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Lauriston J. Du Bois (Editor)  
*Olivet Nazarene University*

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# THE *Preacher's* *Magazine*

MAY  
1958



# The Preacher's Magazine

Volume 33

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Number 5



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LAURISTON J. DU BOIS, *Editor*

### Contributing Editors

Hardy C. Powers  
G. B. Williamson

D. I. Vanderpool  
Samuel Young

Hugh C. Benner

General Superintendents, Church of the Nazarene

### *A Message from the Past*

## Our Wide Theme Field\*

By J. B. Chapman\*\*

A RECENT WRITER mentions a conversation between the editor of a large daily paper and the pastor of a large city church. In that conversation it was pointed out by the editor, who is a close student of the times, that there is today little preaching on the real fundamentals of eternal truth, such as the reality of God and the devil, heaven and hell, and the sufferings and death of Jesus Christ in order to make atonement for the sins of the world. Because of the drift in presenting the gospel to the people, many churches are filled with ungodly members. Esthetical teachings have taken the place of the gospel of the Son of God, with the result that even the official boards of many churches are made up of men and women who know nothing about Jesus Christ experimentally, but who are much at home at card parties and dances and even at worse places of sin and dissipation.

But as we thought of these things, we were reminded that the shortcomings of others but bring heavier responsibilities upon the faithful. When others neglect the fundamental themes one by one, we must add such themes to our list of "specialties." And from this point of view, the full

gospel preacher of today has no room whatever to complain, for almost the whole field of essential truth is so largely neglected that his own theme field is wider than ever before.

Thirty years ago, when I entered the ministry, we supposed that holiness was the neglected theme, and we offered as an apology for our continuous emphasis upon it the fact that we had to preach it for ourselves and for the many preachers who failed to preach on it. But now there are so many themes for which we must atone that it is really a wonderfully easy thing to be an "unusual" preacher. About all one has to do is to stick to the fundamental themes of the gospel and it will soon be noised about that he is "unusual."

There is less excuse than ever for going to the newspaper and to the magazine for themes. Go to the wonderful storehouse of Christian history, doctrine, and biography. Preach on the most foundational themes of our holy religion. Bring out the old and essential truths as the best defense against modern heresies. There never was a more timely hour for the preacher of the old-time gospel than right now, and even the humblest proclaimer of the pure Word of God can thank God that he is needed and needed much.

\*Reprinted from "Preacher's Magazine," December, 1929.

\*\*Deceased.

## Solidifying the Christian Home

NATIONAL FAMILY WEEK (May 4-11) has been emphasized in recent years as the natural outgrowth and the intentional broadening of Mother's Day, traditionally the second Sunday in May. While there is little suggestion that the church should do away with Mother's Day, certainly there is a challenge to us as pastors to make it more significant than it has been at times in the past. True, Mother's Day is a "natural" for sentiment. With little effort we can feature a program and preach a message for the day which will be without equal in the church year for emotional appeal. As a result, most of us at one time or another have exploited this day to the best of our ability for contact and attendance at Sunday school, young people's, and the church services. Not but what this is legitimate. Certainly we should use every special day in the year any way that we can in promoting the church and its auxiliaries. However, we should see also that Mother's Day has this broader, deeper implication. It is our one good chance during the year to present, in its natural setting, the Christian case for solid, God-fearing homes. Hence, the pastor should not lightly shrug off the announcement of "National Family Week" as "just another" formal observance, but should effectively capture the idea and mold it into his plans for this second Sunday in May.

It would probably go without ar-

gument that one of the greatest needs of our nation is for better, more solid homes. It might not even go unchallenged to say that our greatest need within the church is for more virile Christian homes. Most of us, however, have not given sufficient thought to it to the extent that we have tackled the matter of improving the home life of our people as a significant part of our total ministry in our churches. To the end that we might see this as important, might we suggest here a few areas of study in this matter of solidifying the Christian homes which come under the influence of our ministry and our church program.

1. *Keeping homes together.* Increasingly the pastor is coming face to face with problems incident to separation and divorce, problems relating to the breakup of the homes in his constituency. Not only do these appear in his visitation program, in homes he would seek to win, but they are showing up as well within the homes of the church. So much so that the pastor recognizes that one of his major tasks is that of keeping his homes together, in spirit as well as in fact. It is not enough to rest back with a complacent attitude that for a home "to be Christian" is enough. It is not sufficient to decry the evils of divorce and remarriage in general terms. The facts are that within too many of our church homes which on the surface seem secure there are basic problems of incom-

patibility which can quickly and with certain provocation cause serious trouble. It is not enough for us to say glibly that "homes that pray together stay together." While there is a principle here which certainly applies, yet the pastor has a job which relates even to homes which, superficially at least, "pray together." We must, in our preaching and in our counseling, deal with the issues of marriage and the home. We should feature the family in the church, sitting together during services, working together in the program of the church, praying together at the public altar of the church as well as at home. We can feature a "family week" or "family nights." We can by our ministry and our program pull the family together and thus counteract the divisive forces which are at work on the homes of our generation.

2. *Striving to make our homes 100 per cent Christian.* Here is a goal which all of us recognize as paramount. Yet too many of us are not accomplishing it with too much regularity. Husbands unsaved, wives unsaved, children unsaved, brothers and sisters still outside—here is one of our greatest potentials in winning people to Christ. As we succeed in uniting a home around Christ and the church we do succeed in solidifying that home. But do we see it as a project which is worthy of our best planning and our most intensive burden? In too many cases we are not working to bring that home together but rather we are allowing forces to divide it. True, Jesus said that He did not come to bring peace but a sword; that is, whenever one member of the family comes to Christ and really lives for Christ, it will bring a separation. But Jesus certainly intended that the very sword of separation should eventually bring peace

as the others of the household are brought to Him. But this will not come about if we are always emphasizing the separation and magnifying the ungodliness of those yet unsaved. Let us find better ways to make more of our homes 100 per cent Christian.

3. *Keeping our homes spiritually virile.* We are participants of history. Right before our eyes we are witnessing the passing of the spiritually powerful home! With all of our preaching and all of our clamor, we are not finding ways effectively to guide our people in maintaining a prayer program in the home which can be worked in our day. Preachers will tell you of the very small percentage of our homes today which have a consistent family altar; they will tell you of tests they have made which seem to indicate that our people do not particularly care if they have one or not. But laymen will tell you that one of the greatest problems they have in their homes is to maintain a family altar in the midst of circumstances as they face them in their day and generation. We have discovered (or should have by now) that we cannot scare our people, we cannot shame them, we cannot abuse them, we cannot buy them into having effective family altars. We must find ways to encourage them; we must give plans which will help them; withal we must challenge them to the importance of the family altar if their homes and their individual lives are as spiritually strong as they should be.

4. *Stretching the Christian influence of the home.* Let's face it! We have bypassed one of the greatest tools in the ongoing of the church, in winning the unchurched to Christ. This is the Christian home. In one sense we have made our program too "church-centered" and have not allowed it to be sufficiently "home-

centered." Of course we do not do without the church or without its pulpit ministry. However, there is a powerful force within the family unit which can be harnessed to the church's evangelistic program. "Every family win a family" is one of the most workable slogans the church has ever found. In this day of loneliness, of mobility, of rush and panic, the Christian family that will reach out in friendliness to families around them will find unusual success in winning these families to Christ. We mentioned the need for winning unsaved kinfolk; this is part of the picture. It must go farther than this. We need to show our people the force of the Christian family, the example of the Christian family, the attractiveness of the Christian family. Here is an influence which we must tap for Christ and the church.

5. *Recognizing the importance of the family in the program of the church.* Wide-awake pastors are coming more and more to see that rather than breaking up the family unit in the schedule of the church they should bring it together. It is well nigh tragic when the church becomes a contributing factor to the disunity of the home. Yet in most of our churches of any size the church program, particularly for those few able members, demands so much of the time of some member of the family that he does not have time for the others. This is no small problem. Neither is it just a fancied problem. It is very real and we must go to work to solve it. What to do? First, recognize the family unit as important. Second, set about to bring the family to church together, not alone on Sunday, but every time one member has to come. Some pastors are working on this by combining the groups meeting at different times to

meet concurrently. This means that when Father is in board meeting, Mother will be in missionary meeting, junior will be in Caravan or scouts, and the teen-age members will be in PAL meeting or in a youth committee meeting. And should there be a member of a family not occupied at the time others of the family are meeting, the church will plan something constructive for that member at that time. Of course there is no set pattern that will work everywhere. But if the pastor will recognize the importance of the family in the total program of the church he can work out something that will fit his given situation.

6. *Finding church-centered leisure-time activity.* We have failed our people if year after year they can plan their vacations in a purely secular setting and if month after month they can plan hobby and leisure-time activities for the family without giving the church a thought. And yet even our church families will drift into this pattern if we do not constantly set higher patterns before them. Our families should be encouraged (by word of mouth and by the example of the pastor) to take their vacations during camp meeting time and spend all or a part of that vacation in such an atmosphere. Or if a family is taking an extended trip they should be encouraged to visit some distant camp on the way and stop to visit local churches on Sundays and at midweek prayer meeting time. They should be encouraged to route their trip to go by their denominational headquarters and other sites of church importance. As a regular practice, our families should plan together to attend activities of the church, group meetings and the like. Hobbies and other individual and family endeavors should be

church-centered or Christ-centered as frequently as possible.

7. *Ministering to the needs of the family.* From the pulpit and in our visitation in the homes, we as pastors must constantly strive to minister to the needs which arise out of home situations. Without doubt the practical outworking of Christian experience has its greatest test in the home, in the everyday affairs of life. It is one thing to present an ideal from the pulpit; it is yet another thing to show our people

how to apply it in the home situation. There are many of our folks who have succeeded very well in interpreting their religion in terms of every other phase of life and yet have miserably failed in the home. We must be realistic; let us preach a gospel that will work in the home and then stay close enough to our people's home problems that we can guide them to live the highest and best that is possible for them to live. Our families are important. Let us see if we can find more time to help make them more solidly Christian.

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## The Preaching of H. H. Wise

By Edward F. Cox\*

WHEN this old body crumbles, we'll be in our house not made with hands. As the pain of death surges, Christ will appear. As the hand is unclasped from the hand of loved ones here, Jesus Christ will grip us anew. He won't even let Satan have the body—it will be resurrected and glorified. Oh death, thou mystery of love, of life, of joy, thank God, thou dost not have the victory. Christ was dead and is alive evermore. He explored every dark cavern in the chambers of death and came out with the keys on His girdle."

It was Saturday, August 21, 1948. The pastor's secretary at First Church of the Nazarene, Nashville, Tennessee, had just typed the words above, which were concluding words of the pastor's morning message for the next day, when she heard the sound of a fall in the next room. When she went to investigate she found that

the pastor had suffered a heart attack. With just two or three gasps he was gone.

Thus ended the earthly life of H. H. Wise, beloved pastor, teacher, and preacher. By a wonderful providence this last sermon he wrote, but was not permitted to preach, embodied the major part of the truths which Brother Wise had been preaching for nearly forty years, twenty-eight of which were spent at First Church, Nashville.

In an autobiographical sketch, prepared about 1940, Brother Wise wrote: "I was born, January 29, 1888, in Johnson County, Southern Illinois, and attended the county schools.—Living in a rural section, it was very difficult to attend church and Sunday school.—In March, 1907, some Holiness people came to our section of the country.—It was in this revival, March 16, 1907, that we found Christ and His saving power,

\*Pastor, McClurkan Memorial Church, Nashville, Tennessee.



and immediately entered the work of the Lord.—Sometime after our conversion, we realized the need of Holiness and made a definite consecration of our life to Christ and the blessed Holy Spirit came in His sanctifying grace.—We entered the ministry in the Free Will Baptist Church.

“Feeling the need of special training for the ministry, we came to Nashville, Tennessee, November 9, 1909, and entered the school then opened by Rev. J. O. McClurkan, and for five years stayed in the school.—In the winter of 1910 we started a Bible class in the west section of the city. The crowds grew—we moved to an old store—with our own saw and hammer and the help of the people we erected the church in West Nashville.

“At the close of our work there, we served as District Superintendent of the Tennessee District for one year, and in the summer of 1920 came to First Church of the Nazarene and for these twenty years have served as pastor.”

The eight years that Brother Wise lived after that were useful years in his ministry to that church.

There are several things that should be pointed out about Brother Wise’s preaching before a discussion of his sermons.

First, Brother Wise’s preaching was inseparable from the rest of the service. This was so, not just because the music, prayers, and message “fitted together,” but there was in each service, from first to last, the spirit of this great pastor. Particularly was this so of the evening services. John T. Benson, Jr., who for years has led the singing at First Church, says, “Brother Wise had the unique ability to run the Sunday evening service as a cross between a church service and a tabernacle service in which there

was a great deal of freedom. I suppose this came from the background of his connection with the McClurkan Tabernacle on Fourth Avenue. At heart it was hard for Brother Wise to ever get away from that influence.”

Second, Brother Wise preached from great and familiar texts. In looking through the files of the *Nazarene Weekly*, published by First Church, one is impressed by his frequent use of certain texts. Some would be used several times a year, and sometimes the same text would be used on consecutive Sundays. Rarely did he ever use unusual or strange texts and subjects.

Third, his messages were simple, brief, and to the point. One of his favorite outlines, when preaching from the parable of the prodigal son, was to discuss it under the headings, “He came to want,” “He came to himself,” and “He came to his father.” Even after he had been preaching for thirty-five to forty years, it was not unusual for a sermon to be twenty to twenty-five minutes in length, and seldom did he preach as long as forty-five minutes.

There remains one other thing that certainly must be said to explain the preaching of H. H. Wise. He excelled at preaching funerals. He must have conducted nearly 6,000. In 1940, he reported 4,200. He wrote concerning his funeral work:

“First. It has been our plan to make all funerals just as brief as possible and still to be courteous to all. We have found that funerals are sad enough at best, and people do not care for long drawn out services.

“Second. It has been the endeavor of your humble servant to always enter into the sympathy of the people.—It has been our endeavor to carry that feeling of tenderness and sympathy—for all the people, both high and low, are still human, and

love to feel that someone cares for them.

"Third. We have preached Christ to the people at the funerals; the Christ that lived to help us, the Christ who died to pull the sting out of death for us, the Christ who went to the grave, lighting a candle that will burn in every man's grave until the resurrection morning.

"Fourth. It has always been our purpose and plan to be faithful to the Bible, and faithful to the people. When the people have not lived right, we have not tried to preach them on streets of gold in a better world, but have tenderly left them in the hands of the judge of all the earth, who will do right in the end.

"After the funeral a visit to the home is made. A letter or some form of appropriate card is sent. If they are unchurched people, they receive a pressing invitation to attend the services."

A comprehensive view of much that Brother Wise preached is given in that last sermon that he wrote. In that message he said that there were three things that men most wanted to know: (1) Sin and Its Deliverer, (2) Sorrow and Its Cure, (3) Death and Its Conqueror. Of course each of these needs pointed to Christ. That was characteristic of Brother Wise. He sometimes told classes of young preachers, "Take your text and then get to Christ as quick as you can."

He certainly felt that Christ was the Deliverer from sin. His messages were most frequently addressed to the sinner. The call of God for lost man was the burden of many sermons. He used the texts containing the word, "Come," in many sermons. He pointed out the futility of trusting in other deliverers as he preached from Hosea 5:13 on "Physicians Who Cannot Heal." Then he preached on

the inability of man to help himself as he used the text, "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13:23).

He saw too the need for Christ in every moment of the Christian's life. Frequently he preached from these subjects: "The Danger of Letting Christ Slip Out of Our Lives," "The Deadly Danger of Drifting," "Joy of Salvation Lost and Restored," and "Missing Disciple." In this latter he spoke of Thomas, who was absent when the Lord appeared to the other disciples.

He was so intimately associated with the sorrows of Nashville, as he sometimes preached three funerals in a day, visited hospitals and jails, and went into countless troubled homes, that he spoke much of sorrow and its cure. Brother Wise felt that sorrow could be the means of spiritual growth. His favorite text when preaching on this theme seemed to be Psalms 4:1, "Thou hast enlarged me when I was in distress." But he felt, too, that sorrow had a cure. He spoke of the sweet fellowship of Jesus in times of sorrow and of God's ministry to the troubled. One of his unforgettable messages was that from the text, "The angels of God met him" (Genesis 32:1). In this sermon he had three points (as he did in most of his sermons): (1) The angels of God meet us in our everyday life. (2) They meet us at just the right time. (3) They meet us in just the right form.

Brother Wise spoke often of last things. Death was a cruel fact. It was part of the tragedy of sin in the world and he took no bright view of this world. He was interested in prophecy and often preached on "The World's Saturday Night." He was a thoroughgoing premillennialist but did not major on purely speculative matters. His frequent speaking of

death and his dark view of the world were not a morbid kind of thing, for always he pointed to the final triumph of God. One of his favorite sermons was "A Vision of the Everlasting."

All this is not to say that his preaching was entirely other-worldly. His sermons were timely. He always preached special messages on holidays. He kept in touch with world affairs. For instance, on the death of Franklin D. Roosevelt he preached from the text, "In the year that King Uzziah died I saw also the Lord" (Isaiah 6:1).

Perhaps we should say a word about Brother Wise's preaching of holiness. One Sunday morning he had a blackboard brought to the platform and spoke of the church's history, and of its cardinal doctrine, holiness. He spoke often of Pentecost. Perhaps he emphasized most the positive effects of the experience of sanctification. He liked to preach on "The Power of Pentecost," "His Infilling and Our Overflowing," and "Stephen, Filled with the Holy Ghost."

In conclusion let Brother Wise speak for himself in a paper written to give his views of the ministry.

"By training under a strict Presbyterian in theology and ideals, many lessons were learned. We learned that the permanent function of the

ministry is preaching. The supreme aim is not a whoop and hurrah; it isn't an endeavor to get a stir, but it is perfect manhood in Jesus Christ. We learned that the ruling spirit of the ministry must be love—love to God and man.

"The subject matter of the ministry is the word of God. Its pre-eminent business is preaching Christ. Its central theme is Christ crucified. Its co-operating agent is the Holy Spirit. Again we learned that a sermon is a formal religious discourse founded on the Word of God, designed to save men and perfect in its adaptation thereto.

"We were also taught in school that the preacher is to be like Christ, to stand in His stead, and speak in His behalf, sensible of a divine commission, persuaded that we are ambassadors by an immediate and effectual call of God. Being thus persuaded the preacher is to take the truths of Holy Scripture and unfold, illustrate, amplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar-fire, and accompanied by every possible gesture and voice. This is the preacher, and this is preaching."

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#### SPEECH

Sir Winston Churchill once said of an opponent in a House of Commons speech: "We know that he has, more than any other man, the gift of compressing the largest amount of words into the smallest amount of thought."—*Christian Science Monitor*.

### We Must Live for the Future

*(Baccalaureate Message)*

By M. H. Houchell\*

**B**EING A MINISTER, I assume that you will expect me to use the scripture as a basis for what I will have to say. The scripture text which I shall use will be a portion of the eighth verse of the third chapter of Revelation, "Behold, I have set before thee an open door . . ."

It is perhaps customary to congratulate the members of a graduating class, and I am quite sure that this class deserves to be congratulated. We are aware of the fact that when you come to this point in life there have been twelve years of study and work which have qualified you to be members of this graduating class. However, I feel that I must also offer you my sympathy, because from this point on you must assume much more responsibility for your own future—for your success or failure.

We will need to bear in mind that our knowledge received at school is only the foundation and not the building itself. Solomon (whom we have designated a wise man) said, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Proverbs 9: 9-10).

In this tenth verse, there is a vast distinction made between knowledge

and wisdom. Solomon implies here that one may possess knowledge without wisdom. This is very likely to be the case many times today. When we define the two terms we learn: Knowledge is to become acquainted with any fact: wisdom is the faculty of making the best use of knowledge.

The truth of this could be well illustrated by the story of a man who came down the street early one morning whistling. A little boy whom he happened to meet said, "Fellow, that is very poor whistling. You just listen to me whistle." The boy proceeded to whistle a lively tune. When he had finished, the man began to whistle the second time. When he had finished he looked down at the boy and said, "Now, what do you think of that whistling?" The boy replied, "Mister, if you could whistle like that, why in the world did you ever whistle like you did the first time?" So we can see that in order to make the proper application of knowledge, we must discover the real purpose of life, and then endeavor to fulfill that purpose. Today there is a temptation to overemphasize the present at the expense of sacrificing the future. If we merely live for the present we just simply miss the mark. Shrugging off the responsibilities of the future and making ourselves believe tomorrow does not matter is a defeatist philosophy, and if we permit

\*Pastor, Hustonville, Kentucky.

this to dominate our thinking there had better be no tomorrow.

This life ahead of you is the best and richest life to be found on the face of the earth. I can think of no better start in life than you have at the present time. In a matter of hours now you will be receiving your high school diplomas. I assure you that you are appreciated by your parents, your faculty, your pastor, and your student friends in the highest way. However, in spite of all this, I do not think it best to paint you a rosy picture. I would want to say to you what I would say if I were talking to my own son. Graduation is a pause to take stock before going into greater things. Along with this good start in life, and all the great opportunities which are yours, you also are faced with many handicaps and complexes.

This graduating class faces a handicap morally. The tug at right character has never been greater than it is today. You also face a handicap economically. General extravagance is at its peak in this age you live in. You also face a handicap religiously. This American standard of religion is far below God's standard as revealed to us by divine inspiration—the Bible.

For generations now graduating classes have faced the world, confident of their ability to set things right. So now it is your turn. Permit me to caution you here that there may be some questions on which you may need help in order to arrive at the best answer. You will remember the statement from Samuel S. Clemens (Mark Twain) when he said at the age of sixteen he thought his dad was the dumbest man he had ever met in the world. But when he was twenty-one he wondered how a man could learn so much in just five years. This is worth your consideration at the present time.

Coming back to our scripture text once more, "Behold, I have set before thee an open door . . ." I doubt seriously if I could have found a text in the Bible which would point to your case as well as does this one. This text will remind you that you have the power to go forward, but it is up to you whether you will do it or not. A few years ago two men driving through the bluegrass section of Kentucky on their way to Dix Dam, a famous fishing resort, stopped in Wilmore to inquire directions. As a dignified, elderly gentleman approached, they rather absent-mindedly inquired, "Sir, can we get to Dix Dam from here?" At this rather foolishly put question, he slowly replied, "Gentlemen, you can go anywhere in the world from here."

Now this is the gist of what I am trying to say to this class: You can go anywhere in the world from where you are right now. Although it is different wording, this is what the inspired writer is saying to you in our text. The door before you stands open, but you must go through.

As I think of my own graduating class of a few years ago, all of the members of that class of 1932 have not gone out to succeed. Some have even gone into disgrace. Perhaps you can think of someone who started in school with you, but somewhere along the way dropped out because the going became a little harder. This teaches us that it is up to the individual. Your success in life depends more upon you at this point than it ever has before.

The first element to success in life is preparation. There is an urge upon the young man or woman graduating now to go out to find a job, buy a car, get married, and many other things, but let me impress upon you the need of preparation at this period in your life. Jesus Christ instructed

His followers to tarry in Jerusalem until they were endued with power from on high, that they might become effective witnesses for the gospel. Surely there was never a more urgent need than to get a soul-saving gospel to a condemned world. Yet they were instructed to wait until they were qualified for the job. All of the world's great spiritual leaders took time for preparation. Before Moses began the difficult task of leading the children of Israel out of the Egyptian bondage, he spent eighty years in preparation. Before Amos came into the courts of Amaziah, the high priest, to preach, there were years of intense preparation as he worked in the furrows of Tekoa. Saul of Tarsus, even though educated at the feet of Gamaliel, when face to face with Christ on the Damascus road realized his inadequacy.

The next three years were spent in Arabia in intense preparation in order to fulfill his mission in the world. Even the Master himself, before entering His short ministry, spent thirty years in preparation. If you would make the most of life, you must take time for preparation and that is a continuous process. Life is not something to be frittered away or lived lightly, but it should be weighed in the scales of eternity. Why is it so important that I tell you this? Let me try painting you a mental picture: A man wakes up at the age of forty. He finds his youth wasted; he failed to prepare. He sees and is ready to admit that he has made a terrible mistake; he realizes his preparatory period was lived in a frivolous way. Can he call that time back? Well, you know the answer. That time is gone forever and can never be called back.

The second element to success in life is concentration. Many great men of the world have been men of one

thing. Men like Fulton, who started with a very small beginning, but he concentrated upon steam navigation until in the year of 1807 the "Clermont" was launched upon the shining waters of the Hudson. Edison worked from eighteen to twenty hours a day for seven months trying to reproduce the sibilant sound in the phonograph. Einstein by concentration became the world's leading mathematician. It was the Apostle Paul who said, "This one thing I do."

You are now entering into the labors of others. Your predecessors are here no more, but the work must go on. If no one in the past had considered and lived for tomorrow I suppose we would still be wearing skins for clothing and be lacking in all other ways similarly. Too much emphasis on the present was the prodigal son's trouble. You have no doubt read or heard of this account given in the fifteenth chapter of Luke's Gospel, how this young man demanded his portion now and went away. The account says he wasted his substance in roitous living. There is absolutely nothing in the Bible to indicate that this young man was an abnormal young man; in fact, desiring his portion now indicates that he was very much a normal young man. Well, after winding up in the pigpen, he did the next best thing; he went back and started over, but he could never call back these wasted years. You will not be able to call back yours if you waste them.

The third element to success in life is determination. A small boy, just learning to skate, kept falling down and bumping himself until he aroused the interest of a tenderhearted spectator. She approached the lad and said, "Sonny, why don't you come off the ice and watch the others skate?" The boy, with tears from the last fall running down his cheeks, looked

from his adviser back to the shining steel on his feet and replied, "I never got these new skates to give up with; I got them to learn how with." The whole philosophy of earthly discipline was in this reply. Life's hard tasks are never sent for us to give up with. They are always intended to awaken strength, skill, and courage in learning how to master them. When Daniel, a teen-age boy, was carried away into Babylon, the Bible says he "purposed in his heart" not to defile himself by participating in the sinful society of Babylon. It appeared that he would be making a great sacrifice for the present, but by his determination to hold up a high standard he came to a high positional place in the great kingdom of Babylon. A determined young person will use stumbling blocks for steppingstones. Take away the eyesight of such a person and we get 10,000 of our most beautiful songs. Put such a person in the Bedford jail for twelve years and we get *Pilgrim's Progress*, a book that stands next to the Bible world-wide. Put such a person in a log cabin and he will split rails all the way to the White House.

Last but most important: The prerequisite to success in any life is a dynamic faith in God—a divine salvation which subdues the natural element of human selfishness, lifts the soul and life to the highest possible ideals, purifies character, and gives true equality to life. This faith in God employs preparation, concentration, and determination, and directs them to their highest end. I remind you that Solomon said, "The fear of the Lord is the beginning of wisdom . . ."

Where will you go from here? It is possible that some of you will drift and fail and will experience a great deal of unhappiness during the next fifty years. Where will you go? A

story is told of a man whom everyone called Mr. Wiseman. One day a young ruffian said to his pals, "I am going to show Mr. Wiseman up. He does not know all the answers. Come along and watch the fun." He took a live bird, held it in his hand, and said, "I am going to ask him if it is dead or alive. If he says it is dead, I'll open my hand and it will fly away. If he says it is alive, I'll simply crush it in my hand." So away the boys went to Mr. Wiseman. The boy said, "Mr. Wiseman, I have a bird in my hand. Is it alive or dead?" The wise man did not look at the boy's hand but straight into the boy's eyes. Slowly he said, "Son, it is whatever you want it to be."

Your character from this point on will answer this question. Remember, the responsibility for your success or failure lies within your own heart and mind.

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## Service Supreme

*A careful man I ought to be;  
A little fellow follows me.  
I do not dare to go astray  
For fear he'll go the selfsame way.*

*I cannot once escape his eyes;  
Whate'er he sees me do he tries.  
Like me he says he's going to be,  
The little chap who follows me.*

*He thinks that I am good and fine,  
Believes in every word of mine.  
The base in me he must not see,  
That little chap who follows me.*

*I must remember as I go  
Thro' summer's sun and winter's snow,  
I'm building for the years to be—  
That little chap who follows me.*

—Author Unknown

# How to Lead Our Children to Christ

By Earl C. Wolf\*

**S**EVENTY PER CENT of all conversions occur in childhood. It is not surprising then that Dr. Hardy C. Powers should urge us parents to save our children. He said, "Salvation at the well-kept family altar should not be uncommon among us. We must win our young people to Christ and save them to the church, and the ideal time to do this is during those tender, formative years."

The words of the Master are clear. "Let the little children come to me," He said: "do not hinder them" (Luke 18:16, Weymouth's translation). Timothy's grandmother and mother taught him the scriptures from his childhood (II Timothy 1:5; 3:15). God's Word makes our responsibility clear, "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deuteronomy 6:6-7).

The parental responsibility is large and challenging. Children must have food, clothing, housing, and education. They need also love, acceptance, security, protection, independence, guidance, and control. But above all they must have faith; they must come to know Christ. Elisha's searching question to the Shunammite mother, "Is it well with the child?" (II Kings 4:26) is a question that should constantly press upon the conscience of every mother and father. The greatest need of our boys and girls is soul need.

Parents are responsible for Christian teaching in the home. Religion, however, is more than precept; it is also spirit and practice. Daily Bible reading, prayer, wholesome conversation, right example, and godly living are factors which prepare a child to accept Christ. Mrs. Irene Smith Caldwell says, "Every child creeps over the carpet of values laid by his elders." *We must, first of all, give our children a Christian home and example.*

*Secondly, we must lead our children to Christ when they are ready.* This time of readiness may vary according to background, age, mental maturity, and other personal differences. We can pray that God will help us to be sensitive to the spiritual needs of our children. We can pray that the Holy Spirit will bring a deep conviction for sin and a sense of the need of a Saviour. We should watch our children and recognize the time when they are aware of their sins and feel their need of a personal Saviour. The Holy Spirit knows when a child should be brought face to face with Christ and we must try to find that time.

*We need to present the claims of Christ to our children in terms they can readily grasp.* Accepting Christ is not a complex thing. Our children need the "milk of the word." We ought to use terminology that children can understand when we seek to lead them into a knowledge of Christ. We can give them a concept of the beauty and privilege of being

\*Director, Christian Family Life.



born into God's family. These simple truths might help our children in their hour of readiness:

1. *God loves you.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
2. *Even a child is a sinner.* "For all have sinned, and come short of the glory of God" (Romans 3:23).
3. *Christ died for your sins.* "Christ died for our sins" (I Corinthians 15:3).
4. *You must believe that Christ died for you and trust Him to forgive your sins.* "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).
5. *When you come to Christ and are converted you receive eternal life as a gift from God.* "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

*We must help our children to make their decisions and to trust*

*Christ for salvation.* When we see that the Spirit is moving upon their hearts, we must give every encouragement toward Christ. We must help them pray aloud and ask Christ to forgive them and trust the Lord to save them.

*We must keep close to our children after they give their hearts to Christ.* We must pray for them and encourage them to pray. We must cultivate the spiritual life of our children by helping them form habits of Bible reading and prayer. We must give constant encouragement to live for Christ and to love Him. We must urge them to express their love for Christ in public testimony and to love the Church of Jesus Christ. We should cultivate the attitude of happiness over the privilege of being the children of God.

We need to remember as parents that our responsibilities for the spiritual well-being of our children are large and challenging, but our children will be grateful for our guidance in leading them into a saving experience and a vital Christian faith.

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#### DAILY TRUST IN GOD

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now. John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct midweek service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed, and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?

—Alan Redpath in *Victorious Praying*  
(The Fleming H. Revell Company)

## Absolute Good

By James Whitworth\*

AND GOD SAID, "Let there be," and it was. And God saw that it was good (*ToBh*). It had to be good, for God made it. He is perfect and all He creates is perfect. Notwithstanding a thing may be perfect without being morally right. An atomic messenger of death may be so scientifically perfect that the chief of ordinance acclaims it very good, but the survivor of an attack condemns it as an evil. Although many things appear to be good, they have doubtful ethical implications. Nothing is really good that has evil connections.

A worldly-minded person judges goodness in accordance with his desires or in respect to the aptness of the object to do the job. The Hebrew word *ToBh* lends itself more readily to the test of pleasure than the Greek equivalent *agathos*. Another Greek word, *chrestotes*, suggests that goodness is utilitarian. However the reason why man desires something good is that God made both man and the good thing for each other. At the same time God made that which is good to work efficiently. Yet, on the other hand, man may pervert his desires from the natural ideals which God imparted, and in doing so, he makes pleasure a faulty yardstick with which to judge goodness. In respect to the utility test, it must be

remembered that a plan or machine may prove useful in accomplishing a harmful function. Thus both tests for goodness break down. Hence, when an earth-bound person says a thing is good, he may mean well but fail to see the true meaning of goodness. Something is good in the truest sense because God approves it.

While man by himself may produce that which is good, he owes his ability to God. Jesus taught that, after the servant had done all he could, he was still unprofitable. Only as God works through His child can he do good in the highest sense. In the thought of James (1:17), "Every good and every perfect gift is from above, and cometh down from the Father of lights."

In man goodness is very closely related to holiness. Although a moral person may think he can get along without God, a good man will not try to live right apart from his Lord. The good men of the Old Testament were those who sought to please God. No one can come into fellowship with the Holy One unless he partakes of His character. That is why it is hard to be good without being holy.

Fanny Crosby caught the significance of this when she sang, "Fill'd with His goodness, lost in His love." We may enjoy His goodness because, as Cecil Alexander put it, "He died to make us good."

\*Evangelist.

## I. The Necessity of Preaching Holiness

By W. S. Tranter\*

UPON EACH LINK of our denominational chain is indelibly stamped the scriptural word *holiness*. It is set before us persistently on both official and departmental levels. It is looked for in the administration as well as in the educational and ecclesiastical spheres. Our general superintendents, district superintendents, our teachers, pastors, missionaries, evangelists, lay preachers, and laity are called upon without reservations to accept this glorious truth of *evangelical holiness*. Holiness is shed abroad in our literature and sacred songs. In one word, it is the living flame burning through the total program of our denomination, and we are grateful to God that it is so. It is our firm declaration that God has raised us up to propagate the message of evangelical holiness throughout the world, and further state that this is the one main reason to justify our existence. This honor and glory has been conferred upon us by Him by whose lowly name we are called.

I do not for a moment think that I shall bring to you anything which may be regarded as new. My desire, however, is to be expressed in the words of the Apostle Peter, namely, to "stir up your pure minds by way of remembrance." Holiness—"This is the Word." No one can fail to see the supremacy of the doctrine of holiness in the Word of God. It is God's

previous purpose, His present intention, and future display for His own people. "He hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love." God has never had a lower level than holiness for His people and as a consequence has made the necessary provision for its realization. It was the angelic and pristine ideal, and after the fall of man it became the patriarchal, priestly, prophetic, ecclesiastical, evangelical, and eschatological idea! The oft quoted words of Bishop Foster also speak of its supremacy, in which he says:

It breathes in the prophecy, thunders in the Law, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery and burns in the spirit of the whole scheme from Alpha to Omega, its beginning and its end. Holiness! Holiness needed, Holiness required, Holiness offered, Holiness attainable, Holiness a present duty, a present privilege is the progress and completion of its wonderful theme. It is the truth glowing all over and voicing through all revelation; singing and shouting in all its history and biography and poetry and prophecy, and precept, and promises and prayer—the great central theme of the system.

A holy God demands a holy people, and in each dispensation men have found it possible, aided by God, to be perfect in their generation. Unlike other doctrines it is *the* doctrine. Other doctrines either flow into it or

\*Pastor, Hull, England.

flow from it. Says one writer, "Holiness! It is the ark of the Lord among our doctrinal ideas. . . . It is the vital artery of our whole system." J. V. Watson, another writer, says, "Holiness is the center where all the lines of truth meet. Holiness cannot be fully presented without the presentation of the correlated truths of the Gospel." This is the word given to us, enunciated by the Holy Ghost and perpetuated through the vital stream of the living Church, which must be the center and substance of our ministry, even as it is of the Word of God. To us holiness is more than a denominational badge. It is vital truth.

Why is it essential for us to stress this glorious message of evangelical holiness? Because:

*It is the particular privilege of each believer to enter into the enjoyment of it as given by Christ himself in His commission and message to the great Apostle of the Gentiles . . . "the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."* To withhold from those who have been forgiven, and regenerated in their natures, the message of holiness is to incur personal guilt. It was said to me by a stranger of a certain preacher (who, unknown to the speaker, had been a holiness preacher in former years), "He seems to be withholding from us that which we should know." It is the Blood-bought right of the child of God to enter into the enjoyment and freedom of an entire deliverance from all sin, to be empowered by the Spirit for life and service, to enter into the holiest of all by the blood of Christ, to lift up holy hands without wrath and

doubting, and to see the King in His beauty. John Wesley said, "Let us strongly and insistently exhort all believers to go on to perfection."

*We need to preach evangelical holiness to sustain the spiritual life of the individual church.* Experiment with what we may, there is nothing to take the place of holiness in sustaining and enriching and increasing the spiritual life of the church. In evangelical holiness we have the agent for the preservation of the church from those things which tend to stagnation and spiritual eclipse. Holiness is basic to the prayer life, progress, and spiritual satisfaction of the church and sustains that sacrificial spirit which pleases the Lord.

To quote Wesley again, he wrote: "I preached at Bradford where the people are all alive. Many have lately experienced the great salvation and their zeal has been a general blessing. This I always observe: where the work of Sanctification breaks out, the whole work of God prospers. Some are convinced of sin; others are justified, and all stirred up to greater earnestness for salvation. Where Christian Perfection is not preached strongly, explicitly, and constantly, there is seldom any remarkable blessing." This is borne out by the confession of an eminent leader of a once powerful holiness denomination that, whereas it had been on fire for God, now it was like an engine running downhill on its own momentum.

Reviewing the history of holiness movements, it must be obvious to us all that the reason for their decline lies in the fact that the ministers of the flock neglected to preach the doctrine of holiness explicitly and constantly. Therefore carnality within the assembly of saints became the overriding factor, thus making the

preaching of holiness unacceptable. Wesley lamented in his day that he was afraid that Christian perfection would be forgotten. Let us beware of falling into the same error of neglect.

Furthermore, to keep the church on the lines of true orthodoxy, holiness must be preached. It preserves from error's chains by shedding its clear and glorious light upon the path of revealed truth.

*Holiness must be preached in preparation for revival.*

It is not possible for us to claim that every revival has had its genesis in the doctrine of holiness as we know it, but I am bold to assert that every true revival has had its rise in the spirit of holiness. Whoever the human instrument God uses, it has meant a seeking until the Spirit of holiness has invaded the inner life in such a measure as to exclude sin, bringing about perfect unity with, and faith in, God. Evan Roberts, in his instruction for an outpouring of the Holy Spirit, says among other things, "There must not be a trace of a cloud between our souls and God."

"Duncan Campbell, writing of the Lewis awakening of 1949, states: "I believe this gracious movement of the Holy Spirit began in a prayer burden; indeed there is no doubt about that. It began with a small group who were really burdened. They entered into a covenant with God that they would give Him no rest until He made Jerusalem a praise in the earth. They waited! The months passed and nothing happened until one young man took up His Bible and read from Psalm 24. 'Who shall stand in his holy place? He that hath clean hands, and a pure heart . . . He shall receive the blessing from the Lord.' The young man closed the

Bible and looking at his companions said, 'Brethren, it is just so much humbug to be waiting thus night after night, month after month, if we ourselves are not right with God. I must ask myself is my heart pure, are my hands clean?'" Brethren, is not this the very spirit and core of evangelical holiness? Even to be pure and clean both internally and externally and altogether right with God? Is not this the very acme of the preaching of holiness, and praying for our people to be thoroughly sanctified? Holiness therefore is the secret of revival blessedness.

Under the subheading "The All-inclusive Condition," Arthur Wallace, in his book *The Day of Thy Power*, shows that Psalms 24:2 sets before us the all-inclusive condition of our approach to God, and goes on to say that being born again does not necessarily insure that our hands are clean and our hearts pure in the sense of this passage. We may be true believers and yet not be qualified to ascend the hill of the Lord as effective intercessors. The righteousness of the intercessor is not merely that which is imputed or put to our account when we believe, but that which is imparted and manifested in a holy life. This is the righteousness which the believer must seek (Matthew 6:23) and after which he must hunger, (Matthew 5:6) to prevail as an intercessor. This necessarily involves an honest dealing with all in the life that is contrary to the righteousness of God, especially those unrighteousnesses that are specifically stated in scripture to hinder prayer. Furthermore, in his subdivision "Impure Motives" he states, in speaking of prayer, "It is vital that we draw near with a true heart" (Heb. 10:22). That is, in *absolute sincerity*, if we would really touch the throne. His underlying thought is that praying for

revival must be purely motivated. Furthermore he says: "Is there not a need of holiness today? Is there not a downward tendency on the part of the individual Christian believers seen in lukewarmness towards the Lord, compromise with the world and complacency as to themselves? There is an undoubted need of an awakening. Holiness is not optional but obligatory. God demands, 'Without it no man shall see the Lord.' But revival is a time when God comes and rains righteousness upon us. *If there is no revival of righteousness there is no revival at all*" (page 50). It is not my intention to dissect Mr. Wallace's position relative to the doctrine of holiness as we teach it, but this fact emerges, that the spirit of true holiness is essential for the securing of the gracious outpouring of God's Spirit in revival measure. This is substantiated by John Wesley in his statement that God's work will flourish in every place where sanctification is clearly and strongly preached. How beautifully J. V. Watson expresses this in the following!

*Oh, for holiness individually in the membership!*

*Oh, for a holiness ministry!*

*Together they make an omnipotent Church.*

Our denomination was born in the spirit of revival blessings. The glory and the power of God pulsed through this main artery of true holiness in flood tides of salvation, and it is the will of God that each local center should be ablaze for God and the souls of men. As a denomination we know nothing of a mere decorative holiness, holiness as a doctrinal toy or spiritual hobby. If holiness does not issue forth in an intense passion for the souls of men everywhere, it is foreign to the nature of

God. A non-soul-saving holiness is to be avoided like the plague. True holiness expresses itself in the spirit of evangelism as well as in personal and collective piety. Holiness gives power in prayer, power in service and witness, the willingness for sacrifice, and hence forms the basis of revival in the church and an awakening outside of it. Brethren, let us give ourselves no rest but stir ourselves up to lay hold on God till He come and rain holiness upon us.

*The preaching of holiness is essential in honor to the church.*

We, as Nazarene ministers, should preach holiness because it is the distinguishing doctrine of our denomination. Not that this or our ordination vows should be the compelling power to our preaching it, but because we within ourselves have felt, and still do feel, the reality of the experience. However, it is that same experience and state of grace which will cause us in honor to the church to preach and teach this glorious truth to the very best of our ability. We are assured in ourselves that we are in line with the total teaching of the Scriptures and apostolic Christianity. We must feel perfectly at home in it and free in the acceptance of those ideas which its terminology evaluates. Dr. A. E. Airhart makes a very forthright statement in the following, "The preacher who cannot believe that all sin is eradicated in sanctification is not a holiness preacher. He is at perfect liberty to preach his convictions but he should take off his mask and quit pretending he is a holiness preacher." It is impossible to preach convincingly to others those things of which we have an inner doubt, and lead them into the experience and grace of heart holiness. Therefore, the strong point of emphasis in our preaching and teach-

ing program should be evangelical holiness.

*From Calvary itself comes the greatest appeal to preach holiness.*

To make evangelical holiness a present possibility our Lord divested himself of the robes of eternal glory; became obedient unto the death of the Cross in order to put a complete deliverance from all sin within the reach of all men, and that all men might be filled with pure love to God and man. "By one offering [of himself] he hath perfected for ever them that are sanctified" (Hebrews 10:14). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). He dedicated himself to sanctify His own. In His death He nailed sin's totality to the tree that man might be totally free from sin.

Shall we uncrown our Redeemer by failing to present Him as a Saviour from all sin! Calvary means total victory over sin. Our greatest joy should be to lead precious souls into the enjoyment of it. There is a latent power in Calvary to save and to sanctify, which defies atheism, humanism, and skepticism; it is made real through faith. If Jesus died to make holiness possible for His children, then surely it should be the abiding passion of all who are called to minister the gospel to publish it abroad with all the fervor of their redeemed beings. In the light of Calvary's cross to make holiness possible we should divest ourselves of anything which would dim its glorious light or cause us to hold back from its faithful declaration. Dr. Adam Clarke said, "If

the Methodists give up preaching entire sanctification, they will soon lose their glow." So shall we lose ours.

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## The Rod of God

A rod was nothing more than a slender branch from a young tree—a poplar tree in the case of Jacob. It was used to prod or punish as well as to guide and comfort. Often a crook was made at the end of the rod, and thus it was called a staff or a shepherd's crook. A small rod, or switch, was used for correcting wayward children. A stubby rod was used as a club for beating off wild beasts. A long rod was used as a "front foot" to guide its owner in the darkness. A crooked rod was used to lift sheep out of the ditch. A long, flexible rod was used to gently guide wandering flocks. A tough rod was used in beating criminals—or saints.

But there is the rod of God! Moses called his rod "the rod of God" when it became completely yielded to the Creator, and became a terror to Pharaoh. It was also called the "rod of God" when Moses lifted it up in battle until his own hands became so heavy that they had to be propped up. But the Bible calls it the rod of Moses instead of the rod of God when Moses disobediently struck the rock. It seems that God claimed the rod only when Moses was completely yielded to Him.

Perhaps Jonathan gave us the best example of how to wield the rod when he "put forth the end of the rod that was in his hand, and dipped it in an honeycomb." Too often we follow the example of the spectator at the Crucifixion who had nothing to offer the dying Saviour except a vinegar-tipped rod. "What is that in thine hand?"

—FLETCHER SPRUCE

# Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 5:15-21

## Offense or Trespass?

The Greek word is *paraptoma*. Previous to this in Romans it occurs only in 4:25. There and six times here in six verses (5:15-20) it is translated "offence" in the King James Version—but not once in the other sixteen occurrences in the New Testament! In Matthew (four times) and in Mark (twice) it is rendered "trespass," as also three times in Paul's Epistles. In Romans 11:11-12 it is translated "fall," in James 5:16 and Galatians 6:1 "fault," and the other three times "sins." The inconsistency of the translators is shown by the fact that in Ephesians 2:1 in the phrase "dead in trespasses and sins" the word is rendered "trespasses," but in the fifth verse "sins" in the expression "dead in sins." Obviously that does not represent the original Greek fairly for the English reader. The Revised Standard Version translates it "trespass" in every instance in the New Testament. (The best Greek text of James 5:16 reads *hamartias*, "sins.")

The noun *paraptoma* is from the verb *parapipto*, which means "fall beside." Hence it suggests "a false step." It came to have the ethical connotation of "a lapse or deviation from truth and uprightness; a sin, misdeed."<sup>1</sup> Arndt and Gingrich pre-

fer "transgression" and note that it is used "as a rule of sins against God."<sup>2</sup> Moulton and Milligan note that in the papyri it seems to mean a "slip" or "lapse."<sup>3</sup>

Cremer states the word occurs "only in later Greek, and but seldom there," and that it normally means "fault" or "mistake."<sup>4</sup> He holds, as Moulton and Milligan also imply, that this "lax sense" is not the one which the word carries in the New Testament. He continues: "*Paraptoma* does not in Scripture, as in profane Greek, imply palliation or excuse; it denotes sin as a missing and violation of right."<sup>5</sup>

*Paraptoma* is one of nine Greek nouns for sin listed by Trench in his *Synonyms of the New Testament*. He calls them "a mournfully numerous group of words."<sup>6</sup> He notes that in Polybius *paraptoma* is used for "an error, a mistake in judgment, a blunder," and thinks this is its meaning in Galatians 6:1.<sup>7</sup> But he agrees with the other authorities cited that in other passages it carries a much stronger meaning.

It seems clear that "offence" in its present sense does not accurately express the idea of *paraptoma*. The Greek word means a "falling beside"

<sup>1</sup>Thayer, "Lexicon," p. 485.

\*Professor, Nazarene Theological Seminary.

<sup>2</sup>"Lexicon," p. 627.

<sup>3</sup>VGT, p. 489.

<sup>4</sup>"Lexicon," p. 498.

<sup>5</sup>Ibid.

<sup>6</sup>Op. cit., p. 239.

<sup>7</sup>Ibid., p. 246.



or deviation from the path, whether due to carelessness or willfulness. "Trespass" appears to be the nearest equivalent in modern English.

### Gift or Free Gift?

Here it is the Revised Standard Version which apparently is at fault. Three different Greek words in verses 15 and 16 are indiscriminately rendered "free gift." The King James and American Standard versions—rather more wisely, it seems—translate one both times as "free gift" and the other two as "gift."

The first word is *charisma*, found near the beginning of verse 15 and the end of verse 16. Only here is it translated "free gift" in the King James Version. In its fifteen other occurrences it is rendered simply "gift." It comes from *charizomai*, which means "give freely." Abbott-Smith defines it thus: "a gift of grace, a free gift, especially of extraordinary operations of the Spirit in the Apostolic Church [e.g., I Corinthians 12: 4, 9, 28, 30-31], but including all spiritual graces and endowments."<sup>8</sup> Thayer says it means "a favor which one receives without any merit of his own" and that in this passage it suggests "the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith."<sup>9</sup> Arndt and Gingrich define it as "a gift (freely and graciously given)."<sup>10</sup> Cremer gives its meaning here as "the effect of God's gracious dealing, the positive blessing bestowed upon sinners through grace."<sup>11</sup>

The significant thing for its use in the New Testament is that *charisma* includes the word *charis*. The latter occurs some 156 times in the New Testament and is rendered "grace" 130 of these times. Hence *charisma* suggests a gift of God's free, unmerited favor.

The second word, used in verse 15, is *dorea*. Aside from its adverbial use in the accusative (nine times) it occurs eleven times and is always rendered "gift" in the King James Version. It is from the verb *didomi*, which means "give." It must be admitted that Vine says *dorea* "denotes a free gift, stressing its gratuitous character."<sup>12</sup> But it does seem best to make a distinction in translation between this and *charisma*. It would appear that Paul intended some difference when he chose to use differing terms.

The third word, *dorema*, is found only here and in James 1:17. It is from *dorein*, "to present, bestow," and so means a "gift" or "boon."<sup>13</sup> Sanday and Headlam, however, suggest the latter rendering for *dorea*, which "is reserved for the highest and best gifts."<sup>14</sup>

Probably the best treatment of these three words in this passage is that found in the King James and American Standard versions, translating *charisma* as "free gift" and the other two as "gift." This at least suggests that there is a distinctive feature in the first not found in the others, which in fact is the case.

### Made or Constituted?

In verse 19 the verb *kathistemi* occurs twice, once in the aorist passive

<sup>8</sup>Lexicon," pp. 479 f.

<sup>9</sup>Lexicon," p. 667.

<sup>10</sup>Lexicon," p. 887.

<sup>11</sup>Lexicon," p. 577.

<sup>12</sup>Expository Dictionary," pp. 146 f.

<sup>13</sup>Abbott-Smith, op. cit., p. 125.

<sup>14</sup>Romans," p. 140.

and then in the future passive. It is rendered "made" in the standard English versions. It means literally "to set down," and so "to set in order, appoint, make, constitute."<sup>15</sup> Vincent says that "appoint to office or position" is "its most frequent use in the New Testament."<sup>16</sup> Thayer thinks that there it means "constitute" in the sense of "declare, show to be."<sup>17</sup> But Arndt and Gingrich would give it the full force of "make, cause (someone to become something)."<sup>18</sup>

Sanday and Headlam translate the verb "were constituted . . . shall be constituted," but add: "The Greek word has the same ambiguity as the English."<sup>19</sup> They hold that men were constituted sinners "prior to and independently of their own deliberate act of sin."<sup>20</sup> But Denney says, more correctly, that this did not take place "immediately and unconditionally," but "mediately through their own sin."<sup>21</sup> Yet there is truth in Meyer's statement: "*Thus through the disobedience of the one man, because all had part in it, has the position of all become that of sinners.*"<sup>22</sup> Because Adam was the federal head of the human race there is a sense in which all mankind was involved in his disobedience and fall.

Although "constitute" more specifically expresses the meaning of *kathistemi*, probably "made" conveys correctly the meaning here. It means "put in the category of."

### Abound or Increase?

The last part of the twentieth verse reads: "But where sin abounded, grace did much more abound." How-

ever, two very different words are rendered "abound." The first, *pleonazo*, is defined by Abbott-Smith as "to abound, superabound."<sup>23</sup> The second, *hyperperisseno*, (elsewhere in New Testament only in II Corinthians 7:4) he translates "to abound more exceedingly."<sup>24</sup>

But for this passage Thayer suggests "to increase." Arndt and Gingrich agree.<sup>25</sup> The Revised Standard Version has: "But where sin increased, grace abounded all the more." That would seem to be the best translation, so as to avoid the impression that the two words "abound" are the same in the Greek.

<sup>23</sup>*Lexicon*, p. 364.

<sup>24</sup>*Ibid.*, p. 459.

<sup>25</sup>*Lexicon*, p. 673.

## You, Discoursing There

You, discoursing there  
 Behind a wooden stand,  
 Is it really in your mind  
 That just because a hand  
 Lay momentarily on you  
 While someone voiced a prayer,  
 You now exude divinity  
 While standing there?  
 Shall men become new creatures  
 Through your theologic strength  
 Because your shelf of volumes  
 Is forty feet in length?

And yet, perchance those books are  
 Book,  
 The ordaining hand, His hand.  
 What knowledge! What authority!  
 What message! What command!

LOIS KENDALL BLANCHARD  
 Gainesville, Florida

<sup>15</sup>Abbott-Smith, op. cit., p. 224.

<sup>16</sup>Word Studies, III, 64.

<sup>17</sup>*Lexicon*, p. 314.

<sup>18</sup>*Lexicon*, p. 391.

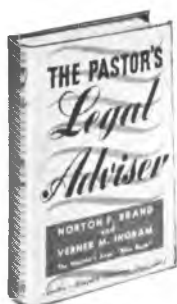
<sup>19</sup>Op. cit., p. 142.

<sup>20</sup>*Ibid.*

<sup>21</sup>EGT, II, 630.

<sup>22</sup>Romans, p. 217.

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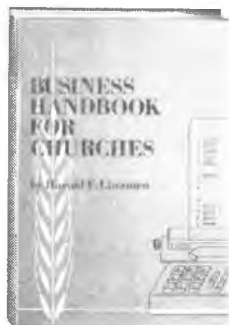
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## Soul-winning Helps

Remember constantly that souls are lost. Take account of one soul. Do not overlook it.

Never pass by an opportunity to speak a word. Some will yield immediately. Others need time to ripen.

Be not afraid. You must have courage. At every step the devil will try to defeat you.

Feebleness in prayer is a mark of disease. We must hear in the closet what we proclaim on the housetop.

God pays His workmen by giving them power to do more. The question is not "Who is able?" but "Who is willing?" Don't be afraid to blunder; the worst blunder is to do nothing.

Set your heart with love and faith on winning souls and you will succeed.

Give people God's truth, not personal ideas. Be sweet but faithful and definite in your testimony. Get fresh anointings. Heaven's measure is "good measure, pressed down . . . and running over." BE SPIRITUAL!

## Elijah's Prayer

"Elijah was praying to die, but he didn't mean it at all. He was running all the time for his life. The queen would have been glad to answer his prayer if he had slowed down a little."

## A Comment on Revivals

One evangelist of another denomination says: "From experiences I am having in evangelistic meetings and from testimonies of other evangelists and pastors, it is becoming more and more difficult to get unsaved people to attend evangelistic services in our churches. The unsaved are to be found everywhere except in the pews. I am under the conviction that God must be driving us back to the methods of original Christianity, when disciples went 'every where preaching the gospel.' We are being forced by the very conditions of our time to get out and personally witness to lost people where they are if we win them to Christ. I am finding it as difficult to get church members to go out and witness for Christ as it is to get unsaved into our churches. We need a revival of first century Christianity in order to get modern Christians to practice first century methods."

## The Kind of World in Which We Are Living

This is the spring of hope. This is the winter of despair.

Church membership is at an all-time high, and so are the crime statistics.

The birth rate affirms our faith in life, and our behavior on the highways our casual disregard for human life.

This is the age of the psychiatrist's couch, the moving van, the portable

\*Executive Secretary, Department of Evangelism.

TV set, and the conforming consumer.

This is the age of the lonely crowd and the restless security of the company man.

This is an age of revolution in the midst of reaction.

In our country and abroad, men and women are struggling out of the darkness toward the light, seeking to be persons as God intended them to be,

While others bomb houses and burn crosses to keep them shut in the cellar.

It is a time of abundance, and a time of scarcity.

It is a time of persecution and of flight, compassion and welcome.

It is a time when men have walked in faith without fainting,

A time of academic double talk and incisive intellectual Christian conviction,

A time when new churches are growing and old churches are dying,

A time of fear and of courage, of hatred and of love.

—FROM AN ADDRESS BY

DR. ROBERT J. CADIGAN,

EDITOR, *Presbyterian Life*

## Four Great Moments

Every Christian and church member should be brought face to face with the vows of service made to God at the time of conversion. The church owes this to each member. It must be the layman's greatest ally in giving him an avenue of service to God.

Here is an idea of weekly endeavor for a church. This should assist a pastor in securing more Christian service from his members and alert them more in their concern for souls and the Sunday services.

Even those who are timid about making a phone call will find courage to do so when they know that a number of others are doing the same thing at the same minute.

Also, others who intend to do something and postpone it or forget will get it done under such a program.

In addition to this, it is good for a church to do things together.

So give this a try! Adapt it to suit your particular situation.

### 1. 11:00 a.m., *Tuesday*

Every member of the church who will is to drop a letter or card to an absentee in the mail at eleven o'clock sharp.

### 2. 9:00 a.m., *Friday*

Every member of the church who possibly can (or the pastor can strive for a set number of people) is to call someone on the telephone and witness to him of Christ and invite him to church services.

### 3. 9:00 p.m., *Saturday*

Every person, young or old, who is a Christian is to kneel in prayer to pray especially for the services Sunday.

### 4. 9:30 a.m., *Sunday* (or Sunday school starting time)

Everybody is to be in his seat, for at the given signal exactly on the second the Sunday school is to start.

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## SIGNS

A Philadelphia church has a marble plaque over the entrance, bearing the words, "Gate of Heaven." Beneath this was the legend on the church signboard, "Closed during July and August."—BENJAMIN P. BROWNE, in *Let There Be Light* (Fleming H. Revell Co.)

## Reading

By E. E. Wordsworth\*

**L**ORD BACON SAID: "Reading makes a full man, writing a correct man, speaking a ready man." St. Paul said, "Give attention to reading." "Especially the parchments."

The minister must read widely. Adam Clarke said, "He must intermeddle with all knowledge." His word "intermeddle" is not the best selection, but his thought is worthy. Philosophy, metaphysics, science, theology, history (secular and sacred), biography, Christian fiction, and the Scriptures are among the fields of human and divine knowledge for his perusal.

Bishop Francis Asbury, "The Knight of the Lone Trail," traveled 270,000 miles on horseback, preached 16,500 sermons, ordained more than 4,000 ministers, crossed turbulent streams, climbed the steep mountains, faced Indian tribes, endured the con-

stant hardships of frontier life, administered the affairs of his wide bishopric, prayed through to victory thousands of souls, yet he found time in addition to his regular reading of his Bible to pull books from his saddlebags, and he consistently read a hundred pages daily.

Wesley, the "horseman of the Lord," for fifty years traveled a quarter of a million miles, reading, studying, and organizing Methodist societies. He was a prolific writer and authored 371 books, including a translation of the New Testament and also a commentary on the New Testament; then said, "I have more leisure than any man in England." He was called "the man of one Book," yet he delved into all knowledge and read with avidity.

Always carry a book with you in your car. Seize the spare minutes. Beecher read Froude's *History of England* through at odd moments after being called to meals.

\*Evangelist.

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### SHOWING OUR LOVE

With her arms around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her fathers' shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms down from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.

—Louis H. Evans in *Make Your Faith Work*  
(The Fleming H. Revell Company)

## II. Sheep of God's Flock

By G. H. Boffey\*

**T**HE LORD is my shepherd" (Psalms 23:1). Herein is a blessed acknowledgment. The Psalmist, who had himself sat watch over his father's sheep in boyhood days, now sees himself in a new and wondrous relationship to God.

If the Word of God and the Spirit of God have any place in our lives, we too can gladly identify ourselves with this discovery. To the natural man the thought of being a sheep may be offensive. But to the redeemed the thought of being one of God's sheep brings rejoicing to their hearts, for they find themselves exalted by a new-found relationship to the Saviour, who is their Shepherd King.

To be a sheep of the Lord's flock calls for a transformation of nature.

I recall a young student minister leaving college and going out to minister. Later on he returned a bit the worse for wear and remarked: "I thought that I was going out to minister to sheep but I found myself instead in the midst of wolves." There was more truth in that statement than he knew, for when God's people fall away from truth and holiness their old nature asserts itself and it is the wolf nature. Did not the Lord say, "Behold, I send you forth as sheep in the midst of wolves" (Matthew 10:16)? The Word goes further (Galatians 5:15), for it says, "But if

ye bite and devour one another, take heed that ye be not consumed one of another."

Jesus himself takes up this figure of sheep and shepherd. In order to reveal His purposes Jesus speaks of His followers as sheep in John 10. In I Peter 5:2 the Holy Spirit speaks of the church as the flock of God. The opening up of this figure leads us to many homely and profitable truths concerning ourselves which we will observe briefly.

### THE SHEEP NATURE

The most obvious truth about a sheep is that within its nature there is the proneness to stray. This is recorded in Isaiah 53, where it says, "All we like sheep have gone astray." The parallel is in Luke 15, where the son strayed from his father's home. Those of the flock who stray will know only in eternity the pain they caused the Shepherd and the under-shepherds.

Some sheep specialize in wandering. They think the grass is always greener in another field and ignore the shepherd's guidance when he seeks to lead them to pastures of his choice. In the church, also, some of the flock will always be the wanderers. They will always be attracted elsewhere by a special speaker and they will be missing at the very time there is a job to be done for the ex-

\*Kent, England.



tension of His kingdom. Maybe the work will never be done because of their negligence. And to excuse their behavior they say they are led of God!

I recall a little Welshman—a tramp—coming into a mission hall in south London. When approached he told the leader that he had come along to help. Knowing him as a “rolling stone,” the pastor wisely told him that he could not use him. He was a wandering sheep whose greatest ability was that of getting other faithful sheep to follow him in his wanderings. Hence he pulled down the work of God wherever he went.

Another revelation of the sheep nature is that it fights with its head. Sheep do not have to practice to develop that ability; they do it naturally. It is a sad spectacle to see good men, mature Christians revealing their sheeplike nature by bumping one another around the “fold.”

But in spite of the positive factors in its nature the sheep is quite defenseless. It is helpless before every animal of prey. The Lord himself takes up this point in Matthew 10:16, where He says: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”

The child of God is not to resort to the arm of flesh to vindicate and protect himself but is dependent upon the Lord. And God is able and has promised to guide the meek in judgment; to give wisdom and upbraid not; to make all things “work together for good to them that love God, to them who are the called according to his purpose.”

#### THE SHEEP'S ILLS

As the sheep nibble at the long grass by the edges of the fields from time to time they pick up bram-

bles which mat themselves into the wool of the sheep. The sheep walks round trailing the brambles as he goes. Whenever the shepherd endeavors to get hold of him to disentangle the brambles, the sheep rushes off. Ofttimes for many a day the chase goes on until finally the shepherd does manage to get the wool cleared. Little does the sheep realize that the shepherd is the only one who can and is willing to help. How harmful these brambles can be! The wool becomes torn and the body sore and yet deliverance is within reach of the sheep all the time. There are many brambles, too, which are distressing the flock of God today. Brambles of false doctrines, ideas, and grievances fix themselves into the wool of the sheep and defy even the most careful shepherd.

At lambing time the ewes often get on their backs and are unable to get up again without aid. However the shepherd has to be extremely watchful. This happens in a moment. Just as the time is ready when one or two lambs will be brought into the world, the ewe will lie down on some rising ground and lose its balance, rolling on its back into a dip. From such a position it cannot rise and will suffocate. But the ready hand of the shepherd can roll the sheep to its feet. Some very good and fruitful Christians find themselves “on their backs” also and need the kind and ready hand which restores them to their balance and makes them effective in the service of God.

There is a certain disease named foot rot which attacks the foot of the sheep, causing decay. This comes about when the sheep are shut in green fields and the feet grow soft and tender, usually causing the sheep to go down on their knees. When the sheep are allowed to run wild, finding their way on hard rocks as

well as in the green fields, their feet are saved from this rot by the very hardness of the way. When foot rot develops the only answer is the knife. The wise and loving shepherd rounds up his flock and cuts the decayed hoofs away and dabs them with tar. It is a hard and painful task but it is the only way to get the sheep back to their feet once more. This is a vivid picture of God's dealings with us. The hardness of the way is but the mercy of the Lord, for when man's continual lot is green pastures he becomes soft and God has to prune him with the knife in the hand of some faithful undershepherd.

### THE SHEEP'S HABITS

It is a very interesting fact in this analogy that lambs are born to travel. Their legs at birth are the same length as when they become grown sheep. This unusual divine provision for their preservation has spiritual application. Those who are born into the kingdom of God are born to travel. When the Word of God is planted in the heart by the Holy Ghost it is wondrous how in a few short hours a young convert can be bearing splendid witness for the Lord. Many of the young converts exhibit grace and testimony far surpassing those who are resting upon the spiritual experience of yesterday. The length of the sheep's legs at birth indicates that there are no limits to the possibilities in God's work. The young are not penalized by their immaturity. They have the same opportunities as those who have traveled many miles along the pathway of Christian service.

In times of storm the sheep resort to the hills. Instinct tells them to interpret the signs of changing weather and before the storm breaks

they will have returned to high ground, thus avoiding floodwaters. Surely the same guidance is written into the hearts of God's sheep! The Spirit of God uses every storm of life to drive His own to higher ground in God.

With the hymn writer God's children should be in a position to sing:

*"Lord, lift me up and let me stand,  
By faith on heaven's tableland,  
A higher plane than I have found.  
Lord, plant my feet on higher  
ground."*

The life ministry of the sheep is to increase the flock and to benefit the shepherd. Surely every one added to the fold of the "other sheep" of whom the Lord spoke is to His eternal benefit. The job of the undershepherd is to lead the people to fulfill their ministry to the great Chief Shepherd. How often the people of God expect the minister to fill the seats of the church! Certainly the job of the true pastor is to bring in the lost, but it is only part of his job. The flock must make increase of itself in love. The duty of every minister is to feed the flock but not to bear the lambs the sheep do that themselves. One of the reasons God's work so often languishes is because ministers fail to place responsibility where it should be placed. So we see that both the sheep and the shepherd have a ministry one to the other and neither can do without the other.

### THE SHEEP'S FEEDING

There are a number of things to be noticed regarding the feeding of the sheep. First of all the feeding is of paramount importance. As the natural life cannot be sustained without natural food, so the spiritual

life of the flock of God must be nourished. The principal duty of a pastor is not in elaborate preaching, visiting, or handshaking, but in feeding the flock of God with food convenient. He may have occasion to correct, to protect, to stir up from time to time, but correct feeding is a cure for many ills.

In boyhood days I learned a lesson about feeding sheep. Father had a farm in the Kentish hills and the lawn in front of the house often got a bit out of hand. One day we had what we thought was a good idea and cut the grass and threw it over the hedge, making a huge pile for the sheep. They came up, sniffed and looked at the pile of grass, and walked off! Then the fact dawned upon me—they enjoyed biting the grass for themselves. What a lesson for any minister of God's people! It is not enough just to feed people with sermons but we must give them a ministry which sets them searching the Book for themselves. Such will get them testifying and preaching for themselves and witnessing wherever they go.

Somehow the folks like to be choosy—like the child at a party. All the cakes may be alike but he is certain to take a long while choosing. So the grass may be just as good in one place as another, but the fact of having bitten it for himself satisfies something in the sheep's desire.

Green grass is necessary for the sheep. The eastern landscape with intense sunshine, baking the long stretches of grass until it is scorched brown, will not give satisfaction to the hungry flock. They prefer the shady places and land near to water-courses, where the grass is sweet and green.

If we recognize that water is one of the symbols of the Holy Spirit, it is easy to see that the Word of

God, which is our heavenly sustenance, is made palatable and succulent to our souls when the Spirit of God has His way. We are not only called to a ministry of truth but also to a ministry of life. Let us make room for the Spirit of God in our ministry, for if we force our people to feed where the grass is brown we will have a scraggy band of sheep.

Feeding is the central factor in the life of a sheep. The sheep is drawn by food. In boyhood days Father took me down to the sheep and told me to call them. This I did but they took no notice. Then Father turned and allowed the sheep to see a sack on his back. Immediately they all came bleating and hurrying at the prospect of an extra feed. It was the sight of the food which brought them.

And so it is in the church. The pastor is not called to magnetize people, mesmerize them, or entertain them but to feed them. When this is done the flock of God is gathered together and is content to remain together.

## THE FLOCK

This naturally brings us to the final point. Sheep are found in flocks. They live in flocks and feed in flocks and sleep in flocks. Should one stray, then it is in danger and the shepherd has to leave the ninety and nine and go out to find the lost sheep.

We are told in Hebrews 10:25 not to forget the "assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

The purpose of the Great Shepherd is that we might be found in flocks following the undershepherd until that day when He shall gather us all into the heavenly sheepfold.

# It Happened on Sunday Night!

By Milton Harrington\*

**T**HE SUNDAY NIGHT SERVICE was one of those difficult ones. There seemed to be a deadness resting upon the congregation; people were restless and weariness was written all over their faces. As I read my text and started into the message I realized unless God broke through to my soul I was in for a difficult thirty to forty-five minutes. But this was one of those nights when God allowed me to wander around in the sagebrush for the entire time—or so it seemed. It was one of those times when my own soul did not feel the urgency of an altar call—so dismissal came without it. On the steps outside the church a nonmember man of my congregation, head of a family already in the church, stopped by shaking hands and mentioned he needed help. Looking into his face, I discovered tears in his eyes and he was in dead earnest. In just a few minutes I had him in the study and we were on our knees praying—he prayed through to reality in Christ. The following Saturday night he was at the men's prayer meeting with a victorious testimony and on Sunday morning placed his membership in the church. Needless to say, I found a place of confession and repentance before God for my overwhelming negligence in considering a difficult Sunday night service as of little importance.

Another Sunday night service was one of those discouraging ones that I presume every pastor has. The at-

tendance was small due to many conflicting interests. We call them one of those "off" Sunday nights. The temptation was to give a short exhortation and let the people go home—for the attendance did not justify the preaching of the message prepared. But this Sunday night God overwhelmed the temptation and granted the anointing, the liberty, the blessing of soul that every preacher loves. One of those times when you feel you could preach forever—and yet common sense tells you it isn't the thing to do! A stranger was in the small audience—an elderly man who sat quietly and courteously. Finding the stopping point in the sermon—giving opportunity for altar service—the dismissal was prayed. The white-haired gentleman met me at the door as I offered him my hand in introduction and he said, "I want to thank you for the message." Then I noticed the tears in his eyes as he continued, "I was a lonely man when I came into church tonight and you have helped me. Thank you so very much for the message." It was then the Lord seemed to slip to my side and whisper, "Do you understand now why no Sunday night service is insignificant? Whether you preach to 5 or to 105 there will always be some need to be met." So, brother pastor, when the attendance throws you or the chains of tightness engulf you, lift your eyes to Jesus with the realization that sitting before you as you battle may be a hungry sinner or a lonely man.

\*Pastor, Reno, Nevada.

# Advertising Through Journalism

By Robert D. Rogers\*

## III. CAUSING THE READER TO FEEL A DEFINITE NEED

The second step in the technique of advertising, that of causing the reader to feel a definite need which the advertiser is able to satisfy, presupposes the first step, that of gaining the reader's attention. Unless the publicist succeeds in fastening the reader's attention upon the announcement, all of the other steps are vain.

Once, however, that the reader's attention has been focused upon the advertisement, the journalist can begin his work to instill within the mind of the reader a feeling that he needs the product which the advertiser is presenting. This is no easy task, and will require the journalist to spend considerable time and effort in the study of human needs if he does it adequately.

Never before has the American public been so sales-resistant. Due largely to an almost overwhelming trend toward mass-sales campaigns, the average citizen of the United States has subconsciously built up within himself a resistance to any type of salesmanship. Unfortunately, this resistance carries over even into the religious strata of the individual's mind. Thus, even though a reader may be attracted to a church announcement, he may inadvertently retreat into his shell of resistance when he feels that something new

or unknown is being introduced to him.

Religion of late has not received all the best of publicity. Doctrinal disputes, organizational differences, and widely varied standards among Christian denominations have contributed to the growth of the seed of unbelief. People have begun to wonder whose religious dogmas are correct, and the concomitant effect has been a tendency to doubt that any is right, and consequently to resist the influence of all religious teachings. The ensuing result has been that many people simply feel no permanent religious need. The church publicist must find a way to arouse an individual to the point that he will see a need within himself that only the Church can satisfy.

The key to human need is twofold: the average individual is concerned with his personal needs, and with his family needs. Any consistently successful advertising method must recognize this truth and make a genuine attempt to find a solution to these problems. The best way to use this key is through an approach to the family problems. Married people do have individual problems, but there is present in marriage that mystical element which causes these individual problems to become enveloped in the mutual needs of the couple or family. Therefore, by making the church publicity approach these mutual needs the journalist has his best opportunity to appeal to the individuals involved.

\*El Monte, California.

Whether through newspaper or through home calling, the most successful salesmen seem to find that the needs of the family group present the best avenue through which a sale can be made. An insurance company, for instance, will portray a burning house with a dejected-looking family standing outside bemoaning the fact that there was no insurance on the house to provide them with a future abode. An automobile repairing concern will employ a photograph of a man standing outside two wrecked cars, with a shocked countenance, belatedly regretting that he had forgotten to keep the front end of his vehicle in alignment, and that his family might suffer while he languished in prison for his carelessness. Automobile dealers turn to the pleasurable side of life, appealing either to the general family comfort or to the thought that perhaps the family needs an extra car for the woman of the house. Another insurance firm posted a sign in the company parking lot that informed car owners that anyone who parked in the lot did so at his own risk. At the bottom of the sign was an advertisement by the insurance agent. There is more than one way of showing someone his need of something.

Churches cannot afford to be frightening in their methods of advertising, as there is nothing which the church offers that civil law commands a person to possess. There are, however, moral principles which the publicity committee for a congregation might utilize as a lever in order to make a person or group

feel a need for something the church offers. Sometimes a well-chosen phrase will awaken within a person the sense of guilt for sins committed against God. Sometimes an appeal to the future welfare of the children of the family will awaken the parents to the need of church attendance by the family, and will very often result in reaching at least the children for the church school. Appeals to civic pride, to community duty, and to local influence are other avenues through which men and women may be made to see their need of the church.

In many cases, men and women may be so weary and bewildered because of adverse circumstances that have arisen in their lives that some word of hope or encouragement in an advertisement of a church will so interest them that they will eagerly follow it up. The times of great religious revivals such as we are presently experiencing are the best times to appeal to the inherent human desire for spiritual peace and satisfaction. Mass appeals for men to seek God seem to create a certain stimulus to the minds of spiritually unsatisfied people to get them to take action.

Gaining—and for that matter, holding—the attention of the reader is of the utmost importance. An uninterested reader is a reader who will not act upon the suggestions offered by advertisements. The church has much that merits attention. It is the duty of the church to discover how to gain the attention of the public through publicity.

*(To be continued)*

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## Achievement

In order to make his dreams come true a man has to be wide awake.

—Swift & Co., Chicago

# Minister or Magician

By J. W. Burch\*

SCIENCE contends and upholds the law and theory of cause and effect. The greater the cause, the greater the effect—the effect always being derived from the cause. We find this law has practical application in the field of the ministry. It is an inescapable verifying factor standing always in monumental fashion, symbolic of all successful endeavors.

This trend of thought has been foremost in my mind of late, due largely to the fact that I have recently changed pastorates. In coming to my new field of endeavor I was keenly aware of the ability of my predecessors. Then momentarily I donned the roll of magician and in frustration I wrestled with the problem of what to do in order to have a flourishing church. I thought of many sensational contests, etc., but an icy-like fear gripped my heart as I thought about what I would do when I pulled the last rabbit out of

my hat and found nothing up my sleeve but my arm. Then I doffed my magician's regalia and reached for the staff, the rod, and the shepherd's robe and asked God to make me a real minister and herald of the truth. Presently the staccato-like sound of my palpitating heart slowed to a normal, peaceful, rhythmical gait that echoed peace and called me to come forth from the darkened dungeon of my dilemma.

I soon found myself standing before my congregation, challenging them to the staple, proven method for building powerful churches—genuine citadels of faith; the mode of people and pastor placing their shoulders to the wheel of hard work; namely, organized visitation, personal work, vigilant hours of prayer, faithfulness to the house of God, and consistent daily living. When pastor and people do this, then the top hat becomes obsolete and the staff forever paramount.

\*Pastor, Florence, Alabama.

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## THE MINISTER'S MESSAGE

An eight-year-old took his mother to Sunday school on a special day for parents. She, with the other visitors, listened closely as the boys and girls answered questions. The minister had one for her son: "What is it that lives in trees, has bright eyes, sharp teeth, and a bushy tail, and eats nuts?" Everybody was shocked when the boy said, "God." Later the mother rebuked her son. "Why, you know that wasn't the right answer." The boy said, "Yes, the right answer was, 'Squirrel,' but a minister ought to be talking about God, not squirrels."

—*New Christian Advocate.*

Contributed by Nelson G. Mink\*

## THE THINGS OF THE SPIRIT

*But they that are after the Spirit the things of the Spirit* (Romans 8:5).

- I. The Law of the Spirit. "For the law of the Spirit . . ." (Romans 8:2).
- II. The Life of the Spirit. "The Spirit of life . . ." (Romans 8:2).
- III. The Leadings of the Spirit. "For as many as are led by the Spirit . . ." (Romans 8:14).
- IV. The Last Things and the Spirit. "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope . . ." (Romans 8:23-24).

—NELSON G. MINK

## THREE CHOICE SAYINGS OF JESUS

- I. "I will come and heal him" (Matthew 8:7).
- II. ". . . I will build my church . . ." (Matthew 16:18).
- III. ". . . I will come again . . ." (John 14:3).

## SOULS. SOULS, SOULS

Two hundred forty-nine people will be added to the world, over and above those who die, before you finish reading this article! The world population is increasing daily at the rate of 120,000; that's an annual increase of 43 million, advises the United Nations. The world population now stands at two billion, seven hundred million, all people for whom Christ died. In the light of this increase; missionary work is losing ground! The new converts only take the place of those who "go to be with the Lord."

—Selected

\*Pastor, Waco, Texas.

## SENTENCE SERMONS

"If you have the right key, you can sing in any flat."

"Some folk never change their opinion because it's been in the family for generations."

"About the best eraser in the world is a good night's sleep."

"Minds are like parachutes; they function only when open."

"Fellows who drive with one hand are usually headed for a church aisle. Some will walk down it; others will be carried."

—Contributed

## DR. ORVAL J. NEASE'S STATEMENTS AT A DISTRICT ASSEMBLY YEARS AGO

"If a fellow doesn't do any more than hold his own, he isn't doing any good. For he isn't bringing in any interest on his investment."

"We are developing a generation of Sunday morning Nazarenes. Wish they'd leave a photograph or a lock of their hair, so we could remember them."

"At Philippi they had a revival before breakfast, got the jailer converted, and ate breakfast with him."

"My brother Floyd said, as they were taking him into the operating room, 'My horizon is clear. This may mean the New Jerusalem to me.'"

"The world has been enriched more by the poverty of its saints than by the wealth of its millionaires."

"The Great Physician never takes down the wrong bottle."

—Selected



## CHURCH LOYALTY MONTH

By M. C. Garrison\*

### Schedule of Activities

April 30—May 4

Know Your Church. "Learn of me" (Matthew 11:29).

We had a Christian Service Training class this week with the book *You and Your Church* as the text.

May 7-11

Your Church Prays. "Tarry ye" (Luke 24:49).

This week we had a short message on prayer each evening and then a season of prayer at the altar.

May 14-18

Your Church Works. "Go ye" (Matthew 28:19).

We studied on personal evangelism this week and encouraged our people to put into practice daily what they learned. (We originally planned to have our folk go out two and two to certain homes for personal evangelism but weather did not permit.)

\*Evangelist.

May 21-25

Your Church Fellowships. "Breaking bread from house to house" (Acts 2:45).

Our membership was divided into groups with each group visiting in certain homes of the membership at specified times. Then, on Saturday night, we had a grand fellowship supper at the church with all the member families and their friends.

May 28—June 1

Your Church Teaches. "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Our vacation Bible school to come in this week.

My Sunday messages were along the line of the workings of the Early Church and planned to fit in with the following week's activities. A special Mother's Day emphasis in the Sunday school helped also.



An Oklahoma Indian farmer enlisted in World War I and was sent to Fort Sill for training. After some months in training camp he was found absent from roll call. An officer found him on his farm plowing. The officer tried to impress him with the seriousness of deserting the United States Army and asked why he had done such a thing. The Indian replied, "Too much salute, and not enough shoot."

**May 4, 1958**

**Morning Subject: THE IMPERATIVE HOLINESS**

**TEXT:** Hebrews 12:14

**I. HOLINESS DEFINED**

- A. Holiness is heart purity (I John 3:3).
- B. Holiness means a setting apart (Psalms 4:3).
- C. Holiness means belonging to God (I Corinthians 3:16-17).

**II. HOLINESS PROVIDED**

- A. Christ's provision (Hebrews 10:14).
- B. Peter's testimony (Acts 15:8-10).
- C. The promise of Pentecost (Acts 2:39).

**III. HOLINESS DEMANDED**

- A. Commanded (I Peter 1:15, 16).
- B. Progress denoted (Hebrews 6:1).
- C. All sin destroyed (II Peter 3:11-13).

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

**Evening Subject: THREE THINGS SHED**

**TEXT:** John 1:16

**I. BLOOD SHED FOR US (Matthew 26:28)**

- A. Remits sin (Matthew 26:28).
- B. Purges conscience (Hebrews 9:14).
- C. Cleanses from all sin (I John 1:7).

**II. SPIRIT SHED ON US (Titus 3:6)**

- A. Imparts life (Romans 6:11).
- B. Sanctifies (II Thessalonians 2:13).
- C. Empowers for service (Acts 1:8).

**III. LOVE SHED IN US (Romans 5:5)**

- A. Love will be the supreme preference of the soul (Mark 12:30, 31).
- B. Love is instinct with activity (James 1:27).
- C. Love fulfills all laws of the Spirit (Romans 13:10).

—ROSS W. HAYSLIP

**May 11, 1958**

**Morning Subject:**

**HOLINESS LESSONS FROM THE LAND OF CANAAN**

**TEXT:** Numbers 13:30

**INTRODUCTION:** It has long been an accepted teaching in the holiness movement that the land of Canaan in the history of Israel is typical of the sanctified experience of the Christian.

**I. POSSESSION**

- A. Invincibility of the sanctified through God (Joshua 1:5)

B. Inheritance of the sanctified from God (Numbers 33:53)

C. Progress of the sanctified under God (Joshua 1:3)

II. SEPARATION

A. Set apart by holiness (Leviticus 20:26)

B. Set apart by honesty (Deuteronomy 8:10)

C. Set apart by love (Deuteronomy 7:7, 8)

III. STEWARDSHIP

A. Stewardship of possessions (Leviticus 28:30)

B. Stewardship of praise (Deuteronomy 8:10)

C. Stewardship of the Word of God (Joshua 1:8)

—ROSS W. HAYSLIP

**Evening Subject: MOTHER'S PRAYERS FOLLOW**

TEXT: Judges 13:23—16:30

I. A PRAYING MOTHER

A. Manoah's wife knew how to pray.

B. An angel appeared unto her.

C. Her son's welfare was her heart's desire.

II. A PRODIGAL SON

A. Samson's morals were loose.

B. Samson was full of self-conceit.

C. Samson was lulled by carnal security.

III. A PENITENT SINNER

A. Broken by sin.

B. The prayer at the pillars.

C. God answered prayer and restored his strength.

—ROSS W. HAYSLIP

**May 18, 1958**

**Morning Subject: THE GREATER WORKS**

TEXT: John 14:12

INTRODUCTION: The great fact that Jesus sought to establish in the minds of His followers was that, although He was going away, the Holy Spirit would come to help them carry on the work of salvation.

I. THE WONDERFUL WORKS OF JESUS

A. Healed all manner of diseases.

B. Raised the dead to life.

C. Showed power over the forces of nature.

II. THE GREATER WORK OF THE DISCIPLES

A. Ministered to many more people than Jesus was able to.

B. Ministry still going on (Jesus only three years on earth).

C. Ministry with great facilities (modern means of communication).

III. THE REASON FOR THE GREATER WORKS

A. Christ goes to be an Intercessor for us.

B. The Holy Spirit comes to dwell in us.

C. The Holy Spirit empowers us for our service.

—ROSS W. HAYSLIP

## **Evening Subject: THE NEW CHURCH AT SYCHAR**

**TEXT:** John 4:4

### **I. NEEDY CITY**

- A. A famous city (near Jacob's Well)
- B. A religious city (the belief of the Samaritans)
- C. A sinful city (woman and associates)

### **II. NUMEROUS CONTACTS**

- A. Anxious Saviour ("must needs go through Samaria")
- B. Busy disciples (went to buy meat)
- C. Saved sinner (testimony of woman)

### **III. NEW CHURCH**

- A. Testifying church ("we know," v. 42)
- B. Growing church ("many believed," v. 39)
- C. Spiritual church (besought Him to tarry with them, v. 40)

**CONCLUSION:** We must awaken to the needs of our surrounding cities and make effort to contact them by the establishing of new Churches of the Nazarene.

—ROSS W. HAYSLIP

**May 25, 1958**

## **Morning Subject: THE WINDS OF GOD**

**TEXT:** Acts 2:2

**INTRODUCTION:** A mighty, rushing wind typifying the incoming of the Holy Spirit blew on the disciples and they became changed men. May the winds of God blow on His followers today!

### **I. TRANSFORMING WINDS**

- A. Deliverance from fear (John 20:9).
- B. Deliverance from pettiness (Mark 10:41).
- C. Deliverance from selfishness (Mark 10:35-37).

### **II. OCCUPYING WINDS**

- A. Consecration to God (Acts 2:1).
- B. Baptism of the Holy Spirit (Acts 1:5).
- C. Indwelling by the Holy Spirit (Ezekiel 36:27).

### **III. EVANGELIZING WINDS**

- A. They became bold witnesses (Acts 2:47).
- B. They became tireless workers (Acts 2:47).
- C. They had the spirit of martyrs (Acts 12:2).

—ROSS W. HAYSLIP

## **Evening Subject: THREE MEN NAMED ANANIAS**

**TEXT:** Acts 23:2; 5:1; 9:10

**INTRODUCTION:** Here are three different men who had the same name. Note the difference in their characters. The name does not make or break a man.

### **I. THE RELIGIONIST**

- A. He was a church member (Judaism).
- B. He kept the ordinances (laws of Judaism).
- C. He was sincere. (His sincerity did not keep him from being wrong.)

## II. THE HYPOCRITE

- A. He was selfish in keeping that which he felt that he ought to give.
- B. He was doubtless fearful in that he failed to trust God.
- C. He was a pretender to an action that he had not performed.

## III. THE SOUL WINNER

- A. He was a disciple (Acts 9:10).
- B. He was a man of vision (Acts 9:10).
- C. He was a man of obedience (Acts 9:17).

—ROSS W. HAYSLIP

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## HOLINESS

### HOLINESS, THE DOCTRINAL SUMMIT

TEXT: II Timothy 2:21

#### I. THE POSSIBILITY OF HOLINESS

- A. The scope—"if any man"
- B. The condition—"purge himself"

#### II. THE PREPARATION FOR HOLINESS

- A. Personal purging—"purge himself"
- B. Doctrinal purging—"from these things" (cf. v. 18)

#### III. THE PRODUCT OF HOLINESS

- A. Justified—"a vessel unto honour"
- B. Sanctified—"a vessel . . . sanctified"

#### IV. THE PROGRAM OF HOLINESS

- A. Serving God—"and meet for the master's use"
- B. Serving man—"and prepared unto every good work"

—KENNETH S. ARMSTRONG  
*Wichita, Kansas*

### THE TRIUMPH OF HOLINESS

TEXT: I John 3:8-10

#### I. THE DEGRADATION OF SIN

- A. Sin belongs to Satan.
- B. Sin began with Adam.
- C. Sin dwells in man.

#### II. THE PROPITIATION OF CHRIST

- A. Christ came to destroy sin.
- B. Christ lived above sin.
- C. Christ triumphed over sin.

#### III. THE RESTORATION OF MAN

- A. Man need not sin.
- B. Man may be born of God.
- C. Man may live in righteousness.

—ROBERT SPORLEDER  
*Pastor, Wenatchee, Washington*

# THE CHRISTIAN'S GREATEST NEED

*(The Need of Holiness)*

TEXTS: Hebrews 12:14 and I Thessalonians 4:3

INTRODUCTION: In our world there are many needs. Among these there are material needs, physical needs, financial needs, and spiritual needs. The Christian's greatest need, however, is in the realm of the spiritual.

I. HOLINESS IS NEEDED BECAUSE GOD COMMANDS IT (I Peter 1:16).

- A. This command centers in the fact that God is holy.
- B. The quality of our holiness is to correspond to His (illustration).
- C. This command of God was made possible through the gift of Jesus Christ (Hebrews 13:12).

II. HOLINESS IS NEEDED IN ORDER TO REMOVE CARNALITY.

- A. Carnality remains in the heart of the believer.
- B. This carnal mind cannot be suppressed (Romans 8:7).
- C. The Holy Spirit, in sanctifying the Christian, cleansed the heart from this carnal nature.
- D. With carnality gone, the inner war ceases, and the Christian has the power to live victoriously (illustration of Dr. Bresee).

III. HOLINESS IS NEEDED TO PREPARE ONESELF FOR DEATH.

- A. It gives grace for a perfect passing (illustration of Stephen).
- B. There is no place for sin in heaven.
- C. At the judgment, holiness will be the passport to "eternal life."

CONCLUSION: There are some things that we need which we cannot obtain, but not so with our greatest need. Holiness is available to us, and if we fail to enter into this experience, and miss our way, the responsibility rests with us. Let us seek this experience, and remember, "They which do hunger and thirst after righteousness . . . shall be filled." You need holiness here and you will need it in eternity.

—CARL ALLEN, *Pastor*  
*Bay City, Michigan*

## DEFINITION OF HOLINESS

SCRIPTURE: Isaiah 35:8, "... it shall be called . . . holiness."

INTRODUCTION: Holiness is not popular. It is subject of controversy; reason little is taught. Branded by nicknames; reason few stand up for it. Accepted by minority; in spite of it they reveal its teachings, demonstrate its principles.

I. THE DESCRIPTION—"It shall be called."

Blessing is described from Genesis to Revelation.  
Not a theory or designed theology.  
Bible given; Scriptures teach.

II. THE DISTINCTION—"The redeemed of the Lord."

Redemption is twofold.

Man has a double need.

Depends on human-divine co-operation.

III. THE DIRECTION—"Ransomed of the Lord shall come to Zion."

Final security of the saints.

Not a monotonous trudge but rejoicing.

Why not strive to enter into the experience?

—HENRY T. BEYER

*Pastor, Baton Rouge, Louisiana*

## "P" IS FOR PENTECOST

SCRIPTURE AREA: Acts 1—2

INTRODUCTION: Note how a child uses aids to perfect his mastery of the alphabet.

I. PENTECOST PROMISED—"Ye shall be baptized with the Holy Ghost" (1: 5).

A. The preparation of Pentecost (1: 13a)

B. The prerequisite of Pentecost (1: 4b)

C. The prevalence of Pentecost (2: 1)

II. PENTECOST PRESENTED—"And they were all filled with the Holy Ghost (2: 4).

A. The Presence of Pentecost (2: 2)

B. The purging of Pentecost (2: 3)

C. The pronouncement of Pentecost (2: 4b, 8)

III. PENTECOST PERPETUATED—"And ye shall be witnesses" (1: 8).

A. The preaching of Pentecost (2: 14-36)

B. The power of Pentecost (2: 41)

C. The potential of Pentecost (2: 47b)

CONCLUSION: Will you be a link in this Pentecostal perpetuation?

—WALTER G. GRAEFLIN

*Pastor, Anderson, Indiana*

## PENTECOST A PERSONAL CRISIS

TEXT: Acts 2: 4

I. SUDDENNESS OF SPIRIT'S COMING

A. Sudden termination of tarrying

B. Sudden appearance of the symbols

C. Sudden coming of the Holy Spirit

II. INSTANTANEOUSNESS OF SPIRIT'S INFILLING

A. Holy Spirit a Person

B. Personality indivisible

C. Infilling must be instantaneous

III. IMMEDIATENESS OF SPIRIT'S TRANSFORMING

A. Obvious immediate change in Peter

B. Other disciples show same change

C. Experience truly a personal crisis

—CHARLES MUXWORTHY

*Pastor, Red Deer, Alberta*

## “OUT WHERE THE FULL TIDE FLOWS”

TEXT: “But Noah found grace in the eyes of the Lord” (Genesis 6:8).

- I. The Value of Divine Favor. “But Noah found grace . . . ”  
The name “Noah” in Hebrew, *Noack*, “Rest or Quiet.”
  - A. Grace builds. “By the grace of God I am what I am” (I Corinthians 15:10).
  - B. Grace inspires. “I was made a minister according . . .” (Ephesians 3:7-8).
  - C. Supplies needs (Phil. 4:19).
- II. Doing All the Will of God. “Thus did Noah according to all that God . . .” (Genesis 6:23).
  - A. Obedience is everything with God. “Not every one that saith . . .” (Matthew 7:21).
  - B. Joseph and Mary. “And when they had performed all things . . .” (Luke 2:39).
  - C. Paul’s testimony. “I was not disobedient . . .” (Acts 26:19).
- III. Fountains of the Deep Broken Up. “The same day were all the fountains of the great deep broken up . . .” (Genesis 7:11).
  - A. God’s open windows of spiritual blessings. “. . . not . . . room enough to receive” (Malachi 3:10).
  - B. Jesus and our fullness of joy. “. . . that your joy might be full” (John 15:11).
  - C. Broken things precious in God’s sight. “God will heal the broken heart, but He must have all the pieces.”
- IV. The Windows of Heaven Opened. “. . . and the windows of heaven were opened” (Genesis 7:11).
  - A. God promises this to those who tithe (Malachi 3:10).
  - B. Paul lived under them. “And I am sure that, when I come unto you . . .” (Romans 15:29).
  - C. God wants us all to have this kind of experience.
- V. The Power That Prevails. “And the waters prevailed exceedingly upon the earth . . .” (Genesis 7:19).
  - A. Silent, sure moving of the waters. Every object overcome.
  - B. You can prevail over every lust, passion, temptation, trial, weakness, and sin.
  - C. “Jesus returned in the power of the Spirit . . .” (Luke 4:14).
  - D. “Every living thing was destroyed.” (Genesis 7:23). God will not stop until every enemy is beneath our feet.
- VI. The Rainbow in the Cloud. “I do set my bow in the cloud . . .” (Genesis 9:13). Adam Clarke says about the rainbow:
  - A. Never seen but in showery weather.
  - B. Seen only when the sun shines.



- C. Always appears opposite the sun.
- D. Never appears greater than a semicircle. (Note, Adam Clarke lived before the age of the airplane. In a plane you can see a complete circle.)
- E. It exhibits seven prismatic colors: red, orange, yellow, green, blue, indigo, and violet.
- F. The whole phenomenon depends on the rays of the sun falling on spherical drops of water and being in their passage through them refracted and reflected. (End of Clarke's quotations.)
- G. John saw a rainbow round about the throne.
- H. The rainbow represents the outshining of God after trial.  
 "Fear thou not; for I am with thee . . ." (Isaiah 41:10).  
 "When thou passest through the waters . . ." (Isaiah 43:2).  
 "And ye now therefore have sorrow: but I will see you again . . ." (John 16:22).

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

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## JUDGMENT DAY

INTRODUCTION: Other great days in history. But Judgment Day one of the greatest.

### I. DAY OF CONGREGATION

- A. Every knee shall bow.
- B. No invitations necessary.
- C. Won't have to go after them.

### II. DAY OF REVELATION

- A. We'll understand some things.
- B. Nothing hid that shall not be revealed.
- C. Except sins under the Blood.

### III. DAY OF ACCUSATION

- A. Blaming one another for failures to get saved.
- B. Past generations rise up against us.

### IV. DAY OF CONDEMNATION

- A. Embarrassment.
- B. Cry for rocks and mountains to fall on them.

### V. DAY OF SEPARATION

- A. Family circles broken.
- B. "Good-by forever."

### VI. DAY OF CORONATION.

- A. For the Christian.
- B. For the Lord Jesus.

CONCLUSION: Are you ready for that Day?

—C. B. McCaull, *Pastor*  
*Columbus, Kansas*

### Book of the Month Selection, March, 1958

**CHANGE OF POLICY:** You will note that this review appears sixty days after the book was mailed to the members of the Book Club. We are doing this because we want to get the books out to the members while they are still fresh.

#### THE GAMBLERS AT GOLGOTHA

By G. Hall Todd (Baker, \$2.75)

There are a number of reasons why I have chosen this book as the Book Club selection for March. First, it stands out as the most worthy of all of the pre-Easter books that I have had the opportunity of reading this spring. And you will most assuredly be definitely enriched for your Easter ministry by reading *The Gamblers at Golgotha*.

Second, the book by sheer merit deserves to be on your shelf. This man Todd writes as though he had actually been present at Golgotha. He reveals an amazing familiarity with the little known contributors to the Calvary scene—the donkey, the good man of the house, the man carrying the jug of water, the host in the upper room, the police who arrested Jesus, and let's not forget sly, old Annas. He does not only meet and greet these individual contributors to the Calvary picture; he pauses long enough to evaluate their contribution and to show how they still live in the lives of people today.

It is this ability that the author has of bringing to the witness stand the lesser lights who stood in the shadows and making them testify—that is the thing I think you will enjoy reading.

And then, third, his writing is as studded with brilliant illustrations as the desert sky is studded with stars and they twinkle just as brightly.

Other books beg for the nomination for this particular month but *The Gamblers at Golgotha* earned it by sheer merit.

#### THE DOCTRINE OF ETERNAL PUNISHMENT

By Harry Buis (Baker, \$2.75)

Here is a very timely book. There has been too long and ominous a silence relative to the doctrine of eternal punishment. As the pulpits have been too silent, sinners have seemed to lose their fear of hell.

The author with a warm, evangelical touch and a careful loyalty to the Scriptures gives us a scholarly study of the doctrine of eternal punishment. He very thoroughly goes into the scriptural support for it. He quotes also from early authorities and deals splendidly with the present-day position in the conservative and neo-orthodox field.

There is very, very little in this study that you will not give wholehearted endorsement to, and I venture you will have very few other books in your entire library in this general area of doctrine.

## **A TEEN-AGER'S GUIDE TO PERSONAL SUCCESS**

*By Erma Paul Ferrari* (Abingdon, \$2.00)

In some respects this is just the kind of book you would like to have on hand to loan to your teen-ager as he faces the problems of growing up through the stormy teen-age years. But the author totally spoils the book by a strong recommendation of dancing and movie attendance, not only as something to be tolerated, but rather as something to be recommended. Strange how teen-agers are supposed to find help by patronizing those various influences that throughout the years have become moral hazards in the pathway of youth.

## **SIMPLE SERMONS ON SIMPLE THEMES**

*By W. Herschel Ford* (Zondervan, \$2.00)

The ten sermons in this volume are properly termed "simple." This is not meant to be a term of ridicule at all, for gospel sermons should always be built on a simple pattern. However, the sermons in this book are more than simple; to be honest, they are very ordinary. You could slip into the average Sunday evening service of the average church and hear sermons as good as these many, many places.

There is some value in their pertinent illustrations, but the book is decidedly mediocre.

## **BOUGHT BY THE BLOOD**

*By Robert G. Lee* (Zondervan, \$2.95)

Here we have the fire, passion, sacred eloquence, and evangelical presentation of Biblical truths and fundamental doctrines vividly set forth with abundant scripture quotations and realistic new illustrations by this world-renowned preacher, lecturer, author, and revivalist. He makes truth live as he so nobly defends the Christian faith. This is an extraordinary book of sermons, soul-stirring messages, dedicated to the praise and glory of God. Not a dry sermon in the book. It will thrill you, inspire you, inform you, and make you love the Word of God more and more.

E. E. WORDSWORTH

## **THE WAY TO BIBLICAL PREACHING**

*By Donald G. Miller* (Abingdon, \$2.50)

Dr. Miller redefines expository preaching and gives it real meaning. He is concerned with contents rather than form; with accurate, balanced, and scriptural interpretations rather than far-fetched conclusions. He makes clear what true Biblical preaching consists of. It is truly a "how" book for preachers. It is strikingly different from many books on expository preaching and is invaluable in its field. The subtitle accurately suggests his thesis: "How to Communicate the Gospel in Depth." It will enrich the mind and make you a better preacher.

E. E. WORDSWORTH

## **THE SECRET OF RADIANT CHRISTIAN LIVING**

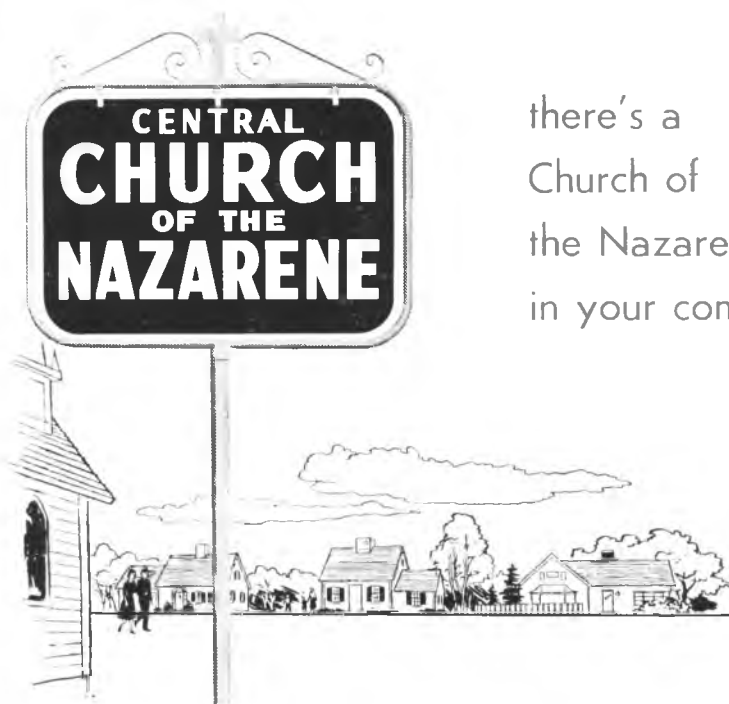
*By Simon Blocker* (Eerdmans, \$2.00)

Thirteen chapters designed to help a Christian grow in grace and spiritual strength. Blocker writes superbly and every chapter is both delightful and edifying. The one on "Facing Crises with Christ" is worth the price of the book, and the excellent treatment of prayer in chapter six, "Commanding God's Gifts," will stir your heart.

Each chapter is prefaced by a poem. No sources being cited, I assume Blocker wrote them. If so, he is much better at prose. The verses are mediocre; the messages are very good.

W. E. McCUMBER

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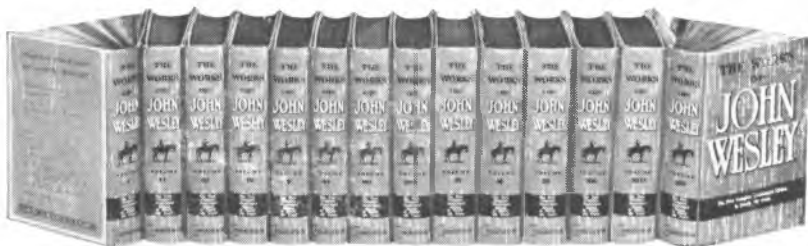
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