

# THE *Preacher's* *Magazine*

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# The Preacher's Magazine

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## CONTENTS

COVER—*Christian W. Ruth* (See page 7)

Our Holiness Message, <i>Roy S. Nicholson</i> .....	1
Editorial, My Right to Be a Preacher .....	5
The Preaching of Christian W. Ruth, <i>James McGraw</i> .....	7
Professional Confidence Kept (IV), <i>C. B. Strang</i> .....	10
Partakers—Also of the Consolation, <i>Maurice Winterburn</i> .....	13
The Title on the Cross, <i>Elwood J. Dodge</i> .....	15
The Mentally Ill, <i>Milo L. Arnold</i> .....	18
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	20
Positive Spirituality, <i>Mrs. J. W. McClung</i> .....	26
My Prayer for You, <i>Mrs. R. T. Williams, Sr.</i> .....	27
Crusade for Souls, <i>Alpin Bowes</i> .....	28
Seedtime to Harvest in a Pastor's Study, <i>A. B. Sampson</i> .....	30
Sermon Workshop .....	34
Sermon Subjects for April .....	35
Book Briefs .....	47

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### Our Holiness Message

By Roy S. Nicholson\*

THOSE WHO HAVE BEEN entrusted with the proclamation of the message of full salvation discover that they are confronted by an unwholesome and hostile environment. The age is characterized by (1) moral relaxation, (2) political revolution, (3) spiritual idolatry, and (4) theological uncertainty. There is also an intellectual recoil against emotional expression in the religious life. There are two principal areas wherein problems are most acute. One is the new religious thinking and psychology with rabid criticism of the positive doctrines of systematic theology which are based on the authority of the Bible.

In the face of such a situation it is our solemn responsibility to emphasize these essentials: (1) the inerrancy of the Holy Bible and its indisputable authority as the basis of our theology; and (2) the supernatural character of Christ and the relevance of Christianity to our day and its problems.

The restlessness of the age and competitions from other sources, which are most often mediums of entertainment, have led to the shortening of the sermon to essay length. The emphasis on "a beautiful order of service" (even in nonliturgical church circles!) has helped to deprive

many preachers of an opportunity to present and defend "the faith once delivered unto the saints." Such a "program" seems to necessitate the discontinuance of theological discussions. There have been substitutes which do not require one to express positive theological views. The greater part of the preaching of our day seems to be minus the "burden of the Lord," and to be deficient in its doctrinal content and definiteness.

One hears *very little* about the supremacy and sovereignty of God, the vicarious Blood atonement, the total depravity of man, the hideousness of sin, the horrors of hell, the glories of heaven, and the motive for holiness. There is, generally, too little of what our fathers termed "conscience preaching," which leads to confession of sin, forsaking one's old habits, restitution for wrongdoing, and separation from worldly customs which hinder the spiritual life.

It appears trite to suggest it to you, but the preservation and promotion of our holiness message and the fulfillment of our mission to our age require us to alert our people to the sober fact that it may be possible for our people to conform to a pattern which, while popularly called Christian living, involves little knowledge of the true Christian life and demonstrates little depth of convictions. If

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they are satisfied with anything less than the distinctively Christian life as presented in the Scriptures, they will not meet the requirements or fully embrace the principles or enjoy the privileges of the consistent Christian life which God's Word teaches.

There is a further peril against which we must warn our members: that of substituting a standard for the true standard which is God's requirement. There is danger, in all directions, from anything other than God's one and only standard.

There is also the other real peril: that the Bible standard of the Christian life may be considered as an ideal toward which to strive, but can never be attained in this life. One has remarked thus: "The King's standard, instead of being too ideal to be realized, is too real to be idealized" (Dungan). The one standard, which is revealed in the Scriptures and is "a strictly logical and entirely reasonable conception of Christian character and life," requires three absolute essentials: (1) conformity to the divine law, which produces righteousness; (2) accord with the divine nature, which produces holiness; and (3) harmony with the divine disposition, which manifests itself as lovingness, or man's proper response to the love of God. Such is the standard which may be, and ought to be, realized. God's initiative and the Trinity's participation in providing it guarantee its being realized upon meeting the conditions.

It is manifestly impossible to do more than indicate a few points which need careful study and presentation; but in order to preserve the holiness message's vitality and effectiveness, safeguards must be erected and emphasis given to the following points, against which the greatest attacks may be launched.

I. Those who attend our churches should be *properly instructed concerning the nature and extent of sin.*

Long and unprofitable controversies might be avoided if there were an understanding as to the different senses in which the word sin is used. The basic point at issue is: May the Christian be without sin, or live without sinning, in the present life? A full study of this question leads one into research wherein he discovers the very real differences between the Calvinistic and the Arminian schools of thought. One's ideas of sin will be reflected in his ideas of salvation. Our message must make clear the distinction between a sinful state—a moral quality and condition which may manifest itself by the conceits of virtue, as well as by the deceits of vice—and a sinful act, which is the visible manifestation of that sinful state which refuses to be always quiescent. The acts of sin must be forgiven, but the state of sinfulness must be cleansed. The proper development of this necessary distinction will show both the nature and the necessity of entire sanctification as a subsequent experience in the life of the Christian believer.

II. Those who attend our churches should be taught that *repression of sin is not the New Testament standard for the Christian life.*

The question of the extent to which one may be saved from sin in this present life is a vital one. Some, from a deep conviction of the "entire and radical depravity of human nature," and from a consciousness of the numerous imperfections which attach to mortal man, deny the possibility of complete freedom from inbred sin until the hour and article of death. They do teach, however, that sin may be subdued, and they urge believers to strive to live a victorious life. Others,

equally as sincere, feel that there is provided a full and present salvation which extends beyond the guilt and dominion of outward sin, and includes purification from the remains of sin, so that moral pollution is cleansed by the atoning Blood.

The truth is that the terminology of the Greek language indicates something far stronger and more radical than repression; it suggests the idea of death, destruction, the extinction of being. The idea of repression of sin is out of harmony with the divine purity. Holiness is the essential nature of God and is imparted to man, who is made "partaker of the divine nature"; and while the holiness of man is derived from God, and is relative—according with human limitations—and not absolute, as in the infinite God, it is of precisely the same nature as the holiness of God. Dr. Daniel Steele, one of the stalwarts of the holiness work in the last generation, asked: "Who dares to say that God's holiness is different in kind from man's holiness, save that the one is original, and the other is inwrought . . . ?"<sup>1</sup> He also asked: "If the Holy Spirit cannot eradicate sin now, through faith in the blood of Jesus, what assurance have we that he can ever entirely sanctify our souls?"<sup>2</sup> Repression does not change the nature of the carnal mind any more than the prisoner's cell changes his heart. Sin must be destroyed, or remain forever.

There are vast areas of thought which deserve attention at this point, as for instance the difference between *virtue* and *holiness*. *Virtue* is the natural excellence of man as tested by law, the practice of his duty ac-

cording to the established standards of rectitude. Thus virtue relates to actions, whereas holiness is purity and relates to quality; in man holiness, or moral purity, is the essential quality of the soul. Chalmers, quoted by Jones, *Entire Sanctification*, said of holiness: "It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive . . . It is not purity of action that we contend for; it is exalted purity of heart."

III. Those who attend our churches must be taught that *the death of the body is not necessary to the destruction of sin*.

Here, again, is a question which has occasioned almost endless controversy. The arguments of those who deny the possibility of sin's destruction in the soul prior to the death of the body are both numerous and indefensible. Such a position is not only fallacious, but it derogates from the power and virtue of Christ's sacrifice, and would render His mission, as to the great main end of it as expressed in I John 3:8, largely ineffectual.

To teach, or accept the teaching, that the destruction of sin must await the death of the body not only makes the existence of sin necessary to our physical existence and to our earthly probation, but also limits the scope of personal Christian experience and makes the Scripture's commands and promises ambiguous. It also misleads the soul on the great question of personal salvation and produces spiritual slothfulness.

To teach such, or to acquiesce in such opinion, is to encourage the false assumption that the indwelling sin principle ministers to a Christian believer's spiritual advantage; whereas

<sup>1</sup>"Milestone Papers," p. 115.

<sup>2</sup>*Ibid.*, p. 118.

the whole tenor of the Scriptures is that it is an irreconcilable foe to God and man, and that the purpose of Christ's death is to save His people from their sins, not in them (Matt. 1: 21; John 1: 29).

IV. Furthermore, those who sit under our ministry should be taught that *entire sanctification is an instantaneous crisis event, a subjective act, wrought by God in the believer's heart, on the condition of faith.*

This glorious experience for which there was, doubtless, a gradual preparation by careful and prayerful walking in the light since experiencing initial salvation, makes instantly real in us what Christ's death made possible for us. By the power of the Holy Spirit's operation in response to our faith and obedience, the covenant act of holiness accomplished by our great High Priest, "who of God is made unto us wisdom, righteousness, sanctification, and redemption," becomes a matter of personal experience in the soul.

This great crisis experience is related to quality, not quantity. We are filled with love and grace up to the capacity of the moment. It does not mean instantaneous and automatic perfection of the intellect, but it does mean purity of intention, for "when the seeking soul purposes to be holy, the action of the will changes all the relations of the soul, and the obedient seeker submits cheerfully to the process of purification," complying with the terms of the promise.

Perhaps it should be added that while this great crisis experience gives to human life "a unity, dignity and power unknown before and otherwise inconceivable" (Beet), and satisfies the intelligence and fits a man for every position in life, it is not a finality.

V. Finally, we should teach those who sit under our ministry that *Christian perfection is a continuing process, the resulting objective life of holiness, subject to development and increase as one "walks in the light."*

There is a continuation beyond the crisis. In fact, the crisis had the process in view and was to that end. Doubtless, great hurt has come to the cause of holiness due to the failure to teach concerning the post-crisis continuation.

Just as it was necessary to *meet* the conditions for the crisis of entire sanctification, so it is necessary for us to *maintain* the conditions by which the benefits are preserved. Too many have rested in their obtainment and become static, with the result that their experiences proved unsatisfactory and their progress was dwarfed.

We should instruct our people to understand that the blessings incident to the crisis of cleansing are at one and the same time the primary stages of religious experience and the fundamental condition for Christian maturity. The crisis of cleansing wrought by the Spirit is but the threshold of unlimited privileges for immeasurable development. The continuation in this grace and growth therein are contingent upon the believers' efforts and are therefore of necessity gradual and progressive.

If, therefore, we are to teach and preach holiness according to the divine pattern, we are of necessity compelled to acknowledge that heart purity, which is the negative aspect of holiness, is not the most advanced state of the Christian life that is possible. Beyond the glorious crisis of cleansing lie opportunities for almost inconceivable spiritual development as one develops the capacity to "be filled with all the fulness of God."

### My Right to Be a Preacher

I CANNOT GO through the Passion season, past the darkened halls of injustice, out onto the *Via Dolorosa*, up the Hill of the Skull to stand before the Cross, without feeling an overwhelming sense of unworthiness. He was so patient; He was so forgiving; He was so dedicated to His mission; He was so holy; His suffering was so great; the sin He carried for me was so great.

Against that backdrop I feel my own unworthiness; I feel how utterly dependent I am upon the mercy of God and upon His redemption that lifted me from sin and made me His child. Certainly, if I was ever tempted to be proud or boastful or just a professional preacher, it would not be now, with the heart of God so completely revealed on a cross.

In these times I am forced to ask myself again and again: "What is my right to be a preacher? Is it because I am naturally better than others? Is it because I am a person favored above others in the sight of God? Is

because I have inherited a peculiar immunity to the common tasks of life?" No, indeed, it is none of these. For I must confess that I am the least of all, that I am only a sinner saved by grace. Let me see, then, what is my right.

1. Because I have a *call* to preach. I cannot explain this. When I try to tell young people what it means, I always feel inadequate. But it is true. God has deigned to put His hand upon me for this special task. Well I re-

member when I first knew that this was my place in life. Well I recall how through the years God has reaffirmed it. Well I know today that I could not lay aside that call and still stay within God's will for my life. And so, he who has such a call—one which he alone can describe—has, in a strange and wonderful way, a right to preach. But this is not all.

2. I must sustain my right to preach because I *have something to preach*. Preaching is the declaration of a message, the truth of God. Some have erred in believing they had a right to fill a pulpit with only the call of God. But on top of the pulpit is a Bible, and out of that Bible must come a message. And unless I have that message, unless I have something to say, I have forfeited my right to be a preacher. I must have more than one sermon, I must have more than ten sermons, I must have more than a two years' supply of sermons. In fact, my right to preach is not dependent upon the number of sermon outlines I have or how easily I can borrow outlines from others. It is dependent rather upon the message which I have in my soul and the burning passion of the student which possess my mind. It is my constant burden to have a fresh version of that message out of God's Word as I face my people each week. They have a right to expect that I have such a message. God has a right to expect it. I, too, must expect it.

3. But a message cannot be merely

a set of isolated declarations; *it must be underlined by my life*. I must live what I say if I have a right to be a preacher, one people look to as a man of God. I must be a person of unquestioned moral integrity—unquestioned by church authorities, unquestioned even by my critics, and certainly unquestioned by my own conscience. I cannot explain why some men seemingly have had a fruitful ministry and at the same time have lived double lives. I am not going to attempt to answer it. But of this I am confident, a preacher worthy of the name must be morally straight and genuinely sincere. The gospel perishes like a snowflake on a hot stove when it becomes “inshot” with superficiality, sham, and moral laxness. We cannot truly preach a message of holiness and righteousness unless our lives are exemplary of that message. A surgeon who has lost his hands must cease his work. A preacher who has lost his integrity has disqualified himself as a surgeon of souls.

4. As a preacher I cannot always live behind my pulpit. There comes a time when my sermon is over and I must step down among my people. If I would have a right to walk in their midst as a shepherd, I must love them. It is easy in our highly commercialized day to look at people as “prospects,” those who will help me beat a record or pay the bills. But as a preacher I must genuinely love people. It cannot be just a “policy” or a method of “winning friends and influencing people.” A person must be more than a statistic, more than a carrier of a pocketbook, more than a click of the turnstile, more than one who will do me a favor. We must love people, not use them, not abuse them. Jesus said, “Feed my sheep,”

not, “Drive my goats.” I must love people, not only the nice ones, the ones I like, the ones who pay, the ones who do thoughtful things for me and my family—but also the offensive ones, the crude ones, the indifferent ones. If I do not love people I must give up my fundamental right to lead them.

5. But beyond this, I must have the dispositional and temperamental fitness to be a preacher. The minister is the only member of the congregation who does not have a pastor. He must be his own self-starter, his own dynamo. He must radiate faith when the clouds of despair hang low. He must be farsighted and optimistic when today’s news tells of defeat. He must laugh with others when his own heart is breaking. He must weep with the sorrowing when his own heart is gay. He must forfeit any personal right he might feel he has to have moods or “tell people off.” He must be poised when all others are excited. He must demonstrate faith when others are wavering. As a leader of men, the preacher must stand head and shoulders above the crowd. He cannot be small and be respected.

6. Of necessity we have been moving to the last suggestion: a right to preach carries with it the obligation to stay in tune with God. I may get a sermon by being tuned in to current affairs. I get a message only when I tune in to God. I dare not say, “Thus saith the Lord,” if I have not heard from Him. I cannot succeed in drumming up an imitation of His presence if I have not walked in that presence. I dare not accept the responsibility of the needs of my people if I am not acquainted with God. I dare not be unprepared spiritually for the emergencies which daily arise in the life of the minister of God.



# The Preaching of Christian W. Ruth

By James McGraw\*

IT WAS an unusual experience—baptized with the Holy Spirit on the sidewalk on the way to church—but after all, he was an unusual man, Christian W. Ruth. A few moments later he rushed into the church and before the opening hymn was announced told the congregation what had happened on the sidewalk.

"Billows of glory swept over me until my joy seemed to be utterly inexpressible and uncontainable," he exclaimed. That deep sense of joy and victory remained with him through nearly fifty-seven years of a faithful ministry, and it was the outstanding characteristic of his preaching.

## HIS GODLY HERITAGE

Christian Ruth was born in 1865 in the Pennsylvania home of devoted parents. They were members of the Evangelical Association, and his early home life was one of genuine spirituality and deep piety.

In writing his *Life Sketch* later, C. W. Ruth listed the things he remembered in his very earliest recollections of childhood, and the list included the family altar, Sunday school, prayer meetings, revivals, and camp meetings. He is another in a long list of examples showing the importance of early home training in the building of godly character. Without agreeing with Horace Bushnell that training and "Christian nurture" are all that

are necessary and no crisis experience need take place, one must nevertheless see that an atmosphere of spirituality and worship has its effect on the children whose privilege it is to be born into such a home.

C. W. Ruth thanked God many times in his life for the godly heritage he had, and those who were blessed by his ministry may well join him in thanking God for the part his parents played in presenting to the world a great holiness preacher.

## HIS GLORIOUS EXPERIENCE

Conviction came to C. W. Ruth through the changed life and radiant testimony of a friend. The seventeen-year-old lad noticed something in the life of his boyhood friend that brought a deep sense of need upon him. The conviction seized him while he was sitting in a prayer meeting, and he immediately began to pray for forgiveness. He prayed until Sunday, and when an altar call was made on Sunday evening he was more than ready to seek the Lord.

It was a year later that he was sanctified while walking down the sidewalk toward church. He described later how he looked up toward heaven and said, "I believe that the blood of Jesus cleanseth my heart from all sin now; He sanctifies me now!" When this simple affirmation of faith and trust was voiced aloud that day, he suddenly felt the conscious presence of the Holy Spirit, and knew that his heart was cleansed from all sin.

\*Professor, Nazarene Theological Seminary.

In more than a half century of preaching, the definite crises of justification and entire sanctification gave a flavor of refreshing reality to Brother Ruth's ministry. Here was theory backed by experience; here was a man who while talking about Jesus did not overlook the need of being like Him.

#### HIS GREAT ENTHUSIASM

C. W. Ruth carried with him a spirit of joyful optimism and unbounded enthusiasm. Small of stature but straight and sturdy-looking in his long, square-cut coat, Brother Ruth seldom preached with an attitude other than vigorous and inspiring encouragement toward those who heard him.

He did not use many gestures, but often raised first his right arm and then his left in a full-arm gesture bringing emphasis to a point of scriptural truth. He read his text clearly and distinctly, and then walked toward the side of the pulpit to preach. He did not read a manuscript nor look at notes, but looked straight at his audience as he preached, first to one side, then to the other, then to the center. He had a masterful command of the passages of scripture that he needed, and he quoted them from memory. His voice was not especially deep, nor was it high and fine, but it was clear and strong in a moderate scale. He preached with an enlarged conversational style of tone, emphasizing truths more with the power of Biblical force than with oratory or excellence of delivery. He radiated confidence in the pulpit; he knew his subject, he knew his Bible, and he knew his hearers needed what he came to offer them. He expected, and saw, results.

C. W. Ruth made good use of a strong body and good health, for he

was a busy preacher who took advantage of every opportunity to preach. He once stated that in twenty-five years he had not had a vacation of more than three weeks and had averaged more than one sermon a day each year. He enjoyed preaching, not finding it a burdensome chore. It may well be added that those who heard him enjoyed listening.

#### HIS GLOWING EMPHASIS

Christian W. Ruth was a holiness preacher. Early in his ministry he became active in the National Holiness Association, and for a time was one of its vice-presidents.

In preaching holiness, Brother Ruth used an ample supply of scriptures. Typical of his outlines is one he preached in the camp meeting in Wichita, Kansas, on the subject "Seven Reasons for Holiness," from the text, "As He which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15-16). His outline had seven divisions, and each division contained at least five or six different scripture references. Some had as many as nine different scriptural notations supporting and clarifying the point under discussion. His seven points were:

- I. A Command
- II. A Provision
- III. A Need
- IV. Fitness for Service
- V. Efficiency of Blood
- VI. Preservation
- VII. Passport to Heaven

Supporting the first division as a reason for holiness, Brother Ruth quoted his text, then one by one brought in Heb. 12:14; Matt. 22:37; Eph. 5:18; Eph. 3:19; Gen. 17:1; I John 5:3; and Matt. 5:48.

His ministry was, according to Alden D. Grim, who heard him many times, one of "teaching holiness" more than anything else. There were times when he melted the audience with his anointing preaching, and he did use an emotional appeal on occasions. His appeal in most cases was through the intellect, however, as he didactically yet warmly and enthusiastically set forth the claims of the gospel supported by Biblical passages and unanswerable logic.

His sermons often developed with such considerations as "What," "Whom," "Why," "How," and "When," followed by a practical conclusion and appeal. He preached on such subjects as "Sanctification," "The Baptism with the Holy Spirit," "The Consecrated Life," "Inherited Depravity," and "Holiness."

He used contrast effectively in his preaching, often presenting scriptural holiness by contrasting on the one hand justification and on the other hand entire sanctification. Sometimes he would continue for several minutes with one after another contrasting characteristics of the justified life and the sanctified life. To hear him was to be enlightened, convinced, and convicted. He left the "scolding" to others; his was a ministry of "feeding" and teaching. In the camp meeting, he was more useful as the morning preacher than in the evening service with the intensely evangelistic appeal.

C. W. Ruth was literally "full of his subject." He loved God supremely, and he loved the doctrine of holiness. He could quote verse after verse in sermon after sermon throughout a series of protracted meetings and never repeat himself. A reading of his book *Entire Sanctification* will reveal the qualities of clearness and

directness in the presentation of doctrine, and these characterized his preaching as they did his writing.

It would be difficult if not impossible to appraise accurately the results of Brother Ruth's ministry. Dr. J. B. Chapman said his name had become a synonym for soundness in the teaching of the doctrine of holiness, and Rev. C. A. McLaughlin once said that "it would be impossible for any candid man to affirm that he has not proved the doctrine," so clear were his teachings and so logical his messages. Dr. H. C. Morrison described a sermon he heard Brother Ruth preach in a camp meeting where they labored together, and he said, "The truth was put so clear, so scriptural, with such courtesy that it seemed almost impossible for anyone to find fault." Brother Ruth once wrote that in his ministry he had witnessed more than thirty thousand souls kneel at the altar seeking pardon or purity, and there were doubtless thousands more who, although not seekers in his meetings, were strengthened in spirit and grounded in doctrine as they may never have been had they not heard him. Dr. John W. Goodwin, late superintendent and stalwart spiritual giant, was influenced by Ruth's preaching. He said, "When Brother Ruth came with his clear, strong, and forceful opening of the Word of God a new day dawned for me. I had received the fullness of the divine Spirit, but did not know how to teach it or preach it to others."

C. W. Ruth will be remembered for his happy and joyous optimism and his radiant spirit. He will be remembered for his wit and humor, and for his clear, captivating presentation of holiness. He will be remembered for the thousands who were won to Christ and to holiness through his preaching,

and for the countless others who were influenced by his messages and strengthened in their doctrinal position. He will be remembered that he was not only gifted with the natural endowments which made for successful preaching, but blessed by the stamp of heavenly approval and God's gracious power.

No finer tribute could be paid this

holiness pulpiter than to declare that God kept His word when, on that Monday afternoon that he received the call to preach, the Spirit gave him the promise in the words of Luke 21:15: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

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## *In Partnership with God*

# **IV. Professional Confidence Kept**

By C. B. Strang\*

**I** KNOW DOCTORS who do not even tell their wives the nature of the diseases of their patients nor give the reasons for the operations they perform. They feel they should keep this information to themselves in order not to violate the confidence of their patients.

It seems to me this is a very good idea. Doctors are often accused of withholding information. How often have we heard said, "You can't get a thing from that doctor"? Probably the doctor is only trying to keep a professional confidence.

I recommend these ethics to the preacher. Too often to tell the preacher is to tell the community. How different with the Roman Catholic priest! What goes into his ear remains there. Even the law will not try to force him to yield his secrets.

Confessions made to him are kept inviolate.

It has happened that Protestant ministers have invited confidences and even high-pressured individuals into giving them, only to diffuse that information to the detriment of the confessor.

Confessions are often encouraged at the altar through high-pressure methods. Some lives have been badly hurt and even ruined by this procedure. Like Jephthah, of old, a sinner should be encouraged to utter "all his words before the Lord." But public confessions should be made only where the public is concerned and private confessions should be held in the strictest confidence.

No minister should receive any kind of confession without advising the individual to be sure to tell him nothing for which the person will be sorry later.

I have had poor individuals come

\*Pastor, First Church, Chicago, Illinois.

in the darkness of night to confess to self-abuse, others to homosexuality. Diseased in mind and body were they; ashamed, but seeking for strength and liberty. How low would one need to be to betray their confidence! Professional ethics demanded that I wouldn't even tell my wife.

Some years ago a young man told me that he had burned his store to get the insurance. At my advice he went South to confess it. Later I received a letter from him. He was in prison, but had the victory. No one in my church knew his trouble but myself.

Dr. Hamlin sent me one day a fine couple. The man had a responsible position. Both were college graduates. They had a fine family. He had cut the tendons in his wrist and poked needles in his eye. Dr. Hamlin attended his physical wounds and sent him to me for spiritual help. He was a victim of sex perversion. He was suffering from masochism, the disease that demands pain in one's body to satisfy it. Impossible? No, there are such individuals. I labored with him for months, but to little avail. One day I was called to his home. He had attempted to saw his hand off and would have done so if he had not been prevented by his wife. His story makes interesting listening. But it can't be told locally. His name and identity I have not revealed, nor shall I. Many who know him best do not suspect his trouble. I shall never tell them. Neither will Dr. Hamlin. We are hoping that the grace of God will finally triumph. Professional ethics on the part of the doctor and the minister demand secrecy.

Of course, there are some things that must be handled intelligently, no matter how much it hurts. To keep

a guilty silence at such times is to become an accessory. But I am thinking of the untold trouble that has been caused by those who have told things that couldn't have helped and have caused permanent damage.

In our church, news travels fast. Many times it is not transmitted in quite the same words in which it was received. Hurtful things have been broadcast because someone had a loose tongue and another itchy ears. One is as bad as the other. They usually go together. "What do you know?" is the familiar question with which many of our preachers greet one another. "Did you hear about . . . ?" are the words that invite the group to put their heads together. All of us are familiar with the priest who demanded that a loquacious parishioner throw to the four winds a bag of feathers. "Those feathers," said the priest, "are like your gossip." After they had blown away the priest demanded, "Now gather them up again." When the parishioner objected that he could not, the priest said to him, "Neither can you any more gather again the words that you have spoken." How true!

Nazarenes hurt each other when they don't really intend to do so. Sometimes it is careless speech; at other times the whole story is not told. Again it is simply overtold and thus we have the man who would not defile his mouth with tobacco, alcohol, or profanity originating words with his mind, forming them with his larynx and tongue, passing them over his lips, and hurling them out to society. These words can never be recalled, and if they are not complimentary they should never have been spoken. They may be arrows of tragedy. Wouldn't it be better if people would say of us concerning informa-

tion we might have: "It's hard to get anything out of that preacher"?

There is only one thing worse than being unethical in social groups and that is being unethical in the pulpit. It seems unbelievable but some ministers take advantage of the sacred desk to send out hurtful communications about others. They make their pulpit a sounding board for the small talk they have heard during the week. They take the measure of individuals they don't like from the pulpit.

I know that effectual preaching always "hits" somebody. If we stopped always to say to ourselves, "Will this fit somebody, and if it does I'd better not say it," we would never preach.

But on the other hand, the minister knows in his own mind as to whether or not he is taking an unfair advantage through his messages.

A desire to be sensational will often lead to the unethical. When we are in partnership with God we will remember: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." When our thoughts are pure, our speech and actions will be likewise. Preachers would do well to emulate the ethics of the wise doctor.

## Contest Winners

**We are happy to announce the winners for the 1955 "Preacher's Magaine" contest, which called for series outlines for prayer meeting talks. Winners, and their awards, are as follows:**

**First**—Claude Pittenger, Fairbury, Nebraska

**Award:** One year's Book Club selections

**Second**—Howard Sayes, Trinidad, British West Indies

**Award:** Six months' Book Club selections

**Third**—Gene Mallory, San Bruno, California

**Award:** Three months' Book Club selections

The outlines from these winners, as well as other entries, will appear in the "Preacher's Magazine" during the coming year.

# SERMON OF THE MONTH

## Partakers—Also of the Consolation

(A Devotional Meditation on II Corinthians)

By Rev. Maurice Winterburn\*

### INTRODUCTION

This Epistle gives us as good an inward glance into the sufferings of Paul as any part of the Scriptures. In the Acts of the Apostles the outward narrative of Paul's sufferings is given, but in the Epistles the inner significance of suffering is outlined by the sufferer himself. Suffering is the common lot of every true Christian. In her book *Consolation*, Mrs. C. E. Cowman on the dedicatory page puts these words: "I dedicate this volume to the largest household in the world, the household of the sorrowing."

There are two types of suffering mentioned in the Word of God which have entirely different imports. There is suffering which is due to sin, and the suffering which comes through the Christian life and testimony. The first is more common; the latter is more powerful and meaningful, called in this passage "the sufferings of Christ" (v. 5). Even the most uneducated man can see the difference. The dying thief could see a difference in meaning between his own sufferings which were due to sinning and the sufferings of Christ which came because of holiness (Luke 23:41).

### I. INCIDENTALS

One of the most illuminating studies of Paul's life is to examine incidentals and see how the apostle rises over them by the power of the eternal. Our lives are largely made up of daily incidentals, and most of our sufferings come through this channel. If only we could rise above them by living in the power of the eternal, we should stamp upon our temporal life the glory of the immortal. James Denney once said: "It is the seal of Paul's inspiration, that in his hands the temporal becomes eternal, the incidental loses its purely incidental character, and has significance for all time."

Look for a moment at some of the incidentals around Paul in this context. They must have been pressing, for we read, "We were so utterly, unbearably crushed that we despaired of life itself" (v. 8, R.S.V.). First, he was misunderstood by the Corinthians, by the very people he had led to Christ. He had an original plan, on his third missionary journey, of leaving Ephesus and traveling via Corinth to Macedonia with the purpose of retracing his steps through Corinth again, and thereby giving to that city two visits. Now circumstances demanded a change of plan. He now

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went from Ephesus direct to Macedonia, and then on to Corinth, allowing it one visit instead of two. Though this would give to Macedonia the first contact in his tour, it would allow Corinth to have a longer visit (see I Cor. 16:5-7). Because of this alteration of route he was charged by carnal Corinthians with fickleness and instability. Many members of the fellowship do not allow for pressure of circumstances in judging their brethren, particularly those who live at a hot pace and carry the world on their heart. Yes, Paul was misunderstood, and he knew it.

Then the apostle was resented. Previously the church in Corinth had asked him for advice with respect to standards of membership. The reply had been too strong for a church that was flabby and compromising, and they resented his suggestion of putting out of a membership a man who persistently lived in open sin. Now he writes again, this time to a resenting people.

One more kind of pressure! Paul was suspected. His enemies spread suspicion of his character and office, and this letter largely deals with Paul's vindication of that office. What can we do when we are misunderstood, resented, and suspected? Just bear it, that's all! Just continue to burn in the love of Christ. That is the great answer.

## II. INSIGHT

Notice the word "blessed" in this passage of Christian trial; it is a word of rapturous joy and delight. It seems that a new insight is granted into the character of God as Paul passes through his sufferings. This title used of the Lord here is not duplicated in any other part of the New Testament; God is seen from a new angle. Sufferings are educative,

and even if they do not have an explanation of their purpose, they do bring new insight into the heart of God. The Book of Job teaches us that suffering cannot be accounted for by human philosophy, but suffering can give to the tried one a more intimate grasp of his Lord (Job 42:5).

The point of revelation of God to Paul here is His mercy and pity. What a view is seen of the tender goodness and the inward strength of our Father! These sister words, comfort, consolation, etc., are used ten times in this passage, the root word (*paraklesis*) being of the same meaning as John's word used for the Comforter, the Holy Spirit. What is consolation? One of our great English divines gives this as an answer: "It is the presence of the exalted Saviour in the heart through His Spirit. It is a clear perception, and a firm hold of the things which are unseen and eternal." This comment emphasizes the following points. By consolation—

1. We have the realization of His presence.
2. We have an increased clearness of insight.
3. We have a better grip of spiritual realities.

By consolation we have more of God, we see more of God, we grasp better the things of God. A few years before his death, Rev. William Lamb, a Congregationalist minister of Manchester, knowing that a blood vessel in the lungs was ruptured, said: "I feel that I need not ask anything. I have all and abound. That this affliction is the greatest blessing ever sent me I am confident."

## III. INTERCESSION

Our sufferings can be of use to others; they have intercessory value.



Notice the words, “. . . that we may be able to comfort *them*”, and, “. . . it is for *your* consolation.” Somehow we are of value to others when we have been pressed. The word used here is *thlibo*, which means “pressed” or “rolled.” Fellow pastor, have you been under the steam roller? This will widen the sphere of ministry as nothing else. The writings of Theodore Cuyler, of Brooklyn, had a world-wide reputation during his day. His twenty-two books were translated into other languages than his own. When God took his little boy home to heaven, the heartbroken father wrote again a book of consolation,

*The Empty Crib*. This did more than all his other works; it was born in sorrow, and through that blessed the world. His biography tells us that it spoke deeply to high circles; even Dean Stanley of Westminster and Mrs. Gladstone, wife of Britain’s prime minister, were greatly moved by it.

We shall never get through without pressure. Professor A. T. Robertson expressed the sentiment that a minister’s life would be professional and perfunctory without pressure. We will bear the sufferings of Jesus so that we will know Him better, see more truth, and bless more people.

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## The Title on the Cross

By Elwood J. Dodge\*

TEXT: Luke 23:38; Matt. 10:38-39

He who approaches the Cross from any standpoint must be either very bold or very needy. Books have been written, sermons have been preached, and yet the full meaning of the Cross has not been understood by man.

The Cross belongs in a very peculiar way to Christianity. It is the one absolutely unique thing about this religion. This towering emblem of our faith presents a strange paradox. We have a Cross, and we have it not. We claim it and yet, neglecting it, are hardly worthy of it. We have reduced it to the impotency of a symbol, an emblem, an ornament, a doctrine, and we have so covered it with ideas and

beliefs and explanations that even those who say they own it could not tell why, nor tell what it really means. Many who might resent any neglect of it by the minister never testify or witness to its power in their own lives. And so very few ever feel any demand from it by way of sacrifice. And so it has become less than a stumbling block or foolishness to the modern generation. It has become an object of indifference and ignorance.

The Cross is not only a paradox but an enigma. It says in the Gospel that the Roman governor, Pontius Pilate, caused a saying to be written “in Hebrew, and Greek, and Latin,” and ordered it to be nailed above the head of the Crucified. He purposely had it translated into the three lan-

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guages so that anyone who passed by could read it and understand. And for that reason the world should understand better the meaning of the Cross. It has been written in English, French, German, and in every tongue and dialect; but alas, so few read, so few understand; it has become a relic of bygone days.

The translation of these words depends upon our view of the Cross. We may not be able to read either Hebrew, Greek, or Latin, but what the Man on the cross wrote we can read and understand. Let us take a few moments to see what men have discovered in that wondrous Cross.

1. First, there is the man who made it. Have you ever stopped to think about that man? He may have been a slave, or it may be some man who made his living making crosses for this purpose. I wonder what went through his mind as he worked at the job. Let us imagine for a moment some of the thoughts that might have come to him. Did he know the Man for whom this cross was being prepared? Had he ever met Jesus? Did he take a fiendish delight in what he was making? People who are making crosses today do not think at all, nor do they stop to consider or care.

2. Then there was the man who carried the loathsome thing up Calvary's hill in place of Him who had fallen under the load of it. He may have been prodded along with spears or the swords of the soldiers. Did he feel no concern for the One who had fallen under the load? He had come to Jerusalem to worship and now suffered the disgrace of having to carry a cross.

Years ago I read a story that stated Simon had made this cross and now had to carry the cross he made for another. Be careful; the cross you are making for someone else you may

have to carry yourself. I wonder, as he walked beside the One who was to die that day upon the cross he carried, what was said to him by Jesus. Did He speak an encouraging word of sympathy, of understanding? I believe that Jesus did.

3. Then there were the soldiers who nailed the Victim to the cross. They were acting under orders; they had done this thing before. This strangely passive Man was to them only another victim. What did they see? Did He speak softly to them between His groans as they drove the great spikes through His hands and feet? Did they ever have an afterthought? Was theirs a fiendish delight, satisfied with what they had done? Somehow I feel that even in this hour Jesus dealt kindly and graciously with these men.

4. And over there stand the priests who had condemned the dying Man. To them He was only an obstacle removed, an enemy silenced, put where He belonged. As they laughed at Him, mocked Him, and watched Him from a safe distance, was there anything at all which made them wonder if they were wrong? How easy it is to take sides against one who disagrees with us and our pet ideas and theories! One way we have of evening up the score is to put our victim of our hatred, malice, envy upon a cross and watch him as he suffers and dies.

5. Another view was had by the people who watched it from afar. To most of them it was but another crucifixion and conclusive proof that the great Galilean Prophet was only a man, after all. To many He was a fanatic, to others He was a disappointment. But to His mother, He was her Son, dying; she could not understand the reason, or the purpose.

6. But among all who saw the cross that day, the Man who died upon it was the only One who saw it for what it was. It was the picture of suffering God. It was proof of how far God was willing to go to save the world from its sins.

And now from this far-off age we too become spectators of the Cross. And what do you see there? Can you read that inscription written there? What do you see in that Man upon the cross? Which crowd shall we place you in?

There are some things which anyone can understand about the cross if he comes as one who has been crucified with Christ. Nothing ever is the same when measured by the Cross. We are not the same, our neighbors are not the same, life's problems are not the same, the world is not the same, and we enter into the business of life with a new understanding. A good test of this might be made when we lift our voices in criticism of another. Most of us are very exacting of others. We know the ideal, and while we never quite reach it ourselves, we are sure that others must.

Another way to understand the Cross is to measure our sufferings in the light of it. No one becomes filled with self-pity when he stands in the shadow of the Cross. Somehow the intense suffering becomes a means to some higher good when the Man on the cross looks down upon us.

Or let us measure our sacrifices by the Cross. We think we give. We talk of what we give, what we do. We like to have the world know. But all the gifts dwindle into insignificance when we place them beside the Cross. Ask yourself, "What have I ever given?" And as you think of Him who gave all, you will cry, "Nothing, nothing. I have given nothing."

The enigma of the Cross is answered in this: "He saved others; himself he cannot save." And when we turn our energies to the saving of others at whatever cost to ourselves, society will need no other answer than that. Our main difficulty today is in trying to save ourselves. When, oh, when will we stop trying to save ourselves? Too many Christians have adopted the motto, "Save yourself." "I am tired, weary, don't feel well," they say. "I guess I will stay at home and save myself." Even though someone needs to be called upon, for there is work that needs to be done for Christ and souls, still some will save themselves. There is a class of boys or girls in need of a teacher, presenting a real challenge, but those who can teach so often live under the philosophy, "Save thyself." We all have our modern conveniences, but "save thyself." All our modern life is built around this phrase, "Save thyself." That is the one thing we live by, "Save thyself." We fail to give, fail to do, fail to make sacrifices, all because we want to save ourselves.

What about you? Are you content to let others carry the cross? Remember the words of Jesus, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

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## Resurrection

"He is risen!" No three words in human history have ever counted for more than these words. Without doubt, they altered the whole destiny of man and literally turned the world upside down."

—*Lord of All Life*,

A. IAN BURNETT (Rinehart)

## The Mentally Ill

By Milo L. Arnold\*

THE PASTOR who reads a few books on psychiatry and feels that he is able to be a practicing psychiatrist is showing his ignorance. However, there are many times when the pastor will find himself in need of the fullest possible background of information regarding the mental and emotional needs of his parishioners. Every community has its large share of people who are seriously ill without organic cause for such illness. These mental or emotional sufferers are among our most miserable and needy people. They often present the pastor his most difficult and discouraging cases.

Most mentally ill people who come to the pastor come seeking help in some spiritual problem, some home problem, job problem, or health problem. An understanding pastor can often detect their need and induce them to seek professional help while their possibility for cure is at its best. Mental illness, like physical illness, does not just happen; it is caused, and will not likely be cured until the cause is removed.

Most cases coming to a pastor will have their cause in the following areas: (a) hidden guilt, (b) childhood emotional injuries, (c) hysteria due to sudden crises in life, (d) organic physical illness, (e) family tensions, often due to lack of information

at time of marriage or to warped ideas given them by unwise parents, (f) physical markings such as scars, birth marks, dismemberments, or irregularities as to size, height, looks, or anything which tends to make them look different from the people about them. Many times these people will laugh publicly about their peculiar differentness and will be joked often, but inwardly they may be terrified by it.

In violation of a personal code I will tell of a few cases as illustrations. My first rule in such work is never to talk of cases.

*Case A—Mental illness due to guilt.* Woman, age thirty-eight, appearance neat; looks, average or above; health, apparently good; occupation, nursing (unemployed). Married at nineteen. Husband and family above average, prominent in community. Obviously deeply frustrated. Came seeking help in family tension. Allowed to talk for three long appointments and revealed following. Three times committed to mental institutions. Three times unsuccessful attempts at suicide. Years of mental anguish. Thought herself unworthy of her family and feared losing them. Had deep sense of guilt. Finally told of being criminally assaulted at five years and of having one illicit experience with a brother-in-law soon after marriage. She was by nature sensitive and her mother's attitude toward the child-

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hood assault left her feeling desecrated and with nothing to protect. Thus weakened, she had succumbed to her adult sin. She had never told her husband of either of these episodes. The guilt complex had grown while under cover and quite completely disintegrated her emotional pattern. The psychiatrists and mental institutions had been unable to deal with the guilt and she had never divulged it. I assured her that God would forgive as she confessed to Him. In earnest prayer she confessed all to God and was wonderfully forgiven. She confessed to her husband and the entire load was gone. After some years of observation she shows no symptoms of recurrence. Is now holding a very responsible position in a large hospital. Where mental illness is due to guilt, the holiness preachers have the advantage of an available answer. An amazing number of patients fall in this category.

*Case B—Mental illness due to childhood emotional scars.* Man, age forty-five, good family, good position, good health. Appearance, above average; looks, average. Came to ask prayers for his "nerves." Consultation revealed family tension, job tension, and serious frustration. He had tried to live Christian life but was unstable. Had often sought and professed conversion and sanctification. Symptoms showed dangerous brooding and melancholia. No contemporary situation seemed such as to produce the trouble, so sought back in life. Father a drunkard. Mother died when he was five. Raised by maternal grandparents, and his presence resented in home by other children. Abused by uncles slightly older than he. Felt that only his dog understood and cared. Once he displeased an uncle and as punishment was made to watch them kill his dog. Was given a calf,

which became personal pet and playmate. Was then forced to help kill and butcher the calf and forced against his revolt to eat the meat. Lived under enforced frustration through remainder of childhood. Came to associate fear, insecurity, and pain with everything he loved or cherished. Developed deep insecurity, which was now making him afraid he would lose his family, his job, his church, and even his soul. Not understanding the basic causes of his frustrations, he was fighting them in the dark. When these things were brought to his attention, he realized that they were the basis of his fears. He faced them wisely and with prayer. Confidence returned, his efficiency at work came up, his home was restored to happiness, and his health became the best he had known. Spiritual instability was gone and he has for years been a substantial member of the church.

*Case C—Mental illness induced by fear in sudden crises.* Man, aged fifty-five. Well educated, brilliant, good family, financially secure. Children grown and his partners in merchandising firm. Members of another church. He came to seek way of salvation. Wanted to be sure he was saved. He was very earnest, attentive, and co-operative. After instruction about the way of salvation he prayed earnestly and professed complete relief from sense of guilt and gave every evidence of conversion. As he left the study he turned and asked one puzzling question, "Reverend, this is wonderful, but are you sure now that I have done all I need to do to be saved?" I questioned him again and could find nothing lacking, but his question troubled me. I was shocked a few hours later to learn that he had gone out and ended his

life. I went immediately to his family doctor to see where I had missed my cue. I learned there that he had been told that week that he had a cancer, but he had showed no outward disturbance over it. Even the doctor had detected no sense of desperation. The man had made the mistake of concealing his problem, letting it build up, and seeking to hasten his escape from it. His only precaution was to seek to make peace with God before making his escape

from it all. Observation for years has taught me that the people who talk much about their problems and even threaten to do desperate things are not likely to be dangerous to themselves or others, but the person who keeps silent and broods is to be watched. I missed my opportunity to serve the man as fully as I ought because I was unable to see beyond his confessed problem to the hidden problem which was there.

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## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 1:13-17

### PERSONAL PURPOSE

**P**AUL TOLD the Roman Christians that he had often purposed to come to them. The word is *protithemi*, which means "set or place before." Here the word is in the second aorist middle. So it would mean: "I set before myself, proposed to myself, purposed, determined." But Paul was unable to carry out this intended plan.

### "LET" OR "HINDER"?

The King James Version has Paul saying, "But I was let hitherto." However, the context indicates that he was not "let" in the meaning of the word today.

The Greek verb is *kolyo*, which means "cut off," and so "hinder, prevent." Three hundred fifty years ago, when the King James Version was made, "let" was used in the sense of

"hinder." But that is definitely not true today. The correct translation here is "hinder," as found in most modern versions.

### JEWS OR GENTILES

The question has often been raised—and, in fact, debated in scholarly circles—as to whether the Christian Church at Rome was composed mostly of Jews or of Gentiles. The last part of verse 13 would seem to indicate that the majority were Gentiles. For Paul expresses the wish that he may "get" (second aorist of *echo*) "some fruit among you also, even as among other Gentiles." James Denney writes: "Nothing could indicate more clearly that the Church of Rome, as a whole, was Gentile."<sup>1</sup>

However, we shall find in the sec-

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<sup>1</sup>"Expositor's Greek Testament," II, 588.

ond chapter (v. 17) that Paul also addresses the Jews in the Roman church. Obviously the congregation there was composed of both Jews and Gentiles, unless we are to assume that they met in separate groups and that this Epistle was directed to both groups. That does not seem too likely.

### FRUIT

The term *karpos*, "fruit" (v. 13), is used in various ways in the New Testament, where it occurs some seventy times. In the majority of instances it is used in a metaphorical or spiritual sense.

We find it seven times in the seventh chapter of Matthew, where we are twice told, "By their fruits ye shall know them" (vv. 16, 20). That is simply a statement of the obvious fact that one's inward character can be *recognized* fairly accurately by one's outward conduct; for the latter is the fruit of the former.

The chapter where the term occurs most often, however, is the fifteenth of John's Gospel, where we find it eight times. Here the emphasis is on "bearing" or "bringing forth" fruit. It would appear that the term can be taken as referring either to the result of Christian service or to an inward growth in grace.

The latter idea is underscored by the great passage in Gal. 5:22-23 on "the fruit of the Spirit." There it refers to the inward graces of Christ-like character which are produced in the heart of the sanctified believer by the indwelling Holy Spirit.

Which is the primary reference in this passage in Romans? That would be hard to say. We would agree with Denney in allowing both emphases. He writes: "*Karpos* denotes the result of labor: it might either mean

new converts or the furtherance of the Christians in their new life."<sup>2</sup>

### DEBTOR

To all missionary-minded persons—and that should mean all Christians—the term "debtor" (v. 14) is full of significance. For every child of God is deeply in debt.

The word *opheiletes* means "one held by some obligation, bound to some duty."<sup>3</sup> Wuest says: "The word refers to a personal, moral obligation as contrasted to a necessity in the nature of the case, which latter idea is expressed by *dei*."<sup>4</sup>

What made Paul say, "I am debtor"? It was his realization of what a vast amount of unnumbered blessings he had received from God. All this put him under obligation.

How was he to discharge this debt? Paul's whole Christian career furnishes the answer. The only way he could repay his debt was in loving service to others. Thus he would express his loyalty and gratitude to God. So, while his primary debt was to God, he could say: "I am debtor both to the Greeks, and to the Barbarians."

### BARBARIANS

Our word is simply a transliteration of the Greek *barbaros*. The term was applied by the Greeks to any foreigner who did not speak the Greek language. With typical sophisticated prejudice they said of such a foreigner: "All he says is 'bar-bar-bar.'" So they called him a *barbaros*.

Thayer defines the word as indicating "one whose speech is rude,

<sup>2</sup>Ibid.

<sup>3</sup>Thayer, "Lexicon," p. 469.

<sup>4</sup>Wuest, "Romans," p. 23.

rough, harsh"; hence, "one who speaks a foreign or strange language which is not understood by another." He goes on to say: "The Greeks used *barbaros* of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality." But he adds that Paul did not intend any reproach to foreigners here, but used the phrase "Greeks and Barbarians" as the equivalent of "all peoples."<sup>5</sup> While Paul was well acquainted with the language and culture of Greece, he would not refer to non-Greeks in any disparaging way.

### WISE AND UNWISE

We are so accustomed to thinking of these terms in a mental frame of reference that it is difficult for us to get the Biblical point of view. In the Scriptures, both Old Testament and New, the primary emphasis of wisdom is moral rather than mental.

The Greek adjective *sophos* ("wise") is used here in the dative plural. Of the cognate noun *sophia* ("wisdom") Trench has this to say: "We may affirm with confidence that *sophia* is never in Scripture ascribed to other than God or good men, except in an ironical sense, . . . nor are any of the children of this world called *sophoi* except with this tacit or expressed irony. . . . there can be no wisdom disjoined from goodness."<sup>6</sup>

Of those described by the adjective *anoetos* ("unwise") Trench declares: "In the *anoetos* there is always a moral fault lying behind the intellectual."<sup>7</sup> Again we would say that in the Bible

"wisdom" is more of a moral matter than a mental one. The best of the Greek philosophers recognized this distinction, as Trench points out. It is the dominant idea connected with wisdom in the sacred Scriptures.

### POWER

In verse 16 Paul makes one of the great assertions of this Epistle: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The initial "for" is related to the previous verse and tells us why he is "ready to preach the gospel to you that are at Rome also." The apostle knew that he had a great gospel worthy of being preached in the capital city of the greatest empire the world had ever seen.

Rome boasted of her power, which consisted of military might. But Paul declares that his gospel is the "power of God." It is more than human might.

The Greek word translated "power" is *dynamis*, from which we get "dynamite," "dynamic," "dynamo." It means: "strength, ability, power; . . . inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts or puts forth."<sup>8</sup> The gospel, then, is the inherent power of an infinite God exerted in the salvation of mankind. What a glorious conception of truth! "The Gospel has all God's omnipotence behind it."<sup>9</sup>

### SALVATION

The Greek word is *soteria*, from *soter*, "savior." Sanday and Headlam state: "The fundamental idea contained in *soteria* is the removal of dangers menacing to life and the con-

<sup>5</sup>Op. cit., p. 95.

<sup>6</sup>Richard C. Trench, "Synonyms of the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947), p. 283.

<sup>7</sup>Ibid.

<sup>8</sup>Thayer, op. cit., p. 159.

<sup>9</sup>Sanday and Headlam, "Romans," p. 23.



sequent placing of life in conditions favorable to free and healthy expansion."<sup>10</sup> They further point out that in the earlier books of the Old Testament the term is used for "deliverance from physical peril." Later it is applied more to "the great deliverances of the nation." Finally it is associated with "Messianic deliverance," both "in the lower forms of the Jewish Messianic expectation" and "in the higher form of the Christian hope."<sup>11</sup>

The basic idea of salvation is *deliverance*. It is a divine deliverance both *from* sin and *to* holiness.

### RIGHTEOUSNESS

The term "righteousness" (v. 17) is, of course, one of the key words of this Epistle. In fact, the whole thesis of Romans is summed up in verses 16 and 17. The *gospel* is God's *power* unto *salvation*, which consists of God's *righteousness*, which comes by *faith*. That is the message of the New Testament in a nutshell.

The Greek word *dikaio syne* comes from *dikaio s*, "righteous." Cremer defines this as "what is right, conformable to right."<sup>12</sup> With regard to *dikaio syne* he says: "In its scriptural sense, both in the Old Testament and New Testament, righteousness is the state commanded by God and standing the test of His judgment, the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as his ideal and standard."<sup>13</sup> In the Pauline thought it is "the righteousness which God not only demands, but gives to man."<sup>14</sup>

Vincent gives an extended treat-

ment of the two terms we are considering. He begins by saying that "*Dikaio syne* is *rightness* as characterizing the entire being of man."<sup>15</sup> He ends his discussion with the statement: "Righteousness thus expresses the relation of being right into which God puts the man who believes."<sup>16</sup>

In common with many other commentators, Vincent declares that "righteousness of God" here does not mean an attribute of God but that righteousness which He bestows on the believer.<sup>17</sup> Some support is found for this in the fact that the definite article does not occur here. It is either "a righteousness of God" or "God's righteousness."

But Sanday and Headlam protest, perhaps wisely, against this one-sided view. After giving carefully the arguments for both views, they call for acceptance of both. They write: "The righteousness of which the apostle is speaking not only proceeds from God but *is* the righteousness of God Himself."<sup>18</sup> This seems to be the most reasonable interpretation.

### FROM FAITH TO FAITH

This phrase rather obviously means from a lesser faith to a greater faith. But what is the application? It is generally taken as indicating the change from a lower to a higher faith in the individual. But again Sanday and Headlam call for a dual interpretation: "The phrase means 'starting from a smaller quantity of faith to produce a larger quantity,' at once intensively and extensively, in the individual and in society."<sup>19</sup>

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

<sup>12</sup>Cremer, "Lexicon," p. 183.

<sup>13</sup>Ibid., pp. 190-91.

<sup>14</sup>Ibid., p. 192.

<sup>15</sup>Vincent, "Word Studies," III, 10.

<sup>16</sup>Ibid., III, 14.

<sup>17</sup>Ibid.

<sup>18</sup>Op. cit., p. 25.

<sup>19</sup>Ibid., p. 28.

May 14-20

## Week of Intercession

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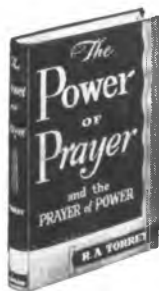
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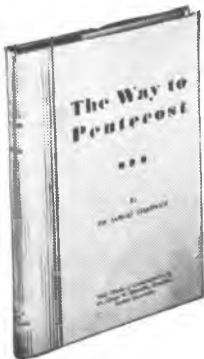
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(169) 25

# "QUEEN OF THE PARSONAGE"

## Positive Spirituality

By Mrs. J. W. McClung\*

**T**O BE TRULY SPIRITUAL, we must have the right attitude: toward God, toward others, and toward ourselves. In having the right attitude toward God, we will put Him first.

We will love holiness and all that it stands for when we have the right attitude toward God. He said, "Be ye holy; for I am holy." If we love holiness, we will hate sin, for God hates sin. (However, He loved the sinners and gave His Son to save them.)

We will be obedient to God. No matter what light He shines on our pathway, we will receive it with gladness and walk in it. We should always be "ready to go, ready to stay, ready to do His will."

As spiritual people, we will have the right attitude toward others. This includes a concern or burden for the lost ones round about us. We cannot be comfortable, knowing that others around us are slipping into eternity without God. Realizing this, we will spend as much time as possible in intercessory prayer.

We will have a love for the brethren. It will not be so easy for us to see other people's faults; but we will minimize their faults, and look for their good points. I John 3:14 tells us: "We know that we have passed

from death unto life, because we love the brethren." Here is one test of our spirituality.

We will be long-suffering toward others. No matter what they may do to us, we will take the right attitude toward them and be forgiving, kind, and patient with them. This is a quality that is to be developed through the years, as we grow in our spiritual life.

Then, we will have the right attitude toward ourselves. We are advised not to think more highly of ourselves than we ought to think. Yet we must have self-respect, for our bodies are the temples of God. We should keep ourselves clean and neat—a credit to the cause of holiness.

We should be humble before God, not "seeking place" nor having selfish ambition. When we are truly humble before God, He will see that we get the advancements we deserve. The Psalmist has said, "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." I had much rather wait for my promotion to come from God than to gain a big position by "wire-pulling," only to find I was not big enough to fill it.

We must live consistent lives. We should be careful that our words,

\*Pastor's Wife, El Dorado, Arkansas, from a paper read at Pastors' Wives' Retreat.

thoughts, and deeds work together to uphold the testimony that we give. Everyone recognizes the importance of watching the things that we do and things that we say. But do we guard our thoughts closely enough? The Proverbs tell us that as a man "thinketh in his heart, so is he." There are lots of things in this present world that a spiritual person does not have time to think much about. There are things all about us that are not conducive to spiritual life; and if we truly desire to be spiritual, we have no time for them. A lot of the magazine reading could well be left off. The radio has some things on it that are good, but there are many things that

are light and frivolous. If we spend all our time filling our minds with those things, we do not have time for thoughts of God and His kingdom.

Then we will try to recognize and overcome the faults and failures in our own lives. As Robert Burns has so aptly said, "to see ourselves as others see us." We will say with the Psalmist David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." It would help us all if we would have times of heart searching to see if we have let anything creep in that might be displeasing to God.

### **My Prayer for You**

Our Father, we thank Thee again and again for the revelation of Thy truth to our hearts and to our minds. When we contemplate Thy greatness, Thy majesty, Thy compassion, Thy mercy, Thy love, we are overwhelmed. On these days when it has pleased Thee to release from nature some of Thy secrets, and to give into men's hands some of the power which has been hidden through all generations—power to destroy, to annihilate all that is mortal in man—we stand amazed and awed in Thy presence.

Give us, I beseech Thee, hearts that yearn to do Thy will, hearts submissive, kind, loyal, true, and full of gratitude for all Thy tender mercies. May we behold Thee, as Thou art, Saviour, Lord, Master, Servant of all. Make us into Thy image, dear Lord, that we may glorify Thy name and serve Thee as becometh Thy children.

May we never bring reproach upon Thy dear name. Keep us pure and holy. Give us wisdom and be a light unto our pathway. May our choices be in full harmony with Thy will. Give us, dear Lord, the power to do that which is right in Thy sight, regardless of the consequences to our own self-interests. Above all, our Father, in every circumstance of life give us a compassionate spirit.

We thank Thee for the joy and peace that abiding in Thee brings to us from day to day. No matter how the storms rage, the winds blow, and the lightning flashes, our anchor holds. Blessed be the name of the Lord. Amen and Amen.

**Mrs. R. T. Williams, Sr.**

Bethany, Oklahoma

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# CRUSADE FOR SOULS

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Supplied by Alpin Bowes\*

## The Pastor's Meditation

"I feel so small before the Lord—my lips are heavy, I don't know how to speak;—it is the Lord who is causing the church to grow. Frequently I fall on my knees at the feet of Jesus to plead for the church. Much of the time sleep escapes from my eyes at night as I study and meditate about the lost souls and pray the mercy of God for them, pleading that someone can get to them to evangelize them personally."

This is the testimony of a pastor whom the Lord is blessing with success. He began the year with an average Sunday-school attendance of 40 and now is averaging as high as 145 per month. He is pastor of the Kallari church in Bolivia. His missionary superintendent, Rev. Earl Hunter, writes as follows about his ministry:

"Such passion for souls! Now you can understand why and how I was able to baptize 41 new converts in a cold river on the way to this annual meeting, take 45 graduated probationers into full membership, and consecrate 14 small babies while there."

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## HOW WE DID IT

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In the spring of 1955, our scheduled evangelist canceled his meeting with us at the last moment and we were

unable to get someone else. As an alternative, we planned a week of soul-winning visitation. None of us had tried this before, and the laymen were either skeptical or frankly scared, but they were loyal and willing to try.

On Monday night we met and a guest speaker gave instructions. On Tuesday to Friday evening we went calling. Our church had sixty-eight members and we had as many as seven teams of two going out each night. Through the visitation that week, nine people were converted, and now the church is enthusiastic about this plan.

As an example of the way the Holy Spirit worked, one team called on a couple on Tuesday night. They were seemingly not interested, so the team left them a card with their name and phone number and invited them to call at any time they could be of help to them. On Friday afternoon when the husband on whom they had called came home from work, he told his wife he couldn't stand it any longer. He phoned a member of the team and asked them to come over and pray with them. They were converted in their home and have joined the church.

Last year we received five new members on profession of faith, and we are still receiving results from the week of soul-winning visitation.—SPURGEON LYNN, Indianapolis South Irvington, Indiana.

\*Secretary, Crusade for Souls Commission.

## Winning the Backslider

By C. B. Dickerman

The purpose of this visit was to win a soul, but I did not know how to proceed. While Mr. S. was feeding the chickens, I talked for a few minutes with his wife and their grown son. Mr. S lived a clean, upright life. He attended church as regularly as his family, but for twenty-five years had not had Christ in his heart.

At different times I had invited him to the altar only to meet a resolute, "No." The night before, we had had a veritable Pentecost under the ministry of Rev. J. W. Short, who was holding a week-end revival for us. Again I invited him and he refused to come. But this time the entire church was burdened for him. His family gathered around him. We felt that this was his time of decision. We did succeed in getting him to his knees in the back of the church, but still he insisted he couldn't make it. When he left I assured his daughter that he would be saved.

I realized that if Brother S. was to get saved it must be through someone's personal effort. Hence, my call to the home that day. We three sat baffled and meditative over the problem and finally I said, "You pray for me. I'm going out and talk to him."

I visited with him briefly about his nice calves and then approached him with regard to his salvation:

"I came over to talk to you about being saved. What is it, Brother S., that's keeping you out of the Kingdom?"

"Oh, I don't know what it is," he replied lightly, as if to pass the matter off.

"I wish you would tell me what

your problem is, so that I could help you," I appealed. "There isn't anything too hard for God, is there?"

"No, I guess not," was his curt but honest reply.

"Then why not get it settled? There's no use to put it off, is there?" I insisted.

"Oh, I s'pose not," he admitted.

Glancing about, I saw there on the floor of his garage an old gunny sack all spread out in the corner. "Look at that old gunny sack over there. Wouldn't that be a wonderful place to kneel down and pray through?"

"I guess it would." He seemed surprised at his own response.

We both went over and knelt down. After praying I asked him to pray. As he prayed I pleaded with the Lord to save him. When I looked up, his face was aglow.

"I ought to have done this a long time ago," was his testimony that assured me the work was done.

*The Crusade pays big dividends!*

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Take up your cross, then, both daily and believably. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross for you. For, depend on it, we are all as great crosses to other people as they are to us. He is a helpless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community.

THE TREASURY OF ALEXANDER WHITE  
(Fleming H. Revell Company)

## Seedtime to Harvest in a Pastor's Study

By Anthony B. Sampson\*

**B**ARRING INTERRUPTIONS, Tuesday morning marks the start of a regular weekly sowing-to-reaping season. It's time to start selecting texts, themes, and sermon materials for two preaching services on the following Sunday, now only five days away.

Some circumstances, fortunately, designate this as the latest possible time to begin. Monday, though not necessarily "blue," and certainly far from being yet established as "the preacher's day off" in my schedule, does become quite naturally occupied with matters outside the study, and seldom does sermon preparation find a place in it. A city weekly newspaper, always willing and valuable in notifying the public, wants to know by Tuesday evening what sermons will be preached to my people on the coming Sunday. If the newspaper editor is to know by that time, the preacher must know a few hours earlier. The daily newspaper demands to know by Thursday noon, and so carries our information and invitation to the people of the community, besides being available for the "late arrivals" in sermon subjects.

Since getting settled in mind and heart in the selection of scripture and theme is such a vital part of preparation for Sunday, there are two observations that, almost without exception, apply to this preacher. One is that the difficulty of getting the mind of the Spirit, or finding the

scripture that affords that inner satisfactory sense of "This is My message for you and your people" this Sunday, increases as the time shortens between me and the preaching hour. This does not apply when it is a matter of "picking out" a sermon from among previously prepared ones, but only in cases where it is a matter of preparing from the very start, as pastoral preaching frequently requires. When preaching time is a matter of a few hours away, it becomes practically impossible for me to become settled and inwardly assured of the Lord's message. I cannot explain this fully, and I'm sure God isn't handicapped by the shortness of time, but it is a mental limitation which I would be foolish to ignore. Hence the earlier in the week a definite choice of sermons can be made, the more satisfactory, as well as complete, will be the preparation. In the preparation for preaching, time is torture until the matter of "what to preach" is settled; but once that is determined, preparation becomes a delight. When using sermon series, or upon the numerous special dates of the church calendar, this phase of preparation is freed from much of this pressure. I find one series of Sunday morning sermons and one series of Sunday evening sermons not too much each year, providing the series is not "too enduring."

The other observation is that the difficulty, or lack of difficulty, I en-

Pastor, Malden, Mass.



counter is in direct proportion to my care, or carelessness, in general reading during the two or more weeks "ago" period. In other words, neglect of reading is sure to result in a "drought" of sermon subjects not more than two weeks hence. This drought, once it sets in, requires the full "seven times" treatment that Elijah found necessary to break one of a different kind; though it is to be devoutly hoped that, for the sake of the people, this one is not so long.

A few words concerning the hours of time customarily devoted to sermon preparation seem fitting here. This must not be considered a recommendation, and surely fails badly when compared with the "ideal"; but since our subject is "How I Do It" and not "How It Ought to Be Done," I must be honest though it involves elements of confession. Monday morning usually is required for business, correspondence, and other desk work, ministeriums, etc. Wednesday evening is as late in the week as promotional mail may safely be sent; also, there is a midweek service Wednesday evening for which preparation is needed, so that sermon preparation falls on Tuesday, Thursday, and Friday study hours, with the same hours frequently available also on Saturday for this purpose. Daily hours start at eight, and the pangs of hunger prevail at twelve-thirty. The first half hour or more is needed for devotional reading and prayer, so that the total hours will be between fifteen and twenty for constructive study. The hours of six to eight-thirty Sunday morning and four to five-thirty Sunday afternoon are indispensable for final freshening of mind and heart by devotional reading that centers about the burden of the message soon to be delivered.

As to types of sermons: The most

frequent is the textual, with the textual-expository next, and the expository as the only other kind ever used. The method of preparation varies little one from the other, except that fuller writing is required by the textual than by the expository in preparation, and yet fuller outline and notes are needed in the pulpit for the expository than the textual. The former takes more writing in the study and less in the pulpit, while the expository needs more in the pulpit and less (writing, not digging) in the study.

Three phases are observable between (and not including) the "seed-time" and the "harvest" of each particular sermon. Laws are as natural in this as in the physical world. It is "first the blade, then the ear, then the full corn in the ear," as Jesus speaks in His parable. The three steps come between the "casting in the seed" and "putting in the sickle." These take up the matter immediately after the mind has been settled and the heart assured concerning text or theme embodying the divine message for the appointed service, and they end when the pastor leaves the study to enter his pulpit.

To me, the first to "arrive," that is, the "blade" or first visible sign of life, is a text or portion of scripture embodying a text or major truth. For example, it would be very unusual if an impression came to me for a message on "Repentance," but a most likely thing would be to receive an impression to preach on II Cor. 7:8-10, which deals with repentance. This is then followed by a listing and careful reading of many or all related portions of scripture. This usually will settle the one portion best suited to "public reading" as a basis for the sermon. I have a strong prejudice against abbreviated, hurried, and

fragmentary scripture readings, which could give a congregation the impression that it was just "a necessary part of the service," or that that which follows (the sermon) outweighs it (the scripture) in importance. This, of course, doesn't mean a portion must be long, but it ought to be a clear, complete Biblical statement on the subject intended in the sermon.

Usually by this point a "theme" will have emerged, something not too lengthy and not too trite but appealing, dignified, and suitable for release to newspapers and for use in promotional materials. While becoming settled in this area of theme or text, it is also well to fix in the thinking the logical goal for this sermon. To formulate definite mental objectives in the light of the portion chosen helps one to steer a straighter course through the other phases of preparation, and also in delivery tends to confine one to that goal and prevents getting into "bypaths." To have the first objective defined in my own mind is even a help in extending an altar call.

The second phase, or "ear" stage, suggests fruit is beginning to form and the sermon ought to begin to appear in some form on paper: the introductory thought, the main points or divisions that proceed to develop the theme toward its climax. Seldom do I break the rule of "trinitarianism," though occasionally two points will make a complete sermon, and occasionally four are needed. The actual outlining has never seemed difficult to me, and many times this preacher "sees the outline" when the first light breaks into his mind.

The next move, and possibly the most valuable of all, is to begin a careful prying into the actual meaning and thought contained in each word

of the text or portion selected to be expounded. Rereading it in all available translations is often mentally fruitful. Not being a student of "original languages" puts me more at the mercy of the "common taters" than is perhaps ideally desirable. Martin Luther spoke of the Bible as a "great and powerful tree, each word of which is a mighty branch." He confessed, "Each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me."

A few of my helpers in "shaking the branches" are: *Word Pictures in the New Testament*, by Robertson, Clarke's Commentaries, and other standard works which provide many fresh insights into meanings of words and texts, as well as insure against misinterpretation of the Scriptures. It is quite disturbing to fall in love with a certain text or portion, decide to use it in the sermon of a given occasion, and then in study to discover its meaning is quite different from that first thought. Quite disturbing, yes, but better to find it out when one sits down to prepare than when one stands up to preach. I find the new R.S.V. very helpful, and Phillips (*Letters to Young Churches* and *The Gospels*) extremely readable and suggestive. Weymouth's, Moffatt's, *The Twentieth Century*, Gooby's, Wesley's, and other translations provide helpful "along with" reading. I never, however, show up in the pulpit with anything but the King James Version. Even the few times I have used another version in any way for public reading (such as rereading or to convey a modern language clarification), it seems a coolness comes over my hearers (or I imagine it), as though some act of near desecration had been committed. If I cannot retain the thought of the

modern translation and quote or make use of it without the book before me, then it just gets omitted. Once I used a funeral manual that employed the American Revision, and when I got back to my study, after a hard time even reading it publicly, I asked the Lord to forgive me for cheating the bereaved of their due comfort.

During this time, points, subdivisions, thoughts, illustrations, and other bits to be included have been jotted in rough and unorganized style on scratch paper.

The full writing out of the introductory thought is very valuable, even when other portions are not written in full either for preparation or for use. Few completely written sermons see the light of day with me. A dear professor of homiletics thought we should write in full one of our sermons each week, but I fail woefully by that standard. The tape recorder is a fine aid here. I read a great deal upon it, read the Scriptures, read other materials that are gems of interpretation or illustration upon it, and then listen to it replayed several times; listening to it while doing other things and also with full attention. This reveals many ways to improve wording, delete materials, and also affords a familiarity that many readings will fail to produce. It will improve the rate, inflection, and general quality of both material and delivery, and fix much of the very wording desired in the mind, and while not memorized it is familiarized. To speak portions, or to repeat illustrations to be used, will often reduce bulk and improve both style and force.

Near this juncture there is an excursion taken into "filed materials," such as illustrations (not books of

illustration except as a final resort and then later than here), quotations, gems of oratory or exposition, and the like. My files seem to bulge with materials on every subject but the one at hand; however, occasionally something really worth-while turns up. When filing not too lengthy and "sure to be used" materials, it sometimes seems best to make two copies, one to file and the other to keep where it can be found.

The task of arranging, rearranging, sifting, and recopying marks the transition to "full corn in the ear." These provide the form to be used in the pulpit and later to be placed lovingly in the traditional "barrel." This usually ends by covering in typed form both sides of a four-by-six-inch file card or both sides of a five-by-eight-inch, unruled, three-ring notebook page, either of which will easily file and index for future study or reuse. However, when one is taken from among these to be reused, it has very much the appearance of a "corpse" to me and requires a reworking almost equivalent to the resurrection touch.

The spirit of prayer is as important in one state of the preparation as another, and seems to be an element which refuses to take a "given place." I have the good fortune of a church study located handily to both the pulpit and the sanctuary, so that the "between the porch and the altar" phase of the ministry is easy to practice with literality; but the seasons seeming to demand it occur with equal frequency while "casting in the seed," while caring for and protecting the tender "blade," while nurturing "the ear" and the "full corn in the ear," and when "the sickle is thrust" into the golden harvest.

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## EASTER THEMES

Delayed Sympathy: "There came a rich man . . . who also himself was Jesus' disciple" (Matt. 27:57).

Believing Is Greater than Seeing: "Blessed are they that have not seen, and yet have believed" (John 20:29).

A Personal Saviour: "They have taken away my Lord . . ." (John 20:13).

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## FOR THE BULLETIN BOARD

"The gospel breaks hard hearts and heals broken hearts."

"God will accept the broken heart, but He must have all the pieces."

"Hammering hardens steel, but crumbles putty. Can you take it?"

A religion that is not worth exporting, is not worth keeping at home."

—Selected

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## HYPODERMIC SAINTS

We have too many hypodermic saints, living on shots of religious excitement, instead of growing normally on food, rest, and exercise.

—Selected

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A little boy, asked what he thought of Jesus, replied: "Jesus is the best photograph God ever had took."

\*Pastor, Oxford, Pa.

## THOUGHTS ABOUT SWEARING

Swearing is just the blustering of a bully.

Swearing shows the limitations of your vocabulary.

Swearing is lip filth.

Swearing is the crutch for conversational cripples.

Swearing is conversation's cesspool.

—Nazarene Bulletin, York, Pa.

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## THE BIBLE AND DRINK

There had been an automobile wreck. The police were searching the car. Drink was suspected as the cause. Then one said to the other: "There is no use to look for liquor here. Here is a Bible."

The officer was pretty safe. Liquor and the Word of God do not usually ride in the same car.

—Anon.

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## WHAT A REVIVAL MEANS

An awakening within the church;  
Old covenants restored;  
Differences adjusted;  
Forsaken altars repaired and used;  
More compassion for the lost;  
A quickened spiritual life;  
A new interest in sacrificial giving.

—Selected

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## GOOD WORDING

D. L. Moody defined a missionary as "one who was sent, and went."

EVERYTHING IN ORDER

A four-year-old boy told his mother, "I will not get up until I see Jesus." At first the mother could not understand. Then she comprehended his meaning. A copy of the painting of Christ was on the wall. When the boy awoke it was still dark; only with increased light could he see the picture.

—Source unknown

PRICE

*For thirty silver coins did Judas sell  
His Lord? Ah, no. It was himself he  
sold.  
Beloved, watch lest thou, too, sell thy  
soul  
For something less than even coin of  
gold.*

—JEAN LEATHERS PHILLIPS

## Sermon Subjects for April

### From the Editor

Luke 24:36-49

#### Subjects

1. THE CENTRAL FIGURE IN EVERY CROWD
2. THE MESSAGE OF JESUS TO TROUBLED HEARTS
3. SCARS OF THE CROSS THE CERTAINTY OF THE RESURRECTION
4. THE CHALLENGE TO RELIGIOUS CERTITUDE
5. CONFUSED HUMANITY BEFORE REVEALED DEITY
6. CHRIST'S ETERNAL IDENTITY WITH HUMANITY
7. THE RESURRECTION IN GOD'S PLAN
8. THE AUTHORITY OF THE WRITTEN WORD
9. MYSTERIES MADE PLAIN
10. SUFFERING AND RESURRECTION—SIAMESE TWINS OF REDEMPTION
11. THE GOSPEL SET FREE
12. EASTER MORN AROUND THE WORLD
13. THE GLORIOUS COMMISSION
14. THE PROMISE OF THE FATHER—POSTLUDE TO EASTER
15. "TARRY UNTIL"

#### Scriptures

1. v. 36, *Jesus himself stood in the midst of them . . .*
2. vv. 36, 38, *Peace be unto you. . . . Why are ye troubled?*
3. v. 39, *Behold my hands and my feet, that it is I myself . . .*
4. v. 39, . . . *handle me, and see . . .*
5. v. 41, *They . . . believed not for joy, and wondered . . .*
6. v. 43, *And he took . . . and did eat before them.*
7. v. 44, *These are the words . . . that all things must be fulfilled . . .*
8. v. 44, *[Things] . . . written in the law of Moses, . . . the prophets, and in the psalms . . .*
9. v. 45, *Then opened he their understanding . . .*
10. v. 46, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead . . .*
11. v. 47, . . . *that repentance and remission of sins should be preached . . .*
12. v. 47, . . . *preached . . . among nations.*
13. v. 48, . . . *ye are witnesses.*
14. v. 49, . . . *behold, I send the promise of my Father . . .*
15. v. 49, . . . *tarry ye . . . until ye be endued with power . . .*

**April 1, 1956****Morning Subject: THE MESSAGE OF EASTER****TEXT:** Matthew 28:6**INTRODUCTION:**

- A. Each spring, nature produces the miraculous.
  - B. Easter saw miraculous in human and divine nature.
  - I. **IT IS THE MESSAGE OF A THRILLING RECOVERY**
    - A. A thrilling recovery of lost hope.
    - B. A thrilling recovery of lost fellowship.
    - C. A thrilling recovery of lost initiative.
  - II. **IT IS THE MESSAGE OF THOROUGH UNDERSTANDING.**
    - A. Understanding the problems of our moral nature.
      - 1. Man can be cleansed of moral cowardice.
    - B. Understanding problems consequent to following Him.
      - 1. Many stones too difficult for us to handle alone.
      - 2. Supernatural powers are at our disposal.
  - III. **IT IS THE MESSAGE OF A TRIUMPHANT FAITH**
    - A. Easter points with faith to the verified word.
    - B. Easter points with faith to a clarified vision.
    - C. Easter points with faith to an unqualified victory.
- CONCLUSION:** Albert Payson Terhune's last book was on immortality.  
His last line was: "God always finishes His sentences."

—E. S. PHILLIPS

**Evening Subject: DECLARING OUR ALLEGIANCE****TEXT:** Exodus 32:26**INTRODUCTION:**

- A. An amazing scene in the camp of the Israelites.
  - 1. People miraculously guided by God.
  - 2. Same people now want guidance of dumb idol.
- B. The question: "Who is on the Lord's side?"
- I. **THOSE WHO WERE OPPOSED**
  - A. The majority remained in the camp.
  - B. They preferred a "god" of their own creation.
- II. **THOSE WHO WERE INDIFFERENTLY DISPOSED**
  - A. They served a god of expedience—the mixed multitude.
  - B. The neutralist is a menace to any organization.
  - C. If we don't positionize ourselves—then we automatically line up against God.
- III. **THOSE WHO WERE EMPHATICALLY POSED**
  - A. They made a definite decision for God.
  - B. They took subsequent action by separation from sin.
  - C. They obeyed the commandments given.
  - D. They demonstrated an interest in spiritual things.

—E. S. PHILLIPS

**April 8, 1956**

**Morning Subject: VISIONS AND VOICES**

**TEXT:** Acts 26:19

**INTRODUCTION:**

- A. Early on the morning of August 3, 1492, three vessels sailed from Palos, Spain; on October 12, 1492, they glided into the harbor of a new world. Columbus saw a vision and heard a voice.
  - B. For great tasks:
  - I. GOD SELECTS PREPARED AGENTS.
    - A. Moses prepared to deliver Israel.
    - B. Ezekiel prepared to interpret Oriental symbolism.
    - C. Isaiah prepared to become evangelical prophet.
    - D. Paul prepared to become missionary to Gentiles.
  - II. GOD GIVES A VISION OF HIMSELF.
    - A. To Moses, He was omnipotent—a wonder-working God.
    - B. To Ezekiel, He was immanent—an ever-present God.
    - C. To Isaiah, He was eminent—a high and holy God.
    - D. To Paul, He was permanent—a never-changing God.
  - III. GOD SPEAKS WITH CERTAIN VOICE.
    - A. What did they hear?
      - 1. A call to personal purity.
      - 2. A call to personal service.
      - 3. A call to personal witness.
    - B. Christians today need to hear His voice in personal calling.
- E. S. PHILLIPS

**Evening Subject: THE CONSEQUENCES OF A RIGHT CHOICE**

**TEXT:** Hebrews 11:24-25

**INTRODUCTION:**

- A. Moses' life shows three great powers!
    - 1. The power of Satan—death of all male children.
    - 2. The power of faith—mother placing child in basket.
    - 3. The power of God—overruling adverse circumstances.
  - B. Notwithstanding, life's great choices are always personal.
  - I. CHOICE INVOLVES AT LEAST TWO ALTERNATIVES.
    - A. Negatives—Moses said, "No," to advantages of Egypt.
    - B. Positive—He said, "Yes," to disadvantages of God's way.
  - II. CHOICE INVOLVES SOME KNOWLEDGE OF CONDITIONS.
    - A. Renunciation of social position.
    - B. Renunciation of apparent wealth.
    - C. Renunciation of seasonal pleasures.
    - D. Renunciation of indulgent loved ones.
  - III. CHOICE INVOLVES SOME RESULTING CONSEQUENCES.
    - A. Highest position possible—fellowship with God.
    - B. Christlike character—One like unto Moses.
    - C. Treasures incorruptible—pleasure with God.
- E. S. PHILLIPS

April 15, 1956

**Morning Subject: THE RICHES OF GOD**

TEXT: Ephesians 3:8

INTRODUCTION:

Paul speaks of three denominations of God's riches.

- I. THE COPPER COIN OF HIS GOODNESS—Rom. 2:4
  - A. In the structure of the universe
  - B. In the organism of the human body
  - C. In the daily provision of life's necessities
- II. THE SILVER COIN OF HIS GRACE—Eph. 2:6-8
  - A. In the provision He had made for our spiritual poverty
  - B. In the promises He has made for our spiritual progress
  - C. His grace to those who voluntarily accept it
- III. THE GOLDEN COIN OF HIS GLORY—Eph. 3:16

His glory is reserved for those who enter the "holy of holies."

  - A. The "glory" of the O.T. relation to God's presence in the Tabernacle or Temple
  - B. The "glory" of the N.T. relation to God's presence in the temple of man's heart

CONCLUSION:

- A. What is God's attitude toward these riches?
- B. What should our attitude be toward them?

—E. S. PHILLIPS

**Evening Subject: THE DISASTER OF SELF-SUFFICIENCY**

TEXT: Judges 16:20

INTRODUCTION:

- A. Biblical biography gives an unbiased portrayal.
- B. Samson serves as a signal instance of a man with the finest opportunities and brightest prospects marring both by his folly.
- I. THE INDICATIONS OF HIS ACCEPTANCE BY GOD
  - A. He was the child of promise.
  - B. He was a Nazarite from birth.
  - C. He was chosen to judge Israel.
  - D. He was endowed with supernatural strength.
- II. THE INDICATIONS OF HIS ABERRANCE FROM GOD
  - A. He went too close to enemy territory.
  - B. He transgressed the law of God.
  - C. He formed wrong companionships.
  - D. He had a disregard for his spiritual endowments.
- III. THE INDICATIONS OF HIS ACQUIESCENCE TO GOD
  - A. When he was denied that which promised pleasure.
  - B. When he found that without God he was powerless.
  - C. In his returning to God—God returned to him.

—E. S. PHILLIPS



April 22, 1956

**Morning Subject: AN EXPERIENCE TO BE REMEMBERED**

TEXT: Luke 24:49

INTRODUCTION:

- A. John reminded people of another baptism.
  - B. Christ reminded His disciples of another experience.
  - C. Christ warned against accepting any other phenomenon as a substitute for the promised experience.
- Notice the coming of the Spirit as recorded in Acts.

I. ITS ACCOMPANYING PHENOMENA

- A. These accompanying aspects were hard to understand.
  - 1. The rushing mighty wind.
  - 2. The cloven tongues of fire.
  - 3. The speaking in tongues or languages.
- B. Danger in making these externals the essentials.

II. ITS ACCOMPLISHED CHARACTERISTICS

When the Holy Ghost came, something of reality happened.

- A. Their hearts were purified—with all that purity implies.
- B. They had a new perspective of spiritual values.

III. ITS ABIDING QUALITIES

The phenomena passed—but some qualities remained.

- A. They retained a love for all peoples.
- B. They retained a zeal even amidst persecution.
- C. They retained an experience which was real to the end.

—E. S. PHILLIPS

**Evening Subject: A WORD OF ENCOURAGEMENT**

TEXT: Galatians 6:9

INTRODUCTION:

- A. Paul knew from experience the tendency to weariness.
- B. Therefore he voices this exhortation to the Galatians.

I. HE RECOGNIZED SYMPTOMS OF SPIRITUAL WEARINESS.

- A. Every disease has its symptoms.
- B. What are the symptoms of physical weariness?
  - 1. Reduced exertion—Do as little as possible.
  - 2. Distorted vision—Magnify trifles.
  - 3. Distracted interest—Concerned about fellow workmen.
- C. These symptoms relate to spiritual weariness also.

II. HE RECOGNIZED CAUSE OF SPIRITUAL WEARINESS.

- A. Caused by living on edge of spiritual reserve.
- B. Caused by struggling with internal conflicts.
- C. Caused by temptation to self-pity because of limitations.

III. HE RECOGNIZED CURE OF SPIRITUAL WEARINESS.

- A. By the elimination of the divided heart.
- B. By recognition of the fact that God is working for us.
- C. By the assurance of success in spiritual endeavor.

—E. S. PHILLIPS

**April 29, 1956**

**Morning Subject: THE KEY TO A REVIVAL**

**TEXT:** II Chronicles 7:14

**INTRODUCTION:**

- A. This text is often used to urge prayer for a revival.
- B. Primarily it is a promise to sinners.
- C. Secondly, however, it contains a number of factors essential to a spiritual awakening.
- I. A REVIVAL IS NOT A CAUSE, BUT A RESULT.
  - A. Physical achievement means compliance with physical laws:  
(1) gravity, (2) attraction, (3) inertia, (4) leverage.
  - B. Mechanical results come from use of mechanical means.
  - C. Spiritual results come from compliance with spiritual laws.
    - 1. To produce spiritual results, one must use spiritual means.
- II. A REVIVAL IS THE RESULT OF CO-OPERATIVE EFFORT.
  - A. There must be effort on God's part.
    - 1. But all is not dependent on God.
    - 2. It is possible for us to limit the Holy One of Israel.
  - B. There must be effort on man's part.
    - 1. A factor is your praying about a revival.
    - 2. A factor is your preparation for a revival.
    - 3. A factor is your enthusiasm concerning a revival.
    - 4. A factor is your presence at a revival.
    - 5. A factor is your effort during a revival.

—E. S. PHILLIPS

**Evening Subject: THE CURE FOR BACKSLIDING**

**TEXT:** II Peter 1:10

**INTRODUCTION:**

- A. Backsliding is a problem faced by all.
- B. Various reasons given for backsliding:
  - 1. Failure to attain experience of entire sanctification.
  - 2. Walking by feeling instead of by faith.
  - 3. Accepting convictions of people instead of Bible.
- C. In this Epistle, Peter gives us the cure for backsliding.
- I. CHRISTIAN LIFE IS NOT ONLY A MATTER OF CRISES EXPERIENCES.
  - A. We must have the crisis experiences.
  - B. These prepare us for Christian development.
- II. CHRISTIAN LIFE MUST BE RULED BY PRINCIPLES AND PURPOSES.  
Success in any area must have guiding principles.
- III. CHRISTIAN LIFE IS NOT STATIC ATTAINMENT.  
It is progressive obtainment and development in the things of God.
- IV. CHRISTIAN LIFE IS NOT ONLY A SUBTRACTION OF SIN.
  - A. It is an addition of Christian qualities.
  - B. To keep from backsliding a Christian must add to his faith—
    - (1) virtue, (2) knowledge, (3) temperance, (4) patience,
    - (5) godliness, (6) brotherly kindness, (7) charity, (8) love.

—E. S. PHILLIPS

**First Prize—Sermon Series for  
Prayer Meeting—Contest, 1955**

**Walking the Way of Holiness with  
St. Paul**

By Claude E. Pittenger\*

TEXT: *And an highway shall be there, and a way, and it shall be called  
The way of holiness (Isa. 35:8).*

**I. WALKING IN THE GOOD WORKS OF HOLINESS**

SCRIPTURE: Ephesians 1 and 2. PUBLIC READING: 2:1-10

KEY VERSE: 2:10

INTRODUCTION: Holiness should issue in good works: "that we should  
walk in them [good works]."

- I. "WE ARE GOD'S WORKMANSHIP." "Created in Christ" (v. 10).
  - A. Holiness was the divine purpose of creation (1:4).
  - B. Salvation or holiness is not earned or merited (2:8-9).
  - C. Holiness is the workmanship of God, a gift (1:11; 2:8, 22).
- II. WE WERE CREATED FOR THE PURPOSE OF DOING GOOD WORKS.  
"Unto good works."
  - A. Until a person is a workmanship of God, he cannot be a workman for God.
  - B. Holiness brings power to do good works (1:18-19; 2:1).
- III. WE ARE EQUIPPED FOR GOOD WORKS. "Ordained [or prepared] that we should walk in them" (v. 10).
  - A. God has prepared His workmanship by:
    1. Natural ability, talents.
    2. Circumstances, opportunities, providences of grace.
  - B. God's workmanship is proved in good works.
    1. Lack of good works may imply a weakness or lack of holy character.
    2. Practice of good works leads to strengthening holy character.

—CLAUDE E. PITTENGER

**II. WALKING IN THE VOCATION OF HOLINESS**

SCRIPTURE: Ephesians 3 and 4:1-16. PUBLIC READING: 4:1-16

KEY VERSE: Ephesians 4:1

INTRODUCTION: Living a holy life is more than a momentary experience. It is the number one task of every Christian. It is his calling or vocation.

\*Pastor, Fairbury, Nebraska.

- I. WE ARE CALLED TO A HIGH AND HOLY CALLING. "Ye are called."
  - A. Vocation (calling) generally thought of as our trade, job, or business in life and should be divinely directed.
  - B. Christian life is a divine, holy calling, worthy of honor, and a call of the highest service (II Tim. 1:9).
- II. WE OUGHT TO WALK WORTHY OF OUR HIGH CALLING. "Walk worthy."
  - A. Responsibility rests upon us to be consistent.
  - B. Relates to others in our attitudes of humility, long-suffering, and forbearance (v. 2).
- III. WE BRING A UNITED EFFORT TO BUILD GOD'S CHURCH (v. 3).
  - A. Building requires co-operative effort.
  - B. "Henceforth"—therefore realizing, because of this high and holy calling (vv. 14-16).
    1. God gave each one place of service (vv. 11-12).
    2. Don't be deceived but be sincere in your high calling (4:14-15).
    3. Work together in harmony with Christ (4:16).

—CLAUDE E. PITTENGER

### III. WALKING IN THE UNDERSTANDING OF TRUE HOLINESS

SCRIPTURE: Eph. 4:17-24. (Use Phillips translation.)

KEY VERSES: vv. 17, 23, 24

INTRODUCTION: St. Paul briefly points out that true holiness leads, not to bondage, but out of ignorance and misunderstanding to an understanding of things spiritual. We "henceforth *walk* not as other Gentiles walk" (v. 17).

- I. THE UNDERSTANDING OF THE WORLD IS LIMITED AND DARKENED (vv. 17-19).
  - A. It is a vain life intellectually and morally. "Vanity of their mind."
  - B. It arises from blinded (or hardened) hearts and alienation from God (v. 18).
  - C. Ultimately it leads one to a moral madness or insanity (v. 19).
- II. CHRIST BRINGS THE TRUE KNOWLEDGE AND UNDERSTANDING IN A HOLY LIFE (vv. 20-21).
  - A. Truth apart from Christ means little. "As the truth is in Jesus."
  - B. Christ makes the transformation from the old life of sin to the new life "created in righteousness and true holiness."
    1. Put off the "old man" of sinful affections (v. 22).
    2. Made possible by the renewing power of the Holy Spirit in the intellect, affections, and will (v. 23).
    3. New man renovated and transformed within and without (v. 24).
- III. OUR LIVES THEN FIND TRUE UNDERSTANDING AND PURPOSE IN A LIFE OF HOLINESS.

—CLAUDE E. PITTENGER

#### IV. WALKING IN THE PERFECT LOVE OF HOLINESS

SCRIPTURE: Ephesians 4:25—5:2

KEY VERSE: 5:2—"Walk in love . . ."

INTRODUCTION: The fourth walk of Paul concerns our affections and motives in our relationship to others. In speaking of "perfect love" we refer to that which Paul spoke of in Rom. 5:5.

Walking in the perfect love of holiness:

- I. WILL CAUSE ONE TO BE HONEST WITH HIMSELF AND OTHERS (v. 25).
- II. WILL DELIVER ONE FROM CARNAL AND SINFUL ANGER (v. 26).
- III. WILL PROMPT ONE TO BE MOTIVATED IN DOING GOOD TO OTHERS (v. 28).
- IV. WILL GIVE US WHOLESOME SPEECH (v. 29).
- V. WILL ENABLE US TO WALK IN THE CHECKS AND DIRECTIONS OF THE HOLY SPIRIT (v. 30).
- VI. DELIVERS FROM BITTER AND RESENTFUL ATTITUDES TOWARD OTHERS AND ENABLES ONE TO FORGIVE (vv. 31-32).

—CLAUDE E. PITTENGER

#### V. WALKING IN THE LIGHT OF HOLINESS

SCRIPTURE: Ephesians 5:3-14

KEY VERSE: 5:8—"Walk as children of light."

INTRODUCTION: Walking in the light of holiness means that we shall turn from the darkness of this world, from the "unfruitful works of darkness."

- I. GOD'S ATTITUDE TOWARD SIN (5:6)
  - A. There is a false conception of God's attitude toward sin. "Let no man deceive you with vain words."
  - B. There is a standard of righteousness and things to be condemned (vv. 7, 3-5).
  - C. God's judgment is upon disobedience and sin (vv. 5-6).
- II. SEPARATION FROM THE WORLD OF UNFRUITFUL WORKS OF DARKNESS IMPERATIVE (vv. 7-8)
  - A. A holy life bears the fruit of: (1) goodness, (2) righteousness, (3) truth (v. 9).
  - B. Works of darkness are unfruitful ("no fruit unto holiness").
  - C. Standard of God's work demands a separation (v. 11; II Cor. 6:14).
- III. PERSONAL RESPONSIBILITY TO ALL CHRISTIANS (v. 14)

"Awake, thou that sleepest . . ."

  - A. New light demands that we discard unfruitful works of darkness.
  - B. We must be awake if we are to receive more light.

—CLAUDE E. PITTENGER

## VI. WALKING THE CONSISTENT LIFE OF HOLINESS

SCRIPTURE: Ephesians 5:15-33; 6

KEY VERSE: 5:15—"Walk circumspectly."

INTRODUCTION: The world may not read the Bible but they read the lives of God's people. We are living epistles, "known and read of all men" (II Cor. 3:2-3).

- I. WE ARE TO WALK CONSISTENTLY IN THE WILL OF GOD (v. 17).
  - A. Choosing God's will is wise (5:15-17).
  - B. The will of God is for us to be filled with the Holy Spirit (v. 18; I Thess. 4:3).
  - C. Walk by continued devotion to spiritual things (vv. 19-21).
- II. WE ARE TO WALK CONSISTENTLY IN OUR DOMESTIC LIFE (5:22—6:3).
  - A. Wife is enabled to serve her part (v. 21-24).
  - B. Husband portrays love for home (vv. 25-33; 6:4).
  - C. Children show due respect and obedience (6:1-2).
- III. WE ARE TO WALK CONSISTENTLY IN OUR RELATIONSHIP AT WORK (6:5-9).
- IV. WALKING CONSISTENTLY IS MADE POSSIBLE THROUGH THE STRENGTH OF THE LORD (6:10).
  - A. By putting "on the whole armour of God" (vv. 11-13).
  - B. Every piece of armor is necessary (6:14-18).

—CLAUDE E. PITTENGER

### SPECIAL

## THE UPLIFTED CHRIST

SCRIPTURE: John 12:23-36

TEXT: *And I, if I be lifted up from the earth, will draw all men unto me* (v. 32).

INTRODUCTION:

In Christ redemption is complete; without Him redemption is impossible. Through Him we become sons of God; apart from Him we remain aliens and strangers. Through Him we have eternal life; without Him we shall forever die. The world must see this eternal Son of God uplifted and exalted!

- I. CHRIST WAS UPLIFTED ON CALVARY'S CROSS TO PURCHASE REDEMPTION.
- II. CHRIST MUST BE UPLIFTED IN CONDUCTIVE CONVERSATION TO PROPAGATE RIGHTEOUSNESS
- III. CHRIST MUST BE UPLIFTED IN CHRISTIAN CONDUCT TO PROVE THE REALITY OF HIS RELIGION.

—DOYLE C. SMITH, *Pastor*  
*Asheville, North Carolina*

## BULLETIN OF GOD'S EASTER PROGRAM

SCRIPTURE: Isa. 25:1-9; Eph. 3:6-16

### INTRODUCTION:

- A. God is out to tell us we are created for a higher destiny than of earth. Only immortality speaks the greatness of our existence.
- B. God was prophesying through Isaiah this Easter program of His plan for "our higher immortal destiny."
- C. What does it mean?
  - 1. Satan and evil men had all but convinced people that "the dead can die forever."
  - 2. God was preparing His program to preserve mankind for a "higher immortal destiny for which he was created" (see Isa. 25:5-8).

### I. BRANCH (CHRIST) BROUGHT LOW (v. 5).

- A. "Bruise his heel" (Gen. 3:15).
- B. "Became obedient" even to death on the cross (Phil. 2:8).

### II. DESTROY COVERING (v. 7).

- A. Spoke from cloud (Ps. 99:7).
- B. "Woman, believe me, the hour cometh . . . when . . ." (John 4:21-24).

### III. DESTROY THE VEIL (v. 7).

- A. The veil remains but was done away in Christ.
- B. "The veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51).

### IV. "HE WILL SWALLOW UP DEATH IN VICTORY" (v. 8).

- A. "Destroy this temple, and in three days I will . . ." (John 2:19).
- B. "I have power to lay it down, and I have power . . ." (John 10:17-18).
- C. "O death, where is thy sting? . . ." (I Cor. 15:55-57).

### V. "WIPE AWAY TEARS FROM OFF ALL FACES" (v. 8).

- A. "And in him shall the Gentiles trust" (Matt. 12:17).
- B. "And God shall wipe away all tears . . ." (Rev. 21:4).

### VI. "WIPE AWAY REBUKE" (v. 8).

- A. "That we may have boldness in the day of judgment . . ." (I John 4:17).
- B. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).
- C. "Cursed is the ground for your sake" (Gen. 3:17).
- D. "I go to prepare a place for you" (John 14:2).
- E. "Husbands, love your wives, even as Christ loved the church, and gave himself for it. . . ." (Eph. 5:25, 27).

CONCLUSION: While Satan and evil men had all but convinced humanity that "the dead could die forever," God not only presented His bulletin of His Easter program but gave Christ, His Son, to bring it about.

—A. G. JOHNSON, *Pastor.*  
*Batesville, Arkansas*

## JESUS IN THE MIDST

TEXT: John 19:17-18

### INTRODUCTION:

- A. God has come down to men.
- B. God longs to be with men.
- C. Jesus in the midst—this is our theme.
- I. JESUS IN THE MIDST OF SINNERS (John 19:18)
  - A. This was deliberately done.
  - B. Jesus was in the midst of sin.
  - C. This was the place of the Lord's choice.
- II. JESUS IN THE MIDST OF HOPELESSNESS (Luke 24:15)
  - A. These two are symbols of hopelessness.
  - B. The world has a great army of people who have lost hope.
  - C. Jesus drew near and went with them.
- III. JESUS IN THE MIDST OF FEAR (Luke 24:36)
  - A. Fear is the symbol of beaten men.
  - B. Fear is the second greatest force in the world.
  - C. Then Jesus stood in the midst.
- IV. JESUS IN THE MIDST OF ALL THE REDEEMED (Rev. 7:17)
  - A. Jesus in the midst of the throne. He who was in the midst of sinners on the cross is now seen in the midst of the throne on high.

*The head that once was crowned with thorns,  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Victor's brow.*

*The highest place that heaven affords  
Is His by sovereign right,  
The King of Kings, the Lord of Lords,  
And heaven's eternal Light.*

- B. Jesus in the midst of the heart. When Jesus is crowned, life sings with melody.
- C. Jesus in the midst of the redeemed. And the last teardrop will be dried.

CONCLUSION: What is your need? Jesus in your life can meet that need.

G. H. BOFFEY,  
Kent, England

### Speech

"I weigh my words before I speak," said one fellow. To which his companion replied tartly, "Well, no one could accuse you of giving short weight!"

—Builders



# BOOK BRIEFS

## Book Club Selection for April

### **THIS IS THE WILL OF GOD**

*By John H. J. Barker (Epworth, \$1.50)*

Your Book Man is happy to introduce to you this month a book on doctrine. We have had several recently on the practical aspects of the pulpit ministry. This is a good serious study of the doctrine of holiness, and it is written by a Britisher, which helps bring to us a different outlook from what the normal American writer would give it.

The author states this to be a "Study in the Doctrine of Entire Sanctification as a Definite Experience." The reader will be conscious of the truthfulness of the purpose at two specific points. This is a "study." It is not a casual restatement of the arguments heard and reheard and which have worn wide channels in our minds. This study, without ignoring the traditional aspects, penetrates deeper and cuts finer lines than found in many modern books on holiness. In typical British thoroughness Barker opens with a chapter on "The Holiness of God." This is the one adequate beginning for every careful study of holiness.

Then, working up from a sound foundation, the writer describes holiness as a definite experience, and also clearly and searchingly points the way into the blessing. Many have pointed fingers at our modern "hurry-up" methods of urging seekers into the blessing; if that criticism is well founded, it will do any preacher good to follow the unhurried, six-step ascent to Canaan as outlined by Barker.

You may react somewhat at the statement on page 81 suggesting that entire sanctification at rare times has been synchronous with conversion. He merely follows John Wesley at this point. We would argue with the author a bit were he present.

An excellent addition to our good holiness books.

### **DEAD OR ALIVE**

*By Herbert Lindemann (Concordia, \$1.50)*

The title might not suggest it, but this is a series of Lenten sermons. Before you will have read it through, one thing will stand out in your thinking, and that is: These sermons were not hastily thrown together on Saturday afternoon. They are extremely interesting, full of current interest and flavor, and, above all, they are very carefully developed and written.

The references to baptism, regeneration, etc., must be screened out as we read, but having done this, there is still fine, interesting material; and as we approach the Easter season this book can be enjoyed by all who read it.

### **SIMPLE TALKS ON THE TABERNACLE**

*By D. H. Dolman (Zondervan, \$3.00)*

Very helpful studies of the Tabernacle, replete with many appealing illustrations. Warm with an evangelistic fervor, not always found in Biblical research. Will not be found to be doctrinally loyal to holiness interpretations, yet it is evangelical and not strongly Calvinistic.

One of the better books on Tabernacle studies.

## **THE GREAT INVITATION**

*By Emil Brunner (Westminster, \$3.00)*

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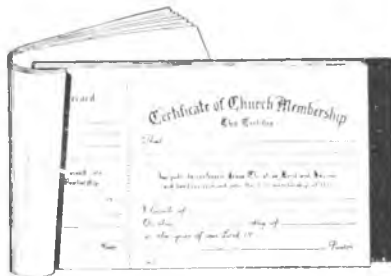
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