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# The Preacher's Magazine

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## CONTENTS

COVER—Raymond Browning (*See page 8*)

Holiness and Evangelism, <i>G. B. Williamson</i> .....	1
Editorial, "The Priesthood of the Congregation" .....	6
The Preaching of Raymond Browning .....	8
Motives for Missionary Giving, <i>Albert O. Loeber</i> .....	12
What Are You Doing with Your Conscience? <i>D. L. Niswander</i> ....	14
The Rights of Laymen (I), <i>a Fellow Pastor</i> .....	17
Fits and Misfits, <i>Milo L. Arnold</i> .....	20
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	21
Fields in Which Laymen Can Work (II), <i>Melza H. Brown</i> .....	26
"Old Folks' Day" Advocated, <i>Flora E. Breck</i> .....	30
Men's Prayer Meetings, <i>W. E. Varian</i> .....	31
"Guard That . . . Deposit" (II), <i>D. Shelby Corlett</i> .....	32
Sermon Workshop, <i>Nelson G. Mink</i> .....	37
Book Briefs .....	47

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# Holiness and Evangelism

By G. B. Williamson\*

*As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. . . . that the world may believe that thou hast sent me (John 17:17-19, 21).*

The subject that has been assigned to me contains the two most characteristic words in the vocabulary of the Church of the Nazarene—holiness and evangelism. Holiness is the keystone of our Nazarene doctrine, and evangelism is the keynote of the total program of our church. Either of these words opens the door into a house with many rooms, the exploration of which would occupy the time for many sermons. The relation of these two is the point to which I call your attention this evening.

As a matter of fact, holiness and evangelism are but two aspects of the glorious experience of Christ dwelling in our hearts in His fullness—holiness being the purifying influence of His presence; evangelism the expression of that inner life.

### I. Motivation

First of all, I would remind you that holiness relates to evangelism at the point of motivation. When we speak of the motivation for evangelism we are touching it at its depths. We know that the basic motive for evangelism is the love of God shed abroad in our hearts by the Holy

Ghost. The fruit of the Spirit is love. The love of God leads us to work for the salvation of lost men.

Love of God and love of men are indivisible. We cannot love God, whom we have not seen, and hate our brother, whom we have seen. More than once in the Bible the word "hate" does not mean bitter animosity. It means rather to love less. You cannot love God, whom you have not seen, and love your brother, whom you have seen, less. "Greater love hath no man than this, that a man lay down his life for his friends."

In this text Jesus gives us some insight into His estimate of the value of the human soul in the words ". . . for their sakes." He came in the long stoop from His Father's house of light to Bethlehem's manger. For their sakes He took on himself the burdens of all mankind. We learn from the words of Jesus that He places a high price upon the souls of men. He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" But if you want understanding of the highest price that has been placed upon the souls of men, you need to return to Calvary. Follow that angry, jostling, jeering crowd out the way of grief to a hill outside the city walls. As you look upon that Man on the middle Cross, you will see more than hands spiked to a tree, more than the thorn crown upon His brow,

\*General Superintendent.

more than twitching muscles. You will see something in the face of the Man on the middle Cross that will cause you to say, "Surely this was a righteous man; this was the Son of God."

And while you look, listen too. Listen as that crowd chants, "Crucify Him! Crucify Him!" Remember that His answer to all of that was, "Father, forgive them; for they know not what they do." Listen as the one thief says, "If thou be Christ, save thyself and us." And the other rebukes him and then turns in his repentance to say, "Remember me when thou comest into thy kingdom." And hear the Lord of life and death say unto him, "To day shalt thou be with me in paradise." Listen again while the mockers say, "He saved others; himself he cannot save." And in reply hear Him cry, "My God, my God, why hast thou forsaken me?" Listen once more while the ribald mockery dies away and hear Him in confidence and in peace say, "It is finished," and, "Father, into thy hands I commend my spirit." It will take an appraisal of Calvary, my brethren, to give us the right motivation for evangelism.

But I remind you that Jesus Christ not only put a high price on the souls of men by His word and by His sacrifice on Golgotha; He also placed a high price on the lives of men. Jesus did not make a sharp line of demarcation between saving a life and saving a soul. He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," and went right on to say, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Lives were precious in the eyes of Jesus. He looked upon needy people everywhere and saw something of value in them. He re-

deemed lives to value and to service that were already near shipwreck.

I think there is no finer illustration of Jesus' evaluation of a life than in His dealings with that weather-beaten and hardhanded, coarse-voiced fisherman of Galilee whom we know as Peter. When Jesus saw him He said, "Thou art Simon, but from henceforth thou shalt be called Peter—thou shalt be changed from the sandy one to one who is like a rock." And when Peter, in a day of humiliation and frustration, fell down at the knees of Jesus and cried, "Depart from me; for I am a sinful man, O Lord," Jesus said, "Fear not; from henceforth thou shalt catch men."

When Jesus knew that the rough-hewn fisherman was under terrific pressure with all the forces of hell let loose upon him, He said, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." He said, "Capitalize on your own failure in offering encouragement and strength to your brethren in the day of your restoration." After the Resurrection, Jesus led him to the seaside and gave him again his commission, saying, "You shall feed My lambs and feed My sheep." When Jesus looked at Peter there with his boats and nets and the habits of a fisherman all about him, He saw in him the man who would be the first, under the anointing of the Spirit of God, to preach the gospel unto the assembled multitudes of Jerusalem and the first also to preach the gospel to the gentiles at the house of Cornelius. He also saw one who would be ready and willing ultimately to give his life that the gospel might be preached. Jesus saw all of that courage and strength and the power of that voice and personality in the man by Galilee.

Jesus placed a high price on the lives of men as well as their souls. Brethren, when these things motivate us—then our secondary motives are submerged. We forget whether we are paid well or poorly because we have this love of God surging in our souls like a burning passion. We forget whether we preach to large crowds or few, and whether we can count seekers by scores or only by twos and threes. Secondary motives are submerged and ulterior motives are nailed with Him to the Cross, until deep in the soul of a man surges up the master passion—spontaneous and compelling—to reach the perishing of earth and bring them to a knowledge of Jesus Christ.

## II. Consecration

Holiness also implements evangelism through consecration. Jesus said, "For their sakes I sanctify myself [I dedicate myself], that they also might be sanctified through the truth." We are to follow His example in self-dedication. We cannot know holiness until full and final consecration is known as a condition of sanctification. It must be maintained as a part of holy living and useful service to God day by day.

Consecration supplies evangelism with all that it needs. It takes money to evangelize—but if all the people, ministers and laymen alike, will prove themselves good stewards of their material resources, then the church will not be without money to carry on its evangelistic program.

We are in danger in our revival campaigns of bringing about discouragement and failure at two points. First is the danger of allowing lay people, because of the nonproductiveness of revivals, to say that they aren't worth what they cost. We are in danger also of losing out in revival evangelism because we pay our evange-

lists so poorly. They will say, "We can't make it any longer. We'll have to go to work or take a church." Where is the consecration of the lay people? Where is the consecration of the pastor? Something is out of balance if the God-called evangelists cannot stay in the field because holiness people do not pay them enough to assure a modest living.

Holiness serves evangelism through consecration of our time: time to go to church regularly—Sunday morning, Sunday night, midweek prayer service, special prayer hours, time to attend revival meeting every night in the week—not just once. We will not have a success bringing outside people when they come to find only a few people of the church in the pews. The best decoy for the people outside is to come and find the church people are there.

It is wonderful to me that an evangelistic church has more preachers than it can manage. And those that lose the note of evangelism are begging for preachers. You say, "Well, we don't have good preachers; maybe that's the reason they are not busy." Other churches are glad to get them. They will take them old and young. They are eager to get them. Evangelism motivated by holiness of heart will continue to produce more preachers than we know what to do with. It will be that way as long as we keep the stress on Bible holiness and evangelism.

## III. Cloud of Witnesses

Again, holiness also provides evangelism with a cloud of witnesses. We need witnesses as much as we need preachers. For every preacher we need dozens, scores, and hundreds of witnesses for Christ. If we take care of this fundamental matter of getting people completely consecrated to God in order that they may receive the

mighty baptism with the Holy Ghost and fire, we will take care of the matter of spontaneous testimony also. After Pentecost the rulers told the apostles to keep their mouths shut. But they said, "Whether we ought to obey God or men, judge ye. But we cannot keep still. We cannot but say the things that we have seen and heard. There is no way to suppress it. You can send us to prison and to death, but we cannot keep still and we will not." I'd like to see that reproduced, wouldn't you? That is the genius of the holiness movement—that irrepressible drive in the soul to tell other men what a Saviour we have found.

Dr. Reza and I were in Argentina a few weeks ago. We arrived in Buenos Aires on Tuesday evening at about six. Dr. Cochran had prepared us for the fact that he would get us up at about 11:45 p.m., and at 2:00 a.m. we would board a plane to fly 800 miles to Tucuman, a city of 250,000 people. We arrived just as day was breaking.

Sister Costa and her husband have been the vanguards of home missions and evangelism for Argentina through the years. Their work has produced many preachers and many churches. They went to Tucuman four years ago and carried along bundles of literature. Brother Costa, who stands only about five feet, five inches high and weighs about 120 pounds, undertook to put Nazarene literature in every home in that city. He would go out in the morning and maybe not get back until two in the afternoon for his lunch. They said, "Why did you come late?" and he answered, "I was doing a block, and if I had left I couldn't have remembered where I quit, and I might miss somebody. So I finished the block before I came. Now I can go back and begin where I left off." He distributed more than 80,000 pieces of literature.

What do you think might happen if something like that were done in our cities and towns? I will tell you what has come about there. Two churches have been organized in Tucuman. One of them has a wonderful crowd of young people. Several of them will be in the Bible school in Buenos Aires next year. In the second church there is a girl who was stricken with meningitis in her childhood. Both legs and her right arm are completely paralyzed. She moves about in a wheelchair propelled by the power in her left arm. She goes out in her section of the city and brings as many as thirty persons at a time to Sunday school and church. That night Olga came seventy blocks to the service, mostly on the power of her one good arm. What would happen if we had witnesses like that in all of our churches?

#### IV. Divine Inspiration

One other thought I will leave with you. Holiness assures evangelism of the divine inspiration. Holiness will save us from a flabby emotionalism. Emotion is good in religion. It is especially good if it produces power on the piston heads because we have a passion and a drive in our souls. When I talk about flabby emotionalism, I mean a kind of emotionalism that will inspire us to do good when we feel like it. We will go to church when we feel like it; we will pray if we feel like it; we will do a little visitation work if we feel like it; we will go down to the altar to pray with seekers if we feel like it—and if we don't, we will stay away. If you have holiness with its compelling motivation in your soul, you will do your duty whether you feel like it or not.

Holiness will also save us from a professional and mechanical way of doing our evangelistic work. If Spirit-filled preachers fall into the habit of

pulling tricks or being a little dishonest, they will soon hear an inner voice calling them back to sincerity and reliance upon God. The Holy Spirit will safeguard the preacher against unreality and professionalism. He keeps always a touch of divine reality in our souls.

When we have preached our best, only the Holy Spirit can convict a sinner—only He can give him the spirit of repentance. Only the Holy Spirit can show the believer his carnal heart and the fountain revealed for cleansing from sin and uncleanness. We ought to be sure that we are under His control.

And now, let's not go away from this conference stirred with a human enthusiasm. That will do but little good. We must go with our motivation right. We must go with our consecra-

tion up to date. We must go with a burning testimony in our souls and on our lips. We must go with the anointing of the Spirit of God upon us. That is what it is going to take to bring about revival in our time. It is not enough for us to subscribe to a method. Every one of us needs to feel again the divine compulsion in his soul to be a witness and an evangelist for his Lord. If we will go deeper in holiness we will, with a divine dynamic in our souls, go farther in evangelism.

Come back again to that prayer, "Sanctify them through thy truth: thy word is truth," and, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. . . . that the world may believe that thou hast sent me."

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## I Like a Pastor

1. Who preaches the Bible with love.
2. Who is friendly to everyone.
3. Who is neat in appearance: clothes, shoes, shirt, collar, hat.
4. Who keeps my confidence.
5. Who manifests a humble spirit.
6. Who has a teachable spirit.
7. Who gets along with people.
8. Who does not become involved in politics.
9. Who uses good English.
10. Who preaches and lives in the middle of the road.
11. Who has not lost the common touch.
12. Who practices ministerial ethics.
13. Who takes pride in keeping up the parsonage property.
14. Who refuses to complain about his lot in life.
15. Who takes firm stand on the teachings of the *Manual*.

—SHARON TEMPLEMAN  
*Teen-ager, Minot, N.D.*

# The Priesthood of the Congregation

We are seeing considerable rethinking in Protestant circles these days as to what is the true meaning of human priesthood as it relates to the Christian Church. The feeling is that we have never quite cleared our minds as to exactly what such priesthood means positively, spending most of our energies saying what we are sure it does not mean.

This is one of the focal points of the Protestant heritage, of course, and the general issues here are quite clear to the Protestant minister. That is, we are sure that in the New Testament covenant the Judaistic idea of the priesthood was replaced by the plan of the Saviour, Jesus Christ. Hebrews is clear at this point, showing us that in this new day of grace our High Priest is Jesus Christ. We are also sure that we do not need a human mediator to bring us to God. No man in an office can turn on and off the salvation which belongs to the individual. Here we come to the idea of the "priesthood of all believers," that principle for which men have given their lives in furthering the Protestant concept. Every man is his own priest, then, and can (and must) plead his own cause before God, with Jesus Christ, the Son of God, as his true Mediator.

However, beyond these simple, elementary concepts of priesthood many of us have not gone. True, we have loosely talked of the threefold role of the minister: preacher, pastor, priest; but we have mumbled our words and generalized our concepts until there

has been little of real significance said. We have been hard pressed to say just what the difference is between roles which we have outlined. If any one of us were to be asked exactly what we do mean by the office of the priest of the Protestant minister, he would find it difficult to say for sure.

Dr. Benjamin Lacy Rose in an address at his inaugural as professor of homiletics and pastoral leadership, Union Theological Seminary, delivered November 19, 1957, lifted a concept which could well be reviewed by all Protestant ministers. He called attention to the idea of "the priesthood of the congregation." His premise was this: The Protestant minister is not a priest in any historical meaning of the term. Nor should he be. Through no exercise of his can there be a saving force released upon people. However, the minister is the leader of the congregation, and when he is leading a group of believers in worship, such a force can and will be created. It is not just a man substituting for God but a man, called of God, directing a congregation of born again, Spirit-baptized persons, each of whom is a priest of his own soul, helping them to meet God in the sanctuary. In this group experience the total force can and will be the power of the priestly office released upon those who need atoning grace.

Such a concept of Protestant worship will do two things. It will prevent the ministry from going back to the ancient, pre-Christian concepts of



the priesthood (which direction many Protestant ministers are now going) and it will revive the importance of the laity in the whole business of getting the unsaved, unchurched to God. God's method of moving close to this generation is not another Bethlehem, or Calvary, or Resurrection garden, or Pentecostal Upper Room. All of these have taken place and they are perfect in their place in the plan of atonement. God does not intend, either, to get to this generation through the medium of a man called minister orating from a polished podium. He desires rather to come through His Holy Spirit through the lives of those believers who are filled with the Spirit and who reflect that possession in their lives and in the corporate worship in the house of God.

Dr. Allan Walker, noted Methodist Australian pastor, author and teacher, in writing on the matter of congregational evangelism<sup>1</sup> suggests that most groups of Christian believers are impotent so far as releasing any spiritual power is concerned. While he complimented the Americans on their upsurge of visitation evangelism in recent years, he pointed out the possibility of a further group witness. He suggested that a congregation with its pastor might move out of the church building on a given day, going

in a body to a public place, the town square or park, and there (without the fineries and frills of an indoor service) the pastor would proclaim the glorious gospel in the midst of his people. This sort of group witness would have a saving force, Dr. Walker contends, far beyond that which we can imagine.

Such concepts as these (for the two are closely parallel) are sound—for all Protestants and yet more particularly for those of us who maintain a strong emphasis on the presence and work of the Holy Spirit in the hearts of the members of a worshiping congregation. Jesus, in speaking of the coming of the Comforter, said, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). And certainly He can best do this in our day through the agency of human hearts filled with His Spirit, waiting in an attitude of worship, led by a minister who has prayed and sensed God's will, all prayerfully expecting great things from God.

Let us give it our best thought too. Perhaps we can find a way to make the "priesthood of the congregation" more effective in moving men to see and realize the grace of God.

<sup>1</sup>"New Christian Advocate," March, 1958.

## ENTER TO WORSHIP (*Invocation*)

*"Enter into his gates with thanksgiving,*

*And into his courts with praise."*

*Bow down thine head before Him,*

*Acknowledge Him in all of thy ways,*

*And He shall guide you and lead you*

*Into paths of His righteousness.*

*His presence will go before you.*

*Your life and your loved ones to bless.*

*Then worship the Lord in your silence,*

*And praise His dear name with your voice.*

*Saturate your soul in His presence,*

*Refresh your tired heart and rejoice.*

# The Preaching of Raymond Browning

**D**R. RAYMOND BROWNING stands shoulder to shoulder with the greatest of the great "southern pulpit orators" of the generation just past. He was born in Asper Hill, Giles County, Tennessee, March 30, 1879, sanctified at the age of fifteen, and called to preach. He attended and later taught at Trinity College (now Duke University) and served for twenty-two years as a general evangelist for the Methodist Church South. He later joined the Church of the Nazarene and served until the time of his death in August, 1953, as pastor, district superintendent, and evangelist.

We are unusually fortunate in looking at the preaching of this warrior of the Cross to have from his own pen an article of considerable length on the subject, "How I Ordinarily Prepare to Preach." While it is personal and treats his preaching in a bit of a different light from what would be true if handled by one from the outside, yet it is revealing of some of the principal factors which made him the great preacher that he was. Feeling that this would be of greater value than an objective study, we have compiled excerpts from this article.

Suffice it to say that while Dr. Browning would be the first to say that his preaching did not reach his ideal, yet the thousands who heard him would quickly agree that he faithfully followed the principles he advocated to others.

—EDITOR

It will be more difficult for me to speak on this subject than one like this: "How a Preacher Ought to Preach," for as Shakespeare said, "If to do good were as easy as to know what were good to do, chapels had been churches, poor men's cottages princes' palaces." Here the wings of imagination must remain folded, the fountain of eloquence be stopped for a season, and I must go through the humbling process of revealing the awkward and commonplace way of doing something that ought to be done so well.

## PERSONAL PREPARATION

I will say that my whole life seems to be a sort of preparation for preaching, and a sermon is to some extent just an expression or an outgrowth of my fellowship and communion with God. It is absolutely impossible for me to separate my living from my preaching, and so deeply has this principle been wrought in me that I am sure that if I should ever have one serious break with God, my preaching would be over until the broken relation should be restored.

When it comes to immediate preparation for preaching, I am sure that I pray over every sermon at least three times. In beginning I pray definitely that the Holy Spirit may guide and bless my thoughts; upon entering the pulpit I pray that He may keep me from an unguarded or careless word; and at the close of the message I earnestly pray He may overrule my mistakes and ignorance and bless

God's own unchanging and unchangeable Word.

As to the mental preparation, it seems to me that I am always preparing no matter what else may engage my attention. When I first felt the call I was in school and working my way. My time for writing was limited and I used to think of texts as I fed the stock or milked the cows or drove the sheep home from the pasture. I thought over my divisions of the text and named them aloud, framed many of my sentences and tried them on the patient dumb animals, recited over and over quotations from books in order to fix them in my memory, and racked my brain for illustrations that might help people to remember the main thoughts of the sermon. While this sort of thinking does not and cannot take the place of definite reading and study, yet it is a wonderful thing to be so devoted to the work of preaching that it is as impossible for the preacher to forget it as for the bride to forget her ornaments or the nursing mother to forget the tender babe.

The matter of physical preparation for preaching is a matter of lesser importance and yet it is an element with which we must reckon seriously. It isn't necessary for every preacher to be an athlete but it certainly is a misfortune if he should not have normal health. The physical perfection required for priests under the Mosaic law is not binding upon us, but it does contain truth that is worthy of our serious consideration. The Holy Ghost wants a normal vehicle through which to function. Men want normal human beings in pulpits. The value of a clear mind in preaching is too patent for discussion. The matter of personal appearance is not to be despised. For my part I should not want to dress in such a way that I would be of-

fensive to the good taste of devout people.

## SELECTING SUBJECTS

A sermon is supposed to have a definite subject around which it is built, so it will be necessary for me to tell how I get my subjects, and I shall classify them under the following heads:

1. Staple Subjects. These are the ones that are already selected for the preacher. They are the ones that are already set up and are to be observed at regular intervals like national holidays. In this list will be found the Lord's Supper or Communion themes, funeral sermons, Christmas and Thanksgiving Day messages, educational, missionary, and baptismal addresses. These, like the poor, "ye have always with you," and must be provided for by every preacher.

2. Battle-born Subjects. Spiritual warfare brings volunteer themes. Once you join battle with the powers of darkness, certain subjects inevitably come to the front. In the heat of revival effort there will necessarily arise the discussion of sin, salvation, repentance, regeneration, judgment, eternal life, God, heaven, hell, sanctification, final apostasy and the second coming of the Lord. Any preacher who expects to do any revival preaching will find these themes as necessary as tools is to a carpenter.

3. Wayside Subjects. In our ordinary routine of everyday duties some incident will suggest a vital and interesting subject. A man selling candy came to my door and in the course of our conversation said, "Preacher, do you know anything good that will help a fellow in these hard times?" I told him that I couldn't assure him that times would get better, but I was sure of one thing, and that is that God will always take care of a fellow

that trusts Him. Next Sunday morning I preached on "God's Provision for His Children."

4. Premeditated Subjects. These are the themes that usually come to mind when one thinks and prays over the needs of his congregation. In reading the Bible or in the reading of good books, certain truths seems to rise up like hills from the plain. Our approach to these subjects is usually more careful and deliberate than to other sermon subjects. Recently while meditating and reading I was struck by this verse of scripture, Psalms 56:8, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" and I preached next time on the subject "A Bottle of Tears."

5. Unpremeditated Subjects. These are rare and sometimes as precious as they are rare. They are a part of that mysterious and unaccountable element in every preacher's life. These are the spiritual tremors that come suddenly and without notice. I have occasionally gone to the pulpit with my sermon prepared, my notes written out, and my mind well composed as to what I would say, when suddenly like a breath of flame came another thought and with it the conviction that God would have me preach it there and then. When such moments do come, I swing out into the current and let go. Again I say such moments seldom come, but when they do the humble thornbush glows with fire, the ox goad of Shammah flays the Philistines, and the handkerchief of Paul makes the devils move out of the territory. Such occasions are not only blessed but humbling in that they reveal to us just how we often fail to discern the real souls' need of the congregation and just how the Holy Ghost is ever at hand to render assistance in the critical moment.

## SELECTING TEXTS

The relation between the subjects and the text is so intimate that it is sometimes hard to distinguish clearly between the two. They are related somewhat like the sword point and the sword. Briefly stated, the subject is the chief thought or principle that is to be brought to the listeners and the text is the vehicle that transports it. Textual preaching is to my mind the simplest, the most natural, and the most satisfactory—its rivers, lakes, mountains, and plains. I like to view a text and note some of its outstanding features.

Maybe I want to preach to the young people and I take for a subject "Joseph, the Clean Young Man." Here I select from the life of this Old Testament hero five outstanding marks of greatness:

1. His Vision. He was a dreamer.
2. His Industry. He was always employed.
3. His Purity of Life. Egypt could not corrupt him.
4. His Love for His People. Witness his tenderness toward his aged father.
5. His Piety. "God was with him."

At a glance one can see that the chief secret of Joseph's greatness lies in the phrase, "God was with him," and for that reason I use as a text Genesis 39:2, "And the Lord was with Joseph, . . . and he was in the house of his master the Egyptian." Such a text affords a wide range for preaching and yet holds the mind to the central thought.

Perhaps it would be in order for me to say that I avoid texts that are too lofty. I prefer the broad and fertile tableland of ordinary scriptural themes. For illustration note this text found in Amos 5:8. "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the

morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Such a text I view with wonder as I would some lofty, snow-capped mountain and then leave it for some more daring adventurer to scale.

#### ATTITUDE TOWARD THE AUDIENCE

The last thing I was asked to mention is my attitude toward my audience when I am to preach. In the first place, my attitude is somewhat impersonal. It is very difficult for me to speak of them as my people or of the church as my church. These people are the Lord's people and this church is His church. There is something taking place here that is infinitely greater than anything I can plan or execute, and I bow as did Joshua to another Leader who said, "As captain of the host of the Lord am I now come." I have no sense of proprietorship and I am not paternal. My place is that of an undershepherd.

Again, my attitude is that of reverential fear. I dare not rush into the presence of the Lord as a heedless child. The privilege of preaching is too responsible for me to dare to enter the pulpit unless by divine invitation. Here I must stand between the living and the dead to deal with the most precious thing God ever made and that is a human soul. Also there is in my mind an undercurrent of sublime confidence in the gospel of Christ. There is no vestige of doubt with me but that those who preach full salvation hold the beautiful keys of the Kingdom. We have the solution of every man's sorrows and troubles if he will only avail himself of the proffered remedy. We know the

one and only Saviour, the present and absolute solution of the sin problem, the one unfailing source of happiness, and the unerring road to life and immortality. Also there is in my mind a vision of what the congregation ought to be and could be if conformed to the divine will. Beneath all their mistakes and failures and sins I have faith to see lives so glorious and beautiful that they rise in my imagination above their old selves as Adam stood above the dirt out of which the hand of God fashioned him. This vision of the angel in the block of stone sometimes tempts me to be a little impatient because folks move so slowly, and I try to do like the old preacher in Goldsmith's "Deserted Village:"

*And as the parent bird each fond  
endearment tries  
To tempt its new-fledged offspring  
to the skies,  
He chid their wanderings and re-  
proved their dull delay,  
Allured to brighter worlds and led  
the way.*

Finally, there is within my thinking a deep and abiding attitude of love and tenderness. Even after I have done my best, if there are those who will not be saved there is still such a tenderness of affection toward them that sometimes I can hardly stand it and it almost breaks my heart. In such a moment I turn for comfort to One who drained to its bitter dregs the cup of sorrows which we but taste, and my anxiety seems so trifling when I hear Him say, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.*

# Motives for Missionary Giving

By Albert O. Loeber\*

## I. THE MOTIVE OF LOYALTY

In the Early Church everything revolved around the personality of Christ. Their loyalty embodied a jealous passion for His exaltation and compelled them to engage in an intensive missionary activity of spreading the good news. Loyal Christians thirst after information concerning the Kingdom, and to be informed is to be obligated. The knowledge of facts forces the individual to fulfill known obligations. Christ commands us, "Go ye," and this includes going to the one billion, one hundred and fifty million people who have never heard the name of Jesus, the Saviour of the world. We cannot close our hearts, forgetting the millions who are constantly dying in darkness without God.

Elizabeth Cole felt the call of God to tell the lepers in Africa about Jesus and to minister to their physical needs. A shortage of medical supplies made it necessary for her to remove the bandages, soiled with leprosy, and wash the bandages and reuse them. The motive of loyalty to Christ glowed brightly while she ministered to the physical needs and told the "old, old story." How can we enjoy the luxuries of this country and this age without being concerned, without loyally sharing our plenty with those in need?

## II. THE MOTIVE OF GRATITUDE

We are indebted to the lost because God sacrificed His Son for our redemption. Gratitude motivates us to a generous giving of our means because we know the price paid by Christ, through the ages, so that we might have the gospel today. Paul defines Christian giving as that which springs, not from outward compulsion, but from the inward constraint of a grateful heart. The gift should be the product of desire and devotion, not of duty or demand. A Christian desires, even more than life itself, the smile and approval of God upon his soul. Gratitude is desired by all and has its own price tag. We are thankful and giving is a means of expressing our thankfulness. Our money represents us. Few of us have ever obtained money with no effort on our part. Money is a necessity for our existence and a part of us. We spend our time and energy to earn it—so by giving our money to God and His work we are giving a part of our lives to Him as a missionary offering.

## III. THE MOTIVE OF LOVE

Christ's love for sinners motivated Him to suffer and die. The motive of love includes both loyalty and gratitude, but transcends them. Love caused God to give Christ as the first Missionary.

\*Pastor, Noblesville, Indiana.

The climactic test of discipleship is love. David Livingstone, when questioned about the lonely years and hardships in Africa, was asked what he thought of the sacrifices he had made. He replied, "I have never made a sacrifice." In view of such a measure of love to Christ and His task, where do we stand?

In this day of trying to find a solution for peace, man has given gladly to support warfare which destroys human lives. We dare not fall short in missionary giving to destroy evil, and to save lost mankind. Christian warfare must have the utmost of our selves, service, and resources. We must place souls above silver. Our Lord encourages us to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Funds given to "seek and to save" the most valuable treasure, the human soul, will enable the Church to reach "the uttermost part of the earth" and to fulfill our Lord's mission. The world has nothing to offer in comparison to one soul, whether that soul is in Europe, Asia, Africa, or America.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

#### CONCLUSION

Let us now consider the motive for missionary giving in our Golden Anniversary year. The question asked by the young lawyer in the story of the Good Samaritan, "Who is my neighbour?" should be a good text, but the Spirit led to the words concerning the lawyer, "But he, willing to justify himself."

How often we are willing to justify ourselves in our giving! Self-justification dwarfs the soul, the church, and the kingdom of God.

Harmon Schmelzenbach left Peniel College during the school year of 1907 because the call of Africa burned so strongly that it was unbearable for him to remain there. Dr. Ellyson sponsored a farewell program and a small handful, mostly students, hilariously, loyally, gratefully, and lovingly pledged \$200 a year for five years for his support; and they were true to their pledge.

Satan would have us defeated, with our beloved Zion and the cause of Christ crippled. Those who pledged in old Peniel College didn't ask how. They didn't worry about a strike or unemployment, nor did they entertain the thought of a recession. Why? Because they wanted to help and believed God would help them to do it. Their hearts were surging with the motives of loyalty, gratitude, and love to Christ.

During the Community Chest drive in the city of Indianapolis in February, 1958, they adopted the slogan: "An hour's pay a week for the next year." Banners bearing the slogan were stretched across the streets; the people rallied, and Indianapolis reached its goal. People were willing to give for the cause of man.

The Community Chest asked for fifty-two hours—more than a week's salary. Can we fail to rally to the call of one week's salary missions, in the Golden Anniversary year?

Brethren, God has called us to this hour. Let us rise to the task, trusting in the Lord and obeying His leadership. May the challenge of missionary giving come not from our general church alone; but may we also, as individuals, receive our challenge from God as we humbly kneel in our secret place of prayer.

# What Are You Doing with Your Conscience?

By Dwight L. Niswander\*

**T**HAT SOMETHING is happening to the American conscience is hardly a matter of debate. Psychologists and pathologists have written and are writing materials on this subject that should prick the hearts of even the least conscientious evangelicals. The subject is one of great concern to all true believers because a condition of passivity is "eating at the core" of our moral life, so that some well-meaning believers are actually not living in the realm of sincerity that they may profess. Because of the nature of our profession, ministers of the gospel face a great peril here.

Conscience was given to man to monitor his attitude toward God and his fellow men, but because of sin it has become a faulty guide. Wadsworth gave us a poetic definition of conscience when he wrote that it is "God's most intimate presence in the soul." But if it were the voice of God it would be the most contradictory voice there is. It is rather the audience chamber where the voice of God is heard, but the voice of the devil in all his religious fiendishness can be heard here too.

"The conscience reports that system of things which man regards as highest," but unless the search for truth in the Scriptures is pursued in the most conscientious means by the Holy Spirit, man will develop a conscience that is far from safe. Conscience is

not a safe guide until it trusts the One who can guide the conscience.

The word conscience is mentioned thirty times in the New Testament. Saul's misguided conscience commanded him to persecute the Early Church. Religious sentiment is not enough, and unless the heart can say with the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11), the subject is in peril of countless spiritual problems.

As it is true that the Scriptures are the only source of guidance, and the New Testament teachings are the pattern of worship for this present day of grace, so it is true that the believer must keep a most conscientious attitude and trust with Jesus Christ. But the conscience can default because of countless experiences in social conflicts. Let me enumerate several things that can weaken the conscience.

1. *Lack of human sympathy.* The basic law requires that we should love God with all our hearts and our neighbors as ourselves. To disregard this law by narrowed views of certain personalities because of our biased social habits means that we likewise weaken the conscience in other matters. The Christian conscience must hold the highest respect for the human dignity.

2. *Weariness from social conflicts.* The pressure of the social standards can bring a state of emotional unrest

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and physical weariness so that we neglect duties which our consciences dictate we maintain. Thus we become careless from pure exhaustion, and this complex has its deadly effect on our Christian consciences. The "pride of life" is no doubt the greatest sin to exhaust the believer, but in our American culture there is a standard which we must maintain, and so we must be quick to discern the difference between the world and Christ and still maintain our integrity to all of our responsibilities. The Christian conscience commends a system of worship, but the "cares of life" do not provide time for that system.

3. *Religious confusion.* Sometimes a matter is presented that challenges our previous conviction. Instead of seeking light, we can "sear" the conscience (I Timothy 4:2) and thus create a state of unconcernedness.

4. *Lack of spiritual persuasion.* This comes by reverting to the pleasurable side of life instead of taking advantage of mediums that may develop our spiritual understanding. For instance, we can miss a lot of truth that would greatly aid our consciences just by condemning a speaker who doesn't measure up to our standards of inspiration. The American public is extremely personality-conscious, and Christians often set a canon of ideals and personalities and ignore any truth presented by individuals who do not measure up to this standard. The Christian conscience tends to be purely sensitive, and we may not always appreciate what our carefree attitude is doing to our consciences.

5. *Spirit of independence.* This condition can weaken the conscience because independence tends to disregard basic facts. If my conscience wavers from God to self, it tends to be weakened. Carnality weakens the conscience, just as the Spirit-filled life awakens and strengthens the con-

science. "The double minded man is unstable in all his ways" (James 1:8), and this condition reduces the conscience to a low level of accommodation.

6. *Self expression and a lack of respect for proper authority.* It is in this phase where our education system is at fault. If the individual knows no authority, laws are relative and the conscience becomes passive. In the Catholic church the church becomes the conscience of mankind, and all the independence of the individual is surrendered. But with many of our evangelical churches, we do not insist upon any kind of authority, and many believers have no deep reverence for God. Worship is a very important part of our church program. Irreverence and excessive freedom and informality can weaken the conscience. We need to know how to direct our worship so that God is always the basis of our deepest respect and consideration through the person of the Lord Jesus Christ.

7. *Lack of spiritual understanding of grace.* Grace, when properly understood in the light of the Scriptures, never tends to lethargy. It does not tend to make the believer passive, but active (Titus 1:12). It is certainly true that hyper-Calvinism has done much to cause a presumptive attitude. God's grace is an incentive to holiness, to watchfulness, to careful and serious Christian living, not so much from fear of God's wrath as for respect of His love.

8. *Lack of spiritual discernment.* This is the most sensitive consideration. Evangelical Christianity is now a historic movement as well as a spiritual crusade, but we cease becoming a crusade when we succumb to the level of orthodoxy and religious and ecclesiastical convenience. Most of us have been aware of great emotional extremes; nevertheless, the most out-

standing contribution in any service is the work of the Holy Spirit in the hearts and lives of the messengers. We are not too concerned about this today. We have a great many gimmicks and gadgets that we think we can rely upon. We find very few saints who are willing to "try the spirits" today. The Holy Spirit is grieved as countless "energies of the flesh" seek to maintain a program that is filled with human interests; but with the Spirit conviction the services go on from Sunday to Sunday without the lack of spiritual vision and Holy fragrance of the divine aroma.

It is highly significant that the purging spoken of in Hebrews 9:13-14 refers to the purging, not of the flesh, but of the conscience. The fresh ap-

plication of the blood of Christ to our hearts can awaken our consciences to a new sense of responsibility before God, a new devotion to the Lord Jesus Christ, and bring back to our souls a realism that has been destroyed by the excuses mentioned. But when that cleansing is applied, conscience can again spring back its mighty but delicate pendulum to the ideals of the lives which we live by Christ Jesus. Our modern day does not lend itself to a "conscience void of offence toward God, and toward men." It takes a devout devotional life to keep us from contamination of this present world's insinuation. Only a sensitive conscience keeps an intimate relationship with the Master.

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## Prayer of a Pastor's Wife

Nota Whitaker McCall\*

O God, today I come seeking wisdom and strength from Thy bountiful hand. Look deep into my soul and let the sunshine of Thy love permeate any discouragement or weariness that is within. Challenge my being today with a fresh vision of my task, lest I allow it to become a duty and not a joy.

Repeat the miracle of the widow's oil in Elisha's day by refilling again and again the vessels of love and understanding in my heart. Send peace and tranquillity to me, that I may soothe those who are confused and distraught. Anoint me with the Balm of Gilead, so I may comfort those whom sorrow overwhelms.

Teach me the art of appreciating every person, so that no blemish of partiality shall mar my work for Thee. Quicken me to enjoy the vigor of teen-agers, without losing the respect and admiration for those of older years.

O God, save me from shallowness of character—lest pettiness endanger the "high calling" that I share with my husband. Keep us united in the call by a burning love for Thee that will thrust us out into the whitened fields of 1958 to reap precious souls for Thy kingdom. Amen.

\*Pastor's Wife, Fort Worth, Texas.

# I. The Rights of Laymen

By a Fellow Pastor

**I**T IS NATURAL and proper for physicians to recognize certain fraternal obligations toward each other which they call professional ethics. But wise doctors see that the welfare of the patient must have priority over the feelings of colleagues. Any system of ethics which protects doctors at the expense of sick people is artificial and dangerous. It is a case of "ethics" becoming unethical.

Similarly there is a fraternal obligation among ministers. This tie is generally stronger even than among doctors, since it is spiritual as well as professional; they are not only colleagues in service but brethren in the Lord. They love each other and desire to protect one another.

But just as there is danger of a false standard of obligation developing in the medical profession, so there is danger of an unsound interlocking of interests and viewpoints among ministers. The fact that the mutual regard for one another is beautiful and Christlike may blind them to the subtle danger. That danger consists of the tendency, if ministerial ethics are carried too far, for shepherds to protect one another at the expense of the sheep. This borders perilously near the conduct of the hireling.

For laymen have rights too. Ministers who have a shepherd's heart are willing to forego their rights, and hide their feelings, if the spiritual interests of their flock are at stake. What is harder yet—they are willing to offend a fellow minister if necessary in order to save a soul. Naturally they will not do such a painful thing unless the

circumstances constitute a clear case of obligation. Nor will they do so without acting honorably toward the other minister. But in extreme cases the boundary of what is honorable must be determined, not by the feelings of the other minister, but by the needs and rights of the layman.

For one thing, laymen have a right to belong to the church of their choice. This is true not only in respect to their choice of denominations but in reference to their choice of local churches within the denomination. The exercise of this right creates a somewhat delicate situation at times when there are several churches of the same denomination in one area, and maybe Mr. X and his family decide to leave the church in their neighborhood, where they have been members for years, and join First Church in the city. What should the home pastor do? What should the receiving pastor do? Be Christian gentlemen. But that does not mean to refuse to receive Mr. X lest he offend the other pastor. There should be no secret collusion between ministers which defrauds laymen of their rights.

Naturally one pastor may be grieved and the other embarrassed. But the matter is not important enough to warrant a falling out between brethren, or any measure of strain in their future relationship. It goes without saying, of course, that the new pastor has done nothing deliberate to entice the family away from his brother shepherd's flock. Also it is the right of the old pastor to counsel with the family and seek

to dissuade them if he thinks they are making an unwise move. But once they definitely make up their minds to transfer, both ministers involved should respect that decision graciously and magnanimously, with no fuss whatsoever either then or later.

There will always be such shifting, just as there will always be ill people who run from one doctor to another. If medical men went to pieces every time they lost a patient to another doctor the profession would soon be empty of practitioners. They learn to expect that sort of thing, and take it "on the chin." Ministers must be just as sensible and mature. If there develops in any church a "run" of transfers, the pastor would do well to examine his ministry and program—maybe he is to blame for the exodus and should either improve or do a bit of transferring himself. But occasional transfers do not necessarily reflect on his ministry or prove he is not liked personally. A certain percentage of such shifting is to be expected in the best regulated church families.

Nor should the members who do the shifting be looked on askance. It is true there are some who are habitual floaters and malcontents, who become the headache of any pastor in the vicinity. But not all who change are to be so classified. The fact that a layman wasn't quite happy in the old church doesn't prove he will be disgruntled and troublesome in the new. Churches have their "personalities" just as do people. It is quite natural and legitimate for people to desire the atmosphere where they fit in, and where they feel God wants them and can use them to greatest advantage. Many transfers have proved to be happy and lasting improvements for everyone concerned—including the former church. And anyway, the transferring pastor

should be happy that he is at least losing them to a sister church, rather than from the denomination altogether. It is the utmost folly for him to conduct himself in such a petty manner that he loses not only their membership but their respect too.

Again, laymen have a right to perpetuate friendships. Among themselves only? No, with preachers too. There are some very tender and fast ties which grow over the years between the pastor and some of his noble laymen. The same applies to the wife and some of the laywomen. These affections have not been the result of partiality, but of mutual respect springing out of mutual burden-bearing. They have toiled and prayed together; they have battled against insurmountable odds, possibly in trying to get a church up, or bring revival. Maybe they have wept together over an erring child. They have tested each other's mettle in the strains and stresses of Kingdom work. Through it all these laymen have fashioned for themselves—quite unconsciously and unselfishly—a permanent place in the preacher's heart. And the preacher has found a hallowed niche in the hearts of the laymen—better yet, of the entire families. Is that relationship to be brutally sundered because a new pastor comes? Is the sacred tie to be treated as a shameful thing, to be banished to the archives of memory, and spoken of as seldom and as softly as the family skeleton? Even if preachers are willing to wrench themselves totally and permanently out of their lives, for the sake of "ministerial ethics," is such a course fair to the laymen?

A family in North Dakota, in the early days of the holiness movement there, had a godly pastor for some six years. In his faithful holiness preaching, in his cultivated bearing, in his manly gentleness and winsome-

ness, he came to represent in the hearts of the parents and in the imagination of the growing, hero-worshipping children everything that was noble and fine in the ministry. The pastor left and another took his place. But the friendship was lifelong, to be acknowledged by rare letters and visits. It proved to be an anchor to the spiritual ties of that family. The children grew up with a veneration for that man which in itself had a sanctifying influence. Years later this perpetuated friendship resulted in the entire family uniting with the Church of the Nazarene.

Of course the minister who leaves a parish should be judicious and fair. He should honestly seek to bind the loyalties of his dearest friends to his successor. His future visits, if any, should be infrequent, and with the knowledge of the present pastor. In any letters he should refrain from dabbling in matters not now under his jurisdiction. These obligations are conceded. They are not the point at issue. But having conceded as much, it still is to be doubted if the complete termination of friendship is necessary in every case, or even desirable. For herein lies one of the rights of laymen.

All the new pastor needs to do to achieve similar lifelong friendships is to dig out some neglected or discouraged or sin-battered family, pray with them, instruct them, warn them tenderly, watch with them through the night at a sickbed, fast and weep for their unsaved children until they are won for God, stand by when others forget—do all of this, and that pastor will be loved with unshakable and unseverable bonds of affection until his Heavenly Shepherd calls him up higher. But if he fusses and frets over such ties formed by his predecessor, he will die a lonely old man.

## Two-headed Turtle

By FLETCHER SPRUCE\*

Some time ago I ran across the account of a two-headed turtle found in a southern state. And to make matters worse, each head controlled two legs. This freakish situation was a source of constant trouble to the turtle, for when one head wanted to go in one direction and the other head wanted to go in another direction, there was always trouble. Too, there were times when one head wanted to take a nap and the other head wanted to take a walk, so that the two legs on one side were pulled into the shell asleep while the two legs of the other side were trying to pull the whole body, thus going in circles. Double-minded turtles are always having more trouble with themselves than with any outward foe.

I think I have known some double-minded people too. They were not two-headed freaks but they were none the less in constant conflict with themselves, mostly going in circles, and doing little for God. These angel-devil folks are walking civil wars.

James called upon these people to "purify your hearts, ye double minded" (James 4:8). The double-minded man does not have two brains producing two minds. Rather he has what the Bible calls the carnal mind and the spiritual mind (Romans 8:6). This means that he at once wants to be a spiritual person and a devil, to have God's will and yet have his own way! This is the picture of the person who is trying to live the Christian life without consecration, cleansing, and the Holy Spirit's infilling. Paul knew it in Romans 7. But he got deliverance! So can you!

\*Pastor, Canton, Ohio.

# Fits and Misfits

By Milo L. Arnold\*

**C**RETE! WHAT AN ASSIGNMENT! I can almost hear Titus and his family talk of it at the dinner table. Crete, the island of sin! They didn't fit here. The people were lower morally, socially, and religiously than those of any other spot around the Mediterranean. Why should a rising young preacher be buried here? Didn't he deserve a better place than this? The Cretians were liars, evil beasts, lazy gluttons. Their women, old and young, were drunkards; their religious life was base, corrupt, meaningless, and without any moral standard. What a place! "Why did Paul send us here?"

Then there came that letter from dear old Brother Paul. "To Titus, mine own son after the common faith . . . For this cause left I thee in Crete, that thou mayest set in order the things that are wanting." What an assignment! Paul had not sent him to Crete merely to live there but to change things! He had been sent there, not because he would fit, but because he would not fit there. He was sent there to disturb things, to upset and correct things. Of course he didn't fit in that place.

For all we know, Titus buried his life in Crete but men of today, searching the ruins, find that throughout the length and breadth of the island

people dedicated churches to Titus. They named them for him. They put the name of Titus on the cornerstones. I am sure he did not do all he wished to do but he did stay until he made Crete fit him. He didn't move until he had fulfilled his assignment.

Every gospel minister faces times when it seems he is assigned to a place where he does not fit. He is inclined to feel that a mistake has been made. It is a field where the people are difficult for him to work with. The community is wicked, the moral code is poorly defined, religion has lost something of its vital meaning. He is likely to ask why he should not have been placed in a church where his type of ministry would fit and where his personality would be more like that of his community. We often need to wait a bit and remember that God does not send His men to places where they fit but where they are misfits. They are expected to change things. They must often go into conditions that are violently distasteful to them and do something about it. God isn't looking for men to put into ideal situations where they will fit like a hand in a glove. He is looking for men whom He can trust in a place where everything is wrong, where nothing fits, and change it. It is not ours to ask for a change from Crete but it is ours to change our "Crete."

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\*Pastor, Moses Lake, Washington.

# Gleanings from the Greek New Testament

By Ralph Earle\*

## Romans 7:7-13

The term "letter" (v. 6) is *gramma* (cf. grammar). By it Paul probably means, not a literal interpretation of scripture, as is often held, but rather the law of Moses. He is contrasting the new dispensation of the Spirit with the old dispensation of the law. That is the main key to the understanding of chapters seven and eight.

### I, Me, and My

In this unique section (7:7-25) Paul changes from the second and third persons to the first. He does not even use the editorial "we." Very directly he uses "I," "me," and "my." He is describing his own spiritual experience at some stage of his life. Five times in this brief section the emphatic pronoun *ego* (I) occurs. Eleven times we find "me" (*me, moi, emoi*). Four times he says "my" (*mou*). In these verses Paul is reliving vividly a crucial period in his life.

### Coveting or Lust?

The apostle says that through the law he became aware of the presence of "lust" (K.J.V.) or "coveting" (A.S.V.). The word *epithymia* is translated "lust" in the King James Version in thirty-one of its thirty-eight occurrences. Of itself the term simply means "desire, longing." In secular Greek it was predominantly a neutral term, "desire." It is used in

a good sense in Josephus and in a few passages in the New Testament (e.g., Luke 22:15; Philippians 1:23, I Thessalonians 2:17—the only places where it is translated "desire" in the King James Version). It is interesting to note that the corresponding verb *epithymeo* is rendered "desire" (K.J.V.) eight of its sixteen times. The other renderings are "lust" (four times), "covet" (three times), and "fain" (once).

But in the New Testament the bad sense of *epithymia*, "lust," is dominant. This usage goes back as far as Plato. It is found commonly in the Apocrypha and Philo. The latter includes it in a list of vices, as is done in I Peter 4:3.

The word was used frequently by the Stoics, and regularly in a derogatory sense. But it must be remembered that these philosophers condemned all emotional display, such as desire, pleasure, grief, or fear. So it is not evident that for them it meant immoral lust. They leaned toward the ideal of strict Buddhism that human salvation lies only through the negation of all desire. The perfect man is the one who desires nothing. But that is very far removed from the Christian ideal. A burning desire for God and for holiness is the basis of the highest character.

Burton Scott Easton has a significant comment that throws light on the

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use of the term here. He says: "A special abbreviation peculiar to Jewish Greek was created by the use of *epithymeō* in Ex. 20:17 to render 'covet' in the Tenth Commandment; this desire for one's neighbor's possessions being of course sinful (Rom. 7:7, 8; 13:9; Acts 20:33)."<sup>1</sup> He notes that both the verb and the noun are of themselves morally neutral, and that in the New Testament the evil character of desire is usually indicated by a modifying word or phrase.<sup>2</sup>

As Scott has pointed out, the use of *epithymeō* in the tenth commandment for "covet" (v. 7) is due to the Greek Septuagint. But Sanday and Headlam feel the verb carries the idea of "lust." They write: "The Greek word has a wider sense than our 'covet'; it includes every kind of illicit desire."<sup>3</sup>

Denney thinks that Paul quoted the tenth commandment here because "its generality made it the most appropriate to quote."<sup>4</sup> It may be that it was intended as a sort of summary conclusion of all the commandments. Wrong desire is the root of all sin.

Paul introduces this section with the question, "Is the law sin?" His answer is: "No, the law is not sin; it is that which makes me conscious of sin." The danger of drawing a wrong deduction—which the apostle is warning against in this verse—is well pointed out in this observation by A. T. Robertson: "Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking."<sup>5</sup> One is reminded of the common accusation that prohibition is responsible for the rise of racketeering in our day. But nothing is said of the daily

crop of crimes and deaths due to drinking.

The word *epithymia* is translated "concupiscence" in verse eight (K.J.V.). This is a typical example of a Latinism due to the influence of the Vulgate. The term was familiar to medieval theologians, who used Latin almost entirely, but it is not meaningful to the modern English reader. The translators of the King James Version were ill advised when they yielded to ecclesiastical pressure and adopted the Latinisms of the Bishop's Bible—of which the King James Version was a revision—instead of following the strong Protestant terminology of the Geneva Bible. The American Standard Version uses "coveting" here, as in verse seven, thus preserving the etymological connection with the verb "covet." The Revised Standard Version does much the same.

### Occasion or Opportunity?

Paul states that the commandment became the occasion—but not cause—of sin. The word *aphormē* first meant the starting point or base of operations for an expedition, especially a military campaign. That led to the more general meaning of resources necessary to carry through an undertaking. Moulton and Milligan write: "This Pauline word is well established in the vernacular with meanings varying from 'incitement' or 'prompting' to the more ordinary 'occasion' or 'opportunity.'"<sup>6</sup> Arndt and Gingrich note that the term is used commonly in Koine Greek for "occasion, pretext, opportunity," and that that is its regular sense in the New Testament and early Christian literature.<sup>7</sup> Possibly "occasion" is the more exact meaning here, as it is in modern Greek, although "opportuni-

<sup>1</sup>B. S. Easton, "The Pastoral Epistles" (New York: Charles Scribner's Sons, 1947), p. 187.

<sup>2</sup>Ibid.

<sup>3</sup>Op. cit., p. 179.

<sup>4</sup>EGT, II, 639.

<sup>5</sup>"Word Pictures," IV, 367.

<sup>6</sup>VGT, pp. 98 f.

<sup>7</sup>Op. cit., p. 127.



ty" fits well. The term occurs only in Paul's Epistles (seven times).

### A Bad Revival

Paul writes that when the commandment came sin ("the sin") "revived." It has been suggested that this may well be rendered, "Sins sprang into life." It had been lying down, like a sleeping lion. But the command, "Thou shalt not covet," had roused the monster sin into action. What the apostle means, of course, is that sin is basically disobedience, and there must be a law to disobey before one is conscious of sin. He does not mean that there was no nature of sin within his heart, but rather that that sinful nature had been relatively dormant.

### Secret Assassination

The apostle declares that sin took advantage of his consciousness of law to deceive and kill him (v. 11). The word "deceive" is *exapatao*, which literally means "completely make one lose one's way." The language sug-

gests the picture of sin luring one off the main highway onto a dark side road and then quickly murdering its victim. That is what sin does with innocent youth.

### Not Sinful, but Holy

In the seventh verse Paul had asked the question posed by the opposition: "Is the law sin?" Here (v. 12) he gives the answer. He asserts that the law is holy, just, and good. Vincent points out the significance of these three terms as follows: "Holy as God's revelation of Himself; *just* (Rev., *righteous*) in its requirements, which correspond to God's holiness; *good*, salutary, because of its end."<sup>8</sup>

So the law was not the cause of spiritual death; it was sin (v. 13). The monster sin is shown to be "exceeding" (*hyperbole*) sinful by the very fact that it takes advantage of something good as the occasion for doing its dastardly work.

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<sup>8</sup>"Word Studies," III, 79.

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## The Bible

In Europe, America and elsewhere religious thought is returning hopefully to the Bible. The Bible has ever proven its authority when men have turned to it in times of crisis or calamity. It does not yield its deepest secrets when approached in a faithless or negative attitude. But when men reverently and lovingly turn to it as the Word of God, or to discover honestly if it be the Word of God, the search is rewarding and deeply satisfying.

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—From *Abiding Values in Christian Education*  
by Harold C. Mason  
(Fleming H. Revell Company)

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**Scripture:** "And the Word was made flesh, and dwelt among us" (John 1:14).



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**Message:** May His coming into the flesh be for you an unending source of joy, peace, and hope now and through the new year.

**Scripture:** "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

**Message:** May your Christmas worship and Christmas fellowship fill your heart and soul with the deepest joy and satisfaction of this blessed season and continue with you throughout the new year.

**Scripture:** "For we have seen his star in the east, and are come to worship him" (Matthew 2:2).



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## *Using Laymen in Evangelism\*\**

### II. Fields in Which Laymen Can Work

By Melza H. Brown\*

**T**HERE ARE A NUMBER of different fields to this work of evangelism in which our laymen can render valuable service.

1. *In prayer.* Prayer does play an important part in evangelism, providing we do something after we have prayed. It was after the disciples of Jesus had prayed that the place was shaken where they were assembled together. Prayer meetings are as important today as they were the night Peter was held in prison. Community or neighborhood prayer meetings can be used to reach new people and also to prepare the way for revival in the church. Sunday school class prayer meetings are effective in evangelizing those of the class who need spiritual help, as well as in firing the hearts of the Christians with a new zeal for reaching others. Prayer is an important part of every revival.

One pastor appointed two people to have charge of two prayer meetings each night preceding the services during revival. These leaders also asked others to come to the prayer meetings, thus bringing more of the people into the prayer rooms and increasing

the number who carried a burden and concern for the meetings.

Another pastor, preceding the revival, organized his church membership into what he called "Crusade Squads" with a captain and lieutenant in charge of about twenty people, members of the church or friends of the church. These squad leaders endeavored to have as many of their group as possible in the prayer meeting rooms preceding the evening services, and also to have all the members of their squad in the revival services. This enlisted a good many people in prayer and he always had a good group in the prayer room.

Organized praying—such as a constant chain of prayer, or prayer partners, or prayer groups—can be used to enlist people in prayer. Sometimes a night of prayer is both needful and effective. One church which the writer pastored prayed all night for three consecutive nights, and God did answer prayer with a very gracious revival and with an ingathering of souls.

In a revival crusade a few years ago in one of our colleges, in which I participated, the majority of the student body had prayed for three nights before the meeting began and

\*Evangelist, Boise, Idaho.

\*\*Message, Evangelistic Conference, Kansas City, January, 1958.

the revival tide was already high. We saw some very remarkable answers to prayer during that meeting. God did come and many found spiritual help, but it was due to the prayers of that crowd of young people who really prayed. If we can enlist our people in a great revival of prayer, we shall see some glorious results in spiritual progress during our next half century.

2. Laymen can also accomplish much in *evangelism through our Sunday schools*. Every Sunday school teacher and supervisor should be an evangelist. We do not believe it is enough to teach the Bible, to entertain, to increase attendance, and to be well liked by a class. The men and women, the boys and girls must be brought to a definite experience of salvation and be led into the life of holiness made possible by a second spiritual crisis.

There are a *few* Sunday school teachers who plan each year to lead their entire class of youth to Christ and prepare them for church membership. When the class is ready to be received into the church, the pastor is invited to attend a class session and talk to the group about church membership. Then all who are not yet members of the church are received into the church fellowship. This is true Sunday school evangelism. But too many of our teachers merely teach the lesson and put in time.

If we could fire the hearts of the Sunday school teachers with an evangelistic passion, and a burden for the unsaved in our Sunday school enrollment, we could double the membership of our church during the next few years from the Sunday school alone.

The supervisors of departments should either conduct or have someone conduct an evangelistic service

at least once a quarter in every department above the Cradle Roll. I once received twenty-six junior boys and girls into church membership in one group. This I call successful Sunday school evangelism by laymen.

It is also a good plan to have a unified service at least once a quarter, where the Sunday school class session is shortened, the entire Sunday school comes to the sanctuary, a short worship service is conducted, and the pastor preaches an evangelistic message to the entire school. We have many boys and girls, and adults too, especially where we operate Sunday school buses, who do not remain for morning worship. These need to become familiar with the sanctuary, need to become acquainted with the divine worship service and hear their pastor preach, and above all they must be evangelized for Christ and the church.

If we actually believe what we preach, that it is either holiness or hell, that men must be born again and sanctified wholly to enjoy heaven, surely we will do something about bringing the people of our Sunday schools to definite decisions relative to their eternal welfare.

The Cradle Roll and Home Department furnish splendid avenues for evangelism. Yet they are seldom effective agencies, simply because the laymen who head these organizations do not have the vision and passion necessary for evangelism. This writer pastored for thirty-seven years, and during those years there was one lady who really carried on an effective program of evangelism through the Cradle Roll. Many new homes and families were reached for Christ and the church because this woman saw the possibilities and with a burdened heart worked at the task of winning souls. One man and his wife carried on an evangelistic program through

a Home Department. They spent every Sunday afternoon and many evenings calling in homes, praying with the members of the Home Department. They requested prayer for different members of the department regularly, entreated and enlisted other workers for this department. They really evangelized through this agency, not because the department was any better than other organized Home Departments, but because they had a passion for souls.

3. Laymen can also be enlisted in *home missionary evangelism*. One of the greatest and most productive arms of our church is that of home missions. During the years spent in the pastorate this writer helped organize fourteen home mission churches, either in the same city or in adjoining towns. Much of this work was done by laymen. The laymen helped select a lot, furnished the money to pay for the lot, largely built the chapel by volunteer labor, and then a few of them took over, started a Sunday school, and conducted services until the work was strong enough to be organized into a church.

Others of these churches we started in adjoining towns where there was need for a church. Night after night a group of laymen would accompany me and assist in these home missionary campaigns. They furnished the music, helped in prayer and in witnessing, and then a few of them would carry on over Sunday, when the preacher could not be present.

In one city we organized a Holiness Evangelistic Association. The one purpose of the organization was to evangelize the city with the gospel of full salvation. Anyone could become a member who wanted holiness preached, who would agree to attend the evangelistic services as regularly as possible, and pay dues of \$1.00 per month. Through this organization a

revival was kept running in the city for an entire year, opening at one locality either on the same night that we closed in another, or the following night. We used tents, halls, store buildings, lodge rooms, an old theater, and a vacant church. We put a lot of laymen to work that year doing everything from driving tent stakes to helping pray people through at the mourners' bench, which is always the climax of our work of evangelism.

That year's work paid off well. We organized three new churches and the membership of the three churches of the city which co-operated in the campaigns were all increased. I recently met a family that was reached in the early part of that year's campaign, and the man said, "I'll never forget that year when we were in revival every night. That was the greatest year of my life." Well, he at least was busy.

Laymen do play a big part in these home missionary efforts. I have a layman friend who has had a very large part in helping start three home missionary churches. In one of these he furnished a large part of the finance, helped get the buildings ready for services, acted as Sunday school superintendent, and also taught the Bible class. In one year's time that Sunday school had as high as 168 in attendance. The church raised \$12,000 their first year and gave 10 per cent to general interests.

On the Colorado District we have a laymen's home missionary organization that is sponsored and promoted for the one purpose of buying property and erecting church buildings or parsonages. This has interested a large group of laymen in home missionary evangelism.

4. Laymen can also *make our revival meetings far more successful in the reaching of new people for Christ*. In fact the success of our revival ef-

forts today depends largely upon the work done by our laymen during the revival campaign. We reach very few people today unless those who are Christians bring unsaved people to the church with them. In one revival meeting a fine couple was brought to the services on the last Sunday morning. They both came to the altar and prayed through to victory. They were back again Sunday night, for the closing service, sat on the second seat from the front, entered wholeheartedly into the worship, and afterwards said, "I wish we had known about this meeting sooner, so we could have attended all week." All they had needed was for someone to invite them. How many like them await an invitation!

In another meeting a member of our church invited her next-door neighbor, who came with her and was wonderfully converted the first night present and then was sanctified wholly before the close of the revival. A manager of a J. C. Penney store invited the clerks of the store. One man and his wife came, and both were converted and sanctified and joined the church. This layman was the means of reaching this couple.

The sad fact is, however, we all have too many church members who feel they have rendered service to the Lord and the church if they have attended the Sunday morning worship, and that they should be rewarded and praised if they get to one extra service during revival. They need a baptism of fire and a vision of a world on the way to hell.

Some pastors organize their people, and plan to have the membership of the church work at this task of bringing in others during revival. Some people are encouraged to work at bringing others when a definite plan is used. One pastor had a plan of "Nine bring nine." Each night nine

different people were to bring in new people. Another pastor offered rewards to those who brought in the most new people during the revival.

5. Last but not least is the field of personal evangelism or direct soul winning by visitation work. I cannot here begin to cover the work in this area of evangelism. Many books have been written on this subject. One of the best, I think, is by Rev. J. W. Ellis, entitled *We Are Witnesses*. This book makes a splendid text for a Christian Service Training course.

However, no one method or plan will work successfully in every church. Also, I found that people tire of any one organized plan of visitation, and that it is necessary to revamp and revive the visitation program every six months or year.

There are many plans for conducting this work of visitation. The Sunday school classes can organize for regular and systematic visitation of both absentees and prospects. The church can have one afternoon and evening each week for directed visitation. The rotating plan works well, where a part of the membership is used for one quarter of the year, and then another group takes over for the next quarter. The secretary of the church can direct a calling program by mail, assigning the homes to be called on in the interests of the church, with a report to be mailed back as to the results.

However, much of this work which we call personal evangelism is only groundwork or making contacts, which prepares the way for soul-winning evangelism. Evangelism, in the true sense of the word, is actually leading people into a definite experience of divine grace that transforms their lives. It is one thing to go out and invite people to Sunday school or find prospects for the church and an entirely different task to lead souls

to Christ. The former can be done by anyone who is interested in the Sunday school growth or who is loyal to the church and its program. But to win souls takes more than ability, more than training, more than church loyalty. Soulwinning demands the accompanying presence of the Holy Spirit. This accompanying presence of the Holy Spirit is given only to

those who have been baptized by the Holy Ghost and who have a heart burden and concern for souls.

I am confident we can do better work in this home visitation program, and I trust God will help us do more of it during our Golden Anniversary year until thousands of homes will be contacted for our Christ and the church.

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## ONE MAN'S METHOD

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### "Old Folks' Day" Advocated

By Flora E. Breck

**C**HILDREN'S DAY, Mother's Day, Father's Day—many special days—are highlighted throughout the year, so why not an "Old Folks' Day"?

In the autumn a church in Vineland, New Jersey, used to observe such a day regularly, and the senior citizens anticipated and cherished this special service. Each elderly person was presented with a special kind of bouquet—with rich fragrance—and there were appropriate mementoes for individuals in the various age levels.

The sermon was prepared specially for them, although of course the occasion was helpful to all. The hymns sung stressed immortality, the everlasting Christ, walking with God, and so forth. Opportunity was given for brief testimony and reading portions of the Scriptures. One very elderly man even used to sing his favorite hymn.

A Portland, Oregon, church recently inserted the following in the church bulletin: "*Octogenarians to Be Honored*—In past years it has been a tradition of First Church to honor all who are eighty years of age. We are happy to announce that at the Women's Society Luncheon . . . these friends are invited to be honored guests. Transportation will be provided on request."

Since life at best is short, should we not make a special effort to honor those who have honored the Lord for a long time—and those who wish to? Appropriate songs can be chosen from the "Topical Index" in the back of the hymnals, and the concordance of the Bible will suggest appropriate texts to emphasize. Of course the type of congregation in each instance will indicate the best type of worship service in this connection.



# Men's Prayer Meetings

By W. E. Varian\*

Two problems were facing me—lack of money and lack of men. The new church building was beautiful, but it must be paid for. I found myself in a quandary as to what method to use. The presentation of the need in a simple, forthright manner and the rearrangement of the financial structure solved my first problem in a period of less than a year. The second problem was not so easily solved. How could I get new men saved and interested in the work of the church?

One of my good laymen approached me over a year ago with the idea of starting a men's prayer meeting. The first thought I had was that if I began it I would be tying myself down to a Saturday night obligation. After thought and study we started it. At first only one or two came and sometimes I found myself alone. Should it be given up was my question. I decided it was a good idea even if no one else came.

A revival swept our church and in this revival several new men were converted and many of the old ones rejuvenated. The prayer meeting picked up until we were running six and seven a night. This prayer meeting now averages over ten every Saturday night. This is not a large group, but the worth of this prayer meeting to our church is inestimable. I would like to list a few of the changes that have followed in our church because of this service.

First, there arose a new church consciousness. Men who had just been saved prayed for their church

like they had known and loved it for years. They felt every financial need was theirs to pray and *pay* for.

Second, the men made their pastor feel appreciated and a new sense of fellowship was created. The way the men prayed on Saturday night for their pastor had to make him a better preacher on Sunday.

Third, the men had a new sense of fellowship among themselves. They talked together and discovered that beyond being fellow church members they could be good friends.

Fourth, the men are still seeing new men saved because of their prayers. Our church is enjoying its finest spiritual hours because we have taken time to pray together and find that God answers prayer.

Fifth, finances are no longer a problem because men who pray for their church and pastor are willing to pay for them. Our financial program has prospered in answer to sincere prayer.

In our recent communion service as I saw men line our altar I asked myself the question, Would it not be a wonderful thing if all our churches had a successful Saturday night men's prayer meeting?

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Daniel Steel from *The Gospel of the Comforter*: "We may indeed get dying grace and hold a consecration meeting upon our death beds, but it is not death that consecrates, nor the grave that sanctifies and cleanses from sin. We shall begin the next life pretty much where we left off in this."

\*Pastor, Pontiac, Michigan.

## II. "Guard That . . . Deposit"

By D. Shelby Corlett\*

**S**OUND DOCTRINE is most important in the Christian Church. Even a casual reader of the letters of St. Paul to his younger helpers, Timothy and Titus, will be impressed with the number of times he stressed sound doctrine in his letters to them. He set himself up as the pattern of such teaching and urged Timothy to "hold to the pattern of wholesome teachings, which you have heard from me, centering faith and love in Christ Jesus. *Guard that precious entrusted deposit* by the help of the indwelling Holy Spirit within us" (II Timothy 1:13-14, Berkeley version).

The stress of St. Paul was on sound or wholesome doctrine. There have always been teachers who have had a form of doctrine which could not be classified as sound or wholesome. Within the holiness movement there have been two such types of teachers: those who have been very indefinite or unclear in their teachings, and those who have attached many extreme and nonessential matters to the doctrine.

The indefinite preachers generally have preached about holiness. They have not been clear in their stress of the experience of entire sanctification as a second definite work of grace. They have endeavored to avoid making issues of any points of controversy between Wesleyan teachings and those of other theological schools. They

do not feel the urgency of leading Christians into the experience of heart purity. At times they will imply in their preaching that while most Christians have been entirely sanctified by a second work of grace, there may be others who have grown into the experience, and perhaps some have been entirely sanctified when they were regenerated.

Indefinite preaching seldom brings definite results. As St. Paul said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8) If a message is worth giving at all it should be given clearly, distinctly, and with the purpose of obtaining definite results.

The other type who are unsound in doctrine are the preachers who have an extreme or unusual emphasis on the teaching, or who add to the true doctrine many nonessential factors. These extremes run from certain invariable manifestations which must accompany the experience to a uniformity in dress, diet, and dialect; that is, limiting the testimony to certain words or expressions. The non-essentials which have been added to the doctrine of holiness are too numerous to mention. Most readers are familiar with many of them.

Neither the indefinite nor the extreme preachers are presenting *sound* or *wholesome* doctrines.

Sound doctrine is scriptural; that is, it has the backing of the Scrip-

\*Pasadena, California, Former Editor of "Preacher's Magazine."

tures—not a few isolated verses but of the whole tenor of the Bible. Sound doctrine is traditional; that is, it has been taught within the Christian Church historically. It is not a new or novel teaching. Sound doctrine squares with human experience; that is, people in different places, of different ages, and under different circumstances have experienced it, yet there is an essential agreement about its truth as it has worked out in personal experience. Sound doctrine is needed in every age, in every church, and should be proclaimed to all people.

Someone has said, "Let the pulpit keep silent on a doctrine for one generation and that doctrine will largely be lost to the church." That is true. That is why it is important for pastors to preach frequently upon the doctrine of entire sanctification. The Church of the Nazarene will be a holiness church only so long as its ministers preach the sound doctrine of entire sanctification consistently and clearly; only so long as they "guard that precious entrusted deposit" of the teaching of holiness.

The most frequent objection mentioned to the preaching of doctrine is that such preaching is dry and uninteresting. If that is true it is usually because the doctrine is dry and uninteresting to the preacher. Can you imagine the doctrinal preaching of St. Paul, John Wesley, Charles G. Finney, P. F. Bresee, and a host of other exponents of holiness being dry and uninteresting? It was not dry and uninteresting because these men were the living embodiment of the doctrines they proclaimed. They were "sound doctrine" in flesh and blood.

After listening to a series of scriptural expositions and doctrinal messages on entire sanctification this remark was made to the preacher, "I

enjoy your preaching. You give what I call 'doctrine on fire.'" Any holiness preacher should be "on fire" with his message. No doctrinal message need be dry and uninteresting if the heart of the preacher is on fire and if his mind thrills to the truth he is preaching.

More than one preacher has said—no doubt the number is few—"I'm too lazy to preach doctrinal messages. It requires too much work." What will such preachers say when they stand before the holy Christ to give an account of their stewardship as ministers?

If St. Paul in the heyday of the Christian Church was as insistent as he was in his instructions to his young successors that they were to "guard that precious entrusted deposit," how much more is this instruction needed today!

Perhaps a few suggestions or outlines to aid in the preaching of the doctrine of entire sanctification will be in order.

A message on the holiness of God may be prepared along these lines—

### **What Is God Like?**

Read Isaiah, sixth chapter. Text: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (v. 3).

Holiness in God is the sum total of His moral attributes. Not so much is said in the Bible about the holiness of God as there is about a holy God. What do we think about when we contemplate a holy God?

#### **I. HIS ABSOLUTE PURITY**

He is separate from, is utterly opposed to, and seeks the destruction of sin. Examples of the awesome and terrifying aspects of this holiness are seen where the holy God has met with unholy people or with sin.

1. At Mount Sinai in the giving of the law (Exodus 19—20; Hebrews 12:18-21).
2. In the experience of Isaiah as recorded in this chapter. He said, "Woe is me!" In the presence of a holy God he was condemned for his uncleanness.
3. At Calvary, where God brought divine judgment upon sin—the darkness, the earthquake, etc. spoke of judgment.
4. In the description of the "great day of his wrath" (Revelation 6:12-17).

## II. HIS RIGHTEOUSNESS, MAJESTIC AND UNCHANGEABLE

1. It indicates the invariable requirement of a holy God for all people.
2. It is the only true basis for our judging of right and wrong.

## III. HIS REDEEMING WORK—HIS GRACE

1. A holy God could not remain indifferent to the sinful men.

He must do something to redeem them—to impart His very nature to them. His holiness is communicable to men.

2. Look at Calvary again—here is the love of God revealed.
  - a. Here a holy God is in Christ reconciling the world to himself.
  - b. Here Jesus is shedding His blood that He might sanctify the people, that He might make them holy.
3. Look at Isaiah again—the confessing prophet is cleansed. There is something awesome, terrifying, and dreadful about the holy God in His holy character when it contacts sin; there is something majestic and admirable about Him as we think of His righteousness; there is something about His grace that draws us to Him—we desire to love a God like that, to enjoy the glorious benefits of His grace.

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## For the Love of It

Carved in the heavy oaken door of the Roycroft Inn, East Aurora, New York, are these immortal words of the lamented Elbert Hubbard: "The love you liberate in your work is the love you keep."

To do great work one must fall in love with his task. Cellini, the goldsmith, pouring his whole soul into his creations, achieved masterpieces, and the love he thus liberated brought him the praise of kings. You have seen the designer of a piece of machinery pat it with pride, as he might pat the head of a son. It is a part of him. He has

built his personality into it. That is why it is such a fine machine.

Luther Burbank's devotion to an ideal brought him the thrill of new plant creations. Henry Irving, practising more than thirteen years to perfect his acting of Macbeth, a part he loved, found that love coming back to him in the applause of his audience.

Work that is done in the spirit of love glows with a mystic quality no one can explain. And the worker feels as did Robert Louis Stevenson, who said, "I know what happiness is, for I have done good work."

—*The Speakers Library*

## The Millionaire and the Missionary

There are two distinct classes of people in this world whose names are somewhat alike and whose actions are similar—the millionaire and the missionary.

Both of them live zealously in this world, seeking for wealth.

One searches for the riches of heaven lost in the earth, and the other searches for the riches which lose heaven.

One has hundreds of servants and employees who live for his enrichment; the other, with none, lives sacrificially in order to enrich others.

Both of them negotiate!

The millionaire negotiates to receive his millions, and the missionary gives millions of spiritual possessions.

The millionaire says that it is receiving that makes one rich; the missionary holds that it is in giving that one becomes rich before God.

Both possess riches!

The millionaire with the weight of his gold buys the earth; the missionary with the pearl of his holy life gains heaven.

The missionary, showing prudence, deposits his treasures in the bank of heaven, where there are no thieves nor robbers; the millionaire, deceived by his millions, forgets this secure bank and many times becomes bankrupt.

The millionaire caresses the nuggets of gold in his hands and thinks he is the happiest man among mortals; the missionary, with empty hands, contemplates the starlit heavens, counts the golden stars, and judges that he is the most fortunate among men.

The millionaire represents fortune; the missionary represents virtue, love, and kindness.

Both exist—one gathering the riches of earth in order to gain the world, the other losing the world in order to gain the riches of heaven.

Both of them are millionaires.

One is a millionaire on earth but a beggar in heaven; the other is a pauper on earth but a millionaire in heaven.

—GILBERTO EVORA, *Pastor*  
*Cape Verde Islands*

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## Mission Excerpts

### What Your Dollars Are Doing in Africa

Cottondale, Transvaal: Three new preaching points have been opened this year. This makes a total of five. There is quite a good attendance at each of them. A good revival was held at Burlington earlier in the year. Over a hundred people gathered night after night under a tree. Dr. Sutherland was the special speaker. We are grateful to him for his ministry, and to God for the hundred or more souls that sought forgive-

ness and salvation. The Burlington church was in a state of disrepair. The people got busy, gave of their time and talents, mudding the walls, thatching the roof, and painting the whole building. There is now an average attendance of eighty-four, Sunday by Sunday.

—KENNETH T. SINGLETON  
*Cottondale, Africa*

Northern Gaza District, Portuguese East Africa: The November camp meeting for the *Patrulhas* (Caravans) was a time of much blessing. Miss Koffel and

Teacher Lillian Bhembe were used of God, both in the giving of the Word and in special singing. At least threescore young people sought the Lord in this meeting. Around five hundred people made up the camp, forty of these being native workers, and the remainder being the boys and girls of the Caravans. The Saturday morning services were turned over to the young people. Their report for the year was as follows:

135 girls had learned to read.

25 were awarded New Testaments for having finished the 5 books in the Laubach Course.

160 had passed the first laws in *Patrulhas* or Caravan work and were awarded the green ribbon badges.

106 boys and girls were awarded the Caravan scarves for having completed the third-year requirements.

A week of Institute for the *Patrulhas* leaders was held in July. Miss Schultz gave lessons on holiness in the evening classes, which ended in good altar services, with many girls entering into a deeper experience with the Lord. Our *Patrulhas* number just over seven hundred this year.

### **Tithing Institute in P.E.A.**

Last week we held a Tithing Institute at the main station. Seventy-five preachers, Bible school students, and district leaders attended a full schedule of classes which lasted all day long and through the evening for a full week. We used lectures, charts, blackboard illustrations, several classes in arithmetic (many have never gone to school), object lessons, question periods, and everything usable to try to get the lesson of tithing across to our people. Some of their questions were really penetrating. One was, "Do we tithe the chicks after they hatch if we have tithed the eggs beforehand?" Another was, "Must we tithe the *Labola* money when we sell our daughters to be married?" And, "How can we tithe the cashews from our nut trees?" I think we teachers learned more in this institute than the students. We feel the institute was a real success. And it was marvelous to see people with

such meager means manifesting a genuine, strong desire not only to tithe but to do it exactly the right way.

—MRS. ARMOND DOLL  
*Portuguese*  
*East Africa*

### **Barbados**

The breath of God is with us. New life pulsates through our Bankhall church. Since January we started early morning prayer meetings commencing at 5:00 a.m. and continuing till 7:00 a.m. Monday through Friday. Although only a handful meets yet, the atmosphere of all our services is changed. In our area we had fifty decisions from the recent Billy Graham campaign, half of which were for restoration and the other half for salvation. These new converts are testifying boldly for the Lord and are making spiritual progress.

Two weeks ago in our Wednesday midweek service God gave us a glorious time of victory. We had twelve at an altar of prayer, some for restoration and sanctification and four for salvation. Some of these had been targets of prayer for a long time. The open-air services have also been fruitful. A backslider who had been confined to his bed for three months heard God's voice and at the appeal hobbled out of his bed and came asking for immediate prayer. About forty people lifted their voices in prayer, and God touched him and restored him spiritually and healed him. The next evening he walked over half a mile to the service and testified to his restoration. He has been coming regularly and is making the Church of the Nazarene his spiritual home. At the same open-air service a young man gave his heart to the Lord for the first time. There is a spirit of expectancy among the saints, so our prayer is that the drops shall soon change into a downpour of God's Spirit.

We have enrolled thirty in our Christian Service Training class at Bankhall for this session, as well as arranging for two other classes over the district for the youth in our country churches, as they are showing a keen interest in study.

# SERMON WORKSHOP

Contributed by Nelson Mink\*

## WAGES

1. The wages nobody wants:  
"The wages of sin is death . . ." (Romans 6:23).
2. Take-home pay:  
". . . the gift of God is eternal life . . ." (Romans 6:23).

—Selected

## CHURCH MEMBERS—TWO TYPES

In the church there are two types of members:

1. Pillars. The pillars help hold up the church and make it a success.
2. Caterpillars. They just crawl in and out.

*Bethlehem, Pennsylvania, Bulletin*

## INTERPRETATION OF CHRISTIAN LOVE

1. Patience is love on the anvil bearing blow after blow of suffering.
2. Zeal is love in the harvest field, never tiring in toil.
3. Meekness is love in company, when it "vaunteth not itself."
4. Perseverance is love on a journey, pressing on with unflagging steps toward the end.
5. Joy is love making its own sunshine where others see but gloom.
6. Power is love driving the soul's chariot wheels over all opposition.
7. Gentleness is nothing but love in her own sweet voice and charming manner.

—Author Unknown

## SENTENCE SERMONS

"A good example of metamorphosis is the manner in which a luxury becomes a necessity.

Samuel Chadwick said: "The apostles learned more in twenty-four hours after Pentecost than they had in all the three

\*Pastor, Waco, Texas.

and a half years at the feet of Jesus."

"A gentleman is a grown-up boy who used to mind his mother."

Sam Jones said: "You can always tell a hog, even in a silk hat, by the way he roots for dirt."

"What John says about George tells more about John than it does George."

"The yoke of Christ will never be put on a stiff neck, nor near a hard heart."

—CONTRIBUTED

## A STATISTICAL EXPERT IN THE NURSERY

Mother wanted to spend Saturday afternoon shopping, and Father—a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small, energetic children.

When Mother returned, Father handed her this:

Dried tears—9 times.

Tied shoes—13 times.

Served water—18 times.

Toy balloons purchased—3 per child.

Average life of balloon—12 seconds.

Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.

Number of Saturdays Father will do this again—0.

—Selected

## SERMON THOUGHTS ON ACTS, CHAPTER TWO

God's Timetable: "And when the day of Pentecost was fully come . . ." (Acts 2:1).

The Glory of Harmonized Personalities: "They were all with one accord in one place" (Acts 2:1).

**BAD MEDICINE**

When still a lad, Benjamin Franklin said to his mother, "Mother, I have imbibed an acephalous molluscous." Supposing he had swallowed something poisonous his mother forced him to take a large dose of an emetic. When he got over the effects of the medicine he said to her, "I had eaten nothing but an ordinary oyster." At that his mother proceeded to give him a sound thrashing for deceiving her. Then and there Benjamin vowed he would never again use big words when little words would do. Every preacher could well make a similar vow early in his ministry.—**LION T. JONES** in *Principles and Practice of Preaching* (Abingdon Press).

**SATISFIED**

The only man who is satisfied with his sermons is the one who has a low standard of preaching.—**ROBERT E. KEIGHTON**, in *The Man Who Would Preach* (Abingdon Press).

The more we are in the love, the victory and glory of Jesus, the more efficient we become in dealing with practical affairs and the more successful in adapting ourselves everywhere, when our motive is to win people to His Spirit and way of life.

—**J. RUFUS MOSELEY**

There is no possibility of missing the way for those who love the way.  
—**J. R. M.**

**HIGH RESOLVE**

I'll hold my candle high, and then  
Perhaps I'll see the hearts of men  
Above the sordidness of life,  
Beyond misunderstandings, strife.

Though many deeds that others do  
Seems foolishness, and sinful too,  
Were I to take another's place,  
I could not fill it with such grace.

Even if you could whip the devil  
by being worse than he is, by out-  
fighting him with his own weapons,  
you would be a worse devil than the  
one you had conquered and succeed-  
ed.—**J. RUFUS MOSELEY**.

The real mark of a saint is that he  
makes it easier for others to believe  
in God.—*Anon.*

No matter where you later go in  
Jesus, you must enter as His feet.

—**J. RUFUS MOSELEY**

The door into union with Jesus and  
the kingdom of Heaven is the perfect  
condition by which we enter. If it  
were larger, something could enter  
that belongs on the outside; and if it  
were smaller, something would be left  
on the outside that belongs on the  
inside.

—**J. RUFUS MOSELEY**



## **TRAGEDY IN A WRONG CHOICE**

**SCRIPTURE:** Genesis 13:1-18

**TEXT:** *Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom (Genesis 13:12).*

- I. **REMARKS.**
  - A. Choosing the world means rejecting spiritual values.
  - B. A "Canaan" or a "Sodom" is the result of a personal choice.
  - C. Leaving God out of our choices puts us on the lowest planes of life.
  - D. Safe investments place God and spiritual values first.
- II. **GREED AND SELF-INTEREST LED LOT TOWARD SODOM.**
  - A. Lot looked to the "cities of the plain."
  - B. Lot's choice put him in the company of the wicked.
  - C. Lot's tragic choice was the result of putting the world first and God second.
  - D. Greed and selfishness will always ensnare the soul of man.
  - E. Lot's tragic end is a warning to people of our day.
- III. **ABRAM'S CHOICE WAS DIRECTED BY THE SPIRIT OF OBEDIENCE.**
  - A. He trusted God.
  - B. Noble motives direct Christians in life's choices.
  - C. His choice was based upon the premise of pleasing God.
  - D. This choice gave Abram environment of angels, God, and good men and assured him of a glorious future with heaven as an end.
- IV. **RELATIONSHIP OF CHOICE TO DESTINY.**
  - A. Power of choice is a God-given, personal prerogative.
  - B. Personal choice puts men on their own responsibility.
  - C. Choice molds character and directs destiny.
  - D. Life's choices lead directly to destiny—heaven or hell.

—H. B. GARVIN  
Augusta, Kentucky

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## **THE SIN OF EVILSPEAKING**

**SCRIPTURE:** James 3:1-16

**TEXT:** *If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26).*

- I. **REMARKS.**
  - A. Evilspeaking has always been the weapon of wicked and unscrupulous people.
  - B. It is unchristian, sinful, and destructive to the church.

- C. It will undermine and undo every Christian virtue.
- D. Evil-speaking is an abomination to God and men. "Six things doth the Lord hate . . ." (Proverbs 6:16-19).
- E. Evil-speaking can be cured only by God's grace.
- II. A RELIGION THAT IS "VAIN" IS A MERE PRETENSE.
  - A. A false religion is an easy, open gate to hell.
  - B. False religion deceives a man into thinking that he is all right.
  - C. Pretended religion makes hypocrites of people.
  - D. "Vain" religion is a mere counterfeit of "pure" religion.
  - E. Pretended religion will not give lasting peace, joy, or satisfaction to the soul.
- III. EVILSPEAKING IS THE OUTGROWTH OF ENVY AND STRIFE.
  - A. The spirit of envy and strife will wreck the soul.
  - B. "Tongue can no man tame," "unruly evil," "full of deadly poison," "set on fire of hell."
  - C. "Death and life are in the power of the tongue."
  - D. God can tame the tongue. Pure religion is the remedy.
  - E. By God's grace it becomes a messenger of truth.
- IV. GOD OFFERS THE REMEDY FOR YOUR SOUL.
  - A. "God resisteth the proud, but giveth grace unto the humble."
  - B. "Draw nigh to God, and he will draw nigh to you."
  - C. "Cleanse your hands, ye sinners."
  - D. "Purify your hearts, ye double minded."
  - E. Humble yourselves and He will lift you up.

—H. B. GARVIN  
Augusta, Ky.

## THE WORK OF REPENTANCE

SCRIPTURE: Genesis 42:1-21

TEXT: *And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us (Genesis 42:21).*

- I. REMARKS.
  - A. Repentance brings a smiting of the conscience and a feeling of guilt.
  - B. Memory will work in the process of repentance.
  - C. Reason is called into play in all true repentance.
  - D. True repentance will bring forgiveness from God.
- II. A CONSCIOUSNESS OF GUILT IS A PART OF TRUE REPENTANCE.
  - A. Conviction from God will reveal guilt to the soul.
  - B. It is good that wicked men feel guilty before God.
  - C. Admission of guilt is necessary in order to receive God's forgiveness.
  - D. Joseph's case reveals true repentance in his brethren.
- III. HAUNTING OF WICKED MEMORIES HELPS IN REPENTANCE.
  - A. Memory of a guilty past hangs heavy on the sinner.
  - B. Accusing voice of memory ripens into repentance.
  - C. Remembering the past helps in breaking with the past.

- D. Memory of Christ's love and forgiveness on Calvary will encourage the sinner to repent.
- IV. HOW REASON WORKS IN TRUE REPENTANCE.
- A. Reason points out the way through repentance.
  - B. Reason weighs the guilt and draws conclusions.
  - C. A man's reason dares to preach to his guilty soul.
  - D. The voice of reason often breaks the will and leads to confession of guilt.
- E. God is willing to meet guilty men in repentance on the plane of reason. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

—H. B. GARVIN  
Augusta, Ky.

## GOD'S CALL TO AWAKE

SCRIPTURE: I Thessalonians 5:1-10

TEXT: *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light* (Ephesians 5:14).

- I. REMARKS.
  - A. The text is a definite call from God: "Awake."
  - B. The text describes a condition: "Thou that sleepest."
  - C. It peals forth a divine summons: "Arise from the dead."
  - D. It sets forth hope and promise: "Christ shall give the light."
- II. SPIRITUAL SLEEP IS TRAGIC; IT BRINGS SPIRITUAL DEATH.
  - A. Sleeping Christians have no clear idea of vice or virtue, for their spiritual sight is impaired.
  - B. Blind professors of religion will see "no harm" in much of the wickedness of our day.
  - C. Apart from God the best in man is fast asleep.
  - D. The voice of the gospel may awaken the sleeping ones.
- III. GOD'S CALL TO "AWAKE" AND "ARISE."
  - A. God's call to "awake" involves a command of authority.
  - B. His call to "awake" carries power to "arise."
  - C. Obedience to His call to "awake" and "arise" brings life and light.
- IV. WHAT GOSPEL "LIGHT" WILL DO FOR THE SOUL.
  - A. Light shows men the kindly face of God.
  - B. It points men to the way of salvation.
  - C. It assures us of spiritual progress.
  - D. It directs us to holiness and heaven.

—H. B. GARVIN  
Augusta, Ky.

## CHRIST, THE LIGHT OF THE WORLD

**TEXT:** *I am come a light into the world, that whosoever believeth on me should not abide in darkness* (John 12:46).

**INTRODUCTION:** Christ, the Center of every believing person. He reigns in their hearts by grace; fills every plan of their lives.

### I. HE IS THE LIGHT IN APPALLING DARKNESS.

#### A. He is Light in His own essence.

1. Did not need to be taught of others.
  - a. He became the perfect Teacher.
  - b. His teachings are perfect in their fullness.
2. He amazed the most learned by His teachings (Luke 2:47).
3. His gospel lights the whole Mosaic dispensation.
  - a. The Old Testament truths hidden through form and ceremony (Matthew 23).
  - b. Reveals the real meaning of blood sacrifice.
4. His gospel reveals all the plans and blessings of divine grace.
  - a. Writes the laws on the inner recesses of the heart.
  - b. Love becomes the fulfillment of all God's plans for us (John 14:21) and brings revelations of God to us.
  - c. His gospel opens the eyes of the heathen.

### II. HE IS THE LIGHT OF SALVATION.

#### A. The gospel finds men in a hopeless state.

1. Filled with sin and evil.
2. Overcome by evil.
3. Unable to break from its stronghold.

#### B. Its offer is all-inclusive. "Whosoever believeth on me."

1. None excluded.
2. All can accept; all can believe.

#### C. All that is needed to break the power of sin is offered (Romans 1:16).

### III. HE IS THE LIGHT FOR THE CHRISTIAN. "SHALL NOT ABIDE IN DARKNESS."

#### A. He teaches us to walk in the light (I John 1:7).

#### B. He calls us from darkness to light (I Peter 2:9).

1. We become a royal priesthood, making intercession for others.
2. A chosen generation. How wonderful to be chosen in God's great plan of redemption! Chosen to do His will!
3. A holy nation. The light of the gospel leads God's true children into a deepening of everyday desire of life.
4. A peculiar people—people that give up all for Christ.
5. Show forth praises of Him.
  - a. Abstain from fleshly lusts (I Peter 2:11).
  - b. Have conversation honest (I Peter 2:12).
  - c. Keep good works others may see (I Peter 2:12).

—EDWIN ROE

Dana, Indiana

## CHRIST DRAWS MEN

TEXT: *Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me* (John 12:31-32).

### I. THE ISSUE OF CONFLICTS FROM OUR TEXT

- A. It will seem Satan and the world, Christ's great enemies, will prevail against Him in His death. "Now is the judgment of this world."
  - 1. At least it shows the wickedness of the world.
  - 2. It shows the world deserves the condemnation of God.
  - 3. Every Christ rejector will see God's face turned forever against his sins.
- B. The prince of the world cast out.
  - 1. Satan, the prince of the world, triumphs; he holds power by and through sin (Ephesians 2:2; II Corinthians 4:4; II Timothy 2:26).
  - 2. The power of Satan and sin's triumph broken as Jesus dies on the Cross (Colossians 2:15).
  - 3. From Satan's powers Christ continually now saves men. From every power of hell Christ can save men. He has now bruised Satan's head.

### II. HOW CHRIST WILL LIFT MEN.

- A. "If I be lifted up." If men see Christ on the Cross dying for their sins.
- B. As we see it accomplished. The magnificence of Pentecost. At last shall be gathered a multitude no man can number (Daniel 7:13-14).
  - 1. By revealing their need of Him. They looked and were healed (brazen serpent, Numbers 21:8-9).
  - 2. By the awful consequences of sin in their lives.
  - 3. By the perishing condition of man without Him and the urgency of their need.
  - 4. By the influence of His power on others.
  - 5. By the influence of those who found power to break their own sinful habits through Christ.
- C. But most of all by the wonderful influence of His love. Angels who know Him in His presence pledge eternal love to Him. Paul Says, "The love of Christ constraineth us." His love has won and broken the hearts of the hardest of sinners.

—EDWIN ROE  
Dana, Indiana

## SINCERITY

It is easier to be a great humbug than to be a little man, and sincere.

—Sunshine

## CHRIST, THE PROPITIATION FOR OUR SINS

**TEXT:** *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (I John 4:10).*

**INTRODUCTION:** How can sinful creatures be restored to God? Bloody sacrifices, deep bodily affliction, purgatorial fires, moral efforts are all useless in restoration. Propitiation means atoning sacrifice by which sin is atoned for.

### I. THE STATE OF MAN REQUIRES A PROPITIATION.

- A. Because of the wonderful and perfect law he has broken.
  - 1. God's law holy, just, and good for the benefit of all mankind.
  - 2. Any principle that refuses obedience to the law is essentially wrong and evil.
- B. Man in himself has no way back to God.
  - 1. Though we must repent to be saved, repentance can't undo what has been done. A man who owes a grocery bill cannot pay for the past by paying cash in the future.
  - 2. Man must find a way to cure for the past sins against the justice of God. No judge can free the guilty murderer until just settlement with the law is made.
  - 3. The nature of divine justice must be upheld.
    - a. God justly gives us perfect law for our own good; we break it.
    - b. God requires a perfect substitute to suffer in our stead.

### II. HE SENT HIS SON TO BE OUR PROPITIATION.

- A. Christ is the only One who could meet this demand of justice.
  - 1. No creature can merit anything from God.
  - 2. Jesus, laying aside all glories of heaven, became a willing Sacrifice.
  - 3. His death puts humanity under eternal obligation to Him.
- B. In Christ, God becomes manifest in the flesh.
  - 1. By being human and divine He blends two natures.
  - 2. In one nature He suffers; in the other He meets perfectly every demand of law and justice.

### III. THIS PROPITIATION FOR SIN BECOMES A GLORIOUS DISPLAY OF DIVINE LOVE TOWARD MAN.

- A. God sent His Son. The plan of redemption reveals God's love.
- B. Christ died because God was merciful.
- C. It is the greatest act ever performed.
  - 1. Far above the power in creation. Creation was a display of power and glory.
  - 2. Redemption was a display of love and mutual suffering of a just and holy God.
- D. Wherever man is found there is redemption for every soul of humanity—past, present, and future.

—EDWIN ROE  
*Dana, Indiana*

## HOLINESS AND HOLY LIVING

SCRIPTURE: Hebrews 12; TEXT: verse 14

INTRODUCTION: Holiness is an experience and a state of grace. The person who has the experience will live a holy life and bear the fruit of the Spirit.

### I. HOLINESS IS AN EXPERIENCE.

- A. An experience that Jesus prayed for (John 17:17).
- B. An experience that Isaiah had (Isaiah 6:1-8).
- C. An experience that is intended for all believers (John 17:20).

### II. HOLINESS IS A STATE OF GRACE.

- A. It is entered into by way of repentance, confession, and faith.
- B. It is perfected by obedience and faith on our part and the cleansing fire of the Holy Spirit on God's part.
- C. "If we live in the Spirit [the state of holiness], let us also walk in the Spirit" (Galatians 5:25).

### III. HOLINESS PRODUCES THE FRUIT OF THE SPIRIT.

- A. In the world of nature trees can produce only their own kind (Luke 6:43-45).
- B. "A double minded man is unstable in all his ways" (James 1:8).
- C. Illustrate a double-minded man by Bud Robinson and the mules.

CONCLUSION: "Faith without works is dead"; likewise holiness without the fruit of the Spirit is nonexistent.

—WILLIAM C. SUMMERS  
*Pastor, Congress Heights  
Washington, D.C.*

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## GOD AS THE FATHER

SCRIPTURE: Psalms 103; Text: Verse 13

INTRODUCTION: The expressions, "All men are brothers," and, "God is the Father of all," are used much. But are they true according to the Word of God? Let us consider them in the light of the gospel.

### I. ARE ALL MEN BROTHERS, AND IS GOD THE FATHER OF ALL?

- A. Physically speaking, the answer is yes.
- B. Spiritually, the answer is no.
  - 1. There are two classes of people, saints and sinners.
  - 2. God has made ample provision for rectifying this condition.
  - 3. God desires to be the Father of all by the spiritual birth.

### II. SOME CHARACTERISTICS OF GOD THE FATHER.

- A. He is a forgiving Father (v. 3).
- B. He is a healing Father (v. 3).
- C. He is a loving Father (v. 4).
- D. He is a providing Father (v. 5).
- E. He is a merciful Father (v. 10).

F. He is a considerate Father (v. 13).

G. He is a wise Father and a knowing One (v. 14).

III. WE EARTHLY FATHERS OUGHT TO ATTEMPT TO MANIFEST AS MANY OF THE CHARACTERISTICS OF GOD AS POSSIBLE.

A. History reveals to us some tragic failures on the part of fathers.

B. History gives us some valuable lessons in how to avoid being failures.

—WILLIAM C. SUMMERS

## CHRIST, THE SOURCE OF LIFE NOW AND HEREAFTER

TEXT: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live* (John 11:25).

INTRODUCTION: Martha couldn't comprehend the magnificence of the Christ, who had been in their home so many times. She believed that if Lazarus were still alive Jews could help.

I. CHRIST ENDEAVORS TO PLACE MARTHA'S FULL HOPE IN HIMSELF.

A. Martha limited His power to time.

B. Christ intended to raise Lazarus, but wanted her full faith.

C. Martha's faith responds, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee" (verses 21-22).

D. She could comprehend final resurrection in the last day. He wants her to see He could do it any day, even now.

II. CHRIST ENDEAVORS TO PROVE THE POWER OF THE RESURRECTION AS WELL AS THE POWER TO KEEP LAZARUS FROM DYING.

A. "I am the resurrection, and the life." I am not only the Power of prevention.

B. I can restore as well as prevent.

C. Not only can I raise the dead, but also I am the Power of Life in them.

D. I am not only the Way to heaven but also the Life in heaven.

III. CHRIST IS THE ONLY LIFE FOR FALLEN HUMANITY.

A. All other religions tell of a way of life.

B. Christ is the Way, the Life, and the Truth.

C. Of all religions of the world Christ alone restores life—life to fallen humanity, which is—

1. Spiritually dead. The prodigal, "This is my son . . . was dead . . . alive again." We have no desire for God until we awake.

2. We are legally dead in God's sight and under curse (Galatians 3:10). Christ lifts the condemnation for believers (John 5:24).

3. Through Him we will be raised to spiritual life, to rise with Him to sit in heavenly places (Ephesians 2:6).

—EDWIN ROE

Dana, Indiana



## Book of the Month Selection, September, 1958

### REPENT OR ELSE

Vance Havner (Revell, \$2.00)

It is stimulating and sobering to notice that the ministry of Jesus opened and closed with the word "Repent." In fact, repentance could be called the parenthesis of Christ. In Matthew 4:17 the Bible says, "From that time Jesus began to preach, and to say, Repent." The last word recorded of Christ to the Church is found in Revelation 2:5, "Repent, . . . or else."

Vance Havner has seized upon this very obvious though startling fact and has given us in his book a brilliant and penetrating study of Revelation, chapters two and three.

You may be inclined to remind your Book Man that in April, 1958, the Book Club Selection was entitled *Letters to the Seven Churches*, by Barclay. However, I will be quick to reply that you will read both of these books and get a totally different message. Barclay gave you biographical, geographical, and historical background for these seven letters, whereas Havner lights the fire under the reader that scorches and burns to the very heart.

*Repent or Else* is the most sizzling indictment of worldliness and coldness in modern church life that I have read in a long time. The author does make reference in just a place or two to the Calvinistic position of eternal security. But you will be amazed over and over again how thoroughly he believes in repentance for backsliders as well as sinners who have never known the Lord.

Many have raised a cry for repentance, but *Repent or Else* is the most stentorian bugle call to deep repentance that I have read recently. I challenge you to read it prayerfully and allow yourself the privilege of personal introspection and a ministry of renewed pleading for repentance.

### EVANGELISM FOR TEEN-AGERS

By Howard W. Ellis (Abingdon, \$1.00)

On the whole this is a very splendid book and would help any pastor in the evangelism of teen-agers. However, let it be frankly admitted, the pastor must take the ideas and suggestions of the book and fit them into the framework of crisis evangelism. For the weakness of this book is that evangelism means largely mental acceptance of Christ, signing of a card, making a commitment, and joining a fellowship. It is decidedly weak at the point of deep repentance.

### AMAZING GRACE

By Donald Demaray (Light and Life Press, \$2.00)

This is the biography of John Newton, a man who was converted from slave buyer and became a hymn writer. He will always be known as the sacred song writer of "Amazing Grace." This is a thrilling biography. It gives a picture of the rugged days of the slave trade and shows how God's rich grace can reach down into the heart of a man who is both cruel and greedy. It has a warm, evangelical touch to it. It is well written. The thousands of people who love the hymn could read the biography of the hymn writer with definite profit.

## **THE LIFE OF THE LORD JESUS CHRIST**

*By John Peter Lange* (Zondervan, \$3.95 per volume, \$15.80, 4 volume set)

This is a reprint of a standard work that has been a classic for many years. Charles Spurgeon said of this set, "We constantly read Lange . . . we are more and more grateful for so much thoughtful teaching."

Of this set Dr. Wiley comments today, "Lange's life of Christ is extensive, thorough, scholarly. Written to correct the liberalistic and agnostic views of his time, the work is Biblical, fundamental, presented in choice, even eloquent language, and must be considered a rich and lasting contribution to this field of study."

Dr. Ralph Earle says of this set, "A most monumental, conservative work in this all-important field."

One of the most sensitive points in all theological thinking is one's position on Christology. For any minister who wishes to make an investment in a set that will stand by him and help him keep his directions clear in Christology for the rest of his life, here is a work deserving careful and prayerful, pencil-marking study.

## **EGYPT IN BIBLICAL PROPHECY**

*By Wilbur M. Smith* (Wilde, \$3.50)

Your Book Man is bringing this particular volume to the attention of the readers of this magazine for several reasons. First, the field of prophecy generally is neglected. Second, at the present time with the eyes of the world focused on the Middle East and the Arab world, Egypt is much in our thinking. And Wilbur Smith does a good job of presenting the position of Egypt in Bible prophecy—scholarly, with evangelical and fascinating writing.

To be honest, casual readers will likely not read it through. You will have to have a definite interest in Egypt before you will stay with it, for it is solid and thought-provoking. For those who will persevere and read it through and absorb it, it is virtually invaluable.

W. E. McCUMBER

## **LEADING IN PUBLIC PRAYER**

*By Andrew W. Blackwood* (Abingdon, \$3.00)

There is a considerable difference of opinion in conservative ranks regarding leading in public prayer. It has been traditional with us that those who lead in public prayer do so spontaneously rather than formally. We have leaned away from written prayers definitely and strongly.

In this book by Blackwood there is a very thorough and valuable discussion of prayer as a part of a public worship service. I think one would be inclined to believe that prayer, while it should never be formal and stilted, should neither be totally irrelevant, haphazard, or sloppy. Blackwood argues for carefulness in preparation for the time of prayer, even as one prepares for the hour of preaching. At this point I think we can all agree with him, and at that point perhaps there has been a serious lack in our ranks. The liturgical emphasis in the book is a bit apart from our pattern of church life, but on the whole anyone can read the book and I think be a better leader in public prayer when it has been read. And to be honest, if a person can improve in that field the price of the book will be well worthwhile.



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