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PREACHER'S *magazine*

MARCH 1963

ANOTHER LOOK AT BULTMANN

Editorial

THOUGHTS ON HIS PASSION

Paul S. Rees

**MR. DISTRICT SUPERINTENDENT—"EVANGELISM FIRST
DEPENDS ON YOU"**

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—proclaiming the Wesleyan message

The Preacher's Magazine

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General Superintendents, Church of the Nazarene

Because of his wide and penetrating influence, it might be well to take—

Another Look at Bultmann

IN THE JUNE, 1962, issue of the *Preacher's Magazine* we devoted major space to a discussion of Rudolph Bultmann. The response was heartening; many expressed appreciation for the information and warnings. But some have wanted to know how the editor felt about the whole matter. So let's gather it up in a brief compass.

To put it bluntly, Bultmann is no friend to conservative theology. His devious thinking is the cheese in the mousetrap of liberal tragedy. When you read his writings or hear him discussed, keep this in mind.

First, *he would emasculate your Bible* by denying to it a historically authoritative voice.

Second, *he would humanize your Christ*, and leave you with a Jesus who was less than "very God of very God." From such flee away!

Finally, *he would distort your faith* by focusing it on man rather than on God. As Dr. Grider said in the June issue, he poses a threat "to the faith of our time; which, if succumbed to, would be devastating indeed."

A recent writer put it this way:

"His only effect—and in the long run, it could be infinitely dangerous—will probably be exercised indirectly through youngsters who have not had a solid grounding in the Word, who study Bultmann and are dazzled by his brilliance and scholarship, and then go on to become

pastors in the churches. This is the way the older modernism succeeded in destroying the witness of so many churches, and if history is going to repeat itself, Bultmann seems the most likely leader."*

The *Preacher's Magazine* deems it a service to Wesleyan ministers everywhere to point out these elements of extreme danger in the thinking of this "demythologizer" of the Word. We are not in need of liberal theologians who slice up the Scriptures; we are in need of Spirit-filled preachers who, by the aid of the Spirit, can properly divide the Word.

Thanks for letting me chat for a moment!

*Wm. C. Fletcher, *The Moderns*, Zondervan Publishing House, p. 155.

I Need Your Help

"Operation Outreach"

I AM ASKING for your help. I want to enlarge the subscription list of the *Preacher's Magazine*. Not that our present subscription list is discouraging; in fact there has been a steady, though slight, increase right along. But there are many ministers who should be receiving this magazine each month.

There are some Nazarene ministers who do not subscribe. Some can't afford it; some have just overlooked placing their subscription in the mail.

There are ministers in your community of Wesleyan persuasion who perhaps have not even heard "that there be any" *Preacher's Magazine*.

There are ministers of definitely conservative slant in theology who may not be specifically Wesleyan who would derive much benefit from the *Preacher's Magazine*. These need but an introduction to the periodical.

So, my subscriber friend, here are three ministerial classes who need you. And I need YOU to help ME get in contact with THEM. So this then is "Operation Outreach."

Here are my suggestions:

1. When you are chatting with persons who may be in any of these three classes merely ask them if they read a recent issue of the *Preacher's Mag-*

azine. Choose an issue that particularly appealed to you.

2. If they reply in the negative, then say, "I want you to get a copy of it right away."

3. Get the name and address (be sure both the spelling of the name and the address is correct) and send it to the editor.

4. A letter of welcome and a complimentary copy of the *Preacher's Magazine* will go to that person right away.

5. If you give us your name, we will state that this introductory letter comes because of your thoughtfulness.

So here is "Operation Outreach."

I personally believe there are one thousand ministers who are neighbors to present readers of the *Preacher's Magazine* who can thus be reached within the next few months.

Thanks for your help. Believe me, I am counting on you.

QUOTES and NOTES

Christianity

We need to think of Christianity not in terms of an accomplishment but as a commitment.—DR. MARSHALL T. STEEL, *Methodist Information*.

Home

The home is the strongest bulwark in our society today. The greatest and most profound influence on a person comes in his childhood home environment. His attitudes about himself, about his world, about God come from his parents' attitude toward themselves, the world and God.—REV. JOSEPH B. MULLIN, D.D., "The Sacrament of the Shared Life," *Christian Observer*, 6-20-'62.

Religion

Sir Wilfred Grenfell used to say that religion is the way in which a man is "tied up with God." And the heart of religion is prayer.—*Christian Advocate*.

Words

It has been noted that the five most important words in everyday communications are: *I am proud of you*; the four most important: *What is your opinion?* the three most important: *If you please*; the two most important: *Thank you*; and the least important: *I*.—MARY B. COMPTON, "Let's Communicate," *National Business Woman*, 6-'62.

The Altar Service*

By Rev. Will H. Huff

WHEN PAUL SAID, "Do the work of an evangelist, make full proof of thy ministry," he said something that is well worth our careful consideration and earnest prayer. There are factors, both human and divine, that enter into this genuine revival work that we can all study and profit withal.

In this work of the Lord there is the preacher. A man "called of God as was Aaron"; a good man; a man full of the Holy Ghost; a man with the weight and worth of immortal souls on his heart. God has sent him to be a laborer in this white harvest field.

There is the preaching of this God-sent man. He is not to lecture, not to entertain, not to tell deathbed scenes, not to carry a stock of anecdotes to make the people laugh, but to preach the Word. Jesus said, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor." Paul said in his letter to the Romans, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." In his letter to the Corinthians, he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration and power of the Spirit." In his letter to the Thessalonians he said, "Our gospel came not unto you in word only, but in power and in the Holy Ghost and in much assurance, as ye know what

manner of men we were among you for your sakes." Peter spoke about those who preached the "gospel unto us with the Holy Ghost sent down from heaven." In apostolic times they went everywhere preaching the word.

God uses the preaching of Bible truth to convict, convince, awaken, and reprove those who hear. The Spirit always honors the truth and makes men feel their need of God and salvation. Under the preaching of Peter on the day of Pentecost, the people were pricked in their hearts and cried out, "What shall we do?"

After the preaching comes the altar call. This is an important juncture in the meeting. Here the preacher strives not so much for a logical climax as for cyclonic exhortation which moves people to God. Or, sometimes, the Spirit moves the speaker not as the mighty whirlwind, but as a warm gulf stream which melts and draws people to the place of prayer.

Then comes the altar service, with all classes and conditions of men, seeking, if haply they may find God. Some for pardon, some for reclamation, some for sanctification. Here is the use and importance of the altar.

First—It is the method God has always smiled upon; the rank and file of the people who testify of the grace of God were blessed and saved and sanctified at the altar of prayer.

Second—The altar puts a man in the attitude of an intentional seeker. Carnality loves to hide itself in the plural pronoun; it says, "We all need

*Taken from *The Altar Service, a Symposium*. Published by the Christian Witness Company, 1904.

to be better," "We all need to get nearer and nearer," "We all need blessing," but when a man comes out under an altar call, he comes single-handed.

Fourth—The altar breaks down barriers, burns bridges, puts men without the gate—they feel something must be done and they must have heart-relief.

Fifth—The altar is a place of humiliation, it spoils carnal importance, pride and dignity, limbers up, takes the starch out and makes the seekers feel they must find God like the rest of the folks.

Sixth—The altar is a convenient place for the good people to gather around and by their prayers, their faith, their love, help the poor struggler who is "coming through." It is a convenient place to instruct seekers, a glorious place to be converted, and a blessed place to be sanctified.

This is the time real altar work begins, and by the power of the Holy Spirit we must get people through to God. Now is the time for real earnest, honest prayer that takes hold of God; that opens the skies; that brings the power of God down on the penitent seekers. This is not the time to look around, nor visit, nor talk, nor instruct, but this is the time for prayer. Here are seekers facing eternal destinies; if they fail at the altar they may be lost forever. A great deal of talk and instruction are not needed but what instruction is necessary should be given earnestly, lovingly, and thoroughly. It is a good thing for the leader to insist that the seekers stir themselves up to take hold on God; insist that they kneel on both knees, hands down from their faces, handkerchiefs out of their mouths, their eyes toward heaven and their hands raised in the attitude of surrender.

The yielding souls can be helped

here by the singing of the good old altar hymns, such as

*"I surrender all,
"I surrender all,
All to Thee, my blessed Savior,
I surrender all."*

*"Here I give my all to Thee,
Friends and time and earthly store,
Soul and body Thine to be,
Wholly Thine forevermore."*

We have seen hundreds brought through in scenes like this.

Of course every altar worker knows that the sinner seeking pardon must give up his sins and trust God to save him; the backslider must confess his backslidings and trust God to restore him; the believer must consecrate to God and trust God to sanctify him; but while there are certain definite steps the seekers must take in order to get victory, yet there can be no set rule by which every altar service must be conducted.

The successful altar worker must have the Holy Spirit, knowledge of the Bible, heavenly wisdom, real tact and plenty of stick-to-itiveness. In altar work we learn a good bit about human nature and a great deal more about carnal nature, and are soon convinced that the "old man" needs heroic and radical treatment.

No altar work is easy. It is real labor. Those who are willing to wait, pray, sing, exhort, and be patient will be used by God to the helping of souls.

I am sure God wants all his preachers, evangelists, and workers to be holy in heart, mighty in prayer, strong in faith, unctuous in preaching, fiery in exhortation, wise in their dealing with penitents, and useful in all the work of God.

"For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Thoughts on His Passion

By Paul S. Rees*

TO THE TRUE DISCIPLE all weeks may be holy, yet the one that reaches its climax in Easter is peculiarly and sacredly what our religious calendar says it is: "Holy Week." How then are we to think of Jesus as reverently we approach and meditatively we travel through another Passion Week?

Shall we think of His physical pain? There was the strange sweat, like unto blood, in Gethsemane. There were the smiting of His cheeks and the plucking of His beard while He was on trial. There was the laying open of the tender flesh of His back by the thongs with which He was scourged. There was the painful pathway to Calvary along which He staggered, beaten down before long by the crushing weight of those rough beams upon which He was to be stretched in death. There was the driving of the nails that made fast a quivering body upon a Roman gibbet. And then, through the six most awful hours that have ever dragged their little eternities through the time clock of this sin-struck planet, there were those excruciating agonies that are peculiar to crucifixion: the almost immovable position of the body, the increasing weight on the nail-pierced hands and feet, the inflammation developing around the wounded parts and in any other area where the extreme tension of the body causes

stoppage in the circulation of the blood, the violent aching of the head, the swollen veins, the tortured muscles, the inflamed nerves, all leading on to the gradual exhaustion of the vital powers!

It is a spectacle to move the stoutest heart. Yet, with an amazing restraint, the Word of God does not play up the physical features of our Lord's passion. Most of the details are omitted. Curiosity is not to be gratified. Jesus himself made only one reference to His physical agony. Two words sum up the whole of it: "I thirst." Nor could any two words be more pregnant with pathos than these. They are not a wail; they are not a complaint or a murmur; one wonders if they are even a plea. They are the muffled sob of a flaming pain; they are a terrible revelation, awful in its dignity, of a suffering that defies description, "I thirst."

Again shall we think of His *spiritual sacrifice*? The physical phases of the Crucifixion tend to make Jesus appear as a victim; the spiritual aspects of it reveal Him unmistakably as the Victor. When we think of the former, we think of men hard of heart and blind of eye—men whose rejection of the Light had made them lovers of darkness—who arrested Him, falsely accused Him, mocked Him, murdered Him. From this point of view it is true that wicked men sent Jesus to the Cross, and in so doing they made

*Vice-president at large, World Vision, Inc.
Used by permission.

that Cross the most powerful searchlight in all the world for revealing the evil realities and potentialities of proud, willful, fallen human nature. To these very men Peter later said, "Him . . . ye have taken, and by wicked hands have crucified and slain."

But there is a higher point of view which the Scriptures take, a point of view indeed which the Master himself took, and from this it must be said that Jesus was not *driven* to His cross by the outward pressures of human hate and fury but was rather *drawn* to it by the inner impulses of holy love and divine compassion. There was more than submission; there was a sense of mission. There was more than consent; there was consecration. He declared in words that make His death infinitely more than that of a martyr, "I have power to lay it [my life] down, and I have power to take it again." Back of this wondrous laying down of the one perfect life upon which men have gazed lay the strength and purpose of a pure and sacrificial love.

Love! That is the big word here, as we attempt to capture some new appreciation of the mystery of the Cross, upon which the Lord of glory made His soul an "offering for sin." Love led Him straight on to that Calvary of self-giving in which His own rich, royal, flawless life was yielded up to God in atonement for all the sins and all the sinfulness of all the poor, broken, stained, and frustrated lives of the sons of men. Love did it. The task was not forced upon Him. No outer coercion whipped Him into action. What He did was under the gracious compulsion of a compassionate affection that was of the very texture of His holy being.

Our Lord's passion, then, means more than suffering inflicted; it means that selfsame suffering con-

verted into an offering of a holy and purposeful love on the altar of atonement for a world's sin. It was the mysterious outworking, to the point of a sublime and effectual climax, of the eternal redemptive purpose of God. This the disciples saw when, under the enlightening influence of the Holy Spirit, they declared, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

A proper appreciation of Christ's passion must take account of the intelligence and the purpose with which He moved toward the Cross and must reject that false picture of Him, so often painted in heretical theology, in which He is made to appear as a brave young idealist upon whom it gradually dawned that He would have to pay the price of a martyr if He stuck to His teachings and insisted upon His ideals.

I have no disposition to insist upon anything which the Gospel records do not make clear. My mind and my heart unite in their rejoicing over the true humanness of Jesus, who was at the same time the divine Christ. I will even concede that in the Garden of Gethsemane His sinless Spirit recoiled from the cup of sin's corruption which was being pressed to His lips, which, by the way, is a very different thing from saying that He shrank from the death. Death simply as death held no terror for Him; it was His being "made sin" that, quite understandably, caused His unsullied soul to pause and quiver. Notwithstanding all this, I join hands with those who emphatically contend that, according to the complete evidence of all four of the Gospels, Jesus saw His self-mission steadily and He saw

it whole. He didn't shuffle, He didn't fumble, He didn't feel His way; and when the shadows of Golgotha fell athwart His path, He neither indulged in self-pity as an unfortunate victim of circumstances nor did He make the slightest bid for the pity of others.

What are the facts in this connection? Here are two. First, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go up to Jerusalem." Jesus not only saw the Cross but also what lay beyond it—Resurrection, Ascension, Enthronement! He therefore "set his face." Up to Jerusalem He went—head up, tread firm. For the "joy that was set before him [he] endured the cross, despising the shame." Far from Him was the attitude of disillusionment or despair. Deep within Him was the solemn song of a triumphant Spirit.

Second, "Weep not for me." This further fact comes to light in the narrative Luke gives us. The words were addressed to the tearful women who accompanied Him to Calvary. You may weep for yourselves, said Jesus, and for your children; for dark days were ahead, when the spiritually stupid nation which had sown the wind would reap the whirlwind, when calamity without parallel would crash down upon Jerusalem, visiting its destruction upon the innocent as well as the guilty. Well might they weep

over the sins that bring wretchedness and ruin after them. But they were not to weep for *Him*. He asked not a single tear of theirs. He knew what He was about. The road over which He was moving to the gray hill beyond the wall may have been paved with ignorance or helplessness. He was doing the will of God. He was holding undauntedly to His purpose. He had arrived at the tremendous, world-important hour which He had glimpsed from afar that wonderful night when, to an influential Pharisee who needed to be born again, He said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."

These are some of the viewpoints from which we may look upon our blessed Lord as we move toward Good Friday and Easter. They "killed the Prince of life," but in the mystery of all their killing was His self-giving. He came to "seek and to save that which was lost" and He ever held to His mission. Freely, joyously, lovingly, utterly, He gave Himself "for us men and for our salvation." It is not ours to pity nor to pray for Him; rather is it ours to pray to Him and believe on Him. So shall we find release from guilt, cleansing from sin, and the motive power for devoted and unselfish living.

FAITH

A faith that does not call for sacrifice will never experience a victory.—*Arkansas Methodist*.

IDLENESS

It does a man no good to sit up and take notice—if he keeps on sitting.—*Zephyrs*, hm, Zephyr Mfg. Co.

WEALTH

Real wealth comes to the man who has learned he is paid best for the things he does for nothing.—*Scandal Sheet*, Graham (Tex.) Rotary Club.

Mr. District Superintendent—

"Evangelism First Depends on You"

By Otto Stucki*

IT SEEMS to me that our honorable General in assigning this topic intends for me to pinpoint responsibility. It appears he would have me to point out who is responsible either for the failure or the success of the "Evangelism First" program on the various districts. I am quite sure that he intended for me to pin this responsibility on the district superintendent. So let this be settled. Now I know it. Yes, I understand it. I, Mr. District Superintendent, am responsible for the failure or the success of "Evangelism First" on my district.

ACCEPT RESPONSIBILITY

As a district superintendent my first major assignment, then, is to accept this responsibility. If this program succeeds, I shall rejoice and share the blessings. If this program fails, I must bear the responsibility. Such psychological orientation, it seems to me, is an essential for effective leadership.

That God performs His work through human leaders is a well-established Biblical concept. One of the familiar examples is the incident at the burning bush. There the assignment was definite and clear. These are the words of the Lord to

Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people which are in Egypt . . . [I] have heard their cry . . . I know their sorrows; and I am come down to deliver them . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Exod. 3:6-10).

Moses knew that God intended for him to accept the responsibility for implementing this tremendous program of deliverance. The slogan then was, "Out of Egypt—into Canaan." One would imagine that an able and keen-minded district superintendent like Moses would eagerly grasp at such a practical program with such an appealing slogan. And yet the record tells a different story. His excuse was, "I am slow of speech." But one could never guess it from the way he laid down one argument after another for not accepting this responsibility.

I don't know how long Moses argued with the Lord. I do know that he finally said farewell to all his hill-country kinsfolk; he sold the ranch and invested the entire proceeds in this home mission project. I have not found the statement where Moses said, "Yes, I'll go." But I

*District Superintendent, South Carolina. Paper read at the 1962 District Superintendents' Conference.

know that he said it. For this is the record: "And Moses . . . returned to the land of Egypt: and Moses took the rod of God in his hand" (Exod. 4:20). What could be more definite? Moses had accepted full responsibility for the entire program framed in the slogan, "Out of Egypt—into Canaan." Mr. District Superintendent, in the year of our Lord 1962, you and I must accept responsibility for the divine assignment wrapped up in our slogan "Evangelism First."

OBJECTIVE

Having accepted responsibility, we must now proceed toward our assigned objective. Very likely the slogan "Evangelism First" was selected because it so aptly re-emphasized the original objective of our church suggested by the now famous statement, as giving the gospel to the whole world in the same measure as we have received it. The original concept among our founding fathers included the conservation of the fruits of holiness evangelism. The general superintendents in their quadrennial address challenged us to win seventy thousand souls to Christ and the church. I understand this total can be realized by an annual net gain of 5 per cent. This certainly is not an impossible assignment. To highlight the importance of this goal we might remind ourselves that during the last quadrennium we achieved just slightly over one-half of our current goal.

So, Mr. District Superintendent, "Evangelism First," simply put, means that your district must have such a spirit of revival that will produce at least an annual net gain of 5 per cent in church membership. Also such a spirit of revival surely will produce some new churches. Our assigned goal for the quadrennium, as we all know, is 800. These goals furnish us

with a definite objective. They also provide a handy yardstick to measure our progress. May the slogan of "Evangelism First" be written in letters of fire on our hearts and minds. We must keep this objective clear.

ORGANIZATION

And yet so often there are pockets of resistance in the grass roots. There are vexing details that tend to dampen our spirits. There are satanic forces to hinder our progress. What man among us has not, at one time or another, been tempted to despair? Even Moses, superintendent of Israel, had his bad hours. On one such occasion he decided to talk it over with the Lord. Listen to what he said: "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearst unto their father? . . . I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness" (Num. 11:11-15).

What in the world happened to Superintendent Moses, to put him into such a slough of despond? Well, what happened to you, my colleague, and to me, last time we were there? Why was he down? Why were we discouraged? Forget it. The cause is usually insignificant; the outcome, the ending of the story for him and for us—that is pertinent.

So when Moses had talked himself out, I can imagine the Lord saying to

him: "Moses, I'm glad you came to Me today. Sit down; calm yourself; let us talk this thing over." It seems to me the Lord continued saying to him, "Moses, I'm afraid you're trying to do too much by yourself. Your people could help you a little bit more. A little more effective organization of your available man power might get things moving again." And the Lord continued right along the same line, saying: "Moses, what you really need is a little more motivation; a little additional inspiration for this whole project would help too."

I know what we are all tempted to say, "That sounds like another executive secretary from Headquarters coming down his usual line." But really, Mr. District Superintendent, this is the word of the Lord. Let me read it to you just like it is in the Bible: "And the Lord said unto Moses, Gather unto me seventy men . . . whom thou knowest to be the elders of the people . . . and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:16-17).

God evidently believes in tight organization. Today I am proud to be a member of a grand church that believes in organization. At this point let us praise God for our Board of General Superintendents, and for our General Board, and for every last one of our executive secretaries and the editors, and for the Nazarene Publishing House. Their plans, their programs, their propaganda all are priceless to Mr. District Superintendent. How could we do without these? The truth is we just could not do much.

And yet these goals and programs

and projects so provided must be picked up by Mr. District Superintendent; in his heart and mind they must be reworked and molded by his own personality into workable projects geared to his district. Like Moses we must obey God and organize our forces. Let us pursue the sacred story, "And Moses went out . . . and gathered the seventy men of the elders of the people, and set them round about the tabernacle" (Num. 11:24). So, now, in obedience to God, he has his forces organized.

MOTIVATION

Now the Lord was observing this activity about the Tabernacle. He observed how Moses, the superintendent, was setting these men in prearranged positions and giving them instructions, setting their goals and making their assignments. It seems that some of the men lacked enthusiasm. But, Mr. Superintendent, undiscouraged, kept on perfecting the organization. He had just handed the package with instructions to the man at the end of the line. . . . Then it happened. All of a sudden a great cloud covered the Tabernacle. Moses was hidden from view in the midst of the glory of God! It seems I can see that cloud pushed by the breezes from the glory world. As the cloud moved on, it covered these men one by one while they stood in their places round about the Tabernacle. According to the Scriptures, "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy" (Num. 11:25).

Two things happened that day. First, God talked to Moses in the cloud. What He said is not recorded. But the record of the incident suggests that Moses received a fresh anointing. He came out of that cloud with a renewed vision of getting those

people to the promised land. His vision was so clear that he was certain of success. Also, the heart of Moses was warmed. His heart was overwhelmed with a new love for those people, and this in spite of their murmuring and complaining. Moses came out of that cloud with a tremendous new determination to follow through with his "Evangelism First" project. Well, not exactly; the slogan for his project was "Out of Egypt—into Canaan." Really, brethren, I believe the two projects are identical in spiritual significance.

It's amazing what happened to District Superintendent Moses while he was in that cloud. The problems that had looked impossible shriveled to their normal size. And somehow he was absolutely sure everyone, by the help of God, would be overcome. The distance to the promised land seemed much shorter. Also, the visit with God in the cloud helped his hearing. The murmuring of the people had sounded like frightening thunder; but now it sounded only like the babbling of babies. What's more, above the babbling of the people, Moses heard another voice saying, "Is the Lord's hand waxed short?" These things all happened when "the Lord came down in a cloud, and spake unto him."

But, according to the Scriptures, the Lord did a second thing, namely, He "took of the spirit that was upon him [Moses], and gave it unto the

seventy." My brethren, we who are Mr. District Superintendent today, let us face this tremendous situation. Is it safe for God to come down and take of the spirit that is upon me and put it upon my pastors and their people? My answer is this: Not unless, and not until, God first comes down in a cloud and gets to my heart, like He got to the heart of Moses. To that end may I suggest this

PRAYER

Our Father, who art in heaven, hallowed be Thy name. We understand, Lord, Thou dost want to take of the spirit that is upon us, and give it to our men. O God, don't let us go alone; come down in a cloud and talk to us. Open our eyes that we may see clearly the possibility and the responsibility of "Evangelism First" among us. Warm our hearts anew. Fill us with Thy love. Let the love of Christ constrain us. Strengthen us, O Lord; give us fixed purpose. Grant to us the spirit of perseverance. Make us strong for Thy work.

*Like Moses and his men, O Lord,
We stand before Thee today.
Come down to us, we pray;
Come down in a cloud;
Come down to shut the world out;
Come down and shut us in with
Thee.*

AMEN.

Overheard

Citizen: "Hey, Preacher, how about going with me to my anti-Communist meeting tonight?"

Minister: "Sorry, I can't. I'm speaking at an anti-Communist meeting myself tonight."

Citizen: "Where? I didn't know there were any other such meetings."

Minister: "At prayer meeting. Every meeting in our church is anti-Communist."—*Mississippi Methodist Advocate*.

Qualities That Make a Good Preacher

By Wesley Harmon*

THE HIGHEST CALLING that can come to a person is the call into the ministry. Since this is the highest of all callings and professions, it demands high qualities in those who accept. A call does not guarantee these qualities. Therefore the minister must seek to develop himself, under grace, in order that he may be up to standard. While a call is basic and necessary, it is not sufficient in itself. There are qualities of character for the ministry that can come only as a result of the discipline of grace, and through constant daily effort to improve oneself. There are at least five basic qualities that I feel are necessary to make a good preacher.

A Knowledge of the Holy

First, a minister is to speak of that which he knows. He must know more than the Word of God; he must know the God of the Word. A minister is to be "the voice of the turtle [dove] . . . heard in the land," speaking of those things which are a reality to him and that are born out of a daily walk with God. He is not to be the voice of a parrot speaking only of those things that he has heard other men say. He should know without a doubt that he is saved and sanctified wholly, but he must also

seek to maintain a continuous and ever-increasing intimacy with God. As he speaks from the pulpit, he must speak with the unction of God upon his soul, that his people may know that he has been with God. Christ's minister is basically a messenger, not a preacher. In order to have this knowledge of the holy, a preacher will need to have a consistent and disciplined prayer life.

A Throne Ministry

This brings me to the second qualification. There is no excuse, absolutely no excuse, for a minister to neglect prayer. By prayer, I do not mean these little ten- or fifteen-minute "quickies" that a busy pastor tries to excuse himself with, but I mean prevailing, intercessory prayer. A minister should spend a minimum of one hour a day in prayer. It is only through prayer that we gain a knowledge of the holy and receive that anointing that will result in scriptural regeneration and holiness, among our hearers. If a man tries to get by on his pleasing personality, his organizational ability, or his many cute sermons, to the neglect of prayer, he will end up upon the rocks of defeat.

An Abandoned Life

A third quality that makes a good preacher is *an abandoned self*. A surrendered self is not enough; it

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must be joyfully abandoned to God. Too many times a new self takes the place of the old self, and it is not according to the mind of Christ. The old self boasted of how much liquor it could drink, and how crafty it was in its business affairs and nocturnal pleasures. The new self boasts of how many seekers it has had, of important officials within the church that it knows of, and of how many important positions it holds within the church. God will not bless the new self even though its pursuits are within the church and it has taken on sanctimonious airs. All self sins, such as self-love, self-seeking, self-pitying, self-aggrandizement, and self-defense, must be abandoned.

A Studious Mind

A fourth qualification is a *studious mind*. As electricity must have a conductor in order for its power to be known, so the mind is the conductor through which the Holy Spirit will work and make known His will. Therefore the mind must be a clear conductor. It must be trained and disciplined. It must be ever searching for clear revelations of God's will. The pastor should spend much time each day with the Word of God: comparing scripture with scripture, meditating and seeking the Spirit's illumination upon difficult passages. It is amazing how the Holy Spirit can open one's mind to the truth. A pastor should also read as many good books and magazines as he can get his hands upon. A small portion of his monthly support should be set aside each month in order that he may from time to time obtain good books for study and reference. Most mission stations have libraries where good religious books can be checked out. One of our Trinidad pastors checks out books from the local government library whenever he is needing something to study. I

have often recommended to the pastors on our district that they keep the *Bible School Journals* for use as commentaries and sermon material. If we would reach and challenge the minds of this generation, our own minds must be clear and intelligent.

A Compassionate Heart

The final qualification I would list is a compassionate heart. Knowledge of doctrine will mean little if the heart is not compassionate and full of love. Christ's indictment against the Pharisees was not against their doctrine but against their doctrine without love. A pastor must have a compassionate heart for the lost. He should seek for the burden of Gethsemane upon his heart and recognize that men are lost without God. He must also have compassion upon his own church people that he seeks to lead in the ways of God. He must not allow himself to become bitter and irritated at their shortcomings and their lack of consideration. He must always remember that the church is a workshop and not just a showcase. He must also have compassion on those that he works with, and on those who are in the place of responsibility over him. They should be given the benefit of making as many mistakes as he has made before he seeks to judge them and criticize them.

In order to have such a compassionate heart the minister must forever lose sight of himself. He is called to serve, not to be served. He is called to make up in his own body that which is lacking in the sufferings of Christ. Place, reputation, material benefits mean nothing and they should be placed upon the altar of God for the Spirit to flay and consume with fire.

With the above five qualities at work within a minister's life, he cannot and will not fail.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:2

WALKED OR LIVED?

THE VERB *peripateo* is used thirty-nine times in the Gospels, always for physical walking. Seven out of the eight times it occurs in Acts it is also in the literal sense (exception—21:21). But Paul uses the term only in the metaphorical sense (thirty-two times in his Epistles). It occurs most frequently in Ephesians (eight times).

Thayer notes that by Paul it is used "Hebraistically, *to live*"; specifically, "to regulate one's life, to conduct one's self."¹ Arndt and Gingrich write: "In the New Testament this use of the word is decidedly Pauline (the pastoral epistles do not have the word at all); elsewhere it is reasonably common only in the two small Johannine letters, *live, conduct oneself, walk*, always more exactly defined."²

Literally the verb means "walk about, implying *habitual* conduct."³ Weymouth's translation brings this out: "which were once habitual to you while you walked."

Though most English versions give the literal translation "walk," the metaphorical term "live" is used by *The Twentieth Century New Tes-*

tament, as well as by Goodspeed and Williams. Both renderings are equally acceptable.

COURSE OR AGE?

How did they formerly live? Literally the answer is: "According to the age [*aion*] of this world [*cosmos*]." But that does not seem to make good sense in English.

Of the 128 times *aion* occurs in the New Testament, it is translated "ever" 71 times, "world" 38 times, and "age" only twice in K.J.V. The basic meaning of the term is "*a space of time, as, a lifetime, generation, period of history, an indefinitely long period; in New Testament of an indefinitely long period, an age, eternity*."⁴

But what is its meaning in this passage? Eadie and Salmond agree that "course" is the most suitable translation here. The former says: "*Aion* sometimes signifies in the New Testament—'this or the present time'—certain aspects underlying it . . . It is its 'course,' viewed not so much as composed of a series of superficial manifestations, but in the moving principles which give it shape and distinction."⁵ Salmond writes: "In

¹Lexicon, p. 504.

²Lexicon, p. 655.

³Vincent, *Word Studies*, III, 67.

⁴Abbott-Smith, *Lexicon*, p. 15.

⁵Ephesians, p. 122.

such a connection as the present *aion* comes near what we understand by 'the spirit of the age,' but is perhaps most happily rendered *course*, as that word conveys the three ideas of *tenor*, *development*, and limited continuance."⁶

"AION" AND "COSMOS"

What is the distinction between these words, so often translated the same way in K.J.V.? A. T. Robertson speaks of the "curious combination" of the two terms here and differentiates them thus: "*aion* (a period of time), *kosmos* (the world in that period.)"⁷ Similarly Salmond observes: "The *kosmos* is the world as the objective system of things, and that as evil. The *aion* is the world as a world-period, the world as transitory."⁸ Goodspeed renders the whole clause: "In the midst of which you once lived under the control of the present age of the world"—which seems to be clear enough.

"PRINCE OF THE POWER OF THE AIR"

The R.S.V. retains this translation, perhaps because it has become a fixed Biblical phrase in the minds of Christians. Other versions vary considerably. Verkuyl (Berkeley) has "the prince of the aerial powers." Williams reads, "the mighty prince of the air." Goodspeed has "the master-spirit of the air." *The Twentieth Century New Testament* reads, "the Ruler of the Powers of the air." The N.E.B. has "the commander of the spiritual powers of the air."

The first term, *archon*, means "ruler," from *archo*, "I rule." The second, *exousia*, means "authority." The third, *aer*, is obviously the origin of English "air" (cf. *aerial*). It was used by Homer and other early

writers for the lower and denser atmosphere in distinction from *aither* (cf. *ether*), which referred to the higher, rarer realms. Arndt and Gingrich translate the phrase: "the ruler of the kingdom of the air."⁹

Meyer agrees with most commentators in identifying this as the devil, ruling over demons, who were supposed by the Jews to have their main base of operations in the air. He writes: "The *devil* Paul here represents as *the ruler of the might of the air*, in which *exousia* is *collective*, denoting the totality of the mighty ones (the demons, Matt. xii. 24) concerned. This *exousia* has its seat in the air, which exists between heaven and earth."¹⁰

SONS OF DISOBEDIENCE

This is a more accurate translation than "children of disobedience." The phrase is a typical Hebraism. "Sons of disobedience" (R.V.) suggests "belonging to disobedience as sons to a parent."¹¹ It is the same construction as "sons of light" (I Thess. 5:5). Salmond comments: "The term *huios* (son) in its topical sense and followed by the genitive of a *thing*, expresses what is in intimate relation to the thing, what belongs to it and has its innate quality. 'Sons of disobedience' are those to whom disobedience is their very nature and essential character, who belong wholly to it."¹² Thayer notes that in the New Testament *apeitheia* (disobedience) carries the connotation of "obstinate opposition to the divine will."¹³

PRINCE—SPIRIT

These two words seem to be in apposition in this verse, both referring

⁶EGT, III, 283.

⁷Word Pictures, IV, 524.

⁸EGT, III, 283.

⁹Op. cit., p. 20.

¹⁰Galatians and Ephesians, p. 358.

¹¹Vincent, op. cit., III, 375.

¹²EGT, III, 284.

¹³Op. cit., p. 55.

to the devil. But the former is in the accusative case and the latter in the genitive. So grammatically they cannot be appositives. "Spirit" has to modify "prince," as does *exousia* in the previous clause.

The correct explanation seems to be that, just as we have the Spirit of God or Christ, so we have the spirit of Satan—"that particular Spirit whose domain and work are in evil

men."¹⁴ God influences men through His Holy Spirit. Satan influences them through His evil spirit. This can also be thought of as his hosts of demons who carry out his will in seeking to defeat God's will. C. S. Lewis, in his *Screwtape Letters*, has indicated something of the manner in which these demonic forces operate to tempt men and lead them astray.

¹⁴EGT, III, 284.

What Becomes of People

Who Are Not Sanctified?*

By C. W. Ruth

SANCTIFICATION is the act of divine grace whereby we are made holy. It is certain that nothing unholy can enter heaven. Hence we read: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, R.S.V.). If Christ has not regarded our sanctification as necessary and essential to our salvation, He certainly would never have "suffered without the gate" "that he might sanctify the people with his own blood" (Heb. 13:12).

The carnal mind or inbred sin is unholiness, and cannot enter heaven. Will God receive into heaven the carnal mind which is the very quintessence of enmity against himself? Never. While justification gives us the right to heaven, it requires sanctification to give us the fitness for heaven. So the question, "May I not get to heaven without sanctifica-

tion?" is not a proper question for any Christian to ask, seeing that without holiness no man shall see the Lord. The proper question Christians might ask is, "How long can I refuse and reject holiness and still remain justified?" No man is condemned or lost because he was born into this world with the carnal mind or inbred sin in him; but all men will be condemned and lost for rejecting the light and refusing to be sanctified wholly. "This is the condemnation, that light is come." The measure of our light is the measure of our responsibility. To refuse holiness is to disobey God; and disobedience is sin and sin brings guilt and condemnation and death. A man is not condemned for having been born with sin in him; it is not the result of his volition or an act of his part. This was transmitted to us as a result of Adam's disobedience; we are not condemned for something we have no done. Condemnation can only set i

*Used by permission, the *Australian Nazarene*.

with reference to inbred sin, when we neglect and refuse to walk in the light and so disobey God. Condemned, not for having inbred sin, but for disobedience in refusing deliverance from the same. Here is where many lose their justification and utterly backslide. A person under condemnation is not eligible to sanctification, but has need of pardon. Conviction of need and condemnation for disobedience are two different things.

But it is urged by some that their friends and loved ones had never heard it preached and so had not refused sanctification and yet they had certainly died triumphantly and gone to heaven. If they did not hear it preached and knew nothing about their privileges in this matter, then they did not disobey God by refusing and rejecting it; and here the case differs from that of the objector. We see that walking in the light is essential and the condition of continued justification. Whoever walks in all the light he has, and so retains his justified state, unquestionably enters heaven. We will endeavor to illustrate this point by the explanation of another point.

By way of illustration we will consider the infant in innocency. All infants dying in innocency go to heaven, and yet it is true of all children, as David said of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." To condemn the babe for something it did not do, and knows nothing of, would be unjust; to receive it into heaven with the evil nature of carnal mind, which was born in the child, would be to admit sin into heaven. So the only explanation or solution

of the problem is, the child by virtue of its innocence, at the moment of its death, had the unconditional benefit of the atonement and the application of the blood of Jesus to cleanse it from inbred sin, and then went sweeping through the gates. While it never had committed any sins, and so had no sins pardoned, it was cleansed by the blood of Jesus from inbred sin—the root of all sin—and so with all the redeemed can sing, "Washed in the blood of the Lamb."

So if a justified man has walked in all the light he has had, and has had no knowledge of his need or privilege of being cleansed from inbred sin, it would be unjust to condemn him for that which he did not do, and knows nothing of; on the other hand to take him into heaven with inbred sin would be to admit sin to heaven; so we are compelled to concede and glad to believe that such have the unconditional cleansing from inbred sin at the moment of their death by virtue of the fact that they had walked in all the light they had; not that death had cleansed them, for death has no saving power, but at the moment of their death the blood of Jesus cleansed them from inbred sin, and they went sweeping through the gates washed in the blood of the lamb. This has been designated as dying grace; but even in such a case, sanctification was a second experience. We may not wait to be cleansed at death because of the light that has come to us, the refusal of which would be disobedience and sin, and so would forfeit us our justification. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Human Assurance of Divine Acceptance

By Brian L. Farmer*

ALL AGREE that a minister's activity at the altar is a matter deserving close and constant attention. Here, of all places, we wish our work to be supremely worthy and increasingly so.

At the first crucial encounter with the apostles after His resurrection—on the evening of that day—our Lord made two most interesting statements. He said: "As my Father hath sent me, even so send I you," and, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 21, 23).

These two statements are intended to go together.

Christ pointed out that after the Ascension His ministers were to do in the world the work for which He was sent insofar as was appropriate to their human nature as opposed to His divine human nature. He made special mention of the apostolic ministry pertaining to the forgiveness of sins. (See N.E.B.)

God alone can *forgive* sins. This is so not only because of the numerous scriptures in support of the statement (cf. Dan. 9: 9; Isa. 55: 7; I Tim. 2: 5; I John 2: 1; etc.) but because all sin is ultimately against God, a transgression of His holy law.

Nevertheless, as God sent His Son into the world with a message of for-

givenness, so Christ sends forth His apostles to speak on the same subject with the same object: to assure the repentant and to warn the careless. Christ expects His ministers to be so conversant with the requirements for divine acceptance as to be able to tell of sin's remission, in joyful tones of assurance, or, at times, to tell of sin's retention in solemn words of warning.

Many will shrink from a trust so sacred as this—and many more will be tempted to do so—but this particular ministry is invaluable at the altar.

It must be remembered that a person's decision to go to the altar is *momentous*; it will assuredly be for good or for ill. This move is made solemnly, cautiously, courageously, trustingly. It is a surrender. It is a man humbling himself, acknowledging that he is convinced. This trip has been advocated by the preacher bringing to bear upon the listener all the persuasive power of which he is capable. Now he has sold the idea to a self-respecting human being. If the idea fails, all succeeding sermons will be relegated in the mind of the seeker to the status of sales talk to be taken with a grain of salt. It is therefore imperative that the man of God do all in his power to make the moment of decision a moment of personal spiritual victory for the seeker. And

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this resolve will be immeasurably strengthened if the minister pays serious heed to the Lord's injunction to assure, or to refrain from assuring, of the Lord's acceptance.

The present writer has witnessed not a few altar services giving cause for some concern, to say the least. Prayers of the people are vague and in general; none of the faith-fostering scriptures are referred to; and as likely as not, someone exhorts extemporaneously in a manner bordering on the ludicrous.

Let there be heard above the prayers of the Christians the voice of the man of God. Let him, who is conversant with the steps into the Kingdom, give confident assurance of God's acceptance when the conditions are met, yet issue firm warning of God's rejection so long as they are not.

The average seeker is unused to mystical dealings of any kind, his mind being accustomed to the tangible give-and-take of the business world. Therefore until the witness of the Spirit is granted—and there is a variable time lag—a person might find it difficult to appreciate the re-

ality of his spiritual transaction. At such times it is of immense help if the pastor will *affirm* that inasmuch as a person has repented and believed, or consecrated and believed, he is forgiven or he is cleansed. The faith of the pastor, who is familiar with dealings with God, will enhance the confidence of the seeker.

Many Protestant ministers are slow to accept responsibility for anything remotely approaching the dispensing of the grace of forgiveness. This is so firstly because of a natural reticence to perform such a sacred task, but secondly because of the overtones of the Roman Catholic confessional. But we have been discussing the words of the Master pertaining to our most holy calling. Dare we be silent at the moment of crisis when a person most desperately needs to hear?

Certainly a seeker can find spiritual healing without the help of a minister of Christ, in the same way as a man *may* gain physical healing without the help of a doctor. But who wants to dispense with either? And, it must be remembered, in both cases it is God who heals.

SOME DECADES ago there was an old custom of placing a goat in the same stall with a race horse. The companionship of the goat, it was believed, soothed a high-strung, thoroughbred horse. It happened at times that the owner of a competing horse in a race would cause the goat from the opposition stable to be stolen overnight, which often fretted the horse so that he would be worthless in a race the following day. "They got his goat." When anyone or anything "gets your goat," it means that you have lost your poise.—*Dresch Message*, Dresch Laboratories.

PART OF WILLIAM COWPER'S
FAMOUS HYMN

*Prayer makes the darkened clouds
withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise of faith and love;
Brings every blessing from above.*

*Restraining prayer, we cease to
fight;
Prayer makes the Christian's armor
bright;
And Satan trembles when he sees
The weakest saint upon his knees.*

The Path of the Gospel Minister

By A. S. London*

I AM A LAYMAN. But from my earliest recollections I have been associated with ministers. Mother's home was a home for preachers. She took me to annual gatherings where I was deeply moved in company with hundreds of ministers and Christian laymen.

I sat by Mother, and told her that when I got to be a big man I was going to sing and do church work as the men were doing in that gathering. I sang at the top of my voice, and cried like my heart was broken, as I listened to great men preach the gospel of Christ.

Among all the callings of men, it seems to me that the ministry stands out as the highest. The God-called minister is a producer of eternal values. His work is to save men who are damaged by sin, and restore them to useful living.

I remember one of the great church officials said, as he talked to young preachers, "I had rather be a gospel preacher than to be anything else in the world. It stands out as the supreme calling among men."

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15) The responsibilities are heavy, but the opportunities are golden. The rewards are beyond ex-

pression. The minister is a watchman, ambassador, counselor, and guide, and his business is to "raise the fallen, cheer the faint, help the sick, and lead the blind."

"We are living and acting at one of the most crucial times in church history." The question arises, Does the ministry of this age have the message that will save our civilization from going the way of twenty-one civilizations, nineteen of which went down from within?

The gospel minister is a messenger of religion. His Christian experience should be deep enough to touch every avenue of his life. John Wesley said that his heart was "strangely warmed." Christianity is a life. It is based on things experienced in the heart life. A preacher cannot teach others what he does not know himself.

A gospel minister must be in communion with God. He must be in subjection to the divine will. His heart must be renewed daily and kept warm and fresh if his audience is to be lifted to a higher plane of religious living.

A great divine once said, "We are in danger of a deadening familiarity with the sublime." Have you as a minister lost the sense of the sacredness of being a gospel preacher? It is said that dwellers among the Alps may lose the appreciation of their beauty.

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A leading minister of our day recently made the statement that, "in spite of glowing statistics, Christians are a diminishing segment of the world." What a sad sentence to ponder over! Probably there is much truth in what he said, when we think that there are 250,000 towns and cities in free Europe alone without a Protestant church. France has 36,000 towns and cities without a Protestant church.

More than 70,000,000 of our population are not affiliated with any church, in a land where more than 250,000 churches are open on the Sabbath day.

"The very disillusionment of today is the raw material of the Christian hope." The gospel minister has the message of hope to all mankind, to all generations, and under all circumstances.

The gospel minister has the answer to the problems of a sin-cursed, brokenhearted, war-torn world. The gospel of Christ solves the problems of the human family. The questions as to where we came from, why we are here, and where are we going are found only in the gospel of a risen Christ.

The gospel minister has the only answer for the homes of the nations of the earth. There is, without a doubt, a spiritual problem back of every broken home, and we had more than 400,000 of them in our own land in twelve months.

The gospel minister has the answer to an anemic, powerless, and stagnant church, as can be found all across our own land today. It will take a dynamic ministry to awaken us out of our lethargy and complacency. It is

no time now for an uncertain note in the pulpit.

A noted church official says, "With certain notable exceptions, the ministry seems to have lost its authority." And unless that speaking with authority, backed up by the Word of God, is regained, there is but little hope for an awakened church. Bible preaching is the only thing that will melt away unbelief, halfheartedness, and lukewarmness, as found all over our Zion. Jeremiah said, "Is not my word like as a fire . . . and like a hammer that breaketh the rock in pieces?"

It is time now for the gospel minister to preach for a verdict. We must preach to get people converted, changed, committed to Christ and a new way of life. Millions of church members, without a doubt, have never known this definite experience of conversion.

Paul said, "I know whom I have believed." He was not ashamed of the gospel of a risen Christ.

For a church or a district to fail in winning people to Christ and the church is enough to make angels weep. It seems tragic that about half of our churches, in our own Zion, have only around fifty members, while one-fourth of our churches have only about half this number.

Is it not time that our ministers get a fresh appraisal of the glory and value of being in the path of the gospel ministry?

It is the most important trusteeship ever committed to mankind. Gladstone, "The Grand Old Man of England," said to his son, "If God has called you to preach, do not stoop to be a king."

The Pastor's Responsibility for Holiness Preaching

By H. B. Garvin*

I charge thee therefore before God, and the Lord Jesus Christ, . . . PREACH THE WORD; BE INSTANT IN SEASON, OUT OF SEASON; REPROVE, REBUKE, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE. FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE (II Tim. 4:1-3).

TO BEGIN WITH I would like to ask the question: Why should any attendant in any Nazarene congregation be able to say, "It has been a long time since I have heard any definite preaching on holiness in our church," and be speaking with discrimination? I first came in contact with the preaching of second-blessing holiness in a National Holiness Association camp meeting. It was rugged and definite preaching that I heard there, and it opened up the way for me to earnestly seek and obtain the experience of entire sanctification. I know when and where I got the experience and I began at once to give a clear and burning testimony of the sanctifying power in my soul. Those rugged holiness preachers could not offer me a *holiness church to join*. The best they could tell us to do was to go back to our church and testify to the experience. This they said we would have to do if we were to keep it. I took them at their word and did that very thing. Of course it caused no small stir in my home church, and immediately brought on opposition and persecution, both in my church and in my home. It soon became

very interesting indeed. The fight was on in earnest, but my steadfast purpose to live the life and to testify to the experience kept me victorious day by day. Bless God, the plan worked, both in my home and among some of my friends. The fact that my precious sister was soon sanctified gave me new courage, and a cause for thanksgiving to God. But such a situation was not satisfying, for I was constantly longing for a church home where I could testify without being persecuted, and have a pastor who would give me spiritual encouragement which I needed as a young person.

I FOUND A CHURCH WHICH PREACHED HOLINESS

In the city where I was engaged to teach school in those early days a certain minister urged me to join his church and assume responsibilities in the church. I told him of my experience of sanctification, and asked him if he would preach holiness in his church if I would join. I approached him on the matter, for I knew he had a holiness background. He hesitated, then finally said that he would preach holiness. Then I asked him if he would so clearly and definitely

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preach it as to enable people to get and keep the experience, if he would stand by and encourage this blessed experience in his church. This put him squarely on the spot, and he backed down and told me that the church would not stand for it. Of course I did not join his church. But providentially for me and others like me, the Church of the Nazarene soon came to the city and opened revival services there.

I have said that that I might say this: We as leaders in our great church have a blessed and fruitful heritage as a holy people which we must not allow to slip from us as time passes. We do have a definite holiness church, and one that stands for a *deep spirituality without fanaticism*. Our church will save and bless a lost world, and go forward with triumph as long as it remains true to the doctrine and experience of *heart holiness*. I joined this denomination in 1912 after carefully studying its brief *Manual* until I knew every requirement of the church, and I told them never to pull down the standards of the church for me, for I would reach up to the standards of the Church of the Nazarene if I had to get spiritual stilts to reach them. I really meant what I said, and I am sure that I have not knowingly pulled down the standards of the church to this very day.

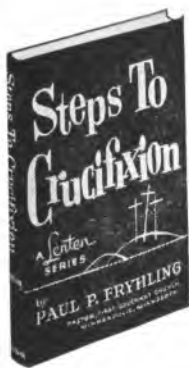
Now hear me, Nazarene pastors, for I mean to speak to you from the anxiety of my heart: Could it be that you have gotten so busy in the promotion of the work of the church that you have not *preached holiness* as often or as clearly as you should? *Then you have been too busy with things of less importance. Don't forget that holiness is the cardinal doctrine of our church, and that the very purpose of our church is the promotion of holy living.* Of what avail is

it in the end to promote the church if we do not effectively *promote holiness*? Please do not misunderstand me at this point. I am for the faithful promotion of every phase of our denominational work. And through the years, I have been conscious of the fact that *the pastor is the key man in the actual promotion of the work of the church.*

But it is also true that *the spiritual strength and power of the church depend so largely upon the spirit and devotion of the faithful pastor.* God bless our pastors everywhere. I speak from experience; they are lonely and sometimes forgotten men. *They love and are loved by all, but are alone when it comes to having bosom friends. Every pastor needs a pastor.* But, brethren, let us not get so busy trying to promote the material work of the church that we will fail in the primary objective of the Church of our Lord and Saviour, Jesus Christ. *A charge to keep we have*, and we must someday face the record of the years.

Let us ask ourselves questions like these: Are the people awakened to their need of the experience of holiness under our preaching? Do the people get sanctified, and do they keep sanctified? Are the people given time to testify, and *are they encouraged to testify definitely to two works of grace*? We all know that sanctified people have problems. Do they know that we want to help them? That will give them hope, and may open the door for us to help them. Pastors, let us see to it that by the help of God our church will not lose, under our leadership, its burning testimony of the sanctifying power of God for the Christian.

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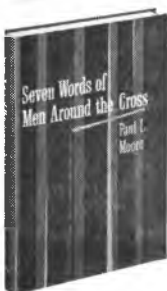
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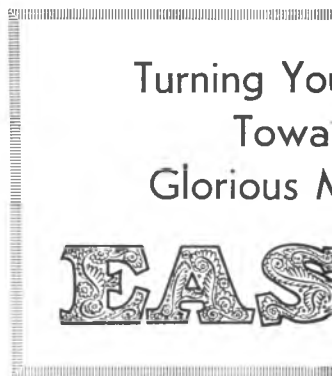
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“I Will Pay My Vows”

By Audrey J. Williamson

WE DO ACCEPT responsibility for vows which we have taken. We stand with another individual before an officer of the church or the state and pronounce the solemn words, “I will” We sit with a banker or lawyer or a claims adjuster and sign on the dotted line, agreeing to perform certain stipulations. We receive the ordinance of baptism or are accepted as members of the church after we have met specific requirements and agreed to certain observances.

But what of our vows unto the Lord? A vow to God is always voluntary. It is far more than the making of a bargain. True, its performance may be followed by certain benefits, but obedience to the vow is not contingent upon the rewards we receive from its observance.

A vow should be the fruit of deliberate and premeditated thought. If it is the product of impulse alone, the emotion that prompted it may fluctuate. No vow should be taken that we are incapable of performing. To lightly make and break our vows to God is to dull and finally to destroy moral integrity.

A vow is an act of devotion and dedication. It is made in the spirit of

highest love for its Object and of sacrifice and abnegation of self.

The making and the performance of vows seems to be encouraged in the Scriptures.

I will pay thee my vows, which my lips have uttered, and my mouth hath spoken (Ps. 66:13-14).

Thou, O God, hast heard my vows (Ps. 61:5).

This day have I payed my vows (Prov. 7:14).

Vow, and pay unto the Lord your God (Ps. 76:11).

Aware of human failure and weakness, we sometimes shrink from making vows to God for fear that we shall fail in their performance. This sort of self-protection is not representative of the highest love and devotion to Him. It may be a tacit admission that we are not really putting Him first in our lives.

A young preacher's wife asked earnestly, “How can we truly sacrifice? Our people are so good to us, and we consider ourselves so fortunate to have this place of service, we wonder if we are honestly making any sacrifice.” The answer is, “Put new demands upon yourself. Make some vows unto God.” There are various areas in which God may

direct you to make this added contribution. Perhaps it will be in your increased giving, maybe in your more abundant service to others, perhaps in the requirement you put upon yourself for fasting and intercessory prayer.

And there is one special field in which our vows to God have been far too meager. It is the area of our *praise!*

Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed (Ps. 65:1).

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him (Ps. 22:5).

Offer unto God thanksgiving; and pay thy vows unto the most High (Ps. 50:14).

Thy vows are upon me, O God: I will render praises unto thee (Ps. 56:12).

So will I sing praise unto thy name for ever, that I may daily perform my vows (Ps. 61:8).

"Praise is comely for the upright." "Whoso offereth praise glorifieth me," saith our God. "Sing forth the honour of his name: make his praise glorious," is the divine injunction: and, "Make the voice of his praise to be heard"; and, "Offer the sacrifice

of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Praise magnifies our God; it lifts us out of our weakness, our fear, our weariness. It releases joy to our spirits; it stimulates faith. Its flow may need to be stimulated by our conscious effort, by the compulsion of our vows. But praise to God will soon generate its own power and we shall find as we exercise ourselves in this ministry to which angels and seraphs are appointed that our hearts shall overflow with blessing from Him whom we adore.

Ladies of the parsonage, let us take upon ourselves a vow, the vow of praise to God so that we shall say,

I will extol thee, my God, O king; and I will bless thy name for ever and ever (Ps. 145:1).

Seven times a day do I praise thee (Ps. 119:164).

I will make mention of thy righteousness . . . My lips shall greatly rejoice when I sing unto thee . . . My tongue also shall talk of thy righteousness all the day long (Ps. 71:16, 23-24).

I will pay my vows unto the Lord now in the presence of all his people . . . Praise ye the Lord (Ps. 116:18-19).

CHURCH ATTENDANCE

When America was young, her people took along their footstoves when they went to church. They did this to keep their feet from freezing through the long sermons that sometimes lasted for hours. People did not stay away from church because of the cold. God had given them a good land, and they had come to it to worship "as they pleased." They were faithful to keep this day holy.—HANNAH KOHS, "Praise Him," *Arkansas Baptist*.

PRAYER is not a monologue, but a dialogue.—DR. W. B. J. MARTIN, "Are You Listening?" *Link*.

Jesus the King

(A Palm Sunday Message)

By Ross E. Price*

SCRIPTURE LESSON: Matt. 21:1-17;
John 19:19-22

TEXT: John 19:19, *Jesus of Nazareth the King . . .*

THE KINGSHIP of Jesus Christ is the central idea of the episode commonly called "the triumphal entry into Jerusalem." Had any of us today had the privilege of being among those who followed Him into Jerusalem, we might have been no more favorably impressed with the sight than were the haughty Romans who thought of Him as at best only a deluded fanatic from the hill country of Nazareth. Yet there never lived a more kingly person than Jesus. Nathanael recognized this when he met Him and said: "Thou art the Son of God; thou art the King of Israel." And, paradoxically enough, Jesus demonstrated this when He refused to allow the people to take Him by force and make Him king. It required that He should be really more than an earthly king to disappoint the materialistic dream of Israel for the sake of the realization of His own higher purpose in a spiritual Kingdom. So, even though His kingship was repudiated by the Jews who shouted: "We have no king but

Caesar." And, even though His kingship was mocked and caricatured by the soldiers who crowned Him with thorns, clothed Him in cheap purple, and placed a feeble reed in His hand as a scepter; And even though His kingship was derided by the superscription Pilate tacked atop His cross, there never was a more kingly person than Jesus. The world cannot escape the majesty and authority of His person. Jesus of Nazareth will one day be acclaimed King of Kings and Lord of Lords.

HIS IS THE GREATEST KINGDOM

Jesus envisaged a Kingdom in this world not built on worldly principles. To Pilate's inquiry Jesus answered: "My kingdom is not of this world." A Kingdom from above must be based on higher principles than the idea that "might makes right." It involves higher concepts than the rule of sovereign authority and the subjection of all subordinates. Not the subjection of all wrongdoers but their transformation in righteousness is the program of His government.

He sought a truly spiritual Kingdom, not in the halls of kings and legislatures, but in the hearts of men. Being spiritual, such a Kingdom could not be defeated by that which

*Professor of Theology, Pasadena College.

is material. No Hitler or Stalin armed with the latest death-dealing machines could wage successful warfare against it. Pilate could launch clumsy jests against this humble King, but Jesus had turned loose in the world of souls a power that would someday shatter the entire Roman Empire and continue to remold the kingdoms that succeeded.

No one but Jesus could grasp the vision of a Kingdom that would operate by a love so all-conquering that the world's armies and Armadas would be overcome thereby. One wonders what strange thoughts must have coursed through the mind of a Roman governor who heard Jesus say: "If my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence." Paradoxically enough, such a Kingdom no empire on earth need ever fear; and yet all the proud empires of this earth today may well fear it, for "the Lord hath a controversy with the nations."

Christ's kingdom is so comprehensive that it touches all three phases of life and personality. It was fitting, therefore, that Pilate should place the declaration of His kingship upon His cross in all three languages: that of law, that of learning, and that of religion—Latin, Greek, and Hebrew. And so the three great creative civilizations met that day, not on the areopagus of the Greeks, nor in the Roman Forum, but on that little hill in the land of the Hebrews, and on a shameful, rough-hewn Cross. But that King on that Cross bent all three civilizations to His own purpose, making them His instruments for the propagation of His gospel. The very name *Christian* is a Hebrew concept written in a Greek word with a Latin ending. Greeks, Jews, and Romans—all were enemies of Christianity. Yet the gospel emanated from the

capital of Judea and was preached in the tongue of Athens until it was diffused throughout all the Roman Empire. Three great factors prepared its way among men—the conquests of Alexander brought the diffusion of Greek culture; the rise of the Roman Empire supplied the roads over which messengers might travel; and the dispersion of the Jews, with their monotheistic inroads on gentile paganism, laid the groundwork for a faith in the mighty God who acts in the arena of human history.

Since then Jesus has drawn men of all sorts, and of every stage and culture, unto himself. Transformed by the power of His Spirit, men rise from the foot of His cross to declare that there is but one religion that is king of all religions today—Christianity; there is but one law that is king of all laws today—the law of righteousness and love; and there is only one learning that is king of all today—the wisdom that comes from above.

The language of law suggests the fact that Jesus is King of the will that surrenders the soul of man to His higher freedom. The language of learning declares Him King of the intellect. And the language of religion acclaims Him King of the heart, the wellsprings of whose emotions go forth to Him in worship. Jesus is King of the whole man, and His lordship makes men whole. Here we discover the deeper meaning of His words to Pilate: "I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

THE DOMAIN OF HIS KINGSHIP

The whole universe is Jesus' domain. To His voice the sea gives heed. At His will the mountains stand aloft and reach piny fingers up toward heaven. In His providence

the solar systems swing through the boundless space. By His creative power the unexplored galaxies, many light-years beyond the reach of man's most powerful telescopes, blaze and unfold. He is before all things, and by Him the universe forms one harmonious whole.

He is Lord and Ruler of all principalities and powers—angelic or human. All personalities and spirits must acknowledge His supremacy.

His rulership extends to every nation. He is not merely "King of the Jews." Pilate's superscription gave evidence of a foreign hand; for had a Jew have written it, it would have read, "King of Israel." Had the rulers of the Jews written it, they would have prefixed the accusation, "He said, 'I am King of the Jews.'" And had a Christian hand written it, he would have concluded with the word 'King,' just as we have in our text for this sermon. He is the One, as Kipling declared:

*Beneath whose awful hand we hold
Dominion over palm and pine.**

Jesus, like the Most High God of Daniel, deposes emperors at will. Once let the brittle thread of life be snapped and the mightiest of them tumble from their thrones. Pilate has long since been buried in some unknown grave, but Jesus lives and reigns in many hearts. Joseph Stalin came to his end with none to help him, and Mussolini hung from the beam of a Milan service station with but few to mourn his death. Earth's emperors come and go and their little day is short, but Jesus abides "the same yesterday, and to day, and for ever."

He alone is King of life. He came that we might have life. "In him we live, and move, and have our being." He alone fulfills man's quest for life eternal. Easter has no meaning apart from Him. Jesus is King of salva-

tion. His cross became His throne. His death was His work for a lost world. In it we have the sublime revelation of His love. By the Cross, He sways the hearts of men to repentance and faith. And He alone can save to the uttermost. He has lifted the curse from mankind by bearing the curse for all. Through personal surrender to, and faith in, Him the promise of the new covenant's best phrase is realized: "There shall be no more curse."

BEHOLD THE KINGLINESS OF HIS PERSON

He comes as a humble King. No royal white steed is His, snorting defiance to earth's legions. Simply the docile colt of an ass, earth's lowly beast of burden. No mighty army follows Him with flashing swords or booming artillery. Just the common people who heard Him gladly. There is no fanfare of trumpets heralding His approach. Only the glad Hosannas His simple followers shout. Above Him no colorful banner flutters in the breeze. Only the emerald palm fronds proclaim Him Lord of life. For Him no red carpet is unrolled to bid Him welcome; only the coarse outer garments worn by the fisher-folk. He looks not proud or haughty, as earthly conquerors may. He is only the meek and lowly, sad-faced Nazarene. Instead of some great proclamation we hear only the sobs from His broken heart over a city that knows not the opportunity it has missed. Jesus was so great that He need not proclaim His greatness nor be bothered about its denial.

He comes a holy King. No stain of sin marks His pierced hands. No malice nor guile escapes His lips. Righteousness is His scepter and peace His legacy.

He comes a majestic King, Son of the Most High, "Son of God," whose glory no earthly monarch ever

*"Recessional."

dreamed, much less ever attained. His was the beauty of the lilies, the lilacs, and the roses. His radiance resembles the morning star. The melody of His voice exceeds the song of the lark or the tumbling mountain stream. His is the majesty of the mountains, the fleecy clouds, and the rainbow. And Solomon in all his glory was not arrayed like this. Those eyewitnesses of His majesty found language inadequate to declare it. They beheld His transfigured radiance and were afraid. They saw Him as a flash of light above the brightness of the noonday sun and fell at His feet on the Damascus road. One saw Him walking among the seven golden candlesticks with beauty beyond comparison.

A mighty King was Jesus. At His command legions of angels stood ready. He spoke and there was light. To Him all authority in heaven and earth is given. Before Him every knee shall bow and every tongue confess. No Roman seal could detain Him, nor Roman guard overpower Him. He declared to His trembling followers, "Be of good cheer; I have overcome the world." Well might the Roman soldier standing beneath His cross declare: "Truly this man was the Son of God."

Jesus is a returning King. Just as surely as He rode into Jerusalem on a colt of an ass that day, so surely shall He come in the clouds of heaven, sitting at the right hand of power. It was to those who beheld Him depart that the men in white robes declared: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He whom death could not hold captive will surely come again. He it is who testifies: "Surely I am coming soon."

Then let us join those humble believers who await His coming, to crown Him King of Kings and Lord of Lords. If we suffer with Him we shall also reign with Him. Let our acclamations be more than empty Hosannas that so readily, before a week is past, may change to "Crucify!"

*Jesus, my Lord, I'll ever adore
Thee,
Lay at Thy feet my treasures of
love.
Lead me in ways to show forth Thy
glory,
Ways that will end in heaven
above.*

—J. M. HARRIS

GATHERED HERE AND THERE

"The probability of life originating by accident," says Biologist Edwin Conklin, "is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop."

"WHAT WOULD we parents do if our children consistently brought home grades of 68 per cent on tests in their schoolwork? But that's the average score adults make when tested on automobile driving reflexes and knowl-

edge! Very few wrecks are accidents; the car goes where the driver puts it."

ONE LADY SAID she finds it difficult to believe that people really do the awful things she tells about them.

ONE MAN SAID: "I see nothing astounding in the fact that our school children have trouble with modern history. So do the people who are making it."

*The truth that is told
with bad intent
Beats all the lies
you can invent.*

One of the mountain-peak passages of the Bible here is laid out for scrutiny with warm and scholarly insight—

What Is the Mind of Christ?

Eric E. Jorden*

THE PHILIPPIAN LETTER is an *Epistle of joy*. Though some preached Christ “even of envy and strife; and some also of good will” (1:15), Paul declared, “Notwithstanding, every way, whether in pretence, or in truth, Christ is preached.” That was cause for rejoicing with Paul. “I therein do rejoice, yea, and *will* rejoice” (1:18). Such exuberance of spirit Paul strove to inject into His converts. “Finally, brethren, rejoice in the Lord” (4:4).

This is also a *letter of thanksgiving*. Some Bible students think this is the immediate cause for Paul’s writing to the church at Philippi. We are told that Paul “rejoiced” greatly, “that now at the last your care of me hath flourished again” (4:10). The church at Philippi was “careful” in this. *Only they* had been faithful to Paul in their support. “Once and again” they sent unto his “necessity” (4:16). Paul was grateful and he thanked them profusely.

But *perhaps there is a deeper concern in writing*. On the surface, the church at Philippi appeared to have no problems. Paul must have been grateful for a church like this when compared to Corinth and those churches in Galatia. Yet Paul was

possessed of deep insights. He perceived a potential problem, for he mentioned one more or less in passing. It concerned only two people in the church as far as we know. Still Paul *had* a concern, for he saw what it could lead to. In 4:2 Paul wrote, “I beseech Euodias, and beseech Syntche, that they be of the same mind *in the Lord*.”

Here is the key to the kenotic passage of chapter two. Paul’s strategy is wise. He sets forth the ideal for genuine Christian living, and then appeals for conformity based on one’s relationship to Christ. “Be of the same mind *in the Lord*” (4:2). “Let *this mind be in you*, which was also in Christ Jesus” (2:5). In the incarnation of Christ, Paul found the key to successful Christian living. Genuine Christlike living is seen in its social relationship. Once we see the Incarnation—and its necessary correlate, the Crucifixion—in proper perspective; that is, once the Spirit opens our spiritual understanding to what the Incarnation meant to Jesus, there can be, and will be, no room for self-seeking and pride, nor yet for worldliness, in our daily living. Christ is ever our Example for holy living. In John 14:6 it is recorded he said, “I am the way, the truth, and the life: no man cometh unto the Father but by me.” Christ is not

*Professor, Northwest Nazarene College.

only our Way to God; He is also our Way, or Example, to holy living. As Lindsay Dewar says in his *Introduction to Christian Ethics* (p. 269), "In a real sense, the Christian life can be summed up in the words, 'imitatio Christi.' Here is the heart of Christian morality." One may go a step further and say in the words of the Apostle Paul that it is *imago Christi*. "But we all, with open face beholding . . . the glory of the Lord, and transfigured into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It is "the mind of Christ" as evidenced in His incarnation, which, implanted in the seat of our affectional nature by His Holy Spirit, transfigures our mere existence into vibrant, holy living.

Paul saw the Incarnation as a *four-fold step*. First, there is Christ's *essential nature*. In verse 6 we read, "Who being in the form of God." It is significant that Paul uses the term "form" twice, here and in v. 7, in reference to the "servant" aspect of Christ's human nature. The words in the original are identical. We notice also that Paul uses the term "fashion" in v. 8.

The word translated "form" is rich in meaning. Williams, in his *Commentary on the Pauline Epistles*, p. 334, says, "This is the strongest word in Greek to denote likeness, the exact image, the inner image, image in being and essence." Curtis, in *Christian Faith*, pp. 238-39, quotes Bishop Lightfoot as favoring this meaning, "the essential form of being." Curtis concludes, "Canon Gifford has, as far as I am concerned, forever settled the grammatical question at this point, showing that the Greek cannot mean that the 'forme,' or essential form of being was surrendered." Dr. Wiley in his *Christian Theology*, Vol. II, p. 188, para-

phrases verse 6 thus, "who, *existing* in the form of God," having stated previously of the deity of the Son, "as eternal in the essence of Godhead" (p. 169).

What then is Paul stating in his first "step"? Simply this, that Christ was—and is—God, and ever will be God by nature. He was and is of the essence of Deity. To call into question the essential deity of our Lord Jesus Christ, to make Him some one less or other than God, is to destroy the very foundation of our Christian faith.

How do we know He is God by nature? In Matthew 16 we have the record of Jesus coming to the coasts of Caesarea Philippi. There He asked His disciples, "Whom do men say that I the Son of man am?" The disciples gave Him the answers. Then came the searching test. "But whom say *ye* that I am?" Quick as a flash the Big Fisherman confessed: "Thou art the Christ, the Son of the living God." Listen as Jesus replies, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Paul corroborates by writing, "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). The Biblical record attests His power to forgive sins. We are assured of His deity in the forgiveness of our own, for only God can remit the punishment due and say, "Go in peace." A sound theology must find its basis in a personalized Christology. And to reason in reverse, to be "possessed" of the "mind" of Christ is our empirical evidence of His matchless deity.

The second "step" is found in Phil. 2:6: "Who . . . thought it not robbery to be equal with God." Many commentators believe there are better translations. The Revised Version reads, "counted it not a prize to

be on an equality with God." A marginal reading in the Authorized Version states that Christ did not consider His equality with God "a thing to be grasped." *Williams* says, "He was on equality with the Supreme Being. Yet see what He did. He did not think this equality with God a thing to be selfishly grasped, held on to, for His own pleasure and glory" (p. 334).

Our best insight into this truth is to see it in context. In verses 3 and 4 Paul has stated, "Let nothing be done through strife or vain [or false] glory; but in *loveliness of mind* let each esteem other *better than themselves*. Look not every man on his own things [*that*, we know, is the essence of selfishness], *but every man also on the things of others*." Then follows the challenge, "Let this mind [or inclination] be in you, which was also in Christ Jesus." What mind? What inclination? The inclination *not* to be interested *solely* in one's own personal welfare, but, while concerned with the legitimate rights of one's self, to be genuinely concerned *at the same time* with the needs of others. This was the "mind of Christ" as Paul attempted to portray it.

Let us analyze Christ's act in the context of eternity and time. In the chamber halls of eternity, the Triune Godhead planned creation. Deity foresaw the Fall, not necessary, but contingently possible. Looking over the battlements of heaven into time, Christ saw a lost and needy humanity. He was God—the Second Person of the Trinity—He was *immediately* aware of the inherent rights of that relationship. Heaven, with all its glories, was His by virtue of His essential being. He had every right to look upon "his own things," *no sin involved*. But He "looked also" on "the things of others"—the need of a

lost humanity. In *that* moment Christ made a decision, a decision which reflects the essence of His nature—love. Equal with the Father, yes; entitled to all the glories of heaven, yes. But in light of "the things of others," He did not consider that He *had* to "hold on to," "grasp" that which was inherently rightfully His. Christ made a choice *against* His own interests. As *Curtis*, p. 240, puts it, "Being originally, and continually subsisting in the essential form of God, our Lord had an inherent right to enjoy the actual manner of life, of the transcendent experience of God. But this transcendent Divine experience He would not cling to regardless, but gave it up as an act of redemptional humiliation."

This is the key to the Incarnation. This is the key to real "Christian" living. This is the "mind" that sends twice-born man and women to be redemptional ambassadors, not simply on foreign soil, but here at home as well. *This* is the "mind" which enables men to give up homes, loved ones, marriage, children—"things" which are inherently rightfully theirs as creatures of God. Following the "mind" of their Master, they looked not on their own things, but on the things of others. Once *we* catch a glimpse of this "mind of Christ" there can and will be no place for self-seeking. "Seek ye first the kingdom of God" becomes and remains the challenge, the ideal, and the overt expression of the "mind" that was in Christ when He became the Babe of Bethlehem.

Christ, being in the form of God then, seeing the need of a lost humanity, did not deem it necessary to "hold on to, grasp," that which was rightfully His. This leads us to "step" *three*.

Verse seven says, "But made himself of no reputation." The marginal

reading in the Authorized Version is, "He emptied himself." Here is a voluntary act on the part of Deity, a voluntary self-limitation. But of *what* could and did the Second Person empty himself? Certainly not of His deity. That only was circumscribed by His humanity. As *Wiley* insists, (*Christian Theology*, Vol. II, p. 179) "The Apostle does not teach that the Second Person of the Trinity ceased to be God when He became man." To which we might add *Curtis* (*Christian Faith*, p. 241), "As a pre-existing Person, Christ had two things, namely; first, a Divine nature with all the attributes of the God-head; second, a Divine personal experience equal to that of God the Father. The Divine *nature* He did not give up but has it eternally. But the Divine *experience* He could and

did give up in redemptional humiliation." Thus Christ's impoverishment was not as to nature, but as to personal experience. Never once while on earth did Christ acknowledge that He was anyone else or other than God. Confronted by Israel's high priest to "tell us whether thou be the Christ, the Son of God"—in other words, "Are You of the same essence or nature as God?"—the answer is straightforward, "Thou hast said." In other words, "I am." He ever claimed to be the great "I am." His miracles attest His essential nature while on earth. No, Christ did not give up His essential deity when He assumed His humanity. The latter simply circumscribed the former. Our Saviour did not achieve manhood by a reduction of His deity.

(Article to be concluded in April issue)

Juvenile Delinquency

About a year ago I was in Haifa and talking to a Jewish lawyer from Connecticut about the little country of Israel. He said to me, "Did you ever notice the behaviour of the young people of this country? The policemen do not even carry a gun. Yet everyone is obedient. They respect him. I believe they had been taught by their fathers to respect those that have authority over them."

Show me a God-fearing father and mother that rule their house well, and I will show you a family that does not have very much trouble

with the juvenile question.—REV. JAMES D. MOORE, *Akron Baptist Journal*.

It is desirable that the tenth of our means be dedicated to special purposes for God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance.

—From a letter to his son,
by W. E. GLADSTONE

Deeds

Few of us ever get dizzy from doing too many good turns.—*Oklee Herald*.

The Mystery Man of the Authorized Version

By Harry M. Savacool*

THERE ARE millions of copies of the Authorized Version of the Bible in the homes of English-speaking people. Many private and official translations have been made since its appearance in 1611 but it still outsells all of them put together. That a version of the Bible should still be the favorite after over 350 years is most amazing. It has kept its place on its own merits without the authority behind it of any church or government.

The beauty of the Authorized Version of the Bible is beyond question. A great literary authority like H. L. Mencken has said, "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world." Again he said, "Its English is extraordinarily simple, pure, eloquent and lovely."

There is a rhythm and musical quality to the Authorized Version that makes it especially suitable for worship. Someone has said, "It lives on the ear like a music that can never be forgotten." In fact it was designed to be read aloud and listened to in church. The rhythm that marks its beautiful language and phraseology makes it live in the memory. Millions have found it easy to memorize.

Where did the Authorized Version get this beautiful and musical lan-

guage? Some have tried to explain it as a product of the age of Shakespeare. This does not explain it. Over fifty men worked on this translation. Committees do not produce works of art in painting, sculpture, music, or writing. We are all familiar with books of ten or more chapters each written by a different person. We know how uneven they are in quality and interest. One chapter will be very good. The next will be dull and hard to read. There is none of this unevenness in the Authorized Version. From Genesis to Revelation it sweeps along with the same majestic beauty.

To add to the mystery there are in existence specimens of the writings of many of these translators, and not a one of them approaches the literary beauty of the Authorized Version. That is, none except one of them, and it is in that we find the clue to the "Mystery Man" of the translation. A scholar named Miles Smith, along with Bishop Bilson, did the final editing of the whole Translation. We know from other samples of Bishop Bilson's writings that he did not have the literary ability to add anything to the beauty of the translation. The key to the mystery is the preface, entitled "The Translators to the Reader." This filled eleven pages of rather small print. We know that this preface was the sole work of Miles Smith. It is not ordinarily

*Owego, New York.

printed in editions of the Authorized Version in these days. As soon as one starts to read it, he is struck by the fact that here is the same beautiful style that marks the whole translation. Note the following passages from the preface.

"Translation it is that openeth the window, lets in the light; that breaketh the shell that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water."

"Neither did we disdain to revise that which he had done, to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass you see."

"We have not tied ourselves to uniformity of phrasing, or to an identity of words, as some peradventure would wish he had done. For is the kingdom of God become words and syllables? Niceness in words was always counted the next step to trifling."

Even these three short samples from the preface demonstrate that it was Smith, and Smith alone, of all the translators who had the masterful style that marks the Authorized Version.

By chance we have another literary fragment that makes even more sure

that Miles Smith, as final editor, gave the version its literary quality. One of the translators, a John Bois, took notes of the readings proposed from Romans through to the end of the New Testament. When these renderings are compared with the final result of Smith's editing, we can see quickly what quality he added. Here are some of the instances. In II Corinthians 5:19 the notes of Bois read, "That God in Christ reconciled the world." The final reading was the far better, "that God was in Christ, reconciling the world unto himself." In the same Epistle, Bois gives 7:2 as, "We have made gain of no man." The final version was, "We have wronged no man." Again in 9:5, Bois had it, "As bounty and not as a thing extorted." The final version gave it a literary touch with "As a matter of bounty, and not of covetousness." In Philippians 1:21, Bois records, "Life unto me is Christ, and death an advantage." The final version replaced this stilted phrase with "To me to live is Christ, and to die is gain."

Someone made the often stiff and stilted phraseology of the translators sing. Miles Smith was too humble a man to claim any credit, but everything points to him as the man. The final result, the 1611 Authorized Version of the English Bible, is a classic. It may be replaced by more accurate versions but it is extremely doubtful if its sheer beauty of language will ever be equaled.

CHURCH—The church is not a hospital, although it ministers to the spiritually sick and morally anemic.—*Megiddo Message*.

ENVY—Don't mind the fellow who belittles you; he's only trying to cut you down to his size.—*Chronotype*, Rice Lake, Wisconsin.

GOD—AND MAN—When someone says he doesn't feel as near to God as formerly, you can be pretty sure which one has moved.—*Superintendent*.

Biographical Preaching

By E. E. Wordsworth*

THE BIOGRAPHIES of Biblical characters offer a most prolific source of sermons on human attributes, characteristics, temptations, trials, tribulations, and glorious triumphs. Dr. Clarence Macartney advised preachers to press into service the rich materials to be found here. The Bible is faithful in narrating the sins and failures, the foibles and inconsistencies, as well as the heroic and saintly characteristics of men and women. It never condones sinful practices but rather reproofs and punishes wrongdoing.

A biographical sermon or series of sermons never fails to evoke interest and to provide the framework for the finest kind of preaching. There is always real human interest on the part of the congregation, for they see parallelism in current experiences.

A pastor can preach upon the major characters of the Bible, plus many minor ones, very profitably and to the

edification of his congregation. Sunday evenings, in my judgment, is especially suitable for biographical messages. Dr. Macartney did this during his lengthy Pittsburgh pastorate.

Where can a minister find richer and more edifying material than that discoverable in the literally hundreds of Biblical characters? If the violation of the seventh commandment and Christian marriage needs pulpit admonition and counsel, what better illustration can the preacher find than King David or Joseph? If sacrifice for others must be emphasized, the life of Moses is a striking example with Hebrews 11:24-26 as a fitting text. If consecration, faith, prayer, vision, heroism, unflinching loyalty to God, and suchlike characteristics press heavily on the preacher's heart, then the mighty Apostle Paul's biography furnishes us with the richest materials for pulpit ministration. The Israelites provide examples of unbelief.

*Evangelist, Redmond, Washington.

History

Future historians will record that we of the twentieth century had intelligence enough to create a great civilization, but not the moral wisdom to preserve it.—DR. A. W. TOZER, *Wesleyan Methodist*.

Talk

It is very important to listen to God. A man came to see me. He talked for an hour about his troubles.

Next week he came again and I talked to him for an hour. The next week he came to see me again. I said to him, "The first time you talked for an hour. The second time I talked for an hour. Now, let us give everyone a chance to talk. Let us be silent and let God tell us what He wants to say." After an hour of silence God was able to show this man how to solve his problems.—PAUL TOURNIER, *Christian Life*.

I Dedicated My Grandchild

By S. T. Ludwig*

IT WAS a thrilling sight to see my daughter and her husband bring their fourth child, Scott Samuel, to the altar of the church for dedication. I could not help doing some reflective thinking.

Samuel and Martha (Ludwig) Keys met on the campus of one of our own colleges. They became friends. Friendship ripened into love and eventual marriage. One by one it has been my privilege to dedicate each of the other three grandchildren. This time as I performed the brief ritual at the public altar of the church, it seemed important to make a few general remarks. I include them here with some additions.

In today's hurried and busy world the tendency to loosen home ties and shift responsibility is all too prevalent. But when we realize that the home is the child's first world, his first classroom, and his first religious center, we know we cannot ignore the duties imposed. The infant babe born into a home is at once God's gift of an immortal soul. Parents are thus charged with the privilege and responsibility of acquainting this newborn soul with the world into which he must live and where he must eventually make his own contribution to life.

As a father (or grandfather), can I afford to be careless or indifferent to the kind of environment in which my loved one will grow up? Can I afford to let spiritual matters take secondary place as if they were unimportant? Yes, I can take these attitudes until the image of God and Christ and the church is dim or lost altogether. But if I do, it is at the peril of losing those higher imperishable values of the spirit without which life loses its direction and its real significance!

So, as parents of this child, do you accept the responsibilities of bringing him up in the Christian way of life; looking after his physical needs; helping to train his mind so he may be proficient in some useful vocation; and above all, surrounding him with the love and concern of a Christian home, so that early in life he may accept the Lord Jesus as his personal Saviour?

And to all of us (parents and grandparents) this is our high calling: to prepare the way of the Lord so these dear ones God has given us will be brought up in accordance with God's design for life. Let us not evade the responsibilities, but with love and guidance share in God's plan for saving men by saving our little ones!

*Note sermon outline, page 43.

Supplied by Nelson G. Mink

OUTLOOK—THE BEAUTIFUL

A group of people were admiring some beautiful paintings. One woman never spoke a word but would repeatedly come up close and examine each picture carefully.

After the tour someone asked what she thought of it all.

"It was perfect," she said, with real enthusiasm. "I could not find a speck of dust anywhere."

How often we miss the beauty in life because we are only looking for faults! Sometimes we let real friends slip through our fingers because we looked only at their shortcomings instead of the real person.—From *Uplift*.

GREATNESS

"Truly great persons are more interested in controlling themselves than in controlling others . . . Greatness is modest; it avoids publicity."—CLINTON E. BERNARD.

IMPOSSIBILITY

"Never tell a young person that something cannot be done. God may have been waiting for centuries for somebody ignorant enough of the impossible to do that thing."—DR. J. A. HOLMES.

TIME

"Time is a daily miracle. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of life. It is yours. It is the most precious of possessions. No one can take it from you, and no one receives either more or less than you receive. In the realm of time, there is no aristocracy of wealth and no aristocracy of intellect. Genius is not rewarded by even one extra hour a day."—*Grit*.

WORDS

"A way to weigh words is to keep them in the heart, until they are gentle and until the lips will speak them softly."—DOUGLAS MEADOR.

DECENT SINS?

An eight-year-old boy was attending a summer camp run by a church group. He was not completely happy about the arrangement. "They kept us so busy attending church and praying," he complained, "that we hardly had time to commit a decent sin."—MILWAUKEE JOURNAL.

ACCOMPLISHMENT

"Our days are like identical suitcases—all the same size, but some people can pack more into them than others."—*Friendly Chat*.

LANGUAGE—DEAF AND DUMB

One man amuses himself by "listening" to people who carry on their conversation in deaf-and-dumb language. He has made it a hobby for years. Recently he ran across a new signal which stumped him, a sort of sweeping down gesture. Inquiring of his teacher, and demonstrating the action, the man who had been teaching him said: "Oh, yes, I know. It has come into vogue only recently, and means, 'Oh, yeah!'"—*Winner, London*.

WORRY

Our worries fit our character. There are those who can get as much trouble out of some slight disappointment that blocks their plans as others would out of an earthquake that ruined their homes. Joys and sorrows are matters of proportion, and each life carries its own measuring stick.—*Megiddo Messenger*.

You may be sure
Your youth has fled
When you precede
Your kids to bed.

—L. K. SCHIFF

"WORSHIP AND PRAYER never leave us as we are . . . They call us to take pilgrim journeys in living, loving, serving, helping."—CLARENCE M. BOWMAN.

CELESTIAL INTERESTS

An unidentified British artist recently sent an itemized bill for renovating a church religious painting. Among the items were the following: "Cleaning St. David's ears—2 shillings [28 cents]; renewing heaven, adjusting stars, and cleaning up the moon—7 shillings [84 cents]." The bill was published recently in a Church of England parish paper.—*Houston Times*.

OYSTER OR EAGLE—A LESSON

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

But when God made the eagle, He declared, "The blue sky is the limit—build your own house!" So the eagle builds on the highest mountain. Storms threaten him every day. For food, he flies through miles of rain and snow and wind.

The eagle, not the oyster, is the emblem of America.—*The Johnson Journal*.

HUMILITY

The world-famous Negro educator, Booker T. Washington, was standing in the lobby of a hotel in one of our western states when a salesman came rushing in loaded down with baggage, and ordered Mr. Washington to carry his bags up to his room.

"Yes, Sir," was Mr. Washington's reply. He completed his errand and returned to the lobby, where his friends,

who had come to hear him lecture, were waiting aghast at the nerve of the salesman.

"The gentleman even gave me a tip," he said. "I took it so as not to embarrass him. It will help one of my boys toward an education."—*Uplift*.

SERMONS—HOW THEY GROW

"Sermons grow. Sermons are not made. Sermons grow in the preacher's inner life. The old-time preacher who plowed all day in the field could grow a sermon. He would read his Bible and locate his text, memorize it and let it grow as he went about his work on the farm. They were good sermons. Those sermons set the pace for home and community life.

"A sermon grows like an apple grows. Don't give it to the people until it is ripe."

—J. I. COSSEY, in *Arkansas Baptist*

VALUE OF LITTLE THINGS

If you think you cannot do very much, and that the little you can do is of no value, think of these things: A teakettle singing on a stove was the beginning of the steam engine. A shirt waving on the clothesline was the beginning of a balloon, the forerunner of the Graf Zeppelin. A spider's web strung across a garden path suggested the suspension bridge. A lantern swinging in a tower was the beginning of the pendulum. An apple falling from a tree was the cause of discovering the law of gravitation.—*Forbes and Company*.

A LESSON FROM THE BIRDS

"I watched two jay birds pecking at each other over the possession of an elderberry on the ground. Just above them was a bush full of elderberries, and they could have had all they wanted. But each wanted the particular berry that the other wanted. Silly? Yes, but no more silly than two persons pecking at each other over the possession of attention which each could get—if he would forget himself in the service of others."—E. STANLEY JONES.

Theme: The Attractive Christ

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up* (John 3:14).

- I. The Reason of the Attraction
- II. The Range of the Attraction
- III. The Romance of the Attraction

Theme: The Presence of God

TEXT: *And he said, My presence shall go with thee, and I will give thee rest* (Exod. 33:14).

- I. The Effect of the Presence on Individuals:
 - A. Confused His Enemies. John 18:6
 - B. Conquered Saul. Acts 9:4
 - C. Encouraged John. Rev. 1:17
 - D. Consumes His Enemies. II Thess. 2:8
- II. What This Presence Does for Us:
 - A. Gives Comfort in Life's Pilgrimage. Gen. 28:15
 - B. Gives Courage in Battle. Deut. 20:1
 - C. Gives Comfort in Trials. Isa. 43:2
 - D. Gives Cheer to Small Groups. Matt. 18:20
- III. The Comforter Himself:
 - A. This Presence Abides.
 - B. This Presence Is a Guide. John 16:13
 - C. This Presence Glorifies God. John 16:14

Theme: The Banners of the Church

TEXT: *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* (Song of Sol. 6:10)

- I. The Banner of Truth
- II. The Banner of Faith
- III. The Banner of Love

- IV. The Banner of Devotion
- V. The Banner of Holiness

Theme: The Church on the March

TEXT: *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* (Song of Sol. 6:10)

- I. The Aggressive March
- II. The United March
- III. A Forward March
- IV. A Victorious March

Theme: God's Pattern for My Life

TEXT: *For, See, saith he, that thou make all things according to the pattern shewed to thee in the mount* (Heb. 8:5).

Theme: Spoiled Personalities

TEXT: *And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it* (Jer. 18:4).

Theme: Life's Unfulfilled Purposes

TEXT: *And they came to Haran, and dwelt there . . . and Terah died in Haran* (Gen. 11:31-32).

Theme: The Supreme Answer to Prayer

TEXT: *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* (Luke 11:13)

Theme: The Church Behind Closed Doors

TEXT: *Then came Jesus, the doors being shut* (John 20:16).

- I. Things that closed the doors then.
- II. Things that close the doors today.
- III. Things that will open these doors now.
- IV. Some doors that need to be opened.

Babies for Christ*

LAWRENCE B. HICKS**

Especially prepared for Baby Dedication Sunday, April 7, 1963

LESSON: Mark 10:13-16

TEXT: Luke 18:15 (Note word "infants.")

INTRODUCTION:

1. The companion scriptures to our lesson are Matt. 19:13-15 and Luke 18:15-17.

2. Both Matthew and Mark use *paida* (little child), while Luke uses *brephee* (babe)—hence showing the value of infant dedication.

3. Our lesson is placed by the inspiration of the Holy Ghost in a most strategic place, immediately following Jesus' warning of the evil of divorce, and just prior to the sad case of the rich young ruler with his inordinate love of materialism.

I. THE DEDICATION CONCERN:

1. We dedicate our most precious possessions.
2. We dedicate our most personal possessions. Nothing is nearer our hearts than our children.
3. We dedicate our most powerful possessions. Nothing is more powerful than children, as they have such potentials of development.

II. THE DEDICATION COMMITMENTS:

1. We vow to pray for our dedicated children.
2. We vow to protect our dedicated children, by the right home environments.
3. We vow to place our dedicated children in a holiness church for the correct training of the Lord.

III. THE DEDICATION CONSEQUENCES:

1. Extended into a sanctified life.
2. Extended into a serving life.
3. Extended into a satisfactory life.

LUKE 23:35—*And the people stood beholding.*

INTRODUCTION:

At Calvary often see: injustice, brutality, hatred, wrath, indifference—a symphony of sin. Behold those who got blessed there.

I. THE ONE WHO BORE HIS CROSS

Luke 23:26—Simon of Cyrene
Mark 15:21 tells us he was the father of Rufus; and Paul in Rom. 16:31—"Greet Rufus."

Simon accepted the Cross, and the Christ of the Cross accepted Simon and his family.

II. THE ONE WHO NAILED HIM TO THE CROSS

Luke 23:47—the centurion, cf. Mark 15:39.

The centurion, while directing the gory work of the crucifixion, saw the glory work of Calvary.

III. THE ONE WHO HUNG BY HIS CROSS

Luke 23:33, 39-43—the penitent thief.

*Guilty, vile, and helpless we;
Spotless Lamb of God was He.
"Full atonement!" Can it be?
Hallelujah! what a Saviour!
—"Hallelujah! What a Saviour!"
Nazarene hymnal*

IV. THE ONE WHO TOOK HIM DOWN FROM THE CROSS

Luke 23:50-53—Joseph of Arimathea. John 19:39—Nicodemus.
In the crisis hour the courage of one brought forth the commitment of another.

V. THE ONE WHO TRIUMPHED OVER THE CROSS

Luke 22:67-70—Jesus, the Son of God (Luke 24:6-7).
Sin crucified Christ, but Christ conquered sin. God's blessings are mine—all because of Jesus. "Jesus paid it all; all to Him I owe."

MARK E. MOORE
Van Wert, Ohio

*Note article, "I Dedicated My Grandchild," p. 39.
**Pastor, Chattanooga, Tennessee, First Church.

Family Faith Foundation Series

This series was preached on successive Sundays, beginning with Mother's Day and concluding on Father's Day. In the series, concluding on Father's Day, the pastor determined to focus his preaching on Family and Home Faith.

SERMON I

TEXT: Gen. 3:1-10

SUBJECT: "The Christian Home"

- I. THE IMPORTANCE OF THE HOME.
 - A. To the nation
 - B. To the church
 1. Not only numerically
 2. Building churchmanship
- II. THE WOLF AT THE DOOR OF THE HOME.
 - A. Social-economic wolf
 1. Failure to have a family
 2. Failure to provide family atmosphere and training
 - a. Mothers working "that we may have things"
 - B. The spiritual wolf
 1. Sabbath observance
 2. Home spirituality
 - a. Failure to maintain a family altar
- III. AS THERE ARE THREE COMPONENTS OF A HOME, SO ARE THERE THREE CHARACTERISTICS.
 - A. Father
 1. Protection, provision
 - B. Mother
 1. Care, godliness
 - C. Children
 1. Obedience
- IV. THE CROWNING JOY OR FINAL HEART-BREAK OF THE HOME.
 - A. The success or failure of the children
 1. So God feels toward His wayward ones.
 - B. Mr. Peggotty, seeking his daughter, Emily, in Dickens' *David Copperfield*

—DWAYNE HILDIE, *Pastor*
First Church of the Nazarene
Edmonton, Alberta

Family Faith Foundation Series

SERMON II

TEXT: Josh. 24:15

SUBJECT: "The Disciples of Faith"

INTRODUCTION:

It is a real blessing to be part of a successful family unit, to see the children growing up well. The greatest single item of success is in relation to our decisions relative to God.

- I. RIGHTEOUSNESS CANNOT BE LEGISLATED.
 - A. Even in our children.
 1. They still must surrender their own wills to God.
 - a. We cannot force them.
 - B. Yet God removed Eli from the priesthood "because his sons made themselves vile, and he restrained them not."
- II. THE CASE FOR DISCIPLINE.
 - A. Discipline helps develop character.
 - B. Discipline forms a framework on which right principles of living hang.
- III. TYPES OF DISCIPLINE.
 - A. Physical chastisement or denial of pleasure
 1. "Spare the rod and spoil the child."
 - B. Personal parental example
- IV. THE FAILURE OF DISCIPLINE.
 - A. "Too little too late"
 1. If foundation of discipline has not been laid in early childhood, it cannot be done in adolescence.
 - B. Failure to discipline myself as parent

1. In churchmanship . . . showing that God really is first in my life.
2. In real, vital piety.

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON III

TEXT: II Tim. 1:5

SUBJECT: "Well-born Children"

- I. BEING "WELL-BORN"—LIFE'S GREAT HERITAGE
 - A. It is a treasure which does not fade.
 - B. It gives eternal satisfaction.
 - C. Saved from death.
- II. WHAT IS THIS THING CALLED "FAITH"?
 - A. The sum total of our beliefs
 1. What I believe about God
 - B. Two areas of faith
 1. "Saving faith"
 - a. Through which I appropriate promise of salvation
 2. "Achieving faith" (Dr. J. G. Morrison)
 - a. Faith for everyday miracles
- III. HOW DID THESE PARENTS ACQUIRE THIS?
 - A. A personal experience with God
 1. Salvation and cleansing
 - B. A godly daily walk
 1. With life as the proving ground
 2. Not all achieved at the altar
- IV. HOW IS FAITH TRANSMITTED?
 - A. By teaching
 1. The family altar essential
 - B. By living
 1. A religion of daily joy
 2. A religion showing evidence of right relationship with God
 3. A religion showing evidence of right relationship with others
 - a. In church, at work, at home

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON IV.

CHILDREN'S DAY

SUBJECT: "Honor Thy Parents"

- I. THIS IS GOD'S, NOT MAN'S IDEA.
 - A. First commandment with promise
- II. WHY HONOR PARENTS?
 - A. Not for benefit of the parent
 1. Not designed especially to please or honor the parent
 - B. For benefit and blessing of child
 1. Learning the lesson of guidance by a superior power
 - a. Makes it easier to accept the guidance of divine power
 - C. First lessons in life's disciplines
 1. Easier to accept other disciplines if I have learned at home
- III. HOW TO HONOR PARENTS.
 - A. Respect their judgment and wisdom
 1. It is barely possible they could know more than the child.
 - B. Of many areas *obedience* most important
 1. Rom. 1:30 links disobedience to parents with heinous sins of supreme gravity.
- IV. RESPONSIBILITY OF THE PARENT.
 - A. Give the child an exemplary life to honor.
 1. Christian character as outlined in Titus 1:6-10
 - a. Relationship to God: holding fast the faithful Word
 - b. Personal discipline: temperance
 - c. Generous: not given to materialism

—DWAYNE HILDIE

The place of duty is always the place of safety.

—J. R. Miller

Family Faith Foundation Series

SERMON V

TEXT: Gen. 12:8

SUBJECT: "What Made Abraham Great?"

I. THREE GREAT CHARACTERS IN THE BIBLE.

A. Abraham, Moses, and Paul

1. Each had his weakness, but each rose to sublime heights.
2. Greatness is not calculated alone in terms of big things done.

a. Revealed in little things behind life's scenes.

II. ABRAHAM SHOWED THAT HE BLENDED HIS WORSHIP WITH HIS FAMILY LIFE.

A. His life was not compartmentalized.

1. The scripture record shows:

- a. An altar spells sacrifice.
- b. Then next an altar of worship.

III. ABRAHAM SHOWED COSTLY CONVICTIONS.

A. This event took place before the Levitical law of worship.

1. He had deep personal convictions.
2. His convictions were costly.
 - a. An altar spells sacrifice.
 - b. His willingness to offer Isaac in obedience to God.

IV. ABRAHAM SHOWED THAT HE LOOKED BEYOND THE PRESENT THINGS OF LIFE.

A. The tent is temporary.

B. The altar is eternal in significance.

—DWAYNE HILDIE

A. It was during Noah's generation that God regretted having created man.

II. NOAH HAD A RIGHT RELATIONSHIP WITH GOD.

A. Gen. 6:8—"Noah found grace in the eyes of the Lord."

1. Speaks of impeccable character.

a. "What fellowship hath light with darkness?"

B. The foundations of character.

1. A disciplined life.

III. NOAH HAD A CONSISTENT WALK WITH GOD.

A. Gen. 6:22—"Thus did Noah; according to all that God commanded him."

1. Courage to be different from the rest of his generation and family.
2. Not a religion of comfort and ease.

a. He had relatives and friends who died in the Flood.

3. Willingness to let God rule.

a. Speaks of consecration.

IV. NOAH KEPT GOD FIRST IN HIS LIFE.

A. Gen. 8:20—"And Noah builded an altar."

1. His first act after stepping out of the ark:
 - a. Was spiritual rather than material.
 - b. Demonstrated his deep devotion.

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON VI

TEXT: Heb. 11:7

SUBJECT: "Noah Deserved a Medal"

I. NOAH LIVED IN THE MOST WICKED OF THE AGES OF MEN.

KEEP YOUR MIND WELL OCCUPIED

"The repair bill for vacant houses is much larger than for those which are occupied. Every musician knows that the piano which stands idle gets out of order more rapidly than the one in daily use. Busy brains last longer than idle ones. Nothing is less conducive to mental health than the habit of listless thinking, which is equivalent to no thinking at all."—*Adapted from Bunola, Nazarene Bulletin.*

Nazarene Ministers' Book Club Selection

THE FUTURE IS UPON US

Roy L. Smith (Abingdon, 252 pages, cloth, \$3.50)

What major problems will confront the Christian world by 1985?

This question was presented to Roy L. Smith five years ago. He was to reply in an address to a select group. But it became so intriguing that he did extensive research. As a result of this extensive research, we have this substantial book, *The Future Is upon Us*. The statistics became frightening. He not only did his own personal research, but he was able to use the assistance of editors, librarians, and many others.

Here are the issues faced: (1) Population Explosion. (2) The Scientific Breakthrough, without precedent in all the history of the human race. (3) The Revolution of Unrest in the areas of the world. (4) The Ideological War Between Communism and Freedom.

You will be impressed not only by this wide scope of interest, but also with the practical touch which includes such earthy discussion as soil erosion. His chapter "The Rape of the Good Earth" is an eye opener.

You will be impressed by the factual information that supports this thoroughgoing study. Don't look for this to be doctrinally acceptable, for the author's suggestion of the time lapse of the human race takes us back into periods that do despite to the Biblical accounts. But you will be enriched in current understanding by careful reading of the book.

GROWING UP

E. Margaret Clarkson (Eerdmans, 96 pages, cloth, \$2.50)

The full title of this book is "Chats with Young Adults on Growing Up." By "young adults" the author clearly means "younger, thoughtful, teen-agers."

The author is a teacher of many years of successful classroom experience. She discusses with these "young adults" the following pertinent issues: Maturity and Immaturity; What Price Maturity? Different Kinds of Maturity; Sexual Maturity; Handling Our Maturity; Spiritual Maturity.

To convey her message she uses the vehicle of a family of hamsters in the classroom. The young people understand her language and will be able to visualize her concepts clearly because she has made them concrete in the life of a little, cuddly hamster in the classroom. It is amazing how many of our human problems she can parallel in the life of this little family pet.

Miss Clarkson discusses the delicate issues of boy-girl relationships in careful, spiritual, forthright manner. A good book for those approaching or entering teen-age life.

A STUDY OF COMMUNISM

J. Edgar Hoover (Holt, Rinehart, Winston, 212 pages, cloth, \$3.95)

Books on communism have been coming from the presses in rapid succession in recent years. These books run the gamut all the way from popular diatribes, which are inflammatory and scarcely objective, to the other extreme of pedantic and academic discussions too difficult to comprehend.

A Study of Communism, by J. Edgar Hoover, is perhaps the most comprehensive and authentic book on communism to have come from the press recently. His earlier book, *Masters of Deceit*, which was published in 1958, was widely read and heralded as a major contribution to the battle against communism. In that book the director of the FBI showed the subtlety of the Communist techniques. In *A Study of Communism* this same author gives a thorough, factual, and restrained story of communism and then proceeds to discuss the origins of communism, both as to personality, philosophy, and historical development. Then he follows with a section on power structure, quoting the mad hunger for power which impregnates the total Communistic advance.

Following that, there is a thorough and steady story of startling expansion of communism over vast masses of people and equally vast stretches of world territory—concluding with a section of communism within the United States. This is comprehensive, thorough, authentic—virtually a textbook on communism—and can well be used as a reference on the shelf for a person who desires to be thoroughly informed.

THE MODERNS (Molders of Contemporary Theology)

William C. Fletcher (Zondervan, 160 pages, cloth, \$3.00)

The author does not purport to present a complete treatment of modern theological thought, but rather offers an introduction to some of the complex theological thinking of our times.

Neither has the author chosen to discuss all of the men who are prominent in theological thought. Rather he has selected representative men who do affect or have affected the theological currents of our time. The men discussed in this book are Schleiermacher, Ritschl, Von Harnack, Kierkegaard, Tillich, Barth, Bultmann.

The author speaks as a careful conservative and he estimates the seven theologians from the pinnacle of Bible-believing orthodoxy. He summarizes the theological thought of these seven men and then he points out the dangers that are inherent in their system of theology. There would be divergent opinions as to his accuracy in interpreting these men—especially Schleiermacher. It is the author's hope that after this brief introduction to these molders of theological thought the reader will come to a clear-cut, conservative theological position.

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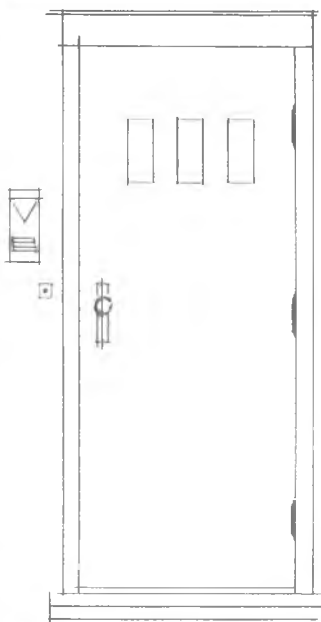
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