body. And the records of His appearances after the Resurrection verify this. He talked, walked, saw, heard. He told Thomas to take his finger and touch His hands and His side, with their gashes made before the Resurrection. On one occasion when He met with His disciples after His resurrection He said, "Behold my hands and my feet,"—calling attention to the marks of the nails that were still to be seen in His resurrected body—"that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Then to further assure them He ate with them (Luke 24:39-43).

There are two expressions relating to the Resurrection that we must appraise as having only an idiomatic significance. One is "flesh and blood." This can only refer to our bodies as they are now but without specific reference to either of the words flesh or blood. For Jesus' resurrected body did have flesh. In the reference just quoted He said, "A spirit doth not have flesh and bones, as ye see me have." The other term, physical, simi-

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larly refers to our mortal bodies and in no way implies that our risen bodies will not be material bodies. Paul says, "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:21). Christ's resurrected body was His old body, still bearing the scars of the nails in His hands and feet and the imprint of the spear in His side, yet immortal, changed into a spiritual but material body.

When Jesus came to earth in His glorious incarnation He took upon himself our humanity. This was to be true not only as to His earthly life but as to His existence after His resurrection. True, Jesus said that in the resurrection we are to be "as the angels of God" (Matthew 22:30). But this was spoken only as pertaining to one phase of our earthly life, procreation to replenish the earth. In Luke 20:35-36, Christ tells the reason—there will be no more death and hence no more need of the replenishing of the earth's population. But this statement has no bearing as to the kind of bodies we will have in the resurrection. A song quite popular a century ago was, "I want to be an angel and with the angels stand." But we never will be angels nor have spirit-bodies like theirs, for our Saviour did not. In Hebrews 1:7 and 14 we are told that the angels are spirits. And Jesus said that He did not have a spirit-body but one that had flesh and bones.

Then the Incarnation was a permanent assumption of the human body by Jesus. When the angel said, "For unto you is born this day," He spoke not to the shepherds merely, nor to the Jews, but to humanity. When Stephen, his life slowly going out, saw Jesus as He looked over the battlements of heaven at the martyrdom of His faithful messenger, when Paul on the way to Damascus saw

Him and was blinded by the sight, and when John on the isle of Patmos met Him on the seashore, He still had the same body He had when He was first raised from the dead. And the angels declared to the group of bereft disciples on Olivet that it would be "this same Jesus" who would return when His own should be resurrected.

But does not the Bible teach that these present bodies will return to dust? God told Adam that. It all depends whether we believe God has power to bring that dust together again or not. Modernists who seek to decry the miraculous everywhere regard such an idea as impossible. It all depends whether or not we believe in the miraculous. It is not for us to know what material God will use or how He will bring together that dust. Scientists tell us that approximately every particle of matter in our bodies is changed completely and replaced by new every seven years—except the enamel of our teeth, and with some of us that has been changed! So whether God will make my resurrected body from the one I had in the prime of life or the one I have when I die does not matter. It will still be my body, once of the physical, but now undying and immortal, transformed into a spiritual body, yet still my old body. If a Christian dies and his relatives cremate the body and scatter his ashes to the four winds of heaven from an airplane, still God could if He chose gather them after a thousand years. God knows just where lies the forgotten dust of every one of His children. Whatever body I may have in the resurrection it will be what was once my mortal, physical body, but transformed "into the image of the heavenly."

Then in that immortal fifteenth chapter of I Thessalonians, Paul in his closing climax twice makes the as-

sertion that "this corruptible," which is my present body, will not be annihilated, but it will be made incorruptible. We as a church do not believe that our souls are unconscious after death. But we would have to believe that it is not until the resurrection that they receive their spirit-bodies. They must now have some form of spirit-body as do the angels. At the resurrection they shall receive (Philippians 3:21) their individual bodies they have always had, but each one miraculously made over into a different body like unto "his own glorious body." This is called a spiritual body, not because it is made of spirit stuff like the angels, but because it will be adapted to that

spiritual realm called heaven, where is no death. And this real, spiritual, immortal body, material though it be, will be the residence of my soul throughout eternity.

And I believe that when the Apostles' Creed was first written the creed makers did mean exactly that our physical bodies will be raised. I further believe that until recent years the countless millions who have repeated these words, "I believe in the resurrection of the body," believed that their physical bodies, transformed but still material bodies, would be raised and become the undying homes of their souls. And my own soul shouts as I repeat it, "I believe in the resurrection of the body."

## Gleanings from the Greek New Testament

By Ralph Earle\*

### Romans 4:9

#### CIRCUMCISION AGAIN

The words *peritome* (circumcision) and *akrobystia* (uncircumcision) occur six times apiece in verses 9-12. The former also is found six times in 2:25-29 (see discussion there). The latter occurs four times in that place. These are the two prominent passages on circumcision in the New Testament. (The Greek nouns are sometimes translated as adjectives in the King James Version.)

The important point that Paul makes here is that Abraham was justified by faith before he was circumcised. It is obvious, therefore, that circumcision is not essential to salvation. It was Abraham's righteousness which was counted to him for right-

eousness, not works such as circumcision.

This raises the question as to the basis of man's acceptance with God in Old Testament times. As already noted, Paul teaches that there has always been one, and only one, basis of acceptance with God—namely, faith. But there is no true faith without obedience. Faith is an attitude of obedience to the will of God. Faith and obedience may be distinguished in academic discussion but they can never be divorced in practical experience.

#### TWO SEEDS

Abraham had two seeds: one "of the law," and the other "of the faith" (v. 16). The promise to Abraham is

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valid for both. That is the main argument of verses 13-25.

There are three words translated "seed" in the New Testament. The first two, *spora* (once) and *sporos* (five times), came from *speiro* (sow). Hence they clearly mean seed sown.

The third—used here in verses 13, 16, 18—is *sperma*, which has been taken over into English (likewise derived from *speiro*). It occurs forty-four times in the New Testament. In only eight cases does it refer to seed sown in the ground. The rest of the time it means "descendants." That is the translation of *sperma* in the Revised Standard Version of verses 13, 16 and 18. The word "descendants" does not occur at all in the King James Version.

#### TRANSGRESSION

The statement is made in verse 15: "Where no law is, there is no transgression" (*parabasis*). Sanday and Headlam correctly observe: *Parabasis* is the appropriate word for the direct violation of a code. It means to overstep a line clearly defined."<sup>1</sup>

#### LEGAL SECURITY

It is stated that God's promise was "of faith . . . by grace," in order that it "might be sure to all the seed" (v. 16). The adjective *bebaios* means "firm, secure" (Abbott-Smith). It can be defined as "valid and therefore inviolable" (Thayer). Deissmann has a lengthy discussion of *bebaios* and *bebaiosis* and shows that in the Greek usage of that day they clearly carried the sense of "legally guaranteed security."<sup>2</sup> Hence the Revised Standard reading here, "guaranteed to all his descendants."

#### CALL NOTHING SOMETHING

In the latter part of the seventeenth verse God is described as the One

who "calleth those things which be not as though they were." But faith is not fiction. The Revised Standard rendering is: "Calls into existence the things that do not exist." In spite of the opposition of Sanday and Headlam to this translation of the somewhat ambiguous Greek—literally, "calling the things not being as being"—it seems best to adopt this interpretation. It has the support of such eminent scholars as Lipsius, Lietzmann, Weiss, Zahn, and W. H. P. Hatch. Sanday and Headlam admit that it is the view of "most commentators."

As argument for it one might note that not only does it make the passage more meaningful but also it accords better with the preceding parallel clause, "who quickeneth the dead." Not only does God revive the dead; He actually creates new existences. That appears to be the meaning of the passage.

Not?

In verse 19 the King James Version says that Abraham "considered not his own body now dead," in spite of the fact that he was about a hundred years old. That is, he refused to accept the natural implications of his age.

But the oldest and best manuscripts—Vaticanus and Sinaiticus of the fourth century, Alexandrinus and Ephraemi of the fifth century—omit the word "not" (*ou*). This makes the passage even more striking. Abraham considered his body dead, as it actually was for purposes of reproduction. Yet in spite of that he believed that God could give him a son.

#### NO HESITATION

Verse 20 says that Abraham "staggered not at the promise of God through unbelief." The verb "stagger" is *diakrinomai*, which means "to be divided in one's mind, to hesitate,

<sup>1</sup>"Bible Studies," p. 109.

<sup>2</sup>Ibid., p. 111.

doubt" (Abbott-Smith). It is translated "waver" twice in James 1:6. There was no unbelief in Abraham's heart to cause him to waver in his faith or hesitate to believe God's promise. Unwavering faith makes sturdy, steady, stable Christians.

Strong faith glorifies God. That is the lesson of verse 20. Abraham might well have "staggered" at the seeming impossibility of God's promise. Instead he rose nobly to the occasion with a strong faith that dared to believe God regardless of natural circumstances. That is real faith.

#### FAITH DEFINED

It is customary to point to Hebrews 11:1 as the great definition of faith in the New Testament. But that passage describes rather than defines faith.

Perhaps the clearest definition of

what faith actually is will be found in verse 21: "And being fully persuaded that, what he had promised, he was able also to perform." Faith is full persuasion that God will keep His word.

It should be noted that true faith is always based on the Word of God. There is no other foundation for faith.

#### IMPORTANCE OF THE RESURRECTION

Verse 25 declares that Jesus our Lord "was delivered for our offences, and was raised again for our justification." The sacrifice of His death had to be validated by His resurrection. The fact that the Father raised Jesus from the dead shows that the latter's sacrifice for our sins has been accepted, and we may have new life in the resurrected Christ.

#### THOUGHTS FOR THE PREACHER

Before entering the sanctuary for any public service I ought to pray that God will make me an example and conveyor of His grace to every person present. Problems of the pastorate should now retreat from the forefront of my mind. Imperfections observed in the service should not be allowed to scrape joy from my heart. My awareness of God's presence should be too deep to permit this—an awareness which should now be mine as a result of pre-service communion with Him. To allow the emotion of irritation to rob me of worship and prevent me from being a minister of His grace betrays immaturity and shallowness. *Only those who lack depth are easily disturbed.*

Before every service I should concentrate on the fact that I stand before the people in Christ's stead. If that realization does not make me want to pray for the filling of His Spirit so that Christ may be seen in me, I am too far from God to hope to speak for Him.

I must seek to be filled with both grace and truth, even as was my Lord. My capacity is humbly smaller than His, but I must be filled, nevertheless. I must remember that truth without grace is apt to be harsh and repelling, whereas "graciousness" without truth is apt to be anemic and superficial.

*O Master, let me walk with Thee, that I may speak for Thee!*

—ROY W. HOOVER  
Los Angeles, Calif.

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# EVANGELISM

Supplied by V. H. Lewis\*

## More Ideas for a Local Church Calling Program

The visitation program for this fall should be in full swing by now. So here we present some further ideas relative to getting your laymen to call. These ideas will not work in every church but perhaps you can use some of them. You can refer to last month's issue for the first three suggestions. Those last month and these are designed to get the attention of various groups in a local church. Not everyone can go on a given night and not everyone can be reached in an evening calling program. So hence the following:

### 1. *Christian Nurses Band:*

This group consists of nurses (either registered or practical) who call on the sick either in a hospital or at home. It gives confidence to one to be able to call in any professional realm. The sick are also more receptive to Christian advice from one who is qualified in the physical realm of their immediate need. This calling group can wear a small homemade badge of identification such as C.N.B. They must be cautioned to go only to talk about Christ and not about illness. They are not calling as nurses but Christians endeavoring to win souls.

### 2. *Get-acquainted Club:*

The personnel of this group should be more extroverted in nature, who

meet strangers easily. They are to call on the new people who move to town, etc. They are to call on *all* regardless of creed. A quick, friendly call with a bit of appropriate literature and an invitation to church is a wonderful help to a church. This group can use the special calling aid as described in the August *Preacher's Magazine*. There are various ways of getting the list of new people who move into a community. This Get-acquainted Club can do much to turn the attention of the church towards the unchurched. A quick appraisal of the situation in a new contact's home can give much valuable information as to follow-up calling. For example, if there is a baby in the home, that gives a wonderful opportunity for the "New Baby Band" to call. In this type of calling it is the follow-up contacts that for the most part win the new people.

### 3. *The New Baby Band:*

Of course in this area the Cradle Roll supervisor is vitally interested. The birth column in the newspaper provides prospects for this group of callers who call only on those who have a new baby. The new arrival gives the caller a royal avenue of approach. Literature and a small gift for the new baby, a nice nursery at the church, are all helps to this band. A church can be "built" through this avenue of contact and outreach. Dr. Jesse Bader tells in his new book, *Evangelism in a Changing America*, of an Oklahoma church that went all

\*Executive Secretary, Department of Evangelism.

out to place special emphasis on the Cradle Roll. At one time there were three hundred babies on its roll. A committee of women made up the "Baby Band" with follow-up as to Baby's birthday. The parents were invited to attend the parents' Bible class. Many were won to Christ and the church. It is certainly true that a baby's hand can often open the door of a home wider and more quickly than any other.

What a field of opportunity this is, for there are four million babies born each year! They are being born at the rate of 11,000 every twenty-four hours.

#### 4. *Andrew Club:*

John 1:44, 41 forms the scriptural background for this band of Christian workers. This group is made up of the new Christians. It is good to set a time limit of eight months or a year. Often the new converts, though they may lack in experience, yet by their enthusiasm will get much accomplished. They are also more ready to be taught by the pastor in the work of soul winning. Also they will not have an inferiority complex in a separate group as is sometimes the case when an "old-timer" is present. Sometimes those who have been long in the church will not work in calling, and the "Andrew Club" provides a way to use the newly won people in the work of the Great Commission. The church can thus be their mighty ally in giving them a channel through which to serve Christ.

#### SOUL-WINNING HELPS

You must know how to use the Word of God to show the unsaved their lost condition and their need of a Saviour from sin:

You must tell them that the Lord

Jesus Christ, the Son of God, is the Saviour they need:

They need to learn how to make this Saviour their own Saviour and how to sweep away the difficulties that stand between them and the Saviour.

You must know your Bible and you must know it in a practical way, and in such a way as to meet the practical difficulties men and women have to-day.

Not until you know Him, and know His Word, and are filled with His Spirit are you equipped to be a winner of souls (Acts 1:8).

\* \* \* \* \*

"Learn to be working Christians," said Robert M'Cheyne. "'Be ye doers of the word, and not hearers only, deceiving your own selves.' It is very striking to see the uselessness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him?"

"See, here you have got work to do. When Christ found you, He said, 'Go, work to day in my vineyard.' What were you hired for if it was not to spread salvation? What blessed for? O my Christian friends, how little you live as if you were the servants of Christ! How much idle time and talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and His people! This is not like a servant."

# Church Problems in Jesus' Day

By Alfred P. Davis\*

It is encouraging to note that Jesus did not have an ideal church. He, like all of us pastors, had an imperfect church, or a church in the making, because it was made up of human beings. Therefore He too had His problems. He was not beyond being disappointed over the smallness of His church, partially as a result of the slowness of spiritual progress of its members. But let us look at some of His church members, especially those serving in a more or less official capacity.

## CHURCH MEMBERS

There was Peter, the outspoken spokesman and chairman of the board, who professed that he would remain faithful unto his Lord even unto death. But in one instance, almost in the same breath, he professed that Jesus was the Christ, the Son of God, and then went on to say that those things which Jesus mentioned in regard to His death should not come to pass. In so saying he was not faithful, in thus allowing Satan to speak through him. However, this is no indication that Peter was without physical courage, as was proved by his endeavor to walk upon the water. But, on the other hand, when the real test came and Peter saw that the Sanhedrin had the balance of power, instead of proving himself faithful to his Master, he denied that he ever knew Him. Here he showed a lack of moral and spiritual courage, just as Jesus had prophesied. Peter, although sincere, did not know himself as well as did Jesus. What a heartache this

whole experience must have been to the Master!

But Peter was not the only disciple or member that failed Jesus. James and John, you recall, possessed an unforgiving spirit and a lack of patience. This was evidenced in the fact that when the Samaritans did not walk in the disciples' light, by loving Jesus enough to accept Him into their country, James and John were ready to assign them to the bottomless pit, wanting Jesus to call down fire from heaven to consume them. But Jesus had to further enlighten the two brothers as to what spirit they were of.

Thomas and Philip also disappointed their Lord, and this after being with Him for some years. We see this in John 14, where Jesus seemingly was talking over their heads. For Thomas professed that he knew not where Jesus was going, nor did he know the way. And when Jesus spoke about their knowing the Father, Philip spoke up and said, "Lord, shew us the Father, and it sufficeth us." This too was a disappointment to Jesus. For in answering him He said, "Have I been so long time with you, and yet hast thou not known me, Philip?" And then at another time we find Thomas bringing grief to his Lord in that he doubted His resurrection. This could be partially accounted for in that Thomas had missed the previous prayer meeting, at which Jesus had been present.

Another member of this church, under the guise of godliness and concern for the poor, asked why the

\*Pastor, Philipsburg, Pennsylvania.

alabaster box of spikenard, which was very costly and was poured out on Jesus' feet, was not sold and the money given to the poor. But John said that Judas, who it was and who was also the treasurer of the church, was embezzling the funds, and that he was a thief.

Having considered some of the church members, our next consideration is that of church problems which Jesus had to face. There is no doubt but that some of the things that have already been mentioned were church problems, but we shall go on unto some others.

### CHURCH PROBLEMS

Every church has its problems, and this one was no exception. There were those who were vying for first place, or who wanted to be church bosses. James and John especially wanted the places of highest honor in the Kingdom. Even their mother interceded in their behalf. And this problem led to another—that of dissension among the disciples. Further, John at another time showed a sectarian spirit when he forbade one from casting out devils in Jesus' name because he did not belong to his church or group.

On another occasion Jesus was faced with the problem of an unexpected more-than-capacity crowd without ample provisions or facilities. Having preached to five thousand men, beside women and children, the official board decided that as a church they had more than fulfilled their obligations. Hence they chose the easy way out and advised Jesus to pronounce the benediction and send the multitude away. But Jesus had a better answer to the problem. He said, "Give ye them to eat." Such a command revealed a very common and oftentimes distressing church problem, namely, a shortage of money. For

Philip answered Him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6:7). This same problem arose at another time when Peter was told to go fishing that he might find a coin in the fish's mouth to pay the taxes.

In conjunction with the experience of the feeding of the five thousand we note that Jesus was faced with a more serious problem than lack of bread. Here He was confronted with a mob of people who had little or no interest in the real purpose of His coming, but mainly in their physical needs. How often do we find people in our churches who, if not there because of physical or material reasons, are there only to be entertained, have their ears tickled, or to ease their conscience, or for some other flimsy reason! Jesus came right out and told the multitude that they were not following Him because of the "good news," but because of the "loaves and fishes."

After the feeding of the multitude another problem arose. The disciples failed to remember the goodness and power of God; hence they manifested a weak faith. This is not the first or last time that Jesus' disciples showed a lack of faith in Him. But in this instance Jesus wanted to teach them to beware of the leaven of the Pharisees. But because of their shortage of bread with them at the time, they thought that He spoke of bread, while He was warning them against the doctrine and teachings of the Pharisees. How heartbreaking to Jesus right after feeding a multitude to have His disciples doubt Him for a loaf of bread! A number of times Jesus said unto them, "O ye of little faith." After the resurrection of Jesus, He walked with two on their way to Emmaus. He remarked, "O slow of heart to believe." Further, He had



difficulty getting them to understand some things, as, for instance, that Lazarus was dead and that He himself was about to die. If Jesus had not known what was in man these experiences would have been exceedingly discouraging to Him.

Another problem in Jesus' church was the lack of trained workers. For the most part Jesus chose humble, rugged, uneducated fishermen to be His disciples. These He had to teach and train in the things of God, that they might become fishers of men. They were not always prepared to meet the needs of the populace. And at times they brought reproach on the church and the things of God. For example, the time that Jesus was upon the Mount of Transfiguration with three of His disciples, the disciples left behind were unable to cast the demon out of the boy who was brought to them.

It is interesting also to note that Jesus had to set His disciples right as to the place of children in His church or kingdom. They, you recall, rebuked the mothers for bringing them to Jesus. It seems to me that these disciples were pretty modern in their thinking. For even today many churches seem to have a "No children" sign up by the attitude they take toward them. But Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Moreover, coming down to the close of Jesus' earthly ministry, when one would expect to have a few faithful followers, Jesus had a letdown in that His three closest friends failed Him. For while they were in the garden, as He suffered and prayed, they slept. Just when He needed them most they were in another world. The counterpart of this is seen over and over again in many of our churches. For

while the world is dying in sin and degradation the church sleeps on. And the world seemingly, and perhaps it has a right to, cries out, "No man careth for my soul." Too often there is ease in Zion when there should be travail. Have you not experienced that when you wanted someone to teach a Sunday school class or to do some personal work? He was not to be found; or as far as you were concerned, he was asleep.

These are a few of the problems that Jesus faced within His church, but He also had times of emergency or crisis.

### CHURCH CRISES

There was that time when on the surface things were progressing gloriously. Attendance was at an all-time high, when into their midst the devil dropped a bomb which curtailed the revival, and the masses dropped their Leader as if he were at fault. And from an all-time high the attendance catapulted to an all-time low. So critical was the situation that Jesus called the official board together and, taking a vote of confidence, asked them if they also would go away. But Peter, speaking for them all, said, "To whom shall we go? thou hast the words of eternal life." This crisis was catastrophic and discouraging. But there were worse ones to follow. For while this one pertained mainly to the separation, from the church, of the worldly-minded, the two we now wish to mention involve the members themselves.

The first was that church scandal in which the church treasurer embezzled funds under the pretense of giving to the poor. And then, instead of repenting and making restitution, he only had remorse for having been caught. Too proud to repent, and realizing that his life was irreparable

outside of Jesus, Judas brought further reproach upon the church and the cause of God by going out and committing suicide.

The second crisis is that experience in Jesus' life when all His disciples forsook Him and fled. What a blow to the Master, when He needed their friendship and presence most! But as at another time Jesus said about not being alone, so He was not alone now, God being with Him.

#### CHURCH RELATIONSHIPS

Jesus' church was also similar to many today in another respect. It did not always manifest its best influence toward the world around about it. When James and John had an opportunity to manifest the spirit of the Master, they wanted to call down fire from heaven to consume the Samaritans—as previously stated. And Peter on one occasion sliced off half an ear of Malchus, the servant of the high priest. Then there was that time when the disciples insulted some mothers by informing them that Jesus was too busy to bless their children. There is one more defect in this church which we wish to mention. At the time of the Transfiguration, you recall, nine of the disciples were left in the valley. And when called upon to meet a need of a citizen of the community the church was powerless. The disciples did not have enough

power to cast a demon out of a boy. The father was disappointed, and the influence of the church was at stake. But when Jesus came, He revealed the source of their weakness as being in their prayer life.

But in spite of the problems and discouraging things in Jesus' church, in looking back there is much to encourage us. Let us now turn to this brighter side.

#### CHURCH VICTORIOUS

Through the patience of Jesus the disciples were led into Pentecost. And after Pentecost this little church, which previously was about to close its doors, became a bulwark for God and righteousness. It began to grow by leaps and bounds: three thousand and five thousand members were added within a short while—all because the church itself was set on fire by the Holy Spirit. They had "struck oil." They had at last found the establishing grace. The weak disciples had now become bold and courageous for God. And a number of them wrote Epistles or accounts of the life and teachings of Christ, their Leader. Finally all died a martyr's death, save one. Much more could be said, but sufficient has been said to show us that patience and perseverance with a small, struggling church will pay big dividends if we work with faith, realizing that nothing is done in vain in the Lord. Despise not the day of small things.

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#### SPEECH

Chatting with an elderly colored woman who is one of the best-liked persons in her community, I asked: "What's your formula for making and keeping friends?"

"We'el, honey, dey's jes' one daily rule I follows," she replied. "I'se allus mighty careful to stop and taste mah words 'fore I lets 'em pass mah teeth."—*Nashua Cavalier*, Nashua Gummed & Coated Paper Co.

# Workmen of God

By Clarence Bowman\*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15).*

Personal preparation, whether it be supervised or self-directed, is necessary for a God-honored, successful ministry. Some scoff at the idea of training for the gospel ministry, but God never has used a man without giving him the proper preparation. God spent years preparing Joseph to preserve His people in a famine; Moses was trained on the back side of the desert to lead the people of Israel out of Egypt and toward the Promised Land. Joshua was prepared for years before he went forth to lead Israel in possessing the Promised Land, while years later God fitted Isaiah, the prophet, that He might send him with a burning message to God's people. Jesus called twelve men and spent some three years instructing these men as to their work, their trials, rewards, and unlimited resources. With God there is no substitute for preparation. Let us notice the essentials.

## CHOOSING THE WORK

Let us think first of the choice of the worker. God said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which

are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Jesus called the unlearned, hard-working fishermen and a hated tax collector as well as a learned Saul of Tarsus. Workers who must be begged and coaxed to serve God or who seek a name for themselves, or have other selfish aims, are not worthy to be put in trust of such a noble calling. But willing, humble, God-called men and women will submit themselves to all God has in the way of preparation. Paul counted it a privilege to preach this "great salvation." He said, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." This is the kind of worker needed in this pioneer work and the type of students needed by the Nazarene Bible Institute. Time and money spent on a worker who feels he is doing God a favor by serving Him is wasted unless such a one gets a Holy Ghost experience and the touch of God is on his soul.

## HIS GROWTH SPIRITUALLY

First and foremost in training the worker is his personal experience in the Lord. This he must have and keep alive spiritually. This we emphasize above all other things, for it will keep him going when all seems to be against the child of God. The saving and sanctifying grace of God helps us to meet every test and

\*A paper given at the Gulf Central District Assembly and conference for our colored work at Institute, West Virginia, by Rev. Clarence Bowman, who is on the faculty for Nazarene Bible Institute.

is sufficient at all times. A man cannot win or lead others except he grow spiritually himself. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." If the worker keeps God on his heart and mind it will do more for him and those who hear him than a big church program and a fine building.

#### KNOWLEDGE OF THE WORD

A Bible knowledge must be pursued by the worker or there is no message to edify the saints or to reach the lost. The worker may not have much knowledge of God or methods to propagate the gospel, but he must not remain here. He must study and dig until his soul is burning with a message from the Lord. Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Stephen, a deacon in the early church, we are told knew the Word so well that when some came disputing with him they were not able to resist the wisdom and spirit by which he spake. God will reveal himself in the Word if we take time to search the Scriptures. It is the Word

the Spirit uses to convict men of their sins, to lead them to sanctification, and to build men in the most holy faith. Paul said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." There is no substitute for a Bible-filled heart and mind. God said—*Preach the Word, preach the Word.* You may not have studied many books, but you can preach the Word.

#### PREPARING TO MEET PEOPLE

We must give attention not only to the choice of a worker, his spiritual life, his Bible knowledge, but also toward preparation to meet the public to get the message across. The worker must prepare to preach the Word in the most attractive way he can. He must be trained to make the message interesting, plain, and convincing. God can enable a man or woman to overcome the handicaps; He can make profound preachers out of men with only average intelligence. We read in Acts 4—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Jesus develops and transforms the life when a man applies himself with his whole soul, mind, and body. The mechanics of speaking, the ability to move among the people and win their favor can be developed in anyone who applies himself to the task. God said He would take the weak things and confound the mighty. It is not our ability but His enabling, not our strength but His power, not our knowledge but His wisdom, not our trying but this is the Lord's doing. God cannot fail.

# The Eye in the Sky

By Chaplain Samuel R. Graves, Jr.\*

*Thou God seest me* (Gen. 16:13).

These words are startling when we stop to realize that we are never out of God's sight, regardless of where we are, what we are doing, or when we do it.

There is a remarkable similarity between God's all-seeing eye, His accompanying warnings, and the elaborate anti-aircraft defense system of the continental U.S. An enemy or unknown aircraft approaches our shores or borders. At once an early warning from land, sea, or air observers is sent back to inner defenses, and they quickly prepare to repel the invader. So God gives an early warning to youth to avoid the pitfalls of sin when He says, "Remember now thy Creator in the days of thy youth, while the evil days come not . . ." (Eccles. 12:1).

Interceptor planes are dispatched at once to meet the unknown before he reaches the inner defenses. So God, too, has heavenly interceptors to warn and keep you from letting the enemy of man's soul, Satan, break through to your inner defenses. Angel guardians, words of scripture, prayers of mother, concern of pastors, etc., are a force of spiritual interceptors.

Next in the defense of the continent are the surveillance radars which "sweep the sky," searching, reaching out to find the enemy plane. At long range they detect and track the enemy into where inner defenses take over. God also has long range surveillance of your life and searches for you as

you approach destruction. Jesus said, "The Son of man is come to seek and to save that which was lost." That means, my friend, that since the Garden of Eden, when God sought Adam and Eve in the cool of the day, God has had His eye on you. Christ has sought you to save you.

Deeper in line of protection are the acquisition and track radars of the anti-aircraft artillery batteries. These pick up the target from the surveillance radars and track it into the gun or missile range. Within range they "lock on" the enemy and automatically follow him, regardless of evasive tactics. So God "locks on" you as conviction for sin deepens. Jonah tried to flee from God's plan for his life and couldn't escape. David cries in Psalms 139, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . the darkness hideth not from thee . . ." You and I cannot escape the inevitable Christ.

Sometimes the enemy plane attempts to interfere with radar tracking by various types of "jamming." You and I do the same with God when we offer resistance and excuses. "And they all with one consent began to make excuse" (Luke 14:18).

What is the conclusion of the whole matter? Solomon says, "... Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13-14). *Thou God seest me.*

\*Nazarene Chaplain, from "Muzzle Blast."

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## CAUSES OF HEART TROUBLE

1. Running up—stairs
2. Running out—late at night
3. Running in—to cars
4. Running down—people  
(James 4:11)

—Selected

## DEFINITION OF CHRISTIANITY

1. To know Christ is Christianity *intellectual*;
2. To obey Christ is Christianity *practical*;
3. To enjoy Christ is Christianity *experiential*;
4. To be like Christ is Christianity *perfected*.

“A Christian is one who has a mind into which Christ can think, a heart into which Christ can love, and a hand thro’ which Christ can pluck the thorn, plant the rose, and paint the glow of health upon the pallid cheek of a child.”

—D. E. WILSON

## PROMOTIONAL IDEAS

- “Operation M-O-M”—Mind over Mat-tress.
- “Operation M-O-V-E”—Ministry of Vis-itation Evangelism.
- “Hoo Doo Sunday”—Hoo Doo you think we need to help us? Look in that mirror again.
- Join the “Knockers’ Club,” which meets every Tuesday night to knock on doors, etc.

## 1. LET US GO—

Because He commands us to go  
Because He has made us ambassadors  
Because we love Him  
Because we do care for the lost

## 2. INTO THE HIGHWAYS AND HEDGES—

Where a baby is born every two seconds  
Where an immigrant crosses our border  
every two minutes  
Where life’s highway leads to school,  
shop, office, store, farm  
Where people are groping for reality

## 3. AND COMPEL THEM TO COME IN—

That the seeker may find the truth  
That the weary may find rest  
That the troubled may find peace  
That the sinner may find eternal life  
That the Christian may find a blessing in  
service

—A. C. MCKENZIE

*First Church*

*Bethlehem, Pennsylvania*

## SENTENCE SERMONS

- “Money talks, but its owner must be its interpreter.
- “The way we are facing has a lot to do with our destination.
- “There are no traffic jams on the strait and narrow way.
- “You can usually tell an eight-year-old boy, but you usually have to tell him twice.
- “Life is ten per cent what you make it and ninety per cent how you take it.
- “The difference between a buzzard and a gossip is—that the buzzard waits until you are dead before tearing you apart.”

—Selected

\*Pastor, Waco, Texas.

#### POTENTIALITY

Consider the pine cone: As a cone, it is squirrel food; as a pine, it is a noble tree, suited for a ship's mast.—*Friendly Chats*.

\* \* \* \* \*

#### SECURITY

When God made the oyster, He guaranteed him absolute economic and social security. He built the oyster a house, a shell, to protect him from his enemies. When hungry, the oyster simply opens his shell and food rushes in for him.

But when God made the eagle, He said, "The blue sky is the limit. Go build your own house," and the eagle built on the highest mountain crag, where storms threaten him every day. For food he flies through miles of rain and snow and wind.

The eagle, and not the oyster, is the emblem of America.—*G.E. News*, General Electric Co.

\* \* \* \* \*

#### CO-OPERATION

If you thing co-operation is not necessary, try running your car with only three wheels.—HENRY F. HENRICHS, *Sunshine Magazine*.

\* \* \* \* \*

#### SLANG

Slang is a device for making ignorance audible.—JOHN ANDREW HOLMES, clergyman and author, *Family Circle*.

\* \* \* \* \*

#### SUNDAY SCHOOL EVANGELISM

One pastor has the habit of inviting the Juniors to come by classes to his home for supper, where he talks to them about the eternal truths in God's Word.

—J. N. BARNETTE

#### PERFECTION

He who stops being better stops being good.—OLIVER CROMWELL.

\* \* \* \* \*

#### SMILES

A smile is the lighting system of the face and the heating system of the heart.—*Sabbath Recorder*.

\* \* \* \* \*

#### SIN

All that is necessary for the triumph of sin is for good men to do nothing.—REV. FRANK B. KNOUSE, *Christian Advocate*.

\* \* \* \* \*

#### SELF-APPRAISAL

Egotism consists in having a good opinion of yourself. Personality consists in having a valid reason for the opinion—and keeping it to yourself.—*Ladies' Home Journal*.

\* \* \* \* \*

#### SEXES

Woman has recently been placed at a disadvantage. Man can now travel faster than sound.—*Australasian Mfr*.

\* \* \* \* \*

#### PATIENCE

Have patience, and the mulberry leaf will become satin.—*Spanish proverb*.

\* \* \* \* \*

#### SANITY

Sanity is the capacity to adjust oneself immediately to reality.—RAYMOND GRAM SWING, radio commentator.

## Selected by the Editor

**November 3, 1957**

**Morning Subject: CALL TO GODLINESS**

**TEXT:** I Timothy 6:1-14

**INTRODUCTION:** You can be a man of God.

- A. Today's men are proficient in everything but godliness.
  - 1. We have achieved brilliance without wisdom, power without conscience, a world of nuclear giants and ethical infants.
  - 2. We are experts at cultivating everything but the soul.
- B. You are made for God—not machines, bread, nor bullets.
- C. You are called to cultivate traits of Christlike manhood.
- D. God calls men to godliness. Herein lies today's strength.
- I. **TO BE A MAN OF GOD YOU WILL WANT TO FLEE SOME THINGS:**
  - A. Delusions of worldly-mindedness, conceit, ignorance, confusion, corrupt mind, selfish ambitions.
  - B. Vague deceitfulness of modified Christianity and modified sinning that stand for nothing and amount to nothing.
- II. **TO BE A MAN OF GOD YOU WILL WANT TO FOLLOW SOME THINGS:** Righteousness, patience, meekness, love, faith, steadfastness, courage, gentleness.
- III. **TO BE A MAN OF GOD YOU WILL NEED TO FIGHT SOME THINGS:**
  - A. Tempter of the soul, mood of the day, tendencies toward least resistance.
  - B. A battle to wage, victory to win, enemy to conquer, heaven to gain.
  - C. Answer the call to spiritual strength, vigor, honor before God.

—ORVAL J. NEASE, *Pastor*  
*Ontario, California*

**Evening Subject: OUR GREAT NEGLECT**

**TEXT:** Matthew 22:36-39

- I. **GREATEST COMMANDMENT CALLS FOR GREATEST OBEDIENCE**
  - A. Greatest sin is neglect of greatest commandment.
  - B. Our lives are filled with violations of the love of God.
    - 1. In our homes:
      - a. Stubbornness, unforgiveness, brittleness, belittling.
      - b. Personality habits can become love violations.
    - 2. In our churches:
      - a. Faultfinding, negative, hard to be disagreed with.
      - b. Holy Spirit cannot bless a loveless church.
- II. **THREE REASONS WHY CHRISTIAN LOVE IS SO DESPERATELY NEEDED IN OUR GENERATION**



- A. Because of today's great infirmities:
  - 1. People sick in body, mind, soul.
  - 2. Our communities sick with resentments.
  - 3. Love of God is the only remedy for bitterness and frustration.
- B. Because of today's great achievements:
  - 1. Jet plane, H-bomb, automation achievements intoxicate us.
  - 2. We make gods of our successful selves.
  - 3. Successful men need the integrity and compassion of the love of God to survive spiritually.
- C. Because of sin's great hold upon today's souls:
  - 1. Deadliness of little sins that crowd out Christ.
  - 2. The grip of sin's influence on our minds and wills.

CONCLUSION: We must learn how to love the *souls* of men.

—ORVAL J. NEASE

November 10, 1957

### Morning Subject: GOD'S VIEWPOINT

TEXT: John 17:3-4

#### I. WE ARE OBSESSED WITH OUR OWN VIEWPOINTS.

- A. Our framework of thinking and feeling determines our viewpoints.
- B. Contradictions to our viewpoints become our enemies.
  - 1. We want what we want *right now*.
  - 2. We join the generation of "the big blame."
  - 3. Our mental and nerve tensions develop soul tensions.
  - 4. Our false rule of happiness—"Whatever you do, do it *my way*."

#### II. GOD ALSO HAS A VIEWPOINT.

- A. He is interested in our deepest needs:  
(Our happiness, success, salvation, stewardship)
- B. He has a purpose for each person:  
(To preserve holy ideals, to receive pure fellowship, to build Kingdom)
- C. He has provided His Son, His Word, His Spirit *for us*.

#### III. JESUS CHRIST REVEALS GOD'S VIEWPOINT.

- A. God sees you *through* Jesus Christ.
- B. Life eternal is to *know* God through Christ.
- C. The Christian ideal is to *glorify* God through Christlikeness.
- D. Christian living is *responding* to God's viewpoint in Christ's way.
- E. Christian stewardship is *sharing* God's viewpoint toward mankind.

—ORVAL J. NEASE

## **Evening Subject: THE MAN WHO WASN'T THERE**

**TEXT:** John 5:1-9

### **I. STORY OF BETHESDA—HOUSE OF MERCY**

- A. Elaborate pool with irregularly troubled waters.
  - 1. At the height of its inflow it presented healing faculties.
  - 2. Impotent, crippled people would lie hopefully by the pool for days.
- B. This impotent man, helpless, had tried often to reach the pool edge.
  - 1. Even at the house of mercy there was selfishness.
  - 2. Until the miracle Jesus visited Bethesda, went to his side, met his need.

### **II. THE POWER OF BETHESDA—HEALING WATERS**

- A. Pool of Bethesda is church of Jesus Christ.
  - 1. Troubled waters represent moving of Spirit of God.
  - 2. Sin-paralyzed people mill around the pool.
- B. There is a power of mercy available for them.
  - 1. God is active in the midst of sin.
  - 2. We must receive the regenerating, cleansing activity of the Holy Spirit.

### **III. THE TRAGEDY OF BETHESDA—"I HAVE NO MAN"**

- A. Impotent man told Jesus—"Sir, I have no man."
  - 1. He wanted to be healed, but no friend would bring him.
  - 2. His plight was so familiar, passers-by disregarded him.
- B. Every Christian must be a channel of compassion.
  - 1. Don't lose your reaction to sin and to human need.
  - 2. Don't lose your response to the compelling Holy Spirit.
  - 3. Don't be "the man who wasn't there."

—ORVAL J. NEASE

**November 17, 1957**

## **Morning Subject: FORMULA FOR STABILITY**

**TEXT:** Hebrews 12:18-29

### **INTRODUCTION:**

- A. No formula for easy living has been found.
  - B. There is no easy route to creative living or to Christian living.
  - C. Hebrews 12:18-29 gives the formula for stability.
- ### **I. REFUSE NOT GOD.**
- A. God speaks; refuse not His voice:
    - In love, in grace, to conscience, to your best self
  - B. God speaks through Jesus Christ:
    - In His name, as Mediator, as covenant, through Blood
  - C. God speaks in Blood:
    - In behalf of sinners, in defiance of sin, purifies and pacifies, speaks peace, pardon
  - D. Refuse Him not; He speaks in Blood.
- ### **II. RECEIVE HIS KINGDOM.**

- A. All His kingdom possibilities are within you.
- B. His Kingdom is a Kingdom *not* of this world.
- C. To accept *His kingship* is to be a Christ-controlled man.

### III. APPROPRIATE HIS GRACE.

Daily, personally, practically

—ORVAL J. NEASE

## Evening Subject: WHERE DO YOU STAND IN RELATION TO HOLINESS?

TEXT: I Thessalonians 5:12

### I. YOUR HOLINESS IS IMPORTANT TO GOD.

- A. God is a holy Person:  
His Word, Spirit, will, law, purposes, presence, home
- B. God is the Enemy of sin (not of sinners):
  - 1. Sin is the enemy of God (wherever it is found).
  - 2. Sin in *your* life builds an eternal *barrier* before god.
  - 3. Only the God whom you reject can remove the reason for your rejection.

### II. THERE IS AN EXPERIENCE OF HOLINESS FOR YOU.

- A. Regeneration is God's redeeming response to your repentance.
- B. Holiness is God's sanctifying response to your consecration.
- C. Devotement to God is the master motive of the holy person:
  - 1. Involves depth of love and denial of self-centeredness.
  - 2. Involves devotion that honors Christ at any cost.
  - 3. Involves energy to serve, earnestness to sacrifice, willingness to obey, yieldedness to trust and commit.

### III. YOU NEED THE AUTHORITY OF THE HOLY SPIRIT.

- A. He will provide power to purify your spirit, power to control your body, power to guide your mind, power for all daily living.
- B. His fullness the purifying agent for healthy and balanced life relationships.

### CONCLUSION:

Key question: Where do you stand in relation to holiness tonight?

—ORVAL J. NEASE

November 24, 1957

## Morning Subject: IT IS TIME TO SAY THANK YOU

TEXT: Hebrews 11:6; Ephesians 5:20

### I. IT IS TIME TO SAY THANK YOU FOR LIFE'S LITTLE THINGS.

- A. The attitude of gratitude builds a better person and makes friends.
- B. Expression of gratefulness is natural to human nature at its best.
- C. Saying "thank you" for the little things will result in happier person.

II. IT IS TIME TO SAY THANK YOU TO GOD FOR HIMSELF.

- A. He is a Rewarder of them that diligently seek Him.
  - 1. The God who gives hopeful light of morning and quiet dusk of evening.
  - 2. He will give you His mercy, presence, peace; He never fails.
  - 3. The way you give of yourself to Him determines rewards.
- B. It is possible to please Him.
  - 1. We can bring pleasure to God. Center of our universe is pleasant. We can please only the person who can love. God is love.
  - 2. Without faith, purity of motive, obedience, a following of peace, holiness, trust, it is impossible to please God.
- C. We can come to God—He will receive us well.
  - 1. He is approachable.
  - 2. He will help weakness, heavy heart, tensions, sins, strength.
  - 3. To give one's self to God is to receive a better self in return.
  - 4. To give one's best is to really please Him.

III. IT IS TIME TO SAY THANK YOU TO GOD FOR A PERSONAL SAVIOUR.

- A. "I serve a risen Saviour."
- B. "Thank You, Lord, for saving my soul."

—ORVAL J. NEASE

**Evening Subject: GIVE YOUR HEART TO CHRIST**

TEXT: I Thessalonians 3:12-13; II Thessalonians 3:5

I. THE HEART IS THE CENTER OF THE LIFE.

- A. In life:
  - 1. Chief troubles—desires, pleasures, interests—are located in the heart.
  - 2. When we are hurt, are happy, love, or hate—it's the heart.
  - 3. We don't face life head first—but heart first.
- B. This is the pattern of life:
  - 1. Desires become thoughts; thoughts become actions; actions become habits; habits become character; character becomes destiny.
  - 2. Destiny is formed in the desires; desires form in heart.
- C. The heart is seat of all desires and affections.
  - 1. Measure of character is in quality of motives.
  - 2. Motives are heart attitudes.  
(Heart is springboard of life, action, motives.)
  - 3. Life's greatest thrills are heart thrills. Life's greatest sins are heart sins.

II. CHRISTIAN EXPERIENCE IS A HEART EXPERIENCE.

- A. Christ appeals to the heart.
  - 1. "As he thinketh in his heart, so is he."
  - 2. "Where your treasure is, there will your heart be also."
  - 3. "If our heart condemn us . . ."
  - 4. "Thou shalt love the Lord thy God with all thy heart . . ."

- B. Our relations with God are heart relations; our experiences of God are heart experiences.
  - C. Christ's chief claim is to our hearts.
- III. OUR GREATEST TREASURE IS A PURE HEART.
- A. Christ wants an entrance into our hearts.
  - B. We also can open the door to our hearts.
  - C. God's Word reveals the heart pattern:
    1. Our greatest prayer—Psalms 139:23.
    2. Our greatest purpose—Psalms 108:1.
    3. Our greatest delight—Psalms 40:8.
    4. Our greatest invitation—Revelation 3:20.
    5. Our greatest assurance—Psalms 24:4.

—ORVAL J. NEASE

## MORNING

### THE BATTLE IS THE LORD'S

SCRIPTURE: I Samuel 17; TEXT: I Sam. 17:47

- I. WE MUST UNDERSTAND THAT THE BATTLE IS THE LORD'S.
  - A. Without God, we are unable to do anything.
  - B. The enemy (Satan) would slay us if he could.
  - C. Earthly qualifications are useless.
  - D. The Lord must fight the battle.
- II. THE LORD MUST FIGHT THE BATTLE, BUT:
  - A. Without a man:
    1. Defeat would come to God's Cause.
      - a) It would shame the army.
      - b) It would shame the king's servants for their fear.
      - c) Israel would be shamed, with no one to stand for God's cause.
      - d) It would shame the living God, for it would mean there was none who would trust Him.
  - B. It was absolutely necessary for *someone* to do something.
- III. THE LORD FOUGHT THE BATTLE, BECAUSE HE HAD A MAN.
  - A. David was not afraid of a fight, for he had slain a bear and a lion. He had learned to fight with faith in God.
  - B. David recognized the risk, also his right as Jehovah's servant. He was defending, yea, was risking his own kingdom.
  - C. His people's freedom depended upon his success.
  - D. The enemy taunted, but his sin soon became the force that bound him and gave him into David's hand.

CONCLUSION: Many battles are waiting to be fought, needing only a man to trust the Lord and advance in Jesus' name, risking all for the cause of souls.

—DELMAR STALTER  
NAPPANEE, IND.

## HIS CALL AND YOUR DECISION

SCRIPTURE: Matthew 4:19-21

INTRODUCTION: This scripture indicates that Christ used a simple approach in winning His followers. He gave a call, made a promise, then left the decision to the individual.

- I. THE CALL—"Follow Me."  
The call of Christ reveals:
  - A. His personal interest.
    1. He was interested in what they were doing—fishing!
    2. He is interested in you today—your home, school, work, salvation.
  - B. His pre-eminence.
    1. Following Him is more important than a doctrine or creed.
- II. THE PROMISE—"Make you fishers of men."
  - A. To follow Him means giving up something not needed.
  - B. To follow Him means unlimited opportunities for service.
- III. THE DECISION—"They straightway left their nets and followed him."
  - A. They did not hesitate.
    1. Decision has recorded their names for the ages.
    2. Dangerous to hesitate when Jesus is passing by.
  - B. They placed complete confidence in His word.
    1. Fishing was their livelihood but they trusted Him and His word and followed.
    2. Many today need to do this—trust God and His Word completely.

—ELBERT WATSON, *Pastor*  
*East Gadsden, Alabama*

## GOD SPEAKS OF MY PLACE IN HIS PLAN

TEXT: Romans 1:14

- I. GOD DOES SPEAK ABOUT MY PLACE IN HIS PLAN.
  - A. Many today refuse to admit that God can get through.
  - B. He spoke to Moses, et al.  
Jesus spoke.
  - C. He speaks to me.
- II. HOW DOES HE SPEAK?
  - A. Through the Word
  - B. Through prayer
  - C. Through spiritual experience
- III. WHAT DOES HE SAY?
  - A. Responsibility—"I am debtor"
  - B. Outreach—Others
  - C. Self-denial

—L. J. Du Bois

## PENTECOST, A BLESSED REALITY

SCRIPTURE: Acts 2: 1-4

INTRODUCTION: Contextual

### I. PENTECOST WAS PROMISED

- A. By Joel (Joel 2: 28).
- B. By John (Matthew 3: 11-12).
- C. By Jesus (John 14: 16).

### II. PENTECOST'S PREPARATION

- A. Expectancy.
- B. Obedience to the Lord's command to tarry (Acts 1: 4).
- C. Unity (Acts 2: 1).
- D. Prayer (Acts 2: 1).

### III. PENTECOST CAME

- A. It was an instantaneous experience.
- B. Their hearts were purified (Acts 2: 3; 15: 8-9).
- C. They were filled with the Holy Spirit (Acts 2: 4).

### IV. PENTECOST'S RESULTS

- A. A new dispensation was ushered in.
- B. The disciples received power (Acts 1: 8).
  - 1. Power for victorious living.
  - 2. Power for witnessing.
  - 3. Power for service.

CONCLUSION: If Jesus was anxious that the disciples, whom He was leaving, tarry for this experience, how much we too need to tarry until endued with power from above! We're still in the dispensation of the Holy Spirit. Let us tarry until we have our personal Pentecost. We need it today.

—CARL ALLEN, *Pastor*  
Bay City, Michigan

## THE HOLY SPIRIT AT WORK IN OUR WORLD

### THE FACT OF HIS PRESENCE

John 14: 16—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

### THE FERVOR OF HIS PLEA

Rev. 22: 17—"The Spirit and the bride say, Come."

### THE FORCE OF HIS POWER

Acts 1: 8—"Ye shall receive power . . ."

### THE FRUITAGE OF HIS PROMISE

John 16: 8—"When he is come, he will reprove the world of sin, and of righteousness, and of judgment."

### THE FREEDOM OF HIS PEOPLE

I Thessalonians 5: 19—"Quench not the Spirit."

### THE FIRMNESS OF HIS PRICE

Luke 24: 49—"Tarry until . . ."

THE FASTNESS OF HIS PROTECTION

Ephesians 4:30—"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

THE FURY OF HIS PURSUIT

Psalms 139:7—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

THE FINALITY OF HIS PERSUASION

Genesis 6:3—"And the Lord said, My spirit shall not always strive with man."

THE FAME OF HIS PREMIERE

Acts 2:1—"And when the day of Pentecost was fully come . . ."

—KENNETH VOGT, *Pastor*  
*San Jose, California*

**EVENING**

**THE CROSS OF CHRIST**

TEXT: Galatians 6:14

INTRODUCTION:

- A. A cross should be synonymous with infamy, rejection, and death.
- B. The cross of Christ brought assurance, consolation, and hope to Paul.
- I. THE CROSS IS A SYMBOL OF GOD'S LOVE.
  - Definition: "Love—a feeling of strong personal attachment induced by sympathetic understanding."
  - A. Things one says do not always indicate true love.
  - B. Physical features do not bring true love.
    - 1. If they did, then love would ebb as beautiful features faded.
  - C. Love is the giving up of part of yourself for the other person's happiness.
  - Definition: "Mercy—compassionate treatment to an offender or an adversary."
- II. THE CROSS IS A SYMBOL OF GOD'S MERCY.
  - A. Man became an adversary in the Garden of Eden.
  - B. Man continues to be an adversary through flagrant violations of God's laws today.
  - C. Man receives mercy, instead of judgment, when he turns to the cross of Christ.
    - "Mercy there was great, and grace was free; Pardon there was multiplied to me; There my burdened soul found liberty, At Calvary."
- III. THE CROSS IS A SYMBOL OF VICTORIOUS LIVING.
  - A. Many are looking for life today.



- B. Many have found life by coming to the cross of Christ.
1. He died that we might be raised from death in trespasses and sins.
  2. He died that we might have victorious spiritual life.  
"Without the shedding of blood there is no remission"  
(Hebrews 9:22).

—ELBERT WATSON, *Pastor*  
*East Gadsden, Alabama*

## A CURE FOR BLINDNESS

TEXT: Acts 9:18

INTRODUCTION: When Paul was baptized with the Holy Spirit he received a new sight. The sanctified person looks at his circumstances with a victorious perspective.

I. BLINDNESS IS DIRECTLY OPPOSED TO SIGHT.

- A. Good is the sight and evil the blindness of the spiritual world.
- B. Paul realized his status could be changed.

II. SIGHT IS MORE DESIRABLE THAN BLINDNESS.

- A. Paul exercised his free choice in this matter.
- B. Paul was changed from a coat holder to a Christian leader.
- C. Paul realized he was on the wrong road; he became obedient.

III. IT IS EASIER TO GET HOME WHEN YOU HAVE GOOD EYESIGHT.

- A. The partially blind may stumble.
- B. Paul knew with assurance he had a crown of righteousness.

IV. HOW TO RECEIVE YOUR SPIRITUAL SIGHT.

- A. Earnestly seek and pray.
- B. Consecrate, dedicate.
- C. Believe God's promises.

CONCLUSION: We are blind until God removes the evil scales with His sanctifying power. A new bulwark can be created in the moral fiber. Will you receive your sight today?

—JOHN D. ADAMS, *Pastor*  
*Ft. Lauderdale, Florida*

## "REMEMBER NOW THY CREATOR"

TEXT: Eccles. 12:1

I. YOUTH IS THE TIME FOR GREATEST POSSIBILITIES OF CHRISTIAN SERVICE.

II. YOUTH IS THE TIME WHEN LIFE'S HABITS ARE FIXED.

III. YOUTH IS THE TIME LIFE'S GREATEST CHOICES ARE MADE.

—L. J. DU BOIS

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## BOOK BRIEFS

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### Book of the Month Selection, November, 1957

#### **SALUTE THY SOUL**

By Clarence E. Macartney (Abingdon, \$2.00)

The poet said:

*Salute thyself,  
See what thy soul doth wear.*

In a similar vein Macartney designed this book. It is a thirteen-gun salute to "the soul of man." Each gun is a sermon—each sermon well aimed—each shot well exploded.

In this day of increased attention to physical well-being it will do all of us good to remind ourselves, "Man, you also have a soul!" In these thirteen sermons, this renowned preacher says over and over again, in a winsome variety of ways, "God's primary concern is for our souls." And, as might well be expected, Macartney does not content himself to follow well-marked sermon paths; he hacks out fresh sermon roads. He hunts out little-known texts and holds them up to the gaze of the truth-hunter.

Who would expect to find a sermon (and a good one) on the one-word text, "Selah"? But there it is. Or the one-word text, "Finally"? But there it is also.

Illustrative material is not the strongest factor in this book.

#### **THE MIRACLES OF OUR LORD**

By John Laidlaw (Baker, \$3.50)

A reprint of an old standard work. It is thorough and loyal to the Biblical account. Each miracle is thoroughly treated and outlined for ready use in sermon preparation.

Not the equal of Trench on miracles but a good old stand-by.

#### **FAITH AND CERTAINTY**

By C. Skovgaard-Petersen (Augustana, 85c)

A splendid and thoughtful treatise spoiled in the last few pages by an insistence on baptismal regeneration.

#### **INSPIRATION AND INTERPRETATION**

By John W. Walvoord (Eerdmans, \$4.50)

This is a symposium which discusses the methods, strength, and weaknesses of various theologians in interpreting the Scriptures. The interpretations of Martin Luther, Augustine, John Calvin, John Wesley, Emil Brunner, Reinhold Neibuhr, and others are analyzed. This is a book for the serious scholar.

#### **HOW TO UNDERSTAND THE OPPOSITE SEX**

By William C. Menninger (Sterling, \$2.95)

I came to this book hoping it would interpret to each other the opposite sex in a fully acceptable pattern. But my hopes were early dashed when the author, I saw, approached the entire discussion with scarcely a smidgen of spiritual reference.

But not only is there a sad absence of any religious atmosphere; such aspects of the social scene as dancing and movies are not only approved, but really almost recommended.

So for a Christian understanding of the opposite sex we will have to look elsewhere.

## **INTERPRETING REVELATION**

*By Merrill C. Tenney* (Eerdmans, \$3.50)

The author is a recognized scholar in the ranks of conservative theologians. His scholarship and thoroughness of workmanship are ably shown in this volume. He is not a hobbyist, but is fair to the various schools of interpretation of this much-abused Book of Revelation. Dr. Tenney is clearly evangelical and a strong believer in the premillennial coming of Christ. This book can be bought and used without reservation.

## **EVANGELISM FOR TOMORROW**

*By Charles B. Templeton* (Harper, \$3.00)

Your Book Man read this with unusual interest and after a careful reading my honest response to this book is: "If this is 'Evangelism for Tomorrow,' then God have mercy on tomorrow!"

The author flatly castigates preaching which has a strong negative note and brushes off the "altar call" as obsolete. He dismisses those methods of evangelism which have been used by all highly successful evangelists from the Wesleys down and including Billy Graham. Not only does he bow out of court the time-honored methods of getting people to God, but he has tragically muddled up the waters of theological thinking. This for instance: "The greatest sinner is always the greatest saint." He would soften the ruggedness of the methods and silence the robustness of the message.

And the audacity of this kind of sad advice from a man who has no platform of success to preach from. Here is a soft voice, whispering from the welter of liberalism (where virulent revivalism has had no distinct success), and offering advice to the hundreds of evangelists who call men to repentance and public confession.

*Evangelism for Tomorrow* should be read: to enjoy the splendid sections, superbly phrased, dealing with generally accepted positions, and also to encourage rugged evangelists to turn a deaf ear to a false prophet.

## **WHEN YOU NEED A MISSIONARY STORY**

*By Elizabeth B. Jones* (Warner, \$1.50)

This will be found just as helpful as the author's earlier book *When You Need a Story*. Mrs. Jones writes extremely well and her choice of stories is always appropriate. For the Sunday school teacher or worker with children in any capacity here is help readily available.

## **TEACH WITH SUCCESS**

*By Guy P. Leavitt* (Standard, \$2.95)

I developed enthusiasm for this book as I read. While it does not parallel our church school program it does not negate it. The author does especially well in discussing various teaching methods—he lists thirty-eight.

His emphasis is wholesome as he stresses being a good teacher and what it means to teach.

A good tool for a pastor to have on hand to encourage prospective Sunday school teachers.

## **THROUGH THE BIBLE**

*By Theodora Wilson-Wilson* (Collins, \$3.25)

The content of this book is thoroughly enjoyable and the illustrations are excellent. It really is a Bible story for older children and early teenagers, whereas Hurlbut's and Egermeier's are written for the level of younger children. Even the illustrations are tailored with intermediate-age children rather than juniors in mind.

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