

THE Preacher's Magazine

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NOVEMBER
1959

The Preacher's Magazine

Volume 34

November, 1959

Number 11

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It's Dangerous to Serve a Small Church

By Milo L. Arnold*

IT'S DANGEROUS to serve as pastor or evangelist in a small church which stands in the shadow of larger churches. There are some occupational hazards to which men are exposed here which take a serious toll.

Preachers are human beings and, being humans, they like to live significant lives. They are normal and, being normal, they like to stand tall among men who are tall. Every human being needs some area of domain, some project or position in which he excels. The Christian minister should want to succeed. If he does not want to excel, there is something wrong with him. He wants to be a respected member of the community and to know the dignity of being important in his office.

Serving a very small congregation which meets in a small or inadequate house of worship while being surrounded by splendid churches can pose a problem to the preacher's emotional health. It is easy for him to feel insignificant. The minister placed in such a situation must guard his own attitudes, for he is exposed to some very dangerous temptations.

He may be tempted to resign himself to smallness. If he does this he is likely to be permanently stunted. His entire ministry can become limited to narrow fields. He who once contents himself to be a small preacher because he is in a small field will ac-

cept mediocrity in his entire pattern. His sermon preparation, his study and self-development, his mental habits, and his soul culture will all become dwarfed. When a man allows himself to think in small terms, he is a small man.

An occasional man is tempted to pity himself. This is deadly! When a man yields to this he becomes resentful of his district leadership, his budgets, his community situation, and his total assignment. He soon feels unappreciated by his people and oppressed by his board. He becomes irritable and difficult in a continually expanding area of his contacts. His preaching becomes sharp and lacking in kindness. The demand for him diminishes fast. Once this complex becomes deeply seated, there is little likelihood that he will ever again be very useful.

Other men seeking escape from the feeling of smallness seek an emotional crutch of one kind or another. Some will buy a bigger car or drive faster than other ministers. They are unconsciously seeking to satisfy their aspiring to excel. There is not a thing wrong with a man in a small church owning a good car if he can afford it, nor is fast driving a sin so long as it is legal and safe. But if the car is an effort to prop the emotions, it is dangerous. The pastor will incline to spend more and more time in his car and less and less in his study. Even

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fishing, golfing, and hunting, as fine as they are, become serious if they are actually a way to escape a feeling of ecclesiastical smallness.

The small church situation has made some men vulnerable to the temptation to become radical and narrow. They begin to rationalize and soon explain their smallness as a virtue. They soon say they are put in a small place because of their standards. Purity is a virtue to be cherished, but if radicalism is used as an escape from a feeling of inferiority, the man is destined to become productive of more harm than good.

There is only one safe inoculation against the perils attendant upon serving the small church. That safety lies in a constant awareness of the dignity of the divine calling. There is no small place if it be God's assignment. The gospel we preach is great whether it be preached to a handful in a hut or to a crowd in a cathedral. A man can preach big sermons regardless of the size of his physical surroundings. He can pray big prayers, conduct a big program, and produce big services even in a small church.

There may be reasons for small buildings and small congregations but there is no reason for small preachers. No congregation is so small as to deserve a small sermon. No church is so small as to deserve a poorly planned service. No meeting is so small as to be handled without dignity. It is ennobling to a preacher when he aspires to preach a better sermon than he has ever preached before, regardless of the size of the attendance. It does something for a preacher when he builds a big service in an effort to honor his great God. Building big services and big sermons builds big preachers even in small churches.

The small church is not a mere steppingstone to a larger church but rather a building site where bigger preachers are built. There is no disgrace to having a small kingdom but there is disgrace to being less than a king. We need to remember that the finest work is often done in smaller churches. Most of our preachers and missionaries come from these churches where the pastor is exposed more intimately to his people.

GOD WORKS THROUGH MEN

The personalities of the Old Testament were great not alone because of great things they did, certainly not because of their sinlessness, and not because they did not make mistakes—every one of them made mistakes, and every one of them was guilty of some sin or other. They were great because they were faithful when God called them. They did the work that He had for them to do.

God does not just work through a nation collectively; He does not just work through a big church or a big Sunday school class collectively; He works through individual men and women who are faithful in their work.

—WILLIAM S. LASOR in *"Great Personalities of the Old Testament"*
(Fleming H. Revell Company)

Stilling the Restless Spirit

WE WERE TALKING last month about the spirit of unrest which is characterizing our day and which is finding its way into the work of the Church and the life of the minister. We must see that this has a twin thrust—it affects the people to whom we minister and it affects the one who is doing the ministering. It is one of the very serious problems of our day.

We suggested that there perhaps were some corrective measures which we might take to keep this spirit from blighting our service to God. Let us look at some of these, which, if heeded, will make a difference in our work.

1. To recognize the problem is, of course, the first big step in finding solutions. The stating of the problem will immediately cause the more alert to set up adequate safeguards. Of course, in all of this we must keep in mind that, since this unrest is rooted in the fever-ridden day in which we live, we shall not find deliverance in every instance. However, we must find peace in the midst of unrest. Herein is the red-blooded challenge to our faith and to our message. That is, can we find an application of our gospel to this day which will work? Certainly our hope is not in decrying conditions which we cannot change, nor in clamoring for a generation which is past, which we feel (rightly or wrongly) somehow was better suited to the poised, restful living of the child of God. But this is the day of our calling! Not fifty years ago or

even ten years ago! This day has its problems, and all will admit that it is far from ideal in many respects. But it certainly does present just the kind of situation which challenges the ministry and the gospel; it says to us, "Just show us what your message can do!" Let us not abdicate at the strategic time. Let us prove to a restless generation that when Jesus promised His children, "My peace I leave with you," He meant just that.

2. In all of this we must be sure that we have before us a true Christian philosophy of the Church's task. We need to review this in our thinking again and again. It is so easy for the philosophy of the world around us to seep into our minds.

Our whole idea of values must be kept straight. We are citizens of another world living in this world in order to "colonize" it and to interest the citizens here in that other world. We must ever be on our guard lest the value system held to be supreme by those around us does not begin to attract us and seem to be of worth to us. When our church people begin to vie for position and seek to outdo each other and those around them to have better things, when preachers are more concerned with salary and parsonage and prestige and lose sight of the basic Christian values in souls and in the poured-out life of the follower of Jesus, then we are taking on the philosophy of the world and have turned to follow its value system. And when we accept the world's

philosophy we take on also its panic and the accompanying unrest.

Following closely here is our concept of success. When do we succeed in the ministry? Much of our unrest comes when we are frustrated over failure to measure up to a particular pattern of success. Frustration is a twin to anxiety as a modern cause of mental ills. To avoid this unrest we must find a satisfaction in our work—in the basic task to which we are called. There are too many of us who are basically unhappy in our work. This arises out of the fact that we blow up beyond its rightful proportion the work we are not getting done and we do not find enough relaxed satisfaction in the work we are getting done by the help of God. Too many of us are doing what we are doing in the spirit of a highly competitive business world. Our “quotas” give us ulcers and our “averages” keep us awake nights. In the face of this our temptation is to seek artificial and unnatural ways to show progress, to prove to ourselves (and others) that we have really succeeded. And hence a spirit of unrest prevails. But our real task is a spiritual one. While it is true that statistics do play a part in our success, and there can hardly be success in the church without a commensurate change in statistics, still our principal motivation should be spiritual. We are not called upon to follow the heart-attack pace of our competitive world. We are called first to be faithful, each in his own place and each in his own way. We are called to be faithful shepherds and not primarily successful salesmen. God is the One who finally speaks the “well done” (which is the acme of success in God’s business) and not one’s colleagues, or friends, or even the church. A right concept of success will help

measurably in stilling this spirit of unrest.

Basic in all of this, of course, is the matter of one’s personal devotion to God. Lukewarmness is repulsive to God and it is devastating to the individual Christian, whether he be layman or preacher. We just cannot keep the right perspective with cold hearts. Our sense of values and our criterion of success are the very first casualties of spiritual drought. In the midst of our many duties, our “administrivia” as one has called it, within the church we must not fail to keep our fellowship with God rich and real. It must never become casual. We must not allow ourselves to get to the place where the business of the Kingdom becomes mere business. We cannot conduct the work of God in the cold, formal manner in which we would operate a corner store. Here, then, is the prescription: more prayer, more warmth of the spirit, more of the blessings of God, more of reality in Christian fellowship. This is good medicine for our people and it is good medicine for the physician.

3. Beyond these basics there are some practical, everyday steps which we can take which will help keep unrest from plaguing our lives. Rules here could be multiplied but we select a few which seem to be the most relevant to the minister.

Too many of us have not learned how to select from among the multitude of duties which confront us those which should have priority. We cannot do everything that someone wants us to do. We cannot give time to even every good project. We must learn to screen from the total requirements of a given day those which are the most relevant to our principal task. We must put these on our schedule and not fret over the tasks which we have had to lay aside. We jokingly say when there is work to be done,

"Let's get organized!" In a practical sense many of us should do just that. We are living out our lives with chaos and hodgepodge as our only guiding principles.

We also should learn the art of a "change of pace" in our work. While many times the real problem of the pastor is to find any period of time when he can settle down to do a particular job without interruptions, yet he can become the victim of tension just as the businessman or the salesman. The pastor who tends to overdo his study and office work should—when that begins to "get on him"—move out among his people. The pastor who is on the go most of the time, with pressure to meet this appointment and then another, should purposefully move into his study to meditate, to pray, to prepare his heart and mind. We must learn to fill the day to the full with a proper mixture of different types of work. It is not the load of work that causes breakdown; it is rather the tension and pressure of the work. A "change of pace" will help.

We must make a spiritual adjustment to our day if we are going to keep the day from eating in on us. We must learn to meditate on the move, to pray at the stop signs, to

keep poised, and to react as Christians in the midst of a jangling, bell-ringing, horn-honking, siren-wailing generation. Too many of us have been told that we must mediate like the mystics if we are to be spiritual. Yet when we see the duties of the pastorate in the present day and attempt to keep up with all of them, we find no realistic way to live up to the ideal. In the average parsonage (as in the average Christian home) family devotions are mixed with breakfast mush and a school bus honking. The private prayer life of too many preachers is interrupted day after day by the jangling of the telephone or pushed aside by the very real need to run the mimeograph. Yes, we must seek to find ways to combat these inroads into our devotional lives, but beyond this we must learn to refuel spiritually "in flight." Perhaps this is what Paul meant when he exhorted to "pray without ceasing."

We must find ways to still the unrest of our hearts and minds. The poise of the Christian minister is one of his greatest assets, especially so in this hectic day. We must not easily cast it aside even in the face of constant pressures to do so from our generation.

THE CROSS

The Maltese cross most accurately represents the Christian gospel. It looks like the plus sign of arithmetic. It is a cross with equal arms, and this plus sign is the only adequate symbol of the truth of Christianity. For the distinctive Christian element is a plus of service . . . Our God Himself is the God of the plus sign. He is a God who does not deal with us according to our merit, but in accordance with the gracious good will which He has. He does not act on the principle of measure for measure, but on the basis of a love that knows no bounds in its concern for His children.

—NENIEN C. McPHERSON, JR., in
"The Power of a Purpose" (Fleming
H. Revell Company)

The Preaching of Henry Ward Beecher

By James McGraw*

I REMEMBER THAT flock which I found gathered in the wilderness consisted of twenty persons. Nineteen of them were women, and the other was nothing. I remember the days of our poverty, our straightness. I was sexton of my own church at that time."

This is not the life story of a home missionary pastor whose years were spent hewing out a kingdom where the gospel of full salvation is preached, but it is the reminiscence of a man who for forty years pastored the Plymouth Congregational Church in Brooklyn, and after the first two years received an annual salary equal to that of the mayor of the city—\$20,000. This is the way he started, like the way so many great preachers have begun their ministry, in the close community of a small but sympathetic congregation. This is the story of Henry Ward Beecher.

The first struggling attempt at pastoral ministry for Beecher occurred some twenty miles south of Cincinnati in a village named Lawrenceburg, Indiana. His next charge, in Indianapolis, was more fruitful and rewarding, and was followed by terms with Park Street Congregational Church of Boston, the Old South Church in the same city, and then his outstanding pastorate in Brooklyn, where he became known as one of the unique preachers of his day. Lewis O. Bras-

tow in his book *Representative Modern Preachers* writes of him that "by most he has been estimated as superior in popular effectiveness to all other American preachers of whatever period, and by not a few as the greatest pulpit orator of the Christian church."

Henry Ward Beecher was born in Litchfield, Connecticut, on June 24, 1813, into the home of one of the foremost preachers, reformers, Calvinists, and controversialists of his day—Rev. Lyman Beecher. Speaking of this home, the cynical Robert G. Ingersoll has charged in one of his diatribes that "Henry Ward Beecher was born in a Puritan penitentiary, of which his father was one of the wardens—a prison with very narrow and closely-grated windows. . . . In this prison the creed and catechism were primers for children, and from a pure sense of duty their loving hearts were stained and scarred with the religion of John Calvin." Taken at face value, this is a serious indictment. Seen in relation to its atheistic source, it is understandable.

A truer picture of Beecher's home is seen in the words of Paxton Hibben in *Henry Ward Beecher: An American Portrait*. He writes: "His house was the rallying place of those who opposed the loosening of the strait ties of Calvinism upon the spirit and the constricting bonds of puritanism upon the behavior. Armed with the twin weapons wielded by the clergy

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of his day—education and the terror of divine wrath—Lyman Beecher and his fellows were conservative because it was simpler to compel men to fit their spirits into the mold of rigid dogma than to write a theological prescription that will meet the needs of mankind . . .”

Beecher's own recollections of his early life paint a picture of a father who was above all a good man. Henry is quoted in his son's book, *A Biography of Rev. Henry Ward Beecher*, as saying that his father never once set a poor example before him. “I remember particularly,” Henry says, “that I never heard from him a word of uncharitableness, nor saw a symptom of envy or jealousy.” As for his mother, who died when he was a child, she left an indelible impression upon his life. Joseph Howard, in *Life of Henry Ward Beecher*, points out that “her face, her temper, her goodness, along every line of family development, were constantly used as illustrations in his writings and his sermons.”

One thing must be said in behalf of Lyman Beecher's wisdom in dealing with his son Henry. Had he used less tact and patience, his illustrious son might never have entered the ministry. For young Henry had his mind set on a career at sea and was intent on joining the navy. Long before most of the child and adolescent psychology books were published, the astute father talked this matter over with his son. He assured him if he wanted to be a sailor, not just the common, ordinary sailor, but an officer, he must study mathematics, navigation, and many other such subjects. The lad agreed, and off he went to school at the age of fourteen. It was while he was engaged in his studies at Mount Pleasant that a great religious revival broke out, and Henry was genuinely converted. His biog-

rapher son points out that never once afterward was anything said about going to sea. From that time forward his goal was the ministry of the gospel of Jesus Christ.

Graduated from Amherst College, Henry entered Lane Seminary in Cincinnati, where his father, Lyman Beecher, was president of the seminary and professor of theology. While here he experienced an even more satisfying religious awakening. Lyman Abbott comments that “from the time of that revelation he seemed never to have had a doubt respecting his mission, or a hesitancy about endeavoring to fulfill it, only hesitancy about the path to be taken towards its fulfillment.”

What was there about the preaching of this man who at the age of thirty-four began a forty-year pastorate in one of the most influential pulpits of America, and became known as one of America's great pastoral preachers?

The influence of a great preacher-father, the lasting effects of a wholesome, religious early home life, the natural endowments of a gifted personality, the normal results of a thorough and adequate training and preparation for his work—all these without question played their part. But more specifically, and more significantly, there were other factors. A study of his methods reveals some of these.

Henry Ward Beecher loved and understood people. His close contact with them had its effect on his preaching style and made his ministry effective. The study of men seemed important to him, according to Lyman Abbott, who writes that “it was partly this study of people who so molded his preaching and gave him his vivid imagination . . . and dramatic personification of every character he wished to portray.”

Examples of this style of dramatic personification can be seen in his sermons. In "The Courtesy of Conscience" (I Corinthians 10:28-29: "Conscience, I say not thine own, but of the other: for why is my liberty judged of another man's conscience?") he speaks of certain church people who murder the king's English, sing cantering hymns, and "shout out their prayers from catapults." In this sermon he likens the dogmatic conscience to "the bulldog who rushes out and sits down on the doctrine and everybody is judged by it." In his sermon "The God of Comfort," such phrases as "God's love letters written in dark ink," and, "You were gold in the rock, and God played the miner, and blasted you out of the rock!" are expressions his listeners can feel as well as understand.

His graphic language sometimes brought criticism as well as admiration. He is accused by Sinclair Lewis of being sensational. Lewis writes: "He was a powerful writer of trash, and all over the land, families got out the carry-all to drive to town and hear him speak on everything from 'The Strange Women' to the cozy theory that a worker who did not rejoice in bringing up five children on a wage of a dollar a day was a drunken gunny-sack." But Lewis' harsh words serve only to emphasize a quality in the message and content of Henry Ward Beecher's preaching that was practical, down-to-earth, and vivid. He spoke to people's needs, and he loved and understood them with their problems.

Add to the factors of natural gifts, adequate training, deep religious experience, devotion to Christ, and this unusual love for the understanding of humankind in their everyday problems of life, another significant factor in the success of Henry Ward Beecher as a pastoral preacher. He possessed

an unusual dramatic gift and did not hesitate to make use of it. He appealed to the emotions equally as well as to the intellect and to the will.

Robert Crew, student at Nazarene Theological Seminary, who did research on Beecher's life—which provided much of the material used in this article—expresses this in his summary of Beecher's preaching style: "He used his imagination, his feeling, his sympathy, as the organ of religious knowledge." Beecher could describe with singular exactness the movements and speech of a drunkard, or a blacksmith, or a fisherman, or a farmer. He could change his voice and delivery to suit the content, from a quiet, gentle tone to the most penetrating severity. His eyes would flash fire and his cheeks would glow red, or his eyes would fill with tears and his audience would weep copiously with him when his feelings changed."

Henry Ward Beecher used illustrations freely and expertly. There are at least seven full-length illustrations in addition to some metaphors and analogies in "Conflicts of the Christian Life." In this same sermon he quotes twenty-six times from the Bible—seven from the Old and nineteen from the New Testament.

He preached from notes, but was at his best when, under the inspiring influence of his audience, he let his thoughts come to him as he went along. More evangelistic than doctrinal in his emphasis, he always used the extemporaneous style of delivery.

Edna Dean Proctor and A. Moore compiled from their notes on Beecher's sermons some of his thoughts, and they preserved the following as one of the statements which was very characteristic of his preaching:

"The most you can do to a good man is to persecute him; and the worst that persecution can do is to kill him. And killing a good man is

as bad as it would be to spite a ship by launching it. The soul is built for heaven, and the ship for the ocean, and blessed be the hour that gives ooth to the true element."

Henry Ward Beecher practiced this way of life. Persecuted viciously by

his enemies—even involved in a moral scandal, which was of course never proved—he maintained his faith in God and his boundless love for people and he left an example of preaching ministry which every pastor may well follow.

Carnal or Spiritual—Which?

By Maynard G. James*

IT IS CLEAR from scripture and human experience that there are two classes of Christians. They are the spiritual and the carnal.

In his first Epistle to the Corinthian church Paul writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (I Corinthians 3:1).

Although they were undoubtedly "born again," these Corinthian believers had within them a great hindrance or impediment to their spiritual life. It was carnality or the "flesh." The Greek word translated "carnal" in this scripture means "fleshly"; and so the passage could be rendered, "Ye are yet fleshly."

It is important to realize that the word "flesh" in Scripture can be used in at least three different senses:

(1) It can refer to man as a human being—body, soul, and spirit.

In Matthew 24:22 we read: "Except those days should be shortened, there should no flesh be saved . . .," i.e., no human beings should be saved.

(2) It can describe the material substance which covers the body.

When Naaman, the leper, had dipped seven times in the Jordan, ". . . his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:14).

(3) It can mean that inbred sin with which every human being has been born.

When the Apostle Paul said that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other," he was not referring to the human body. Likewise, when he declared that "they that are in the flesh cannot please God," it is obvious that he did not mean that any man who has a body of flesh and blood cannot please God. The human body is to be the "temple of the Holy Ghost." Paul himself did not hesitate to testify: "The life I now live in the flesh I live by the faith of the Son of God."

The use of the term "flesh" in Galatians 5:17; Romans 8:8; and I Corinthians 3:3 is clear. It refers to that inward antagonism to the will of God which is found in all those who are not entirely sanctified. The late Dr. Dale of Birmingham is reported to have declared: "There is something in me that objects to God." This fleshly or carnal mind within

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the Corinthian Christians had a three-fold effect upon them.

First, it hindered their growth in grace and affected their behavior.

In spite of their years of Christian experience and their claim to wonderful gifts of the Holy Spirit, they were still only "babes in Christ."

A babe of six months is a delight to its parents, but a babe of sixteen years of age is a disaster. George Fox, the Quaker, tells of his visit to a farmstead in the north of England, where he saw a child of eleven still helpless in his cot. In answer to Fox's prayer the child was instantly healed and was soon playing in the street, to the intense joy of the parents. The Corinthian church was a tragedy indeed and was in some respects just like a nursery with its quarrelsome infants. They used the precious gifts of the Holy Ghost as if they were toys with which to play. The gift of tongues was made to sound like a rattle—drawing attention to the person using it and bringing confusion in the church. Like babies, the Corinthians were petty and factious, and were jealous of one another.

The Church of Christ today is still crowded with infant believers—those who are "babes" in spiritual matters.

Secondly, carnality weakened their moral constitution.

Carnality in the heart deprived these Corinthian Christians of moral strength to stand upon their own feet and labor in the Master's vineyard. Like babes, they were without teeth and unable to eat strong meat. Paul had to feed them with "milk" and not with the "meat" of God's Word. Their offspring can be seen in most churches today. They are those who always clamor for entertainment and spicy items in the church program. But when it comes to solid Bible study, the prayer meeting, and the open-air witness, they are missing.

They are never heard in prevailing prayer or in bold testimony for their Lord. They remind us of the picture drawn in the first chapter of Job, where we read of the oxen who were plowing in the field, and "the asses feeding beside them."

Few indeed are the real labors in Christ's Church today, but the "asses" are always to be seen lazing around.

Thirdly, carnality blurred their spiritual vision and fostered sectarianism.

The most gifted assembly in Christendom failed to see that Christ alone was the great Head of the Church and that the apostles were but channels who conveyed the glorious message of salvation. In their spiritual blindness the Corinthians made favorites of God's servants and split themselves into sects. "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas."

"While you thus boast," said Paul, "you are carnal—a set of babes."

It is tragically possible for Christians to be "blind," so that they cannot see afar off (II Peter 1:9). Painful indeed is the spectacle of believers who will argue for hours about water baptism, the gifts of the Spirit, and the keeping of a certain day of the week as the Sabbath—and yet are woefully deficient in the deep things of God. Perfect love and the fullness of divine power are missing, and in their stead is a sectarian prejudice which is a caricature of a truly Spirit-filled life.

Praise be to God, there is another class of Christian mentioned by Paul in his Epistles! It is the "spiritual" man.

In I Corinthians 2:15 Paul writes: "But he that is spiritual judgeth all things . . ."; and in Galatians 6:1 he exhorts: ". . . ye which are spiritual, restore such an one in the spirit of meekness . . ."

Such a person is rare. He is in the minority, but he is the one who counts in Christ's kingdom. He can be depended upon to faithfully carry out those tasks assigned to him by the Master, no matter how hard and difficult they seem to be. His constant spirit cries:

*Reckon on me, following Thee,
Living forever Thy servant to be;
Cloudy or fine, Lord, I am Thine,
Until Thy face I shall see.*

Like the young prophet Isaiah after his experience of sanctification, the spiritual Christian responds gladly to the divine call and exclaims, "Here am I; send me."

Who are the "spiritual" Christians? The answer is plain. They are the Spirit-filled believers—those who are entirely sanctified. For the filling of the Holy Ghost is as sure to expel all carnality from the human heart as the flooding of a room with light is bound to dispel all darkness from that room. The Day of Pentecost meant that 120 disciples of Christ "were all filled with the Holy Ghost." And the emblem of the glorious filling was a cloven tongue of fire. Pentecost is the cure for carnality and is the power that makes the child of God radiantly spiritual. God gave them the Holy Ghost, purifying their hearts by faith (Acts 15:8-9).

God still waits to fill His children with the Holy Ghost. The conditions are laid down in His own Word. They are threefold.

First, there must be an earnest seeking for this purifying, empowering baptism (Luke 11:13; Matthew 5:6).

Secondly, there must come an unreserved consecration of body, soul, and spirit to God (Romans 12:1-2). God gives the Holy Ghost to those who obey Him (Acts 5:32).

Thirdly, there must be a simple, unwavering faith in the promises of God. The Day of Pentecost has fully come. There is no longer the need of waiting ten days in an upper room. The moment we have laid our all upon the divine altar and have cried from our hearts for the sanctifying baptism of the Spirit, that moment we can receive in simple faith the promised blessing. Paul makes it crystal-clear in Galatians 3:14—" . . . that we might receive the promise of the Spirit through faith." We are sanctified by faith that is in Christ Jesus (Acts 26:18).

If an almighty God commands His people to be instantly filled with the Holy Ghost (and that is made clear in Ephesians 5:18), then the moment the three conditions are fulfilled, that same moment God fills the trusting heart with the promised Comforter.

Let the seeking soul look away from any particular outward manifestation as a proof of the Spirit's fullness in the heart. God is sovereign and He distributes the gifts of the Spirit as He willeth. Leave the outward manifestations to the wisdom of the Giver. He knows what is best for His children. The all-important thing is that the Holy Ghost himself comes in to purge away carnality and fill the heart with perfect love and with power to witness unto Christ.

Then indeed will come the joy and peace that are the marks of him who is "spiritual."

TODAY'S PROMISE

"Every generation is equidistant from God."

—*Van Ranke*

Jesus Worked a Miracle!

By Vernon L. Wilcox*

SCRIPTURE: Mark 4:35-41

He said . . . unto the sea, Peace, be still.

There are "miracles all about us. A few days ago I saw in downtown Portland "the miracle mile," consisting of a number of fine retail stores. Then there was the persistent advertising of the "twenty miracle miles," a fast-growing development on the Oregon coast. The word miracle is applied to certain foods, or soap, or whatever may be supposed to be a bit out of stale ordinariness. This seems a part of our American optimism—everything is wonderful, terrific, and stupendous. Even fruits come in only three sizes: mammoth, gigantic, and colossal!

In a more serious way of thinking, a miracle is performed when a higher law takes over on a lower plane. For example, when I pluck an apple from a tree before its time, I perform a miracle to the vegetable world. Last evening I looked into a Japanese Bible. The characters made utter nonsense to me, but the missionary picked up the book and read rapidly from it. So far as my intelligence was concerned, it was a miracle!

But this is not the truest meaning of miracle. It helps us, however, to see the true meaning. God comes down into human experience and works in our hearts and lives by His Holy Spirit. Why should we, and how could we, doubt such a thing? Cannot the God who made us and the world

intervene on behalf of His own to deliver them from their enemies? Should He not be called on to help them in their time of need? It is not a hard thing with God to perform a miracle for His children. Let us notice this miracle of Jesus stilling the storm and sea.

First, it was a miracle within the bounds of reason. We would not say that it is fully explained by reason, but it is still believable. It was not an outlandish thing, with no relation to the reality of the disciples' need. It was not a capricious breaking of the laws of nature, but control of them by the One who had made them. He did not abrogate the laws of nature, so that the wind might blow and no waves appear, or vice versa; He did not suddenly shrink the Sea of Galilee until it was the size of Walden Pond, so they could wade ashore. Certainly He could have done these (to us) irrational things, but He didn't. Rather, Jesus exercised the control of the laws of nature that He had had all the time—the laws of the universe He had himself created.

This is something for us to remember. We should not ask the Lord to do for us the outlandish, the irrational, just to prove something to us. "A wicked and adulterous generation seeketh after a sign."

In the second place, this miracle was based on the power of the Master. Certainly the disciples were powerless to bring the boat to land. They had done their best—and it was a

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good "best," for they were experienced men with a boat. They had done all they knew to do, but had come to the end of their knowledge and ability.

In order to receive the miracle-working help of Christ we too must come to the end of our own resources and resourcefulness. There must be an acknowledging of our helplessness, and of His divine power, before we can expect His help. So long as we struggle and flounder around, trying to solve our problems alone, He will let us. Not that He will let us sink, but He will let us think we are going to sink, so that we are willing to admit our powerlessness in ourselves. Then He can do something for us.

This does not, of course, mean that we are not to do our best. We cannot ask the Lord to do for us what we can do for ourselves. But it does mean that, when we have done our best, we must still recognize it is not enough.

Again, it was a miracle based on faith in Christ. The disciples were at first afraid the boat would sink in the terrible storm, not realizing that it was unsinkable so long as they had Him on board. They were like us modern Christians when we are anxious about the Lord's work. Sometimes we pray, "Lord, don't You care?" This was exactly what the disciples were asking while they were arousing Him from sleep, "Carest thou not that we perish?" Jesus wondered at their fearfulness and said, apparently puzzled, "How is it that ye have no faith?"

What we must remember is that He cares for His work and for His worker. This does not mean that we are to put forth no effort, but that we shall do so in full confidence that we are "workers together with God." This changes the whole picture, so

that now we see in full perspective the ultimate purpose of God, the high values of the Kingdom, and our place in the divine scheme of things. When we see this, we see that the boat is the Lord's, the storm is the Lord's, the sea, the disciples, even the pillow—all are the Lord's! So we work, but don't fret; we are concerned, but not worried. Outward circumstances do not defeat us because we have inner resources of faith. As someone has said, we are not rowboat Christians doing everything in our strength; nor sailboat Christians, depending on favorable weather; but steamboat Christians, with inner resources of fire that drive us on.

Finally, the miracle was wrought only when the disciples called for help. We don't know how long Jesus would have slept if they hadn't called Him. From our vantage point of history we know that the boat would not have sunk with Him on it. But, at any rate, it is worthy of note that He did not wake up until they cried out in urgency, "Master . . . we perish."

God wants to do things for us today, but we are so absorbed in our own efforts we don't ask Him. We are so busy running a church, operating a machine, attending committee and board meetings, getting out publicity, that we don't wait on God. All these things are good in their place, but they have meaning only when kept in their place. After all, why should we do these other things if we are not going to have God's blessing on our lives and His presence in our hearts? We might as well run a hamburger stand or a bakery as to run a church without the presence and power of the Spirit. For a church without the Lord is no longer a church, in the true sense of the word.

We need the miracle of Christ's presence in the church today. We have lived on the past long enough.

It is time to rouse ourselves, and by faith in the Lord, and with vision for the future, to tackle a task so much

bigger than we are that we must cry for divine grace and help. Then the Lord can help us.

Approach to the Unregenerate

By J. Kenneth Grider*

DO SOME OF us seem to wonder why it is that sinners don't flock to Jesus in droves? Do we figure that reason can be stacked upon reason, to support the *wisdom* of obtaining salvation? One becomes better respected by most after he is a Christian. He will probably become a harder-to-beat athlete, a more productive businessman, a more competent professional man. No longer will he lose money at gambling, no longer squander it on drink nor waste it on proud living in general. It might well keep his marriage going and his children in Christ's care.

Do we sometimes stack such reasons as these on top of each other, load the case for becoming a Christian, and then wonder that most who hear are so unwise as to go on in their sins?

Such was the approach of certain Greeks prior to the Christian era. Those philosophers, such as Socrates, reasoned that if a person knows what is right he will do it. But they did not reckon with the fact that natural men are sinful to the core. Ignorance, not sin, they saw to be man's ruiner.

According to the Bible, natural man's trouble is that he is an enslaved sinner. He is of his "father the devil"

(John 8:44); is enslaved to sin (Romans 6:16-17); is utterly incapable of performing as his intellect dictates he should (Romans 7:15); is lost, "having no hope" (Ephesians 2:12), "miserable" (I Corinthians 15:19)—unless he has outside, supernatural help.

The same Bible conveys the good news that natural man, enslaved in sin as he is, does have offered to him this supernatural help. Both the Arminian and the Calvinistic theologians see a heap of teaching about grace in the Bible (Ephesians 2:4-9). They both see that the Bible teaches prevenient grace (I John 4:19)—that is that, before we seek the Lord, He seeks us out; that the initiative is with Him, and only the response with us.

The Remonstrants, early followers of James Arminius, agreed on the following: "That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that, consequently, all good works, without exception, are attributed to God alone, and to the operation of His grace; . . ." (Quoted in Wiley, *Christian Theology*, II, p. 352.)

Both the Arminians and the Calvinists interpret the Bible as teaching that God convicts the unregenerate of

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their sinfulness, urges them to repent (Matthew 9:13), helps their unbelief, and grants forgiveness when they respond to His overtures and by faith accept His pardoning grace. Dr. Wiley writes: "The powerlessness and inability of man is everywhere assumed in the Scriptures. The question of total depravity, therefore, or the loss of the moral image of God, does not mark a dividing line between Arminianism and Calvinism. In this they agree, . . ." (*Christian Theology*, II, 353). Of repentance and faith, Dr. Wiley writes: "Both proceed from prevenient grace, . . ." (*Ibid.*, p. 358).

When we see things the Biblical way, we talk about the sinner's helplessness and God's offer of transforming grace. We talk about responding to the Father's grace, offered us because of the death and resurrection of Christ (Romans 4:25), and urged upon us by the tender influences of the Holy Spirit—and not about some humanistic choosing of Christ as though we did it of ourselves. We talk much about the wonder of being utterly transformed at a heart-deep level, and little about the *wisdom* of it.

If the Greeks were right, that natural man's trouble is ignorance, we could enlighten men and see them flock to Jesus in droves. Since their trouble is instead an enslavement to sin and to Satan (Matthew 6:24), we announce the gospel of the grace of God and witness to its delivering power.

On such announcing, and with such firsthand witnessing, there might be a mass response to God's offer of forgiving grace. But when that happens, and even when there is only a scattered response, we marvel not that so many refused, but that any enslaved sinners at all were loosed from sin and Satan and transformed by the

miracle-working power of a gracious God.

Christians who think in terms of a sinner's *choosing* to go with the Lord, as though he did it of himself, and of its being a wise choice that every thinking person ought to make, often go on to urge those who will wend their way to God to serve Him *to the best of their ability*. You hear this said even by some who mean to follow John Wesley's interpretation of the Bible. But surely it is not only by the wonder of God's grace that we are saved—and sanctified too; it is *by His grace* also that we are kept His day by day, and *not by our own ability*.

James Arminius was accused of teaching the Pelagian, humanistic idea that unregenerate man is so "unfallen" and so free that he can simply rise on his own to an act of believing faith and *choose* Christ. But James Arminius nowhere taught such as that. Of course He said that fallen man still possesses the "power of willing." That is, that fallen man still has a capacity for free acts. But he also taught that, because of the Fall, an unregenerate man is too much enslaved in sin to exercise his freedom unaided and choose Christ on his own. Wesley taught a similar view, and admitted that on the matter of man's utter need of grace he himself was but a "hairsbreadth" from Calvinism. The Nazarene *Manual* states that unregenerate man is fallen to such degree that he ". . . is averse to God, . . . and is inclined to evil, and that continually; . . ." (Articles of Faith, V).

We who are Arminian and Wesleyan in our interpretation of Scripture emphasize man's free moral agency. We teach that his *response* to God's offered forgiveness, or his *refusal* of it, is a destiny-determining act. But we stress also the fact that,

depraved as man is, he cannot on his own initiative choose Christ. We teach also that, even after entire sanctification, the human creature needs the keeping grace of God to remain sanc-

tified wholly and to mature in Christian character.

Basic teachings such as these ought to make a difference in our approach to the unregenerate.

A Spiritual Baptism

By F. C. Meadows*

THERE ARE MANY who feel there is no water in the baptism mentioned in Romans six, but few have attempted to show why they thus believe. If this opinion is correct, then there should be corroborative evidence elsewhere in the apostle's writings to support it. It has been said that the Bible is often its own best commentary, and the writings of St. Paul illustrate this. There are threads of similarity to be found in his letters which indicate that he is often presenting the same general truth to these several churches in language that is similar, though not necessarily identical. Thus a difficult passage in one Epistle may become less obscure because of something more clearly stated in another one.

Romans 6:3 is one of these texts which is related to other expressions from the apostle's pen. These other references throw light on what is meant here by being baptized into Christ.

A key verse here is I Corinthians 12:13. It is quite apparent that "being baptized into one body" (the body of Christ) is synonymous with being "baptized in Christ" in Galatians 3:27-28. We see this because of the

similarity of the language. In First Corinthians: "Whether we be Jew or Gentile, whether we be bond or free." In Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Also notice Colossians 3:11: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." These similar expressions are all related to those which speak of "being baptized into the body of Christ," "being baptized into Christ," or the experience indicated by the "circumcision made without hands," and "buried with him [Christ] in baptism" in Colossians 2:11-12.

This baptism into the body of Christ in I Corinthians 12:13 is a baptism administered by the Holy Spirit. The baptism into Christ in Galatians 3:27-28 must therefore be a spiritual transaction also. This seems evident because of the similar expressions found in the two references. If being baptized into Christ in Galatians 3:27-28 is a spiritual baptism, then neither does Romans 6:3 indicate water baptism.

The answer to any problem in Romans 6:4 is to be found in Colossians 2:11-12. These two verses in the Greek

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are separated by a comma, which would indicate that the two expressions, circumcision and baptism, are in grammatical apposition. The writer relates the two figures to express something common to both of them. The comma here does not indicate a sufficient break or variance in the subject matter of the two verses to justify the idea of a spiritual circumcision in one and water baptism in the other. The baptism like the circumcision is something made without hands. This being true, then the only other place (Romans 6:4) where Paul likens baptism to a burial, likewise, must be a spiritual baptism.

The baptism here to which the apostle alludes is not the one our Lord received at the hands of John, but the one which He himself said awaited Him, and which was subsequent to His experience with John at the Jordan. The locale is not the Jordan, but rather Gethsemane, Calvary, and the Tomb. Jesus said: "But I have a baptism to be baptized with; and how am I straitened until it be accomplished!" (Luke 12:50) James and John requested preferred positions in His coming Kingdom, and He inquired as to whether they could receive the baptism He was to receive and drink the cup He was to drink. We know that here He was referring to the suffering and death towards which He was moving.

There is no make-believe in Paul's reference to Jesus being buried by baptism into death. He is referring to His sufferings that culminated in His death on that middle Cross without the gates of Jerusalem. As Jesus died to (because of) sin, there is also a baptism for us wherein we die to sin, and sin dies in us. Though this does not imply our physical death, as was the case with our Lord, yet the spiritual change involved here is as radical

as that wherein mortal life ceases. This something in us from which we are delivered has hitherto been so intimate a part of our being as to practically constitute our identity. In Galatians 2:20 Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." He also prayed: "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of [out from among] the dead" (Philippians 3:10-11). This is the better resurrection we read about in the Epistle to the Hebrews.

The apostle was writing to these churches out of his own God-wrought experiences, which indeed did much to shape the phrasing of his theology. He hesitated to go beyond what he himself had been taught of God.

Here in Romans six is the strongest language in the New Testament revealing that radical work of the Holy Ghost in the heart of a believer whereby he enters into a new and greater experience in Christ than he had ever thought possible. It is tragic that these marvelous truths which sound the profoundest depths of the human spirit should be so perverted and obscured as to be largely lost to our day.

Perhaps some of these very pictures from Paul's pen are among the things which Peter said were hard to be understood, and which some wrested to their own ruin. John Wesley, among many others, believed that these kindred passages from Romans and Paul's other letters indicated a crisis experience of grace beyond that of initial salvation.

II. Entire Sanctification Is Certified by the Witness of the Holy Spirit

By Earl E. Barrett*

WE ARE SANCTIFIED by faith, i.e., by means of faith. As also kept by faith, we never get beyond faith in its broad sweep. Yet we do get beyond faith narrowly viewed; for an appropriating faith is a means to an end, not an end in itself. "I believe in order to know" (Anselm). One end is knowledge through the witness of the Spirit, the conclusive evidence that there is a second-crisis complete cleansing experience. This witness to complete sanctification is not simply His testimony in the Word (Hebrews 10:14-15); for ". . . by it the elders obtained a good report. . . . By faith Abel offered unto God a more excellent sacrifice than Cain . . . God testifying of his gifts. . . . By faith Enoch was translated that he should not see death . . ." (Hebrews 11:2-6). The Spirit speaks. He speaks in and with the human spirit in a dual testimony to a unique, personal, divine-human encounter, another end of faith (see Romans 8:16).

How did God bare them witness? Not by simply sending a message, but by coming himself with the message, "giving them the Holy Ghost." In a sense the Spirit is the Witness. Like the Son, His warming, enlightening, cheering, and cleansing presence needs no validation; it is self-evident and

self-validating. Faith is rewarded (Hebrews 11:6). Many a man who, like Abraham, has gone out by faith, "not knowing whither," has returned knowing where he has been. Glory to God!

"Thou couldst not seek Me hadst thou not already found Me." Pascal's paradox can be resolved thus: "Thou couldst not (ethically or spiritually) seek Me, a transcendent God, hadst thou not already (metaphysically) found Me." The omnipresence of God means that He has no space to cross in getting to us. Thus we can be more certain of God than of other persons. They are present; He is omnipresent. "Closer is He than breathing, and nearer than hands and feet." Descartes was more certain of God than he was of his own existence—both intuitions. Still separated ethically from Him by actual and inbred sin, we seek complete at-one-ment by the regeneration and purification of our natures. Our immediate apprehension of God due to His metaphysical immanence and work in prevenient grace is intensified by degrees as ethically we draw nearer God in partial and complete adjustment (repentance and consecration). As a result, God draws ethically nearer, finally taking up His abode in our entirely purified hearts. Then, manifesting himself as He does not unto the world (John 14:16, 20, 22), God is perceived with

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the mediated-immediacy of love (like the cognition-feeling of music and beauty), "the soul as intimately and evidently" perceiving "when it loves, delights, and rejoices in God as when it loves and delights in anything," being "no more in doubt than whether it exists . . . an inward proof which is nothing short of self-evidence."¹

This event occurs on the level of personality—intellect, sensibility, and will: "The eyes of your understanding being enlightened; that ye may know . . ." (Ephesians 1:18); the affections, desires, and springs of action (e-motions) being purified that you may ". . . see God" (Matthew 5:8); being inspired ". . . both to will and to do of his good pleasure" (Philippians 2:13). When this is stated in philosophical and psychological terms, there always remains a "plus" that defies description and explanation—the supernatural. For God in Christ, drawing near to men at the end of themselves and their reasoning, still discloses himself to believing, now burning, hearts (Luke 24:32). Christianity suffers when intellect and feeling get out of balance, when the fire of the strange heart-warming and emotionally-satisfying experience of John Wesley burns low. God in Christian experience is no mere idea; neither God nor "the witness" is a mere inference; not even an inference from His testimony in the Bible nor from His fruits of life. God through the Spirit of reality (John 14:17) is an immediately, directly experienced reality in a dynamic unity of idea and feeling. Who would want a merely inferred human friend? Why then be satisfied with a merely inferred divine Friend, a merely hypothetical faith, and a merely mediated witness? The knowledge by acquaintance is

much more satisfactory and heart-warming than the knowledge by description.

That Jesus kept His promise to "manifest" himself to His fully sanctified friends is seen in all the outpourings. In this regard Pentecost is perpetual. The manifestations, although distinct from the Spirit's witness and incidental to it, are not unimportant. Nothing that Jesus talked of and prayed for is unimportant (John 15:11; 17:13). "These men are full of new wine," was the world's true recognition but false explanation of the ecstasy that often accompanies a personal or a group Pentecost. Then, from the beginning of God's dealings with man, fire has been a symbol of God's presence. Pascal must have had a powerful emotional and realistic experience to write:

The year of Grace 1654 . . . From about half-past ten in the evening until about half-past twelve. Fire. God of Abraham . . . not of the philosophers and scholars [probably with their inferred God]. Certitude, Certitude, feeling, Joy, Peace, Forgetfulness of the world and of everything but God . . . Joy, Joy, Tears of Joy.²

From the first Pentecost to the present streams a flood of celestial fire, light, glory, peace, power, grace, and love. Just a few witnesses to this fact are: Madam Guyon, George Fox, John and Charles Wesley, John Fletcher, Bishop Asbury, Phoebe Palmer, Amanda Smith, David Brainard, Charles Finney, D. L. Moody, Dr. Daniel Steele, Dr. Wilbur Fiske, J. H. Taylor, Dr. E. Stanley Jones, Dr. C. W. Butler, Dr. J. C. McPheeters, Dr. Phineas Bresee, Dr. E. O. Chalfant, Dr. J. G. Morrison, and Dr. H. F. Reynolds.

May the time never come when the

¹John Wesley, *Sermons on Several Occasions*, I, 88.

²Bradshaw, *Philosophical Foundations of Faith*, pp. 129-30.

testimonies of such saints sound strange; when on the occasion of some falling of the Spirit with its vivid manifestations, regular attendants of holiness churches ask, "What meaneth this?" when they no longer are able to say, "This in my heart and manifested here today is that fulfillment of Joel's prophecy"; when "having a form of godliness," they deny "the power thereof" (II Timothy 3: 5); when we lose the sense of the mysterious, mystical, marvelous, and miraculous; when we do not understand what prompted James R. Lowell to say that the whole room seemed to be full of God; what Dr. Reynolds meant by the "firm pressure" on his brow, and the spiritual illumination that permeated his being "even to the finger tips and the toes;" why Moody cried, "Lord, stay Thy hand"; and Finney, "I shall die if these waves continue to pass over me;" and what caused Bud Robinson to lie three hours in the field, "so happy that he could scarcely remain in the body!"

Sorry indeed the day when at our altars no light from another world

plays over the face; when no "visions of rapture now burst on my sight"; when no joyful response breaks the stillness of our services; when imprisoned saints no longer see the stones of their prisons "gleam like rubies"; when our rooms no longer "seem to be on fire;" when the walls of our beautiful churches, replacing the boards of the original barnlike structures of the holiness people, are not gilded "with glory," shining "with the glistening light of heaven!"

Is Pentecost overdue in your life? The question is not, Can I directly experience God? but, Do I? There are a distinctness of vision, a directness of knowledge, and a demonstration of spiritual realities in the baptism of the Holy Ghost that are well-nigh indescribable; you have to experience it in order to understand it. It is your sublime privilege to be filled with God; to live in unbroken fellowship with Jesus Christ, a present, conscious, honored reality in your life; to be illuminated, purified, and empowered by the Holy Spirit today; and to be certain of it.

THE GOD ABOVE SCIENCE

Every now and then I am told by some provincial pseudo-intellectual who has never worn the spurs of either science or religion, who would be as much at a loss with a test tube as he is with the Ten Commandments, that this dawning latest, potentially greatest technological advance by mankind is somehow in the nature of an embarrassment to the Christian faith! In the name of God, how is it an embarrassment? Why an embarrassment? What page of the Bible will it indict? What doctrine will it amend? What creed will it deny? Won't it rather reissue some Psalms, and reprint in capital letters such words as "The heavens declare the glory of God; and the firmament sheweth his handywork"?

—FREDERICK B. SPEAKMAN in "*Love Is Something You do*" (Fleming H. Revell Company)

Gleanings from the Greek New Testament

Romans 8:8-11

By Ralph Earle*

IN THE FLESH

TOO OFTEN THE phrase "in the flesh" has been interpreted as meaning "in the body." On the basis of Romans 8:8 it has therefore been affirmed that no one yet living in his physical body can please God. Only when death has freed us from the physical flesh shall we be able to do so.

Of course all such interpretation ignores the very clear statement of the ninth verse, where Paul declares: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

To be "in the flesh" (*en sarki*; literally, in flesh) means "to be under the domination of [the] flesh," and to be "in the spirit" (*en pneumatī*) means "to be under the domination of [the] spirit."¹ Sanday and Headlam think this means first of all the human spirit, as the highest part of man's nature, and then, secondly, the Holy Spirit.² Beet says simply "the Spirit of God."³

Paul says if his readers are in the Spirit, "if so be that the Spirit of God dwell in you." The phrase "if so be" translates the Greek word *eiper*. Denney comments that the term here has its proper force: "if, as is the fact."⁴ Beet renders it "if, as I

assume."⁵ Godet translates it "if really."⁶ This is reflected in the Revised Standard Version: "if the Spirit of God really dwells in you."

THE SPIRIT OF CHRIST

The last part of the ninth verse asserts: "Now if any man have not the Spirit of Christ, he is none of his." It is interesting to note that "Spirit of Christ" and "Spirit of God" are used interchangeably here. The Holy Spirit can be described in both ways. He proceeds from both the Father and the Son.

"He is none of his" is literally "this one is not of him." The Revised Standard Version renders it: "does not belong to him." It is doubtless best to take *autou*, "of him," as a genitive of possession. It means "he is no true Christian."⁷ The force of this statement is correctly interpreted by Beet, who writes: "It also implies that the Holy Spirit is the only medium of union with Christ."⁸ It is the Holy Spirit who regenerates the sinner that believes in Jesus Christ as Saviour.

One can hardly forbear, however, making a homiletical application, taking the term "spirit" in its modern sense. We speak of one person as showing a good spirit and another a bad spirit. As Christians it is our ob-

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¹Sanday and Headlam, *Romans*, p. 196.

²*Ibid.*

³J. Agar Beet, *Romans*, p. 217.

⁴EGT, II, 646.

⁵*Op. cit.*, p. 217.

⁶*Romans*, II, 72.

⁷Sanday and Headlam, *op. cit.*, p. 197.

⁸*Op. cit.*, p. 218.

ligation to manifest the spirit of Christ—the temper and disposition of mind which He displayed, the same reactions to life that marked his relations to men.

THE BODY

In the tenth verse Paul affirms: "And if Christ be in you, the body is dead because of sin." Obviously this is a difficult statement to understand.

It should first be noted that *soma* (body) should be taken literally. That it refers to the physical body is almost certain. But what does Paul mean by saying that if you are a Christian your body is dead?

The best explanation is that offered by Godet. He writes: "The term *dead* here signifies: Irrevocably smitten with death. The human body . . . begins to die the instant it begins to live."⁹ Denney comments: "The experience we call death is inevitable for it [the body]."¹⁰ Hodge renders the clause thus: "although the body must die on account of sin."¹¹

"SPIRIT" OR "SPIRIT"?

The last clause of the tenth verse reads: "but the Spirit is life because of righteousness." However, both the American Standard Version and the Revised Standard Version have "spirit." Which is correct?

Almost all modern commentators are agreed that "spirit" here should not be spelled with a capital letter. Denney says: ". . . the spirit (i.e., the human spirit, as is shown by contrast with *soma*)."¹² Godet writes: ". . . the contrast between *spirit* and *body* leads us rather to apply the former term to the spiritual element in the believer."¹³ Sanday and Headlam say: "Clearly the *pneuma* here meant is

the human *pneuma* which has the properties of life infused into it by the presence of the divine *pneuma*."¹⁴ Beet comments: "The human spirit, as in chapter 1:9, the highest side of man's nature, in contrast to *the body* in which it dwells."¹⁵ Hodge agrees.¹⁶

LIFE

In the previous clause Paul declares that the body is dead (*nekron*, an adjective). But here he says that the spirit is "life" (*zoe*, a noun). Why the change? Godet suggests: "The life of God does not become merely an *attribute* of the spirit in man through the Holy Spirit; it becomes his *nature*, so that it can pass from the spirit to his whole person."¹⁷

RIGHTEOUSNESS

The term *dikaiosyne* (righteousness) has various meanings in the New Testament and even in Paul's Epistles. Perhaps Sanday and Headlam are correct when they say of its use here: ". . . it includes all the senses in which righteousness is brought home to man, first imputed, then imparted, then practised."¹⁸

The teaching of this clause, then, is that when Christ dwells in us our spirits not only become alive but also become centers and sources of life for our whole personalities.

QUICKEN

This thought (see previous paragraph) is carried further in the eleventh verse. There we are told that if the Holy Spirit dwells in us—*oikei*, "makes his home" in us—God will by that same Spirit "quicken" our mortal bodies. And that quickening is related to the resurrection of Jesus Christ.

⁹Op. cit., II, 74.

¹⁰EGT, II, 646.

¹¹Romans, p. 406.

¹²EGT, II, 646.

¹³Op. cit., p. 74.

¹⁴Op. cit., p. 198.

¹⁵Op. cit., p. 218.

¹⁶Op. cit., p. 407.

¹⁷EGT, II, 54.

¹⁸Op. cit., p. 198.

The verb "quicken" is *zoopoiesei*. It literally means "make alive" (from *zoe*, "life," and *poieo*, "make"). What is the meaning of the statement here?

Obviously the most natural way is to take it of the believer's final glorification, the redemption of his body (cf. v. 23). Denney writes: "The indwelling spirit is that of Him who raised Jesus from the dead, and as such it is the guarantee that our mortal bodies also (as well as our spirits) shall share in immortality."¹⁹ Beet says: "Even the mortal clay which has been the organ of the Spirit will live forever."²⁰ However, he goes on to say that Paul's language in I Corinthians 15:43-44, 50 indicates that our present and future bodies will not "consist of the same particles."²¹

Godet underscores the difference in "raised" as applied to Jesus and "quicken" in referring to the believer's body. He writes: "The death of Jesus was a sleep unaccompanied with any dissolution of the body . . . ; it was therefore enough to *awake* [*egeirein*] Him. In our case, the body, being given over to destruction, must be entirely reconstituted; this is well expressed by the word *quicken*."²²

MORTAL

The Greek word for "mortal" in this passage is *thneta*. Thayer says that the adjective *thnetos* means "subject to death, and so still living."²³ This has led some to suggest that Paul is not speaking here of our bodily resurrection after death, but rather of a quickening of our mortal bodies *in this life* by the indwelling Holy Spirit. In spite of the fact that no leading commentator seems to support this view, it should perhaps not be ruled out completely.

The Minister and the Communist

Washington—FBI Director J. Edgar Hoover says that clergymen can do more to defeat "Communist man" than any group in our population.

The Communist campaign against religion, according to Hoover, extends throughout the world, including the United States.

"Ministers must proclaim the obligations of free men to meet this atheistic enemy," he said in an article in a recent issue of *Christianity Today* "You must urge a rededication to Christian beliefs."

Hoover warned that, in a Communist society, clergymen would be one of the first targets of the secret police.

His article, titled "Communism: The Bitter Enemy of Religion," listed six "evil effects of atheistic communism upon the human personality":

1. The inevitable rise of the dictator.
2. The relationship of person to person within communism cannot be based on love or respect for individual rights, but on deceit, hypocrisy, and falsehood.
3. The individual, regardless of his party position, is never to be trusted.
4. The individual, under communism, becomes an automatic responder, not an original thinker.
5. The function of an individual in communism is to serve, produce, and work for any goal which might be defined by the state.
6. The individual is compelled to give idolatrous worship to the party.

Addressing Protestant ministers, to whom the interdenominational magazine is directed, Hoover said: "We must be willing to devote the same amount of time and devotion to our beliefs, to reading the Bible, to working for Christian values, as the Communists do for their institutions."

¹⁹EGT, II, 647.

²⁰*Op. cit.*, p. 219.

²¹*Ibid.*

²²*Op. cit.*, pp. 75 f.

²³*Lexicon*, p. 291.

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Scripture: "Rejoice and be exceeding glad!" Matthew 5:12

No. G-1030

Message: "To wish you rich blessings, deep contentment, abundant happiness at Christmas and throughout the New Year."

Scripture: "On earth peace, good will toward men." Luke 2:14

No. G-1031

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Scripture: "Now the God of hope fill you with all joy and peace in believing . . ." Romans 15:13

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"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.*

Contributed by Ruth Vaughn*

PORTRAIT OF A QUEEN

The eyes of Mrs. Kenneth Rogers, queen of the parsonage at Eastland, Texas, shine as she exclaims, "This is our first church, our first charge." She gestures about the building, indicating the rough seats with telltale scars of time and wear, the upright piano with the notes that stick, the tiny Sunday school register in front. Her eyes caress the scene lovingly. To her it is the most beautiful place in the world. This is their first parish. To this small, loyal group of people she has become their queen!

She is only twenty. Her husband makes the impressive salary of twenty-five dollars per week. There are not many luxuries, not a lot of excitement for youth. But one can see with a glance into her clear, young eyes that happiness abides within her, wonderful, deep, and strong. She and her husband did not choose the ministry as a profession because of financial reasons, nor for worldly prestige, nor for an easy life filled with pleasure. They chose it because of a direct call from God—and because they love it!

Her world is very different from the average young American of twenty years. It has to be! Her hours are not her own. They are endless, ceaseless, and given to others. It is her job to play the piano, teach a Sunday

school class, take care of her six-month-old baby, direct the Junior Society, assist in all youth programs, plan the socials, lead the N.F.M.S., clean the church, counsel those in need, smooth ruffled feelings, be cool and collected in the face of death, sit up nights with the ill, act in such a manner that she can command the respect of people old enough to be her grandparents, entertain all visiting dignitaries, supervise the V.B.S., conduct a training class, visit all of the members, sick people, and prospects—and in her spare time keep her house clean and orderly, cook three meals a day, keep loads of baby diapers washed, all clothes ironed and fresh, turn frayed white shirt collars, sew for the family wardrobe, and be a loving wife, attentive mother, and a gay, carefree personality.

Wanda Rogers fulfills every duty cheerfully and efficiently. She gave up the luxury of growing up an inch at a time. When she entered the parsonage, she grew all the way in a hurry. In her first parsonage she reigns with poise, graciousness, beauty, and a Christlike love for all. She proves to all that the future of our church is in safe hands. For she is, in truth and fact, "every inch a queen!"

ROYAL COOKBOOK

This is the month for turkey and the trimmings, which of course includes cranberry sauce. One of our church members gave me this recipe,

*Pastor's wife, Amarillo, Texas.

which is the most delicious I've ever used for cranberry sauce. I'm sure you'll like it too!

Grind together (preferably in coarse food chopper): one package fresh cranberries and three medium oranges (remove seeds).

Add two cups of sugar (three cups if you desire sweeter sauce), and chopped nuts. Let this set at least twenty-four hours in refrigerator before serving. Truly a dish fit for a queen!

OVER TEACUPS

My husband is never at home. I realize this is a very common complaint in ministerial circles—but I can't keep from resenting it. It seems to me that he owes me a little of his time and consideration. Don't you think that he could arrange his schedule in such a manner that his family receives as much of his attention as church members?

When your husband made his consecration, he placed God and His calling first in his life. That means even above his family. It is a hard job for the minister's wife to see her husband constantly under pressure, never able to make personal plans, called away for the demands and needs of others. But it is imperative that the minister's wife understand his call.

It is not the minister's desire to be absent from those he loves best. Instead it is only his obedience to the call of God to lead others into a closer relationship with and knowledge of God that compels him onward. It is your duty, as the wife of this man, to understand the divinity of this call, to understand that his life must be poured out to others, to appreciate his unswerving dedication to his task, to help him in every phase of the church work which calls for your assistance, to believe in him and trust

him when criticism assails, gossipy tongues wag, and unexplained, sudden absences thwart your plans.

This understanding on your part will quell the resentment and will enable you to give love, tenderness, understanding, and comfort to this man who gives these important intangibles so selflessly to others throughout his day. To others he is the man of God, a man set apart. But he is still a human being. You must be the person to whom he can let down, be human, revive his wilted spirits, and escape for a little while the crushing burden of carrying the weight of a multitude of people's sorrows and sins. Your task, as his wife, is tremendous; but if you understand, believe, trust, and love, you and he can attain a relationship which is strong enough to survive all the strains of the parsonage and be more beautiful and more splendid for the effort.

BOOKSHELF WITH LACE

For those teen-agers you know—either your own or those who frequent the parsonage—it is an excellent way to help them by having good youth books lying on the tables where they will attract attention and will be read. One with a catchy title and good instruction is *How to Tell if You're in Love*, by William W. Orr. (Price: 30c.) Another excellent book to have about is *Tips to Teen-agers*, by Carol Gish. (Price, \$1.00.) All are available from the Nazarene Publishing House.

HEART TALK

How familiar is the verse: "Come unto me, all ye that labour and are heavy laden, and I will give you rest"! But this is one of the greatest promises ever given. For you can bring your problems, complexities, and pres-

tures to the Master and leave them literally and completely at His feet, knowing that they will be cared for and worked out in the best possible manner. When you become worried, tired, or tense, repeat to yourself slowly, letting the words sink in deeply: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

THE KING'S HOUSE

Need a dresser stool for that extra

bedroom? Acquire a nail keg and make one fit for a palace. From three yards of material make two ruffles, 1½ yards apiece. These may be tacked onto the keg or sewed to a solid piece for a foundation which can be removed like a slip cover for easy laundering. Then make a pillow to fit the top of the keg. This should be a separate piece and may be attached easily and attractively with a large button in the center. You'll be pleased and proud of your creation.

Pulpit and Parish Tips

Various Types of Sermons

By E. E. Wordsworth*

GRANTED, AS WE DO, that the expository sermon should have precedence over other types of sermons, nevertheless it seems advisable and proper to deviate occasionally from what is generally known as expository preaching. Some successful ministers have been masters in the correct use of topical sermons.

It may be well occasionally to have a short series of sermons on prophecy. The times are such that the headlines of newspapers carry Biblical names and places, so that one almost thinks at times he is reading his Bible. People want to know the meaning of current events. But extreme care must be exercised at this point not to ride a hobby, or to set dates, or to foist an arbitrary system upon the Bible, or to make a system of interpretation a test of orthodoxy. In the words of Wesley, "Think and let think."

But the preacher must not hesitate to interrupt an expository, or bio-

graphical, or doctrinal, or prophetic series to use the special days of the year for timely messages. Mother's Day, Father's Day, Easter, Pentecost, Thanksgiving, and Christmas must be duly recognized. The people are calendar conscious and rightly so.

A thoughtless pastor on Mother's Day used his morning preaching service for the installation of officers for the ensuing assembly year. It was true it was the first Sunday after the district assembly and ordinarily the proper time for such a service of installation, but why did he not announce that the officers of the closing year would hold over one week, or something of the sort, and give his congregation a good Mother's Day message? No church would object to that procedure. Visitors, and some from quite a distance, were greatly disappointed.

Special Lenten season sermons by the faithful pastor are always appreciated. And special missionary messages must not be neglected.

*Evangelist, Redmond, Washington.

Biblical Exposition

By Robert Emsley*

IN THE INTRODUCTION to his book *Expository Preaching*, F. B. Meyer says, "A famous teacher of homiletics used to tell his students that the one kind of preaching that always wore was expository."

On page 19 of the same book he writes, "The more of scripture there is in our sermons the more we deal with the whole tenor of God . . ." Of course we must remember that one can be a Bible preacher and not be a Bible expositor, and it is even possible for a preacher to use part of his sermons for exposition and still in the main not be a Bible expositor.

Up to and including my first few years in America I was in the latter class. One day Rev. Mark R. Moore (my present district superintendent) took me to one side, saying that in the United States our church needed "specialists" and that, having heard me expound the Scriptures, he thought perhaps I should be a Bible expositor "specialist."

It was no easy matter, but by the fall of 1957 I was taking revival meetings with a definite expository Bible holiness emphasis, and more "calls" came in for this type of meeting. At first, however, the method of expository sermon preparation seemed to elude me, and even some of the books on the subject did not seem to give

much help. Eventually after much prayer study and trial and error, God led me to the system I now use.

Here is a list of some of the books that I have found (and still find) indispensable.

JOHN WESLEY, *The Companion Bible*, Lamp Press Ltd.

———, *Notes on the New Testament*, Epworth Press

———, *The Englishman's Greek New Testament*, S. Bagster and Sons

———, *The Englishman's Greek Concordance*, S. Bagster and Sons

J. B. PHILLIPS, *The New Testament in Modern English*, Geoffrey Bless Ltd.

JAMES MOFFATT, *A New Translation of the New Testament*, Hodder and Stoughton

WILLIAM B. GODBEY, *Translation of the New Testament*, Office of God's Revivalist

SIR. W. R. NICOLL, *The Expositor's Bible*, Hodder and Stoughton

The Interpreting Concordance of the New Testament, Gall and Inglis

F. E. SIEWERT, *The Amplified New Testament*, Zondervan

WEYMOUTH, *The New Testament in Modern Speech*, James Clarke and Co.

ALEXANDER MACLAREN, *Expositions of Scripture*, Hodder and Stoughton.

Commentaries—particularly Clarke, Barnes, and Ellicott

*Evangelist, Kansas City, Missouri.

The choice of passage or chapter of scripture to expound must be left to the individual preacher with his knowledge of the needs of his people. Once this is chosen, I then take a large sheet of paper and divide it into five columns. This is my "Worksheet A." In column one I first of all write down in full the King James Version text, placing its "key" words mostly to the right of the column.

Next I find the alternative shades of meaning or the "key" words and make a note of them in column two, reading some of the "commentaries" and "expositions." I then add some of these "gleanings" into column three.

The more painstaking and time-consuming work is still to be done! I am referring to "contrasts or equalities" in column four. The busy preacher must decide for himself the length of time he can spare for this work. Let me assure him however that the "rewards" are great. Sometimes the scriptures chosen will be full of contrasts (as in the two verses of example used on "Worksheet A." Other scriptures are full of equalities, while still others are a mixture of both contrasts and equalities. Searching for these things brings a wealth of thought which can (along with other comments) be noted in column five.

This method collects a mass of preachable material—so much so that the next step is to "sift" out the most important. To the pastor in particular this material is especially useful, particularly when he is preaching an expository series from one book. He will never be at a loss for a message. Perhaps at first I had "too much to say," but time and experience have rectified this. Each expository preacher must learn to keep his sermons to a proper "time proportion."

Exposition is a vast field. The finding of the good in it "feeds" the

preacher—and when he preaches—he in turn "feeds" his people. I find this method "feeds" my own soul, and I'm told it "feeds" the people to whom I minister. Brethren—the flock must be fed!

Please note the following suggestions:

1. At all times underline the King James Version text on both the "Worksheet A" and the "Outline B."

2. Use pencil for your "Worksheet A." (Erasing or adding is then easier.)

3. Keep the King James Version text (on "Worksheet A") "in line" with your research and observations. (Otherwise orderliness soon disappears.)

4. Sometimes I use five "Worksheets A" before transferring my data to "Outline B." Adding and discarding details, however, is very time-consuming. Watch the clock!

5. Wherever possible let the Bible explain itself. Let the context explain the text.

6. Be a preacher of the Word—the more Bible you use, the better.

7. Acknowledge the source of your quotations—particularly in column three.

8. Very few congregations need to know actual Greek words. To report the meanings of the words is usually sufficient.

Dr. Billy Graham is reported to have said after his New York crusade that when he directly quoted the Bible he felt power surge through him. Exposition of course is more than quoting God's Word, but just quoting scripture has a power of its own. To expound scripture also explains, exposes, interprets, and teaches it besides.

Phelps in his book *Theory of Preaching* says, "By parting with expository preaching the pulpit has parted with its most important aid and stimulus to variety."

I guarantee that every preacher who becomes an expositor will never be short of preaching themes. He will also awaken a deepening interest for the Bible among his people.

Dr. K. O. White, writing the foreword to his brother's book *He Expounded*, states:

1. "People are hungry for a plain clear word from God.

2. "Genuine expository preaching is the answer.

3. "It's not too late to begin."

Knowing the needs of your people, seek your text, preach it into its context, and expound it to the limit of your time and vision. Such preaching will indeed wear well! Go to it and God bless you!

OUTLINE B

SCRIPTURE: Romans 12:1-2

INTRODUCTION: The following sermon notes are on two verses only. They are based on "Worksheet A" and serve as an example.

V. 1 "and I beseech" (appeal to) "you therefore, brethren" John Wesley here compares the word "brethren" with the word "we" in v. 5 and refers to them both as "believers." These words are therefore addressed to the already "born again."

"by the mercies" (compassion) "of God." How different to 1:18 and 9:22, where God's wrath is mentioned!

"that ye present" (offer—yield—dedicate)

"your bodies" or, again to quote John Wesley, "the whole of yourself," and Rev. J. H. J. Barker—a British Methodist—in his book *This Is the Will of God*, who says

this means "the whole man—body—mind—spirit—appetites—desires—emotions and interests"—(a full consecration)

"a living sacrifice" (Old Testament sacrifices were dead—it's too late to do this when we are dead!)

"holy, acceptable" (well-pleasing in every way—devoted—consecrated)

"unto God, which is your reasonable" (intelligent—rational) "service"

V. 2 "and be not conformed" (fashioned)—J. Wesley says "in judgment, spirit, or behaviour"

"to this world" (age) in speech or action or thought

"but be ye transformed" (changed—remolded)

"by the renewing of your mind" (ideas—attitudes—inner self)

"that ye may prove" (Weymouth translates this, "learn by experience," and Wesley says, "know by sure trial")

"what is that good, and acceptable" (well-pleasing) "and perfect," (complete) "will of God"

I Thessalonians 4:3 says, "This is the will of God, even your sanctification." How interesting to note in v. 1 (above) that the presenting of our whole self (as a believer) in a fully completed act of dedication is "reasonable" from the human standpoint and is also "acceptable" by God! This outward presentation of our "bodies" brings a "renewing" of our inner selves as we continue the presentation of ourselves and "walk in the light"—here we see room for growth in grace—and a contrasting process to our complete consecration. "Be not conformed" (v. 2 above) is negative but "Be ye transformed" is positive. Both aspects are needed in holy living. So with Wesley, "seek it by faith—expect it now"—"and" (read whole of v. 1 and v. 2).

Expository "Work Sheet A" (Giving two verses only as an example.) The outline is on "B."

1 KING JAMES TEXT	2 ALTERNATIVE MEANINGS	3 QUOTATIONS	4 CONTRASTS OR EQUALITIES	5 COMMENTS AND OBSERVATIONS
<p>Romans, chapter 12</p> <p>v. 1: "I beseech _____ appeal to you therefore, brethren, _____ by the mercies _____ compassion of God, that ye _____ present _____ offer—yield—dedicate your bodies _____ a living sacrifice, _____ holy, acceptable _____ well-pleasing in every unto God, which is your _____ way—devoted—consecrated reasonable service." _____ intelligent—rational</p> <p>v. 2: "And be not conformed _____ fashioned to this world: _____ age but be transformed _____ changed—remolded by the renewing _____ of your mind, _____ ideals—attitudes— that ye may prove _____ inner self what is that good, _____ and acceptable, _____ well-pleasing and perfect, _____ complete will of God." _____</p>	<p>John Wesley as in v. 5 "we"—believers</p> <p>John Wesley—"The whole of yourself." John H. J. Barker— "The whole man—body— mind—spirit—appetites— desires—emotions—interests"</p> <p>John Wesley—"In judgment, spirit, or behaviour."</p> <p>John Wesley—"Know by sure trial" Weymouth—"Learn by experience."</p>	<p>Contrast with 1: 18; 9: 22</p> <p>A fully completed act—contrast with "renewing" "Bodies"—contrast with "mind" in v. 2</p> <p>Contrast "acceptable" (to God) "reasonable" (to man)</p> <p>negative</p> <p>positive</p> <p>A day-to-day process which is dependent upon continuing to "present" ourselves (v. 1) and walking "in the light"</p> <p>Contrast with "body" in v. 1</p>	<p>Wesley—"Seek it by faith." Outer Old Testament sacrifices were dead; too late to do this when we are dead</p> <p>In speech, action, and thought</p> <p>Wesley—"Expect it now." Inner</p> <p>See I Thessalonians 4:3</p>	

Operation Evangelism

By L. A. Ogden*

EVANGELISM" is the principal work of the Church. When our Lord said, "Go ye into all the world . . . make disciples of all nations," He emphasized the various phases of endeavor with which we are familiar. Evaluation of methods by which to do the work of evangelism is important, yet we must never lose sight of the fact that the end is the winning of souls. We have thought in terms of "revival" being the agency of evangelism without giving consideration to factors which make the revival possible. Since the "revival meeting" does not bring to us a growth we would like to see, we are forced to look at some facts and figures, and each local church should do this occasionally. Success in evangelism is twofold: first, in the bringing of men to Christ and seeing them saved from their sins; and second, in the establishing of these in the grace of God, building character which will glorify and honor God. Our evaluation of "operation evangelism" will lead us to consider:

THE NEED STATISTICALLY

How do we stand in relation to last year's average attendance in Sunday school? How is the enrollment figure? Do these reveal losses or are there some gains? We all know that our various areas often have shifts of population; we do have transfers of church members, and families of the church constituency who are faithful in attendance and with their finance.

*Pastor, Tulsa, Oklahoma.

Losses do come; it is not always easy to fill in the gap within a few days or weeks. But we must also remember that a shift of people does not necessarily mean there are no others in the community to whom we might go with our message. Should there be no loss, what about the area of gain? The *status quo* should not be considered as fulfilling the command of our Lord. "Evangelize"—that is the challenge. Enroll! Build larger attendances in order to win more souls.

But this statistically minded survey also looks at the attendance of the Sunday morning, the Sunday evening, and the midweek prayer services of the church. How does the attendance of these compare with a year ago? Are there new faces in the congregation from week to week? Is there a growing concern on the part of "our folk" as evidenced by the midweek service? Evangelism means that if there are not increases in this area we must "face up" to facts and effect a change until present facilities are crowded. Most of our churches have not yet reached the saturation point, even though there may be need of more room for some phases.

A LOOK AT METHODS FOR "OPERATION EVANGELISM"

We must get the attention of the people. Yes, there is a Church of the Nazarene on such and such a corner, but do the folk actually know we are there? Do the folk of the community know who we are? Many know us by what we "don't believe" rather than

by what we endeavor to do and to be. Thus some changes must be made in order to be effective in getting their attention.

1. Visitation. We have a tendency to bow to statistics, and our visitation has often been with an emphasis toward greater numbers in Sunday school. We must continue to work for increases, but shift the emphasis to winning the soul. Visit for the church, and endeavor to think in terms of soul need.

There are also those in our groups who feel they are on the fringes of the fellowship; they know so few people. An organized visitation plan will be effected by which one church family will call on another church family; these two families will then, on the same evening, by assignment make two other calls, one on a church family with a need and the other on a prospect family—four calls in one evening and fellowship in any home previously arranged. This could be known as “good will ambassador visitation.”

Absentee visitation will be through the classes with organization arranged by the class.

Consistent visitation will produce results!

2. Prayer must always play an important part in evangelism. Those who are unable to visit will be asked to give special time for prayer, and all who will do so will be invited to sign a pledge card stating they will give extra minutes each day for intercessory prayer.

3. Pastoral oversight. The pastor is the key person in any evangelistic endeavor. He must lead in all these phases. He must find time to do the work of an evangelist and at work or in the home, and as occasion demands, he must be a personal witness and soul winner. The pastor should also make a check month by month on

departments, and with his workers to see that this work is being done. If there is assistance needed, he will give it. If changes must be made, he will see they are made as smoothly as possible, yet with necessary speed. Souls must be won without delay. In building the kingdom of God, the Church of the Nazarene will be strengthened.

FACING THE FUTURE

1. Every major city should have one strong church of at least five hundred members and a Sunday school of comparable size. Your church may not be that size now, but are you thinking in terms of tomorrow, or are you content to stay just as you are? If you want your church to be the church of your city, then some planning will be demanded.

Do we want just a community church, an area one mile square? Or do we visualize something larger which will touch the city? In Tulsa the mile-square area of First Church has 2,000 homes. We are not prepared to care for that area with our present facilities.

2. The second major concern is that of facility. Consider what the future should be; analyze the present physical equipment; think carefully concerning the needs for expansion and growth in terms of a “greater tomorrow”; then begin praying, planning, and preparing.

3. This consideration is further important from the view of home missions. Expansion in our cities, by the district home mission boards, may force some of our “First Churches,” or others, to think in terms of the community. But we must plan to evangelize that community through holiness evangelism. Without holiness “no man shall see the Lord”; this is our evangelistic challenge.

This is "operation evangelism" for the days ahead. There will be changes in policy and method, but none in the message. It is either evangelize or die, and we do not intend to do the latter.

INSTRUCTIONS FOR "GOOD WILL AMBASSADOR"

Following are instructions which are printed up and made available to each "good will ambassador."

VISITATION

One of the basic drives of human nature is a desire to feel wanted and needed. Many outside the church could be won if we, with compassion and concern for their souls, reveal that we have something they need and that we are anxious to be of assistance to them. These whom we should win are not likely to come to us, so we must go to them.

"Going" is the ministry of soul winning. It is first of all winning the individual to oneself, then introducing him to Christ, then to the church. It is possible that we have hindered when our emphasis has been, "Come to Sunday school," rather than to display a concern for the spiritual well-being. This latter we will put foremost in the "good will ambassador" visitation program.

This is the suggested plan: As church members we will:

1. Come to know each other better by working together in an effort to win more souls to Christ.
2. One of our church families will be asked to visit another church family and after a brief visit suggest the four of them go to visit a designated home, assigned by the pastor or visitation committee.

This may be one of our homes where some member of the family is

out of church and needs the touch of friendliness and concern. Invitations are given, prayer is offered. The four then go to another home assigned, one possibly not known to the workers but where we can represent Christ and be "witnesses" and "soul winners."

3. The couples may return to either of their homes for refreshments or further visit, as they desire.
4. We will promote the church and give assurance that we are here to serve.
5. Assignments:
 - a. To be completed within the week.
 - b. Rotation of couples and homes will be the policy used in assignment. No one couple should be asked to serve more than once a month unless a need arises.
 - c. Couples who go on this assignment may go on group calling assignments if they desire.

SUGGESTIONS

1. Make your visit warm, friendly, interesting, and not too long.
2. Invite the folk to church. If they are not interested in Sunday school, don't worry. Let's get them attending some service of the church. In time we can get them to Sunday school.
3. Boost the church, the people, the pastor. Be optimistic and refrain from pointing out any faults. If you should run into someone inclined to criticize, turn the conversation as soon as possible without making an offense.
4. Saturate your soul with prayer; then go believing that God will use your efforts.

IV. Music in the Invitation

By Andrew F. Cone*

THE INVITATION is the focal point in the evangelistic service. It is important, then, that we should develop skill in this area of our work. Naturally, in keeping with my subject, my emphasis is that music can be one of the greatest aids to an effective invitation. I am purposely cautious in making that statement because of the danger that we think of music as a cure-all. The important thing in an invitation is to make contact with the needy individual, who has been touched by the Holy Spirit, in such a way that he will, by faith, be born again. When music contributes to this end, it is good. When it hinders and dissipates the sense of urgency and conviction, it is wrong.

Tradition and custom call for a musical setting for the invitation, and usually rightly so. But here again let me restate this important truth: you do not need to be bound by custom and tradition. Neither, however, is it necessary to ride roughshod over them and strive for originality at the expense of casting away the tried and true. Dare to be different, but do it under the leadership of the Holy Spirit.

Here, as in the opening part of the service, a balance between familiarity and variety in the choice of songs is best, with the preponderance of choice going to the familiar. Don't sing the same invitation hymn until it loses all appeal. Instead, have a few good ones, all of which are used often

enough not to require all the attention of the people in following it.

There are two schools of thought as to the invitation singing. One group insists that only congregational singing should be used. There is a great deal to be said for this, especially in groups of our tradition. It is a method which has been used effectively for years and our people are largely conditioned to it. The impact of group singing when it is bathed in the manifest presence of God has a tremendous effect upon the sinner, particularly when the group is comparatively small. In my opinion this method should predominate in the small church.

On the other hand is the group which insists that a special number by either a soloist or a select group is the proper vehicle for the invitation song. This too has much to commend it, and probably fully as much tradition to uphold it. In a large group this is effective and sometimes almost necessary in order that the voice of the evangelist may be clearly audible to the congregation. It becomes increasingly difficult to control the larger groups in singing the invitation song without taking their attention from the invitation itself. The ability to effectively present the invitation song while remaining in the background, so as not to become a distracting element, constitutes the genius of special invitational singing.

I would say, then, if your present system is working, there is no necessity for change. On the other hand,

*Pastor, Gardiner, Maine.

if for any reason you are dissatisfied, experiment a bit.

Along this same line a few words are in order relative to the work of the pianist in connection with the invitation. A good, adaptable pianist can be of incalculable help here, while a poor or unwise one can do great harm.

Simplicity is the keynote in all cases where the pianist is accompanying some other individual. Excessive volume and overornamentation, which draw attention to the accompanist and away from the main performers, is always in poor taste, and in the altar call can be disastrous. There is a time for the pianist to shine, and there is a time for her to fade quietly into the background. This applies especially to the altar call. Even when the invitation song is congregational, the evangelist is the "soloist" and his words must carry clearly above the background of song and instrument.

One possibility which is usually overlooked is the omitting of singing altogether. Admittedly this would not be the usual thing. Nevertheless it is tremendously effective where the weight of conviction upon the service needs barely a touch to bring souls to the altar. In fact, in such cases conviction has sometimes been dissipated in the transition from the message to the song of invitation.

Once in a great while you may wish to dispense with even the instrumental background, although this is extreme and very unlikely, while at the same time entirely permissible. Such choices will be for the pastor or evangelist to make, and the musicians should never interfere with or ignore his decisions. If there is any possibility that such a choice will be made, there should be a clear understanding with the pianist in order that there may be no embarrassing request that the pianist cease playing. The signal

should be a shake of the head or a signal of the hand rather than a spoken request. Then, if the cue is missed, and the pianist has already begun playing, go smoothly along—remembering that nothing which would distract the attention of the convicted sinner can be allowed.

Ordinarily then, the pianist, who has been sitting where she may slip unobtrusively to the piano bench, quietly takes her place either while the preacher is praying at the close of his message or as soon as it is clear that he has finished his message and is ready to pull in the net. The leader should never have to call for the pianist when ready to sing. If the pianist is able to moderate her playing sufficiently, and is versatile enough to preclude the necessity for the turning of leaves and searching for books, she should immediately begin to provide a background of a familiar invitation hymn, preferably the one which is to be used, if known in advance.

If, however, the pianist lacks this ability to improvise and adjust to the needs of the meeting and the leader, by all means let her wait quietly for the announcement of the hymn and accompany it to the best of her ability.

It is extremely necessary for the leader to remain sensitive to the leading of the Spirit in this part of the service. The original choice of song is not necessarily binding. Sometimes a change of song will change the entire tenor of the meeting.

The question often arises, Shall we have the congregation seated or standing during the altar call? I answer, Both, or standing. If you are fairly certain that the altar call will not be greatly extended, then the congregation may be called to its feet from the start of the call. If, on the other hand, you may reasonably expect a

long altar call, or you feel that having them stand will break the spirit of conviction, have them remain seated for the first few stanzas or the first song. It would be inadvisable to have them remain seated throughout the invitation, however, as some people will never move unless they have already gained their feet. It is less embarrassing to step out if everyone is standing, and it is also much easier to press out to the aisle without stumbling over a row of feet. It is also inadvisable to reverse the order, having the congregation stand first and then be seated. This is of course a general rule and almost everyone can recall at least one instance when the

spirit of the meeting refused to be denied and the people were reseated while conviction continued to deepen, resulting in a great victory. In spite of these exceptions I am sure that we will admit that usually when folk arise they begin to put on their wraps, expecting to be dismissed shortly, and a command to be reseated is anticlimactical.

I trust now that in our study together of this fascinating subject we have discovered that a great deal of good, sanctified common sense, coupled with a reasonable knowledge of the rudiments of music, should result in a satisfactory music program in even the smallest church.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

FINDING DIRECTION

Tom Olson tells of a visitor in a large city, unfamiliar with pedestrian traffic signals, who telephoned to police headquarters asking directions to the state capitol.

The desk sergeant asked the caller to give his location.

The man stepped outside his telephone booth, then returned and said, "I'm at the corner of 'Walk' and 'Don't Walk.'"

TENFOLD TEST OF AMUSEMENTS

1. The personality test—What kind of person will it make me?

2. The spiritual test—Whatever weakens your reason, impairs the tenderness of your conscience, etc.

3. The health test—Does it in any way militate against my best self?

4. The co-operation test—What does it do for others? Does it help or hinder?

5. The value test—Does it crowd out something better?

6. The time test—Does it have quality and durability?

7. The appreciation test—Does it develop in me the desire for the best?

8. The motive test—Is there anything ulterior about it?

9. The balanced-living test—Would I be erecting a symmetrical and well-proportioned personality?

10. The budget test—not merely, Can I afford it? but, Should I make the investment?

—Anonymous

FOUR "R'S" FROM HEBREWS 12

- I. RUNNING (v. 1)
- II. RESISTING (v. 4)
- III. RECEIVING (v. 6)
- IV. REWARDING (v. 10)

NELSON G. MINK

*Pastor, Connell, Washington.

NEW DEFINITIONS

FIRMNESS: An admirable quality in ourselves, and pure stubbornness in other people.

HOBBY: Something specific you go goofy over to keep yourself from going bats over things in general.

AMERICAN: People who wish we could go back to letting Atlas support the world.

NEUROTIC: A person who builds castles in the air to be moved into by a psychotic.

MIDDLE AGE: The condition of being thick and tired of it all.

SKEPTIC: One who won't take "know" for an answer.

PESSIMIST: A person who, when smelling flowers, looks around for the funeral.

OLD-TIMER: One who remembers when a baby sitter was a mother.

PSYCHIATRIST: On who doesn't have to worry as long as others do.

—*Selah*

QUOTATIONS

"Character is made by what you stand for; reputation by what you fall for."
—ALEXANDER WOOLCOTT.

"People who say they don't get all they deserve probably don't know how lucky they are.

"A mature Christian understands, and always forgives.

"The most destructive acid in the world is found in a sour disposition.

"The only graceful way to accept an insult is to ignore it; if you can't ignore it, top it; if you can't top it, laugh at it. But if you can't laugh at it, it's probably deserved."

—*Selected*

DR. RALPH EARLE SAYS:

"If you want to keep your vertical relationship with God plumb you must keep your horizontal relationships with others on the level."

—*Quoted by A. C. MCKENZIE
Bethlehem, Pennsylvania*

THE STARTING POINT

Gypsy Smith, the great evangelist, was once asked how to start a revival.

"Go home, lock yourself in your room, and kneel down in the middle of the floor," he said. "Draw a chalk mark all around yourself and then ask God to start a revival inside that mark. When He has answered your prayer the revival will be on."

—*Hugo, Oklahoma*

—*"Nazarene Messenger"*

SIX THINGS FASTING WILL DO

1. Help us put God first.
2. Clear the way for more effective praying.
3. Bring about persistence in praying.
4. Increase our faith.
5. Give power and guidance to life.
6. Intensify our prayer power.

—REV. LAURIS SPINKS in

Columbus, Georgia, First bulletin

FOUR BROMIDES THAT LULL US TO SLEEP

1. "I work so hard all week that when Sunday comes . . ."
2. "When I was young I was made to go to church three times a Sunday, so now . . ."
3. "Company came just as we were about to go . . ."
4. "I came twice, and not a soul spoke to me . . ."

—*Selected*

Did you know that when a church starts to discourage or hinder missionary efforts it effectually signs its own death warrant?

Did you know that the same city that is much excited over the murder of one infant in its confines is often deaf to entreaties for help to rescue thousands of such cases in heathen lands?

Did you know that you are personally responsible to God with regard to the evangelization of the world?

Did you know that if you do not go, let go, or help go, you are acting as a disobedient child?

—EVERETT R. STORMS

in *Wiley Mission News*

Obeying God*(Lesson for Children)*

TEXT: *Children, obey your parents in the Lord: for this is right* (Ephesians 6:1).

INTRODUCTION: A study of how the animals obeyed God.

Grasshoppers or Giants

SCRIPTURE: Numbers 13:26-33; 14:6-9

- I. Giants minus faith in God equals grasshoppers.
- II. Grasshoppers plus faith in God equals giants.
- III. Are you a giant or a grasshopper Christian?

CONCLUSION: Faith in God makes the difference. Where there is a will, God will make a way.

—LEONARD NEWBERT
Pastor, Millinocket, Maine

Sandals

F. W. Boreham makes these observations: "Grandees wore shoes. Slaves went barefoot. The working class wore sandals."

1. Sandals were simple and serviceable. Avoid both bare feet and golden slippers.
2. Sandals were easy to put on and off. Be ready at a moment's notice to report for duty.
3. Be ready for the revelation of God to us. Moses and Joshua both had to take off their shoes.
4. We wear sandals that we may keep in touch with two worlds.

—NELSON G. MINK

**I Want to See a Revival
in Our Church**

SCRIPTURE: Acts 2:38-47

TEXT: *For I have much people in this city* (Acts 18:10).

- I. I need it in my own soul; I want a fresh visitation from God; etc.
- II. I want others to be blessed also. I am here to help others.
- III. I want to see the church prepared for a greater tomorrow.
- IV. I want the children and young people to know what we mean by this term.
- V. I would be true to the trust God and the church fathers have left us.

—NELSON G. MINK

Man's Greatest Search

SCRIPTURE: Isaiah 55:6-7

Here we find God's command directing us to "seek ye the Lord." Modern man searches for uranium and other treasures. Jesus' contemporaries sought for "the pearl of great price" and "the lost coin." Key to Jesus' teaching is that they sought until they found.

Conditions for finding are to follow rules. God must be near; the wicked must forsake his way; the unrighteous man must cleanse his thought life. Man must return unto the Lord, his Creator.

Conclusion of the matter shows that mercy is gift of God and that He will abundantly pardon. Man's search is to center on God.

—P. F. WANKEL
Pastor, Dupu, Illinois

**Sermon Outlines on the
Epistle to the Hebrews**

CHAPTER FOUR

INTRODUCTION: The apostle quite naturally makes the transition from his warning allusion in the last verses of the third chapter to Israel's failure to enter the Canaan rest, to the solemn incitation of this fourth Christian rest provided for us through the passion and death of our wonderful Lord.

- I. A rest promised (vv. 1, 3-5, 8-9)
 - A. A scintillating promise—A promise of "entering into his rest" (v. 1)
 - B. A solemn possibility—"any of you should seem to come short of it" (v. 1)
 - C. A striking parallel—between Sabbath rest and rest of faith (vv. 3-5)
 - D. A second pledge—"There remaineth . . . a rest" (v. 9)
 - E. A select people—"the people of God" (v. 9)
- II. A rash procrastination (vv. 2, 6-7)

It is highly possible Israel meant eventually to enter Canaan. Apply to many today facing the light on entire sanctification. With Israel of old there was:

 - A. Postponement because of doubt (vv. 2, 6)
 - B. Postponement because of difficulties (Numbers 13:28, 31-32)
 - C. Postponement because of disdain and despal (Numbers 14:31)
- III. A resolute purpose (vv. 9-11)

Let us seek this rest:

 - A. With concern—"lest any man fall after the same example of unbelief" (v. 11)
 - B. With concentration
 - C. With consecration
 - D. With constancy
 - E. With confidence.

- IV. A relentless penetration (vv. 12-13)
 - A. A dynamic penetration—"Quick, alive, and active—full of life, and powerful" (v. 12).
 - B. A divisive penetration (v. 12)—cutting away all alibis, sham, pretense, and subterfuge.
 - C. A deep penetration—The Word of God "strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being."—J. B. Phillips.
 - D. A discerning penetration (vv. 12-13).
- V. A resourceful Priest (vv. 14-16)
 - A. He can be touched (v. 15).
 - B. He has been tempted (v. 15).
 - C. He can be trusted (v. 16).

—MERRILL G. BASSETT
Pastor, Yuma, Colorado

CHAPTER FIVE

INTRODUCTION: In the fourth chapter of this Epistle the apostle conducts us, in our thinking, into the Holy Land. Now in this fifth chapter he proposes to lead us into the "holy place" of the Temple of redemption, where our heavenly High Priest is ministering for us in the presence of our Heavenly Father. Let us "gird up our loins" and follow where the Holy Spirit shall lead us.

- I. The office of the priesthood (vv. 1-5)
 - A. The ordaining (See Leviticus 8; Exodus 28; 29.)
 - B. The offering—"gifts and sacrifices" (v. 1)
 - 1. Dr. Adam Clarke suggests that the "gifts" were those things consecrated to God in token of our recognition of Him as our Benefactor, while the "sacrifices" were offered in recognition of our being sinners in need of redemption.
 - 2. One thinks of the various offerings of the Old Testament regime: the meat (or meal) offering, the sin offering, the

burnt offering, the peace offering, and the trespass offering. All of these offerings were highly typical of various phases of Christ's supreme sacrifice.

II. The order of Christ's priesthood (vv. 6-10)

- A. The pattern of His priesthood—"After the order of Melchisedec" (v. 6).
- B. The prayers of His priesthood—Refer to Christ's prayer in Gethsemane, also to His high priestly prayer as recorded in John 17.
- C. The perfection of His priesthood—"And being made perfect" (v. 9). Adam Clarke suggests that one possible interpretation of these words would be: "And having finished all—having died and risen again."
- D. The perpetuity of His priesthood—"Became the author of eternal salvation unto all them that obey him" (v. 9).

III. The obtuseness of the puerile (vv. 11-14)

- A. Auditory dullness (v. 11; John 16:12-13; I Corinthians 3:1-3)
- B. Arrested development (vv. 12-13)
- C. Adult discernment (v. 14; I John 2:20, 27)

—MERRILL G. BASSETT
Pastor, Yuma, Colorado

CHAPTER SIX

INTRODUCTION: This sixth chapter contains many inspiring exhortations to Christian steadfastness, and to be "borne onward" to perfection. In the very heart, however, of the chapter is found one of the most difficult of all Bible passages to be interpreted. Let us pray that the Holy Spirit shall give us understanding hearts and minds that we may properly comprehend this difficult, and yet significant, passage.

I. An exhortation to perfection (vv. 1-3)

- A. Foundational principles (vv. 1-2).
- B. Fatal presumption and procrastination (v. 3). It seems that there may here be found an allusion to Numbers 14:40-45.
- C. Follow (after) perfection—"Let us go on to perfection" (v. 1). "Be carried forward." The original Greek is very emphatic. Dr. Wiley suggests: "The origin of the term is that of a ship under full sail before the wind" (*Epistle to the Hebrews*).

II. An earnest warning against perversion (vv. 4-8)

- A. The partaking (vv. 4-5).
- B. The perversion (v. 6).
- C. The parable (vv. 7-8). The apostate is likened to soil that drinks in copiously of the rains that fall from heaven but yields only thorns and briers.

III. The example of the partakers (vv. 9-12)

- A. The persuasion (v. 9).
- B. The promise (v. 10).
- C. The perseverance (v. 11).
- D. The patient pursuit (v. 12).

IV. The encouragement of the promise (vv. 13-20)

- A. The pledge (vv. 13-14).
- B. The patient persistence (v. 15).
- C. The permanency of the promise (vv. 16-18).
- D. The protection (v. 19).
- E. The prospective port (vv. 19, 20). Anchored "within the veil." Our anchor, blessed be God, constantly pulls toward that prospective port.

- F. The preparation of our Precursor (v. 20). Dr. Wiley suggests a threefold significance of the "forerunner" in this verse: as a "forerunner" bearing tidings, as a "quartermaster" who goes before to prepare for an army (Song of Solomon 6:10), and as a "harbinger" who goes before to prepare for royalty (I Peter 2:9) (*The Epistle to the Hebrews*, p. 230).

—MERRILL G. BASSETT
Pastor, Yuma, Colorado

Studies in I Peter The High Plane of Pure Living

SCRIPTURE: I Peter 4:1-6

INTRODUCTION: The best armor for the Christian's inner man is that same singleness of purpose that was in Christ—a willingness to incur the hatred of the world for the sake of the will of God.

The new life implies death to the old (v. 1). So while we may have to live in flesh we must not live to "the flesh."

Those who are yet sinners have no sufferings for righteousness' sake. (Cf. John 7:7; 15:19.)

Peter sets forth three great motives toward holy living, and an entire separation from the ungodly heathen world.

I. AN EXAMPLE (vv. 1-2)

- A. The mind of Christ. Suffering innocently in God's cause.
- B. Christ's spirit of humility.
- C. Christ's purpose—the will of the Father. As against all the lusts of men.

II. A REMINDER. (vv. 3-4)

- A. The old life.
 - 1. "The lusts of men" and "the will of the Gentiles" (v. 3).
 - 2. Time already wasted in sensuality: sexual immorality, carousals of wine-swilling, dissipation, drunken revelings, and idolatrous debaucheries.
- B. The old crowd (v. 4).
 - 1. Surprised at your chastity.
 - a. They marvel that you can renounce these gratifications of the flesh for a spiritual something, the good of which they cannot see.
 - b. They cannot understand why you will not run with them into the same old slough of profligacy. (The Greek indicates "a hog wallow.") "Sink of de-

bauchery."—Whedon.

- 2. Abusive of your reputation.
 - a. "Speaking evil"—blaspheming God, calumniating you.
 - b. Railing at your different standards and manner of life.
 - c. Reviling the Christ you serve, and accusing you of pride and hypocrisy.
- 3. Doomed to certain judgment (v. 5).

III. A PROSPECT (vv. 5-6)

- A. God is even now ready to judge both the living and the dead (Acts 10:43).
 - 1. His jurisdiction is total. He speaks the last word.
 - 2. Death may remove one from earth but never from God's domain.
- B. Even the dead have heard the gospel in some form before death overtook them.
 - 1. "In their several generations."—Wesley.
 - 2. "It was preached to them when here on earth."—Whedon. (See also Johnstone's conclusive exposition of this point.)
- C. While judgment is according to the deeds in the body, yet death cannot remove one from a spiritual existence where God is still absolute Sovereign (v. 6).
- D. Therefore pure living is imperative, both for the sake of this life and for what follows after death.

CONCLUSION: Peter's unstated inference is: Christ's example is plain, the past must remain forever past, and there is sure and certain judgment for the future. Let us therefore make certain that Christ's sufferings for us shall not have been in vain.

—ROSS E. PRICE
Pasadena, California

The Shadow of the End

SCRIPTURE: I Peter 4:7-11

INTRODUCTION: Peter informs his readers that the times in which they live demand sober, watchful application to Christian living.

The coming of Christ in the flesh marked the beginning of the world's last period, during which no further revelation of a written word is to be expected. Now only the long-suffering of God delays the advent of eternity.

Here, then, we have ethics for those approaching a crisis.

I. SOBER VIGILANCE IN PRAYER (v. 7)

A. "Sober and vigilant for your life of prayer"—so reads the French New Testament.

B. Satan defeats men first at the point of prayer.

C. Prayer girds the loins for service and faithfully tends the lamp of expectation.

D. A sound mind refuses to surrender this master spiritual weapon.

II. FERVENT MANIFESTATIONS OF LOVE (vv. 8-9)

A. The mantle of charity (v. 8; Proverbs 10:12).

1. Hide offenses under the covering of mutual forbearance and forgiveness. Only an enemy would rake up every old grudge he can uncover. One who loves will not allow himself to cherish wrongs done to him. Charity kept at full strength forgives, no matter how many the wrongs may be.

2. You'll not want any grudges in your heart when the Lord comes. So consign to oblivion the sins of others against you.

3. Love discovers the most charitable construction to put on doubtful things. Love is not put to anger by insults; it does not uncover needlessly the sins of others, nor

drag them into the light for passionate reproaches or revenge.

B. The ministry of hospitality (v. 9).

1. This is a practical proof of love. Inns in those days were few, and such as there were were little better than brothels. (There are only two references to inns in the New Testament—Luke 2:7; 10:34.) Besides this, the itinerating Christian leaders were poor.

2. Hospitality is marred by grumbling (murmuring). How to give without encouraging people to grab was a problem then, even as it is now. Better to entertain unworthy people than to miss entertaining angels unaware. Itenerating workers must not abuse this hospitality either.

III. GOOD ADMINISTRATORS OF THE DIVERSE GIFTS OF GRACE (vv. 10-11)

A. We are stewards of God's manifold blessings (v. 10).

B. The two major divisions of the primitive ministry were: speaking and serving temporal needs—preaching and providing, speaking and doing.

IV. MAKING THE GLORY OF GOD YOUR CHIEF CONCERN (v. 11c)

A. This is the Christian's true center of gravity. Christ, who is our Pattern, is coming again as our Judge.

B. This is achieved by honoring Jesus: as Messiah, Lord, and Object of eternal praise. So it is, and so let it be! (Amen.)

CONCLUSION: God's glory through Christ is both the goal and the dynamic for Christians in every crisis.

—ROSS E. PRICE
Pasadena, California

Our Thanksgiving Challenge

SCRIPTURE: Psalms 107:1-9

TEXT: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10).

INTRODUCTION: Christians find joy in honoring God with their substance. They respect God's rights, which is always the first rule for success. God promises us that "the liberal soul shall be made fat." Thanksgiving involves giving of our substance to God. Thus the missionary cause becomes our greatest investment.

- I. Our "substance" is our stewardship challenge.
 - A. What we possess is a measure of our capacity for God.
 - B. God's stewards are debtors to all who need the gospel.
 - C. Giving "substance" to God, we receive a promise of increase.
 - D. Only "substance" invested for God reaps in heaven.
- II. The goodness of God calls for thanksgiving.
 - A. Unmerited favors of God should prompt thanksgiving.
 - B. Thanksgiving is due Him for His love and protection.
 - C. God's goodness is the source of all material blessing.
 - D. Thanksgiving is due Him for His glorious salvation.
- III. Missionary investment in light of world conditions.
 - A. Wounded nations of earth present wide-open doors.
 - B. Christianity or communism will enter these open doors.
 - C. This generation may be the Church's last chance.
 - D. What the Church does in our day is our challenge.
 - E. Our opportunity becomes our Christian debt to a wounded,

sinful world.

- F. Investment in Christian missions is the greatest for all time. It yields an eternal harvest.
- G. This investment calls for our love for God, our time, our talent, our devotion to the church, our substance, and our eternal "all" for God and church.

—H. B. GARVIN

Pastor, Augusta, Kentucky

Examination Day for Effective Workers

INTRODUCTION: Since throughout our beloved Zion each district begins its fiscal year at the close of the district assembly, around our calendar year, self-examination is in order for every worker within God's kingdom.

The twenty-third, thirty-seventh, or the ninety-first psalm is known and loved by the mass. But who of us have ever truly analyzed the twelve short verses of that twenty-sixth psalm? Note its outline of truth. In reference to the past there are seven "I have's"; considering the future there are seven "I will's"; and for a continuation in effective service there are seven requests. This can well be considered the perfect psalm.

- I. Seven "I have's"
 - A. "I have walked in mine integrity."
 - B. "I have trusted also in the Lord."
 - C. "I have not sat with vain persons."
 - D. "I have walked in thy truth."
 - E. "I have hated the congregation of evildoers."
 - F. "I have loved the habitation of thy house."
 - G. "I have loved . . . the place where thine honour dwelleth."
- II. Seven "I will's"
 - A. I will "not slide."
 - B. I will never go "with dissemlers."
 - C. I "will not sit with the wicked."

- D. "I will wash mine hands in innocency."
- E. I will "compass thine altar."
- F. "I will walk in mine integrity."
- G. I will "bless the Lord" in the congregation.

III. Seven requests for Christian workers

- A. "Judge me" (v. 1). God always judges aright.
- B. "Examine me" (v. 2), according to my genuineness.
- C. "Prove me" (v. 2), as to my dependability.
- D. Try me, my heart, and reins (v. 2), as to real quality.
- E. Use me (v. 7). Keep me alive, in action.
- F. Keep me (v. 9), ever in Thy grace, separate unto Thee.
- G. "Redeem me" (v. 11), for all of time, and eternity.

CONCLUSION: The divine light from this truth could be made more illuminous if illustrated by the use of lighted candles in the seven-branched candlestick. Seven represents a perfect number, and God wants us to possess a heart filled with perfect love for Him and His kingdom.

—MAMIE BAILEY HENDRICKS
Pasadena, California

MIDWEEK

How Solomon Rose and Fell

1. Solomon's favorable beginning (I Kings 3:5-15).
2. His desire to build God a house (I Kings 5:1-5).
3. His marvelous prayer (I Kings 8; II Chronicles 7).
4. The warning-turning point (I Kings 9:1-9).
5. His downfall (I Kings 11:1-8).
6. His disillusionment (Ecclesiastes 1:1-2; 2:17; 4:2-3; 7:28).
7. His advice (Ecclesiastes 12:1, 13, 14).

—VERNON L. WILCOX
Portland, Oregon

Elijah's Prayer

SCRIPTURE: I Kings 18

- I. NOTE THE PRAYERS OF BAAL'S PROPHETS.
 - A. They were long.
 - B. They were loud and frantic.
 - C. They were desperate.
- II. NOTE ELIJAH'S PRAYER.
 - A. He repaired the altar of the Lord—showed proper regard for orderly worship.
 - B. He had sublime confidence in his God. (He jeered at the prophets of Baal, and drenched his own altar with water.)
 - C. He prayed a short prayer, but effective and to the point.
 - D. It was earnest, fervent prayer. (See James 1:17-18.)

—VERNON WILCOX
Pastor, Portland, Oregon

The Prayer of Jabez (I Chronicles 4:1)

1. He had spiritual insight. He called on the God of Israel. He recognized the true character of evil.
2. He had spiritual hunger. He craved a blessing, felt real urgency. He prayed for a real blessing. He could distinguish between the genuine and the counterfeit; for enlarged opportunity. He had a vision; for the hand of God to be upon him for guidance, protection, restraint, and for affection; for deliverance from evil.

—VERNON L. WILCOX
Portland, Oregon

Discouraged Elijah (I Kings 19)

1. Very normal bases of discouragement. Fear for his life (physical). Depression through feeling of aloneness (mental). Natural reaction following great public service and victory. He felt used up (spiritual depletion).
2. God's treatment for Elijah's discouragement. Gave him sleep and food. Reassured him that he was not alone. Revealed himself to him anew—in still, small voice. Gave him a task—work to do.

—VERNON L. WILCOX
Portland, Oregon

Book of the Month Selection, September, 1959

JUNGLE PILOT, The Life and Witness of Nate Saint

Russell T. Hitt (Harper & Brothers, \$3.75)

The members of the Nazarene Ministers' Book Club will remember that two years ago we sent you as a Book Club choice *Through Gates of Splendor*, by Elisabeth Elliot. You received it before it was available on the bookstands anywhere in the country. Your response to that particular selection was overwhelming.

As your Book Editor, it is a privilege to bring you now a related book—*Jungle Pilot*. You will also receive this before it is released on the average market. It is the thrilling story of Nate Saint, the pilot who flew the plane used in "Operation Auca," which culminated in the massacre of all five young missionaries. *Jungle Pilot* is a thrilling story of a young man of high qualifications, strong ambition, and tremendous devotion to God. His battle through adversity, disappointment, and finally the chapter of jungle aviation is something to be read by every red-blooded layman or preacher—young or old.

Ride with Nate Saint as he lands his little light plane on landing strips in the depths of rain jungles in Ecuador. Ride with him as he picks up wounded natives and carries them to hospitals. Here is the man who flew the lifeline between the various jungle missionary stations. Finally, with four other heroic young men, he went to his death on the banks of the Curaray River, in the epic attempt to carry the gospel to the man-hating Aucas.

Jungle Pilot and *Gates of Splendor* merit a place as two of the most thrilling and influential missionary books to have come from the press in many months.

PREACHING VALUES IN THE EPISTLES OF PAUL

Halford E. Luccock (Harper, \$3.50)

This is volume one: Romans and First Corinthians, in a series being developed by this famous preacher and writer.

In this volume he has 142 sermonic vignettes. The titling of these will give you many, many wonderful sermon themes, and within the scope of a little more than one page he takes you far enough into his sermonic process that you get an idea of the blueprint of the sermon, some of the warmth, and in nearly every case there are poetic and illustrative material and good quotes, to give you quite a lot of "makings." Such fertile ideas as "Living in the Red," "Two Way Traffic," "A Close Look in the Mirror," "God's Alarm Clock," "The Cinderella Virtue," "The Indistinct Bugle," "Our Night Club Culture." This is a splendid combination of materials to whet the imagination and store the hopper in any minister's study.

PREACHING THROUGH THE BIBLE

(Formerly PARKER'S PEOPLE'S BIBLE)

Joseph Parker (Baker Book House, \$3.50 per volume)

Parker's People's Bible is being printed again! This is good news to many who have seen the set in someone's library, have glanced through it, and have wished for sets of their own.

The reprint is coming out under a fresh title, *Preaching Through the Bible*. There will be twenty-eight volumes. The first one to be released will be No. 18, *Matthew*, ready in summer, 1959.

This set has for generations been a classic of sermonic style. Parker would not be classified as a bulwark of theological accuracy. But as a lover of the Word, as an expositor of thrilling insight, and as a literary stylist in preaching, Joseph Parker has few peers.

Dr. V. H. Lewis esteems this material so highly that he often carries one volume with him for devotional and stimulating reading. Most preachers drift into a stale, trite mode of pulpit expression. We repeat phrases so threadbare they are musty with age. Read Parker for freshness and vigor of wording, his prayers, and his description. His elaboration of Biblical beauty is at times fairly breath-taking. Preaching without a strong imagination is like an all-white wall—monotonous, dull. But preaching "a-la-Parker" will put fringes, frescoes, and some architectural beauty into sermonic structures.

ROAD TO REVIVAL

Chas. W. Carter (Higley, \$2.50)

This is a series of lectures given by Dr. Carter in various places. Nazarene Theological Seminary was one group to have the privilege of hearing this series of lectures. This book does not deal with methods, but rather with the message, or revival. The author deepened his conviction relative to the message of revival while doing work for the expositions on the *Evangelical Commentary*, volume on Acts. The material in this volume, *Road to Revival* is thoroughgoing, Biblical, reveals carefulness of thought and progression of ideas. It is richly studded with illustrations, gathered from sources that reveal the wide reading background of the author. It is true to the Wesleyan tradition, carefully conservative, strongly evangelical. This is one of the strongest books on revival to have come before us to review in a long time.

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