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The Preacher's Magazine

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Editorials

Winning a Favorable Hearing

Every true preacher desires to reach the greatest number of people with the message of the gospel of Christ. His chief regret is that he is not reaching many of the unchurched masses about him. So any discussion on how to win a more favorable hearing for our message, especially that of holiness, should be of interest to all.

I

Why are we not getting a more favorable hearing? Perhaps the best place to begin is with ourselves. Are we doing our utmost to make the most favorable impression for our message with the people with whom we associate?

It has been the case that some preachers within the holiness movement have gone out of their way, so it would seem, to make the message of entire sanctification undesirable. There have been so many objectional and unscriptural matters attached to the message of holiness that the stress has been on "holiness and . . ." so many matters not essential to the pure message of heart purity. In their zeal they have appeared to be discourteous to visitors and inquiring friends, and have thoughtlessly taken advantage of them in the services until statements made have been interpreted by the visitors, and not without some foundation, as attacks upon them personally, their dress, or their church, etc.

Occasionally there have been unreasonable and unscriptural demands made upon seekers after holiness until some have been turned away from the

truth. We have at times demanded of seekers the same requirements which have come to us through months and years of walking in the light after we had entered into holiness. Probably if the same demands had been made of us as we were seeking the experience we might have become discouraged also. At times certain demonstrations which accompanied the experience of the preacher or others have been so stressed that when seekers did not receive similar demonstrations they have been defeated.

A certain manner of witnessing to the experience of heart purity has been detrimental to the whole cause. I heard a preacher testify to the personal interest he had as a young minister in knowing more about the truth and experience of entire sanctification, feeling that he needed a deeper work of grace. He contacted an evangelist who was preaching holiness and heard him preach several times. He said the apparent lack of humility on the part of the preacher was the first thing to bring a question to his mind as to either the truth of his message or the genuineness of his experience. Then in a message the evangelist testified thus: "I want you to know I am sanctified and have been for twelve years. In all of these twelve years I have not committed a sin," and, referring to his wife, he added, "Have I wife?" This boasting, with no reference whatsoever to God or His grace, so disgusted the preacher that he lost interest in the message of holiness. He became an outstanding evangelist. What a great asset he might have been to the holiness movement had he not been discouraged by

the false emphasis in the witnessing of a holiness preacher!

Certainly there is some truth to this observation made about the holiness movement: "At times its advocates have been its worst enemies." We have been such poor advocates of the truth that we have not left the right impression.

We must not be discouraged because of this situation. These blunders and unwise endeavors should not defeat us. Think of the many unwise and extreme actions and statements of preachers of other denominations and groups. Some of these are worse than any holiness preacher has been guilty of, yet the saner elements and wiser preachers within their groups help overcome these unfavorable factors and their churches are making progress. So it must be with us.

We may win a more favorable hearing by being guarded at these points, and by remembering that our actions or statements are not entirely our own but they give to others either a favorable or unfavorable impression of the great truth we proclaim and the Christ we love. Indeed we must be as "wise as serpents, and harmless as doves," endeavoring to present a true message of holiness without compromise.

II

Occasionally it is thought that we might win a more favorable hearing for our message on holiness if we were to change our terminology. It is true that "holiness" and the terms associated with it have been the object of attack, abuse, ridicule, and misrepresentation.

"Holiness" has been used by fanatics and extremists of almost limitless variety: snake and fire handlers, holy-rollers, etc. "Christian perfection" has been changed into "sinless perfec-

tion," a term never used by any reputable holiness scholar and preacher. "Sanctification" has been misused, abused, and ridiculed in ways too numerous to mention. Hence, it is thought by some that we would make a more favorable impression if we were to find other terms for our preaching.

What would be gained if we were to make such a change? Nothing! Were we to find other terms with the same content of meaning and less offensive to the general public, it would not be long until these terms would be the object of the same attack. It is not terms that carnal hearts oppose; it is the truth represented by those terms. It would be a distinct compromise for us to discard these scriptural terms and endeavor to substitute more appealing terms.

Upon one occasion in a conference of religious editors a young theologian from a well-known seminary presented a paper informing the editors that by test they had found that the great scriptural terms, "redemption, salvation, reconciliation, repentance, and the like," were without meaning to the average man and woman of today, that there was no "listener response" given when these were mentioned. His suggestion was to substitute more modern and appealing terms. One of the more liberal editors came to the defense of these terms by saying that these could not be discarded without impoverishing our Christian truth. If they have no "listener response" it is the obligation of the Church to save these terms by putting such real content and meaning into them that the people of the street will know what they mean. This we must do with the standard and scriptural terms of the holiness message—not to discard them, but to save them by putting true scriptural content and spiritual meaning into them.

We would do well always to define the terms we use, for unless there is a common understanding of the meaning of terms between preacher and hearer the true message will not be heard. The term eradication needs to be clearly defined lest the impression be given that we mean the destruction of truly and essential human qualities instead of "the carnal mind." Terms so common to us are totally meaningless to people not familiar with our teaching. Little wonder that a visitor thought the evangelist when he preached on "the old man" was speaking of his father. He had not clearly defined his terms.

What impression does our use of "Canaan land" terms in song, testimony, and preaching leave upon those who do not know the typical meaning of them? What would be your impression of a group of people getting happy over "You need not look for me down in Egypt sand, for I have pitched my tent far up in Beulah land" if you were totally ignorant of its typical meaning, as some of our visitors surely are? Certainly we would help to make a favorable impression upon these hearers if we were to define our terms.

III

We may win a favorable hearing. There is a definite trend away from liberalism toward a more orthodox approach to Christianity. We know better how to present the truth in terms understood by our hearers and are better equipped mentally, physically, and we trust spiritually to preach the glorious truth of entire sanctification.

The teaching of psychology has much to favor our message. Its emphasis upon the harmful effects to the personality of inner emotional strains, repressions, a divided or double-minded state, and the necessity of having an integrated person-

ality, of building a satisfying life around a worthy center, and of the need for a state of healthy-mindedness is in our favor. Purity of heart alone will remove from the personality this double-minded state; full consecration to Christ provides an integrating center to life; devotion to God for the good of others provides the principle for a truly satisfying life; and the fullness of the Holy Spirit in heart and life makes for healthy-mindedness. If our message is given with the emphasis upon such gracious benefits in the lives of the disturbed people of this age, surely we would have a more favorable hearing.

The response being given to many of the mass evangelistic campaigns is an indication of a desire for God's help in everyday living. In the hearts of the people of this day there is a deep heart cry for God and for real salvation if they only knew where to find it. In all too many instances the Church has let them down until people have turned away in disgust. In their minds they have the impression that all churches are pretty much alike; since they have found no help in one, they would expect to find no help in others. It is our obligation so to contact them as to impress them with the reality of our life in Christ, the manifestation of a satisfied heart, a useful life through the presence of the Holy Spirit, and the truth of the message we proclaim. There is no doubt we have the message the people need and down deep in their hearts they want. We may have a more favorable hearing today.

IV

How may we win this favorable hearing? Certainly not by compromise on the truth of our message or the standards of the life of holiness. These are fundamental to definite and permanent results in the lives of people.

We may win a more favorable hearing by making our message more attractive, reasonable, and practical. Have you ever read this in the Bible?—"Use wisdom in dealing with outsiders, making the most of your opportunities, always put your message attractively, and yet pointedly, and be prepared to give every inquirer a fitting answer." That is Dr. Goodspeed's translation of Col. 4:5, 6. Have you ever read this? "Teach with sincerity and seriousness, and present a wholesome, unobjectionable message, so that your opponent may be put to shame at finding nothing bad to say about you." That is Dr. Goodspeed's translation of Tit. 2:8. If these preachers of the Early Church needed such practical instruction, how much more do we need it today?

We are salesmen. We are presenting the gospel of salvation—selling it to needy hearts. We may learn much from successful sales methods to know how to make a more favorable appeal with our message. Who would buy a car if the salesman emphasized strongly the cost of getting it; a large down payment, the making of burdensome monthly payments for many months, etc? He first gets us sold on the need of the car, its value to us, its worth as a product, etc.; then says, "You can get this for only so much down and the small monthly payment of so much." Let us stress the greatness and power, the glory and satisfaction, the victory and blessing of the life of Holiness until people will want it regardless of the cost. Make the value of the experience and the fullness of the Holy Spirit so prominent that people today will inquire as those of old did, "Men and brethren, what shall we do?" If they are sufficiently hungry for the blessing they will be willing to pay the price of obtaining it.

We may win by giving a clear interpretation of the Scriptures in the light

of the needs of people today. But we must live close enough to these people to know their deep needs. Our ministry in the community, making friends, meeting community needs, and in other contacts provide opportunities for making a favorable impression for Christ. We may do it by consistent Christian living, by having a joyous and victorious spirit, by standing for righteousness in the spirit of Christ, by working with others who are fighting for right, as well as by our preaching. These methods are not spectacular, the results may seem slow in coming, but in the long run they pay the dividends that nothing else will pay. We may win a more favorable hearing for our message of full salvation, especially if we preach the gospel with the Holy Ghost sent down from heaven.

A Monthly Magazine

We are beginning a monthly publication with this issue. It will be a great privilege to present helps and inspiration to our readers more frequently than we could in a bimonthly periodical. We are moving up the schedule, so the publishing house will be able to get the paper in the mail in ample time for the subscribers to receive it before the first of the month.

Speaking of our publishing house, this matter of changing to a monthly is another indication of their desire to serve our people. It causes them more work, will cost them more money, and add to their burdens. Yet they are happy to make the adjustments to render better service. They will publish the magazine at a loss—anyone who knows about printing costs today recognizes that a periodical of this class cannot be made to pay for itself at the subscription price of \$1.50.

(Continued on page 16)

The Doctrine of the Church

By General Superintendent Samuel Young

WHAT IS the Church? The answer to this question by any community of believers will largely determine their program or approach to their task in building God's kingdom here on earth. Is the Church the kingdom of God on earth, or is it a means of grace? Is it an organism or an organization? Is it invisible or visible in its essential character? Is the Church an end in itself, or is it a means to an end? It seems to me that the answer to all of these questions is the same; we must acknowledge the paradox and confess that the Church is both in each instance. This is not an effort to solve a problem by definition but an honest desire to face up to the facts contained in the Scriptures and in the Church's own experience.

The Church as we know it really began with the advent of Christ, although its preparatory stage is to be seen in Israel's history and development. In Jesus' own day the groundwork for His discipleship is to be seen in John the Baptist's followers and disciples. John himself confessed, "He must increase, but I must decrease." Following Jesus' day of ministry and personal leadership, the preservation and extension of the Church became the special work of the Holy Spirit, which was begun in an epochal sense on the Day of Pentecost.

In its primary meaning the Church is the *ecclesia*, or assembly of called-out ones, consisting of those who are the sons of God by a new birth and divine adoption. In the deepest sense Christ is the Head of the Church, and following His ascension the Church

became (in a mystical sense) an extension of His incarnation. Thus we believe that the Church is composed of those who have been made part-takers of His divine nature, and the new birth is a requirement for church members in the Church of the Nazarene.

Dr. Wiley in his *Systematic Theology*, Vol. III, reminds us that the two most prominent symbols used in the Scriptures concerning the Church are: (1) the body, and (2) the temple. The symbol of the body represents the Church in its active service as a institute of evangelism, and the symbol of the temple indicates the Church in its passive relation as an institute of worship.

In general, the emphasis of Jesus' teaching and the practice of the Early Church as recorded in the Scriptures both seem to indicate that the essential unity of the Church was spiritual rather than organizational. There was a solidarity about the fellowship of the saints, and the source of this was in Jesus Christ. Christ himself declared: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Likewise He prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us" (John 17:20-21).

Again, Paul prayed for the Ephesian church: "That Christ may dwell in

your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

This view of the spiritual unity of the Church affords the groundwork for an understanding of her true catholicity. Because of this the Church may be said to be pure, invisible, exclusive, and undefeatable; but only in the spiritual sense.

The Roman Catholic church tends to submerge this spiritual side (although technically they would not deny it) and overemphasize the outward, active organization.

But the Church is more than a spiritual unity, the object of Christ's redemption; it is also the organ of divine redemption and is made up of individuals. We believe that "the Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature" (*Manual*).

Jesus had promised His followers that they would do greater works than He had done. After Pentecost there were added to the Church such as were being saved (Acts 2:47). Also the church(es) had stated meetings (Acts 20:7) and exercised disciplinary authority (I Tim. 5:17). The Church was not carried on in a vacuum but in a fellowship of believers. John Wesley observed that "Chris-

tianity is a social religion" and that "he who would make it a solitary one would destroy it." We believe that "the privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious." We further believe that these blessings can be found only in the Church. However, we are quick to acknowledge that the Church of the Nazarene and the Church of Jesus Christ do not constitute an equation; they are not identical. We would claim to be part of that larger body only as our individual members and congregations are true and genuine. We acknowledge that sin is too strong for us and that the world is too far from God for us to go it alone in the enterprise of saving a lost world. However, we do believe that we have a mission to perform and at times act as though it all depended upon us. Fundamentally, however, we acknowledge all who own Jesus as Christ and Lord as brothers in the faith, and we would not despise him "in whom we find anything of Jesus Christ."

Dr. Wiley points out that "since the church is the fellowship and communion of believers, a confession of faith in the Lord Jesus Christ becomes the one essential requirement for admission to the visible organization." (*Systematic Theology*, Vol. III). This is the practice in our church, but we also make certain ethical tests concerning rules of conduct as a confirming witness to the confession of faith.

Our church today stands in two dangers with regard to church membership. (1) We can become careless in applying the ethical tests to the confession of faith and ignore the rules of conduct. (2) We can become arbitrary and legalistic in dropping names from the church roll because of spiritual defeat or unethical conduct. In the

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The Mission of the Church

By General Superintendent G. B. Williamson

THE MISSION of the Church is redemptive. Jesus applied the prophecy of Isaiah to himself. He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

That Jesus intended His disciples to share in the ministry of redemption is seen from His instructions to the twelve as He sent them forth. He admonished: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7, 8). To the apostles who were witnesses to His resurrection, the Saviour said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

From these inspired passages of scripture, the conclusion is inescapable that the primary purpose of the Church is to *preach the gospel*.

The content of the Christian message has not varied through the centuries, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." To a lone man with a hungry heart and an inquiring mind He said, "Except a man be born again, he cannot see the kingdom of God." That men might be qualified for the proclamation of the gospel of the grace of God, Jesus said to His disciples: "Repentance and remission of sins

should be preached in his name among all nations . . . And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

That which Christ had declared to be the central emphasis of His message was also elaborated by His disciples. When Peter preached at Pentecost, those who heard said, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Paul also included these same concepts of truth in his message. He said, "God commandeth all men everywhere to repent," and, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He exhorted the Ephesians to "be filled with the Spirit."

All the evangelists, from Peter and Paul to those who have heard God's call to preach today, have majored on repentance, remission of sins, the new birth, and the baptism with the Holy Ghost. It is, therefore, the mission of the Church to preach this as the way of salvation through Jesus Christ, our Lord. And the history of revivals would reveal that all of them which have blessed the lives of men have been precipitated by just such emphasis in the preaching of men sent and anointed of God. The work which occupied the time and thought of our Lord, the apostles, and those who have

followed in their train is the task of the Church today. That assignment is not finished. In fact, the demand for an evangelistic crusade to reach all men throughout the world is greater now than ever before.

In carrying out the commission to preach the gospel to every creature there is also a large place for a *ministry of mercy*. Healing the sick was given constant attention by Jesus. The apostles also won their way by performing miracles of healing. Christ made it so important that His disciples should feed the hungry, give drink to the thirsty, shelter the stranger, clothe the naked, visit the sick and the imprisoned, that He said all that was done for such persons in need was as though it were done unto Him.

The founding fathers of the Church of the Nazarene considered such a service to mankind so important that they wrote the following into our constitution as a general rule: "Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given." We need to hear more about this standard of the church.

Such work prepares the way for Christian testimony and evangelism. Many souls have been won to the Lord through a kindly interest in their physical and material needs. Furthermore, many have been comforted, renewed, and established in Christian experience because a fellow Christian showed kindness in the hour of discouragement and adversity.

The mission of the Church is not

completed until its converts have arrived inside heaven's gate, where they are safe forevermore. Therefore, included in the ministry of the Church is thorough *instruction in the Word of God*. Teaching is a part of the task of soul saving. Roots of faith must be deep in the soil of eternal truth. Thereby Christians become strong in character. They live in constant triumph over evil, and they bear fruit in Christian service. Paul wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3: 16, 17).

The mission of the Church includes correction, instruction, establishment, guidance, encouragement. Nurture of new and young Christians is scarcely less important than the making of converts. Comfort to the sick, the sorrowing, the dying is imperative. Encouragement to those embattled by Satanic forces and those confused and almost despairing is indispensable.

The Bible outlines the total mission of the Church. Everything needed to lead men to Jesus Christ as Redeemer and Lord and help them to follow Him as great Exemplar is found in the Word of God. The whole scope of inspired truth must be known that we may make it known. Preaching the Word, ministering to the needy, enlightening the understanding of all Christians in the way of life are included in the program of redemption. Thus the Church of God performs her true function in the world.

The way to make nothing of our lives is to be very careful of them. The way to make our lives eternal successes is to do with them just what Christ did with His.

—J. R. MILLER

The Preaching of Bud Robinson

By James McGraw*

I HELD the door open while the eighty-year-old evangelist laboriously climbed into the waiting automobile. He turned his mischievous eyes toward me and remarked dryly,

"I used to be able to git on a horse and him a-buckin', Brother Jimmy, but now it's about all I kin do to git in a car and it a-standin' still."

Bud Robinson and I were on our way to church.

The remark he made as he entered the old car that evening stayed with me. I think it embodies in a sentence many of the traits of his unique character which made him a successful preacher of the gospel and the best-loved man in his generation. It portrayed humor, kindness, patience, humility, love, and—well, who but "Uncle Bud" could express in such colorful language the thought, I'm not as spry as I once was, so please forgive me for being so slow?

It isn't easy to analyze his preaching. This writer attempts to do so here, but not without misgivings.

Since Phillips Brooks in his first lecture in the series of *Lectures on Preaching* outlined the "Two Elements in Preaching" as being truth and personality, it seems to be especially clear in the case of Bud Robinson that this definition of preaching is a good one. "Preaching," says Bishop Brooks, "is the communication of truth by man to men" through personality. Truth without personality is not preaching; personality without truth

is most certainly not preaching; but in the two essential elements we have a definition of preaching that has stood unchallenged for half a century. In Bud Robinson we have a noble example.

With Brooks's observations in mind, we will examine the preaching of Bud Robinson in the light of *his message*, *his style*, and *his personality*.

HIS MESSAGE

In his own estimation, Bud Robinson had two great messages to preach: "Holiness" and the "*Herald of Holiness*." He was an uncompromising defender of the faith. He was an unyielding proclaimer of the full gospel. He often preached doctrinal sermons on the experience of entire sanctification with such themes as "Crossing Jordan," "The Fullness of Christ," "In Canaan," and "The Great Salvation." In fact, he seldom preached on any theme that he did not in the course of his message "strike a few blows" for holiness of heart and life.

This man did not, however, rely upon his own enthusiasm or his own logic to back up his message. He used the Bible. Adeptly weaving into his thought the Word of God, with such transitions as, "Now listen to these wonderful words of the inspired apostle," he could clinch his points with the "Thus saith the Lord" of the Holy Scriptures.

Two facts stand out in this connection. Bud Robinson knew the Scriptures, and he was honest in his application of them. Few men have

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memorized more of the Bible than he did. Dr. A. S. London has said that he heard Bud Robinson, upon awakening early in the morning, lie in bed and quote scriptures for as long as thirty minutes or an hour, until he had quoted literally thousands of verses. It wasn't easy for opponents of holiness to corner him with his lack of Bible knowledge; in fact, it just wasn't done. With his love for and knowledge of God's Word, however, he possessed a fine sense of honesty and fair play in his use of this knowledge. He never abused his texts by deliberately treating them with any other than their correct meanings, and he had the courage to be honest in his message. He preached holiness before he himself possessed it, and would be a seeker for the experience at his own altar.

He personally secured more than 53,000 subscriptions to the *Herald of Holiness* and was that organ's chief champion and booster for many years. He proclaimed holiness, and he distributed everywhere the paper that proclaimed it in its pages. *Truth* was his message!

HIS STYLE

The best way to describe the style and delivery of Bud Robinson's preaching is to say that he had an easy, natural manner of speaking, which at first often disappointed those who came expecting something of the extraordinary from this famous preacher, but which in the course of his messages achieved results which would not have been possible had he attempted to do otherwise. He imitated no one. He affected nothing. He was the same Bud Robinson in a small home-mission Nazarene church, preaching to poor, middle-class farmers or laborers, or in the spacious sanctuary of a large Methodist church filled with, as he would describe it,

"the silks and satins of society women."

Mallalieu Wilson, in his article, "Backwoods Preacher of the Southwest" (*PREACHER'S MAGAZINE*, January-February, 1953), points out how Robinson's sermons were marked with "liberal use of imagery, homely, but vivid, and often exaggerated to the point of grotesqueness." Who else but Bud Robinson could unfold the delights of a life of perfect love by saying, "It will cause you to graze in the clover fields with the honeybees and climb the honeysuckle and sip the honey with the hummingbirds, and just simply sit on the limbs of the trees and sing with the mockingbirds"?

It is small wonder people came from miles away to hear him tell how he prayed until "the Lord turned over a hogshead of honey and poured it on my soul until the honey oozed out from between my ribs, and every bumblebee in the settlement was hanging around my doorstep."

O. Joe Olson has pointed out, in an article written for a class in Nazarene Theological Seminary, that the use of hyperbole, or "an exaggerated statement not intended to be understood literally," by Bud Robinson, is one of the most difficult of styles in speaking or writing. "Only those who have struggled with prose or poetry," he observes, "and who know a little about 'the churning out of blood-fed lines' can truly appreciate what Uncle Buddy has attempted to do and succeeded in doing" in the use of extravagant imagery in his preaching style. There was indeed no doubt in the minds of his audience as to what he meant when Bud Robinson declared: "There is such hollow sound about what a fellow says when he keeps his head open all the time. It sounds a great deal like a boy beating on a barrel

with the bunghole open. Why don't he bring his tongue in out of the weather and shut his mouth?"

He reserved his sharpest barbs for those who compromised the eternal verities of truth, as contained in God's Word, with shallow, modernistic, liberal preaching. He said of one such opponent of faith in Blood-bought, full salvation, "Why, if you could bore a hole behind that feller's ear you would git enough gas out of his head to bake a pan of biscuits!" Concerning a dead, formal church pastored by such a minister, Robinson compared it with a threshing machine. "Now, friend," he stated, "don't you know if I was running a threshing machine, cooking for the hands, feeding the mules, raising a dust and burning the straw, and were to go around and look at the spout and find no wheat coming out, it would be common sense in me to quit."

Bud Robinson was a master in the art of narrative. He could tell a story he had told many times before, and tell it with as much pleasure as though it were the first time he had told it or his audience had heard it. He would chuckle, weep, or laugh as he described his experience with a balky mule, or relate how he sought entire sanctification while 'Satan whispered, 'You'll never git it,' and I said, 'You're a liar, I'm a-gittin' it now.'"

His technique of making an altar call can be described by saying only that when he had finished preaching he inviting them to "come on" and they came. They came, not because of his skill in handling crowds or his obvious knowledge of psychology. They came because his love for God and his love for them had melted their hearts until they wanted what he had. God had succeeded in communicating truth to them through the man Bud Robinson.

He used gestures sparingly, usually holding the pulpit easily and natural-

ly, or pointing a finger, or clasping the Bible, as he drove home a point. The late Dr. J. B. Chapman once said: "When you sat down to listen to Bud Robinson, the pew was hard. After he had spoken for ten minutes, it seemed soft. By the time he had finished, you had forgotten you were sitting in a pew at all."

HIS PERSONALITY

One could not have guessed what went on in the mind of the cowboy lying under a wagon that night, with a saddle under his head for a pillow. God was speaking to him about preaching, and he answered the call. Here is the striking proof of the importance of the preacher's personality in his usefulness in the ministry. God wanted that stammering, epileptic, illiterate child of His to turn himself over completely to Him. God loved him for what he was, and He used him in his own way.

Four outstanding traits of his personality perhaps are all that are needed to describe the preacher. He had an unusual sense of humor, a native supply of insight and wisdom, an abundance of love for God and humanity, and with it all a genuine spirit of humility. All these God used in channeling His truth through the man to those who heard him.

Samples of his humor and homespun wisdom will be retold as long as men live. How could we forget how he startled the physician who had examined his ailing ear, and pronounced his diagnosis to be that old age was the only explanation for the trouble? "No, you're wrong, Doctor," Uncle Bud said. "That ear is the same age as my other ear, and my other ear is not ailing, so age is not what's wrong with it or else my other ear would be ailing, too." Readers still chuckle when they remember his answer to

the lady's question, "How is it, Brother Robinson, that your hair is gray and your beard is black?" He said, "Why, Sister, you see I had hair on my head when I was born and didn't have any beard until I was eighteen years old. My hair is eighteen years older than my beard, and that's why it's gray and my beard's not."

The man who was troubled over the hypocrites in the church was jolted, and doubtless helped, by Uncle Buddy's remark that, "if you let a hypocrite come between you and the Lord, then he is closer to the Lord than you are!" He very aptly drew a fine line between humanity and carnality when he once declared, "The blessing of sanctification will not keep you from snoring in your sleep, but, bless the Lord, it will cause you to wake up in a good humor."

The preaching of Bud Robinson was all the richer because of the tremendous capacity for love that he carried. He loved God perfectly. He loved humanity everywhere. The last friend he talked with was the best friend he had. The last church he preached in had the finest, dearest, and best people in it that he had ever seen. This extravagant use of superlatives was not always understood by those who did not know him well enough to know that he was genuinely sincere in it. He loved so well he could not stop with anything less than a superlative in describing his feeling.

A small insight into his spirit of supreme love for God can be gained by reading his testimony of healing in *Sunshine and Smiles*. He describes the pain brought about by his spasms of epilepsy, causing his arms to be thrown out of joint. He describes the suffering of those ten years during which his lungs were diseased and frequently bled. He tells how it pained him so much to have his brother place his heel under his armpits and twist

his arms back in joint that he finally just left them out of joint. To read about such illness and so much suffering and then have him declare, "God is witness for those eleven years I had never had one doubt about the goodness and mercy of God, and His power to save, sanctify, and keep," would make any reader pause and pray for that kind of love and long-suffering.

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**True greatness is in character,
never in circumstances.**

—J. R. Miller

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Perhaps the best description of his ministry is found in a quotation from his own pen. He said, "When God sanctifies a preacher He winds him up, sets him on fire, and starts him running; and he has nothing to do but to unwind, shine, and shout." When God wound up Reuben Robinson, the poor stuttering Irishman, with his elbows out at his shirt sleeves, greasy trousers, slouch hat, and run-down boots, He did a thorough job of it. Before he "unwound" he had traveled two million miles, preached in seventy-two different denominations, won a hundred thousand souls to his Christ, written twenty books and booklets that sold half a million copies, and spread the fires of the gospel of full salvation in every one of the forty-eight states.

He once prayed for his audience that they would experience the kind of blessing that he had received, and remember that they were "heaven-born, heaven-bound, heaven-thrilled, and heaven-filled, and that by the help of the Lord they might be climbing Zion's hill." From his present vantage point on the very top of that selfsame hill he doubtless looks back upon us now, hoping to see us there soon.

Gleanings from the Greek New Testament

By Ralph Earle

WE BEGIN in this issue a series of word studies in the Epistle to the Galatians. It is hoped that these will help to illuminate the meaning of this important book of the Bible and also to furnish usable preaching material for the busy pastor.

Paul's Epistle to the Galatians ranks only second to Romans in its theological importance. But it served a very unique and invaluable purpose in pointing Martin Luther to the truth which he embodied in the Protestant Reformation. He himself said of it: "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock."

The case of John Bunyan is very striking. Seeking desperately for deliverance from his awful sense of sin, he found an old copy of Martin Luther's *Commentary on Galatians*. Here is what he says about that experience:

When I had but a little way perused, I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart. I prefer this book of Martin Luther on the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

Paul wrote to free the Galatian Christians from the bonds of Judaistic legalism in his day. Martin Luther wrote to free the people of his generation from the yolk of Roman Catholicism, with its religion of work-righteousness. The message of the epistle is still very pertinent. The purpose of these studies is to open

some word windows for glimpsing that message more clearly.

GALATIANS 1:1-5

APOSTLE

Our English word is a transliteration of the Greek *apostolos*, which comes from the verb *apostello*, "send away, send on an errand, send with a commission." The earliest use of *apostolos* was for a fleet, an expedition. Herodotus used it for a messenger, or one sent on a mission. That was its common meaning in New Testament times.

Though used rarely in classical Greek, it occurs some eighty times in the New Testament. Eight of these occurrences are in the Synoptic Gospels. Cremer comments: "Perhaps it was just the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of 'the Twelve' whom Christ chose to be His witnesses." In the Synoptic Gospels (mostly Luke) it regularly carries the technical sense of one of the Twelve. (In John's Gospel it is found only in 13:16, where it is translated "he that is sent.")

In the first part of the Book of Acts this usage continues. But in connection with the Gentile mission we find a broadening of the term. In Acts 14:14 we read of "the apostles Barnabas, and Paul." Since these were the two great missionaries sent out by the church at Antioch, we find here a suggestion of the modern application of the term. Today an apostle is a missionary, commissioned and sent

forth. In a very real sense every preacher is an apostle. In a still more definite sense every true missionary of Christ is an apostle.

But that does not exhaust the meaning of the term. It has been suggested that the best translation for *apostolos* is "envoy." In the volume on Galatians (1953) in the *New International Commentary on the New Testament* (currently being published by Eerdmans), Ridderbos has this to say: "An *apostle* is a minister plenipotentiary." In connection with Gal. 1:1 he comments: "Paul is God's own and special ambassador."

I like that. What greater honor could be conferred on any human being than to be the ambassador of the King of Kings? All earthly honors sink into pale insignificance compared with this. And yet that is the high privilege enjoyed by every true minister of the gospel.

No wonder Paul asserts his apostolic authority in opposing the heretical teachers in the churches of Galatia. He did not wear a badge pinned on him by some earthly potentate or pope. He carried in his heart the consciousness of a divine call and commission to be Christ's ambassador to men. What greater authority could one ask? We do not represent our own interests, nor should we preach our own opinions. We represent the Lord of the universe and should proclaim His glorious gospel. Let us not stoop to petty wangling for power or position on the earthly level. Let us rather rise to noble heights of unselfish service and faithful devotion to our Master, gratefully conscious of the greatness of our calling. "Lord, help us at all times to conduct ourselves as ambassadors of Thine."

CHURCH

As is well known, the Greek word for church is *ekklesia*. This comes

from the verb *ekkaleo* (*ek*, "out"; *kaleo*, "call"), "call out." It has therefore often been emphasized that the Church is a body of "called out ones."

But the first question that should be asked is: What was the common meaning of the term in Paul's day? For usage, rather than etymology, is the main factor in determining the meaning of a word at any given period or in any particular place.

When we ask this question we learn that *ekklesia* was the name applied to the assembly of free citizens in a Greek city. We find the term used in exactly that way in Acts 19:32, 39, 41 (particularly as in v. 39 of a "lawful assembly"; that is, one regularly convened). This would be the usage most familiar to the Gentile readers of Paul's epistles.

But there was another important background. The Septuagint (Greek translation of the Old Testament, made some two hundred years before Christ) uses *ekklesia* for the "congregation" or "assembly" of Israel. This usage is reflected in the New Testament, in Acts 7:38.

In the time of Christ the Jewish gathering for worship was called the synagogue. Perhaps it was partly because of the severe persecutions from the Jews that the Christians chose *ekklesia* rather than *sunagoge* for their place of worship and the congregation gathered there.

In the New Testament we find a distinct, twofold use of *ekklesia*: "(1) The entire congregation of all who are called by and to Christ, who are in the fellowship of His salvation—the Church. (II) The N.T. churches as confined to particular places" (Cremers' *Biblico-theological Lexicon of New Testament Greek*, pp. 334, 335). The latter sense is obviously the one in which the word is used in this passage.

GRACE

The Greek word *charis* is one of the most beautiful and meaningful words in the New Testament. What we need is to get the total impact of its full significance.

Abbot-Smith's *Manual Greek Lexicon of the New Testament*—the best for ordinary student use—gives an excellent summary of its varied meanings, which we quote in part:

1. Objectively, that which causes favourable regard, *gracefulness*, *grace*, *loveliness* of form, *graciousness* of speech. 2. Subjectively, (a) on the part of the giver, *grace*, *graciousness*, *kindness*, *goodwill*, *favour*; esp. in N.T. of the divine *favour*, *grace*, with emphasis on its freeness and universality; (b) on the part of the receiver, a sense of favour received, *thanks*, *gratitude*.

A rapid check of Moulton and Geden's *Concordance to the Greek Testament* shows that *charis* occurs in all the New Testament books except Matthew, Mark, and I John. Paul uses it dozens of times in his epistles.

As noted in the definition we quoted, the first emphasis of this word was on physical gracefulness. But, as usual, the New Testament gives largest place to the highest meaning. Cremer writes: "*Charis* has been distinctively appropriated in the N.T. to designate the relation and conduct of God towards sinful man as revealed in and through Christ, especially as an act of *spontaneous favour*."

It would be impossible to compass the tremendous scope of this term or even to delineate its particular theological signification. Volumes have already been written on the subject and many more will be written, without beginning to exhaust the greatness of the subject. Here we must content ourselves with two brief observations.

First, we fear that too many conservatives glory in the orthodoxy of their emphasis on the wonderful grace of

God shown in the forgiveness of our sins—the unmerited favor of God in pardoning our guilt and accepting us as His children—without facing all the implications of this beautiful term. It is not enough to thank God for His grace. The question that bothers me more and more is this: Does that grace make us more gracious? We read in the Old Testament that God is "gracious." When Jesus spoke, the people spoke, the people wondered at the "gracious words" that proceeded from His mouth (Luke 4:22). Has our preaching ever produced that reaction? But, more importantly, do we rightly represent God by being gracious in all our relations with our fellow men? We have seen preachers that seemed to glory in being a little rude and crude. That is sadly misrepresenting the Christ whose name we bear and conducting ourselves unworthily as ambassadors for the King. To be boorish in our personal relations in life shows a tragic lack of the "grace" of God, however orthodox we may be and whatever experience we may profess.

The other observation I would make is that this term is used for "the grace of giving." In II Cor. 8:7 Paul urges his readers to "abound in this grace also." In I Cor. 16:3 the word "liberality"—meaning an offering—is *Charis* in the original. Since God has so freely given to us, we should be liberal in giving to the work of His kingdom. The greatest incentive to giving perhaps lies in this very word "grace."

PEACE

The word "peace" (*eirene*) means more than freedom from outward strife. It means essentially an inner harmony, something that can be brought about only by the grace of God.

Someone has defined grace as meaning "the divine adequacy." I would like to suggest that peace means "the consciousness of the divine adequacy." As Christians we have adequate resources at our disposal, in the grace of an infinite God, to meet all the emergencies of life. But we only feel peaceful as we are conscious of that adequacy.

Paul, of course, had in mind the Hebrew word for peace, *shalom*, which meant "total well-being for time and eternity" (*Interpreter's Bible*). That was the kind of "peace" that he wished for his readers. And he knew full well that that kind of peace could come to them only from "God our father and the Lord Jesus Christ." The "God of peace" is the only source of true peace.

SIN

It is well known that the Greek word here (v. 4) for sin (*hamartia*) means "missing the mark." It is derived from the verb *hamartano*, which is used in Homer some hundred times of a warrior hurling his spear but missing his foe. In classical Greek the verb came to be used for missing the right, going wrong, sinning. The noun was used in the sense of "guilt, sin," though more frequently for "fault, failure." In the New Testament it always has the ethical connotation.

Cremer has some very pertinent comments. He says that *hamartia* "would seem to denote primarily, *not sin considered as an action*, but *sin considered as the quality of action*, that is, *sin generically* . . . Sin is not merely the quality of an action, but a principle manifesting itself in the conduct of the subject" (pp. 100, 101). Paul prefers to use other words for sinful acts, reserving *hamartia* largely for the generic idea of sin as a principle, what we call the carnal nature.

However, in the plural, as here, it may denote sinful acts as such.

WORLD

The word so translated in the King James (v. 4) is *aion*, which properly means "age" and is so rendered in most recent translations.

Originally *aion* meant "lifetime," the duration of a human life. Then it came to be used for a "generation," which is a life span. Finally it was expanded to mean unlimited duration, eternity.

In verse 4 it is used for "the present evil age," which is under the domination of "the prince of this world" (John 12:31; 14:30; 16:11). There it is *kosmos*, this world-system. But here it is the time element which is indicated. It is the period of evil rule.

In verse 5 the expression "for ever and ever" is literally "to the ages of the ages." This is the fullest phrase in the New Testament to indicate eternity. What a glorious thought that for the saints eternity will be a never ending succession of age after age of bliss and blessing. What a wonderful prospect is ours! Certainly we ought to put up with this "light affliction which is but for a moment" (II Cor. 4:17), in the light of eternity, while living in this present evil age, with our hopes set steadfastly on that blessed life that shall never end.

A Monthly Magazine

(Continued from page 4)

We do appreciate this co-operation on their part. Let them know your feeling by writing them, but especially by being prompt in sending your subscription and renewal payments. Also show your appreciation by getting some of your ministerial friends to subscribe. Many of our current subscribers are ministers of other denominations.

"Crucified with Christ"

By Peter Wiseman, D.D.*

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:1-7).

We begin our meditation by considering:

First, the Person of This Crucifixion: "Our old man"

The "old man" stands for the organism of corruption, the old life with its source. A similar expression from Paul's pen is "the body of this death" or "this body of death" (Rom. 7:24). This is expressed by the old "I" in Gal. 2:20: the carnal I, the warped I, the selfish I, the unbelieving I, the corrupt I, the proud I, the domineering I, and so on.

It is not a physical crucifixion, but a spiritual experience indicated.

Crucifixion was a mode of capital punishment by the Romans. Our Lord was crucified between two thieves,

and by His crucifixion He transformed that cross into the Cross of human redemption. Paul speaks not only of the Cross of redemption, but also of the cross in Christian experience identification with Christ both provisionally and experientially.

Crucifixion is used in different ways: used, shall we say, with reference to the beginning of the Christian life, *the moment of discipleship*. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The cross stands for cruciality. Paul in his letter to the Galatians, says, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Rom. 6:6 indicates that the old man was crucified, "with Christ," of course, provisionally, and experientially when one takes up the cross, for that is what the cross stands for. It crucifies.

But there is also *the process of dying* indicated, crucified that, or in order that, "the body of sin might be destroyed." Crucifixion here leads to death; one is done in order that the other may be done.

Crucifixion is also used to indicate the *second crisis*, the death to sin. This is the argument of Gal. 2:20, "I have been crucified and I live no longer." Identification experientially with Christ in death and resurrection: "I live; yet not I, but Christ liveth in me."

It is interesting, too, to note that Paul used the expression to indicate *a state* of Christian life: "But God forbid that I should glory, save in the

*Nyack, N.Y.

cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Paul gloried in the cross that crucified him to the world! Do you?

This process of the sanctified life is of vital importance, just as the second crisis is important and necessary in order for a life of spiritual progress and development. Victory without while there is an enemy within (every form of sin in the unsanctified heart) is a battle indeed but possible, as many passages of scripture reveal, such as I John 3:14; 2:3; 3:9; 4:4. There is, thank God, the emergency clause, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Nevertheless, God evidently designs His children to live in victory, if for no other reason, because the world knows no double standard; with the world, a Christian should be Christlike. For the regenerated person to fail in obedience to God, fail to walk with God in the light as God reveals it to him, the "first crisis" is of little avail, and for such defeated, disobedient, backslidden people, the "second crisis" is impossible without first restoration to God's favor. Moreover, the "second crisis," the crisis of sanctification, is of little avail unless the glorious life of obedience and faith follows; a walk with God!

Secondly, the Purpose of This Crucifixion: "That the body of sin might be destroyed."

Paul laid great emphasis on death as an instrument of deliverance from sin. Looking into this sixth chapter of Romans, this is very noticeable. Verse 2, We died to sin; verse 3, "We were baptized into his death"; verse 4, We were buried with Him into death; verse 5, "If we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection"; verse 7, "He that is dead is freed from sin"; verse 11, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

There are three specific things mentioned under the purpose of crucifixion:

1. "*That the body of sin might be destroyed.*"

One of the meanings of the word destroy is to render inoperative, "to make of non-effect"; but a deeper study of the word, according to outstanding Greek scholars, would mean the entire removal of sin. Dean Alford says that the aorist tense for the verbs "take away" and "destroy" implies "to take away at one act and entirely." Daniel Steele, in his splendid essay on *The Tense Reading of the Greek Testament* says of the aorist tense in Rom. 6:6, "The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin." Speaking on I John 3:8, Bishop Wiscott says that "the two objects of the manifestation of Christ cover the whole work of redemption: 'to take away sins' (v. 5), and 'to destroy the works of the devil' (v. 8). In this connection the works of the devil are gathered up in the word 'Sin' (indwelling sin) which is their spring. This the devil has wrought in man. The efficacy of Christ's work extends to both 'sins' and to sin."

2. "*That henceforth we should not serve sin.*"

There is a service to sin in the pollution of sin, the contamination of sin, for sin lies in the seat of human personality, "sin that dwelleth in me" (Rom. 7:17). "But sin," says Paul, "taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7:8). Again, in verse 11, "For sin, taking occasion by

the commandment, deceived me, and by it slew me." Indwelling sin contaminates every aspect of the new life, character, and service. That is to say, while sin remains in the heart, "In me" (7:20), its subtle nature is to hinder, obstruct, deceive, and slay. It is anti-God, "enmity against God." Rev. John Wesley's sermon on "Sin in Believers" is excellent reading on this point.

3. "For he that is dead is freed from sin."

Out of death comes deliverance from sin. Some understand the word reckon as used by St. Paul, Rom. 6:11, as a kind of make-believe. "Reckon you are but of course you know you are not." St. Paul, however, was a great spiritual mathematician, reckoning on the basis of God's provision and God's promise in response to faith. Such would bring to the trusting soul a real experience of deliverance from sin through death to sin. Similarly, some misunderstand Paul's statement in 6:13, on "yielding." It is a strong word: "yield yourselves," aorist imperative, an act once and for all; a crisis; but the yielding of our members in this verse is progressive, daily yielding.

Look unto this chapter six with the idea of deliverance through death, and what do you find? Verse 7, "freed from sin"; verse 11, "alive unto God"; verse 18, made free from sin"; verse 22, "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." To the Galatians, Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). And to the Colossians, he said, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). A man who was greatly persecuted, came to Macarius of Egypt and asked ad-

vice. "Go to the cemetery," he answered, "and upbraid the dead, and return to me." He did so. "Well," said Macarius, "how did the dead receive your abuse of them?" "They answered not a word," replied the man. "Well," said Macarius, "how did they behave when you flattered them?" Replied the man, "They took no notice of that either." Macarius answered, "Go and do thou likewise."

Following the analogy of physical death, the expression, "Crucified, in order that . . . For he that is dead is free from sin," indicates a process of dying which leads to death. Independently of the time element, for it greatly varies, there are the process and the crisis. Rev. John Wesley, in his book on *Christian Perfection*, says that a man may be dying for some time yet he is not dead. But the moment comes when he is declared dead. In like manner, he argues, the spiritual experience of sanctification. The process of dying leads to the crisis of death to sin.

Thirdly, the Position in Christ as the Result of This Experience:

"The life which I now live in the flesh I live by the faith of the Son of God."

Out of the experience of identification with Christ in death and resurrection are deliverance from sin and a life of glorious freedom in the risen Christ.

1. *It is a life marked by contrast.* Yesterday self, today Christ; yesterday the old man, today the cleansed man; yesterday I, today "not I, but Christ"; yesterday milk, today meat; yesterday turmoil, today triumph; yesterday lameness, today liberty; yesterday indwelling sin, today the indwelling Christ; yesterday weakness, today wholeness; yesterday staggering, today stability.

(Continued on page 36)

Youth Week—January 31 to February 7, 1954

By Lauriston J. Du Bois*

What is it? Youth Week is a time designated by most of the Protestant denominations as a week during the year when the local church can give special attention to its young people. Of course, this is not to be the *only* occasion when youth are noticed—it is but a time when the work they have been doing throughout the year is brought to the attention of the church. It is an axiom that youth become interested in the church when the church becomes interested in them. Youth Week is a time when the pastor, working with his youth council, can show the young people that the church really cares.

What can be done? Any one of a number of plans can be used to highlight Youth Week. It is a good idea to vary the pattern from year to year. The element of surprise is always good. There are several basic ideas which can be expanded and adapted:

1. A Youth Week revival which is sponsored by the young people. This is meeting with great success. Pastor, allow your N.Y.P.S. Council to help plan for it. Give the young people a chance to work in the revival: choir, visitation, ushers, etc. Give them a part and they will be there.

2. A night-by-night schedule with something different every night of the week. This kind of program should combine several phases of youth work. Try a prayer meeting, a banquet, visitation, an evangelistic service, a work night. Variety is indeed the "spice of life" with youth.

3. A plan for certain nights during Youth Week. This may incorporate some of the ideas listed above. Perhaps one or more of the Sunday services could be given over to the young people, also prayer meeting.

4. The idea of a "youth church" in which church officers (including a pastor) are elected from among the young people. During the week this group will "run the church." This follows the idea of "youth states" and "youth cities" worked out in some localities. You will be surprised at the good ideas which youth will bring forward. Churches that have a young minister have sometimes turned the Sunday sermons to him. Try it.

How do we do it? Perhaps this is too elementary. But here it is!

1. Go to your president and sketch an outline of your plans.

2. Take these sketches to your N.Y. P.S. Council. Time must be given to work out the details, so give yourself plenty of it.

3. See that necessary committees are appointed, depending upon the program which you are working up. Try to use the greatest number of youth in the planning end of Youth Week.

4. Follow through to see that all of the plans are under control.

5. Pray and work. Time spent on a top-notch Youth Week is not wasted. *What is the theme?* The theme for 1954 Youth Week is "By My Spirit—Speak." This is the annual emphasis of the quadrennial theme for the N.Y. P.S., "By My Spirit." The pastor will

*General N.Y.P.S. Secretary.

no doubt want to preach on this theme at least once. It should be the emphasis of any public meetings, banquets, etc.

But make it more than a slogan to put on banners and place cards—let us build the activity program of the week around witnessing. See that the young people get some guidance in witnessing. Try to make it possible for some to get out in visitation and in actual soul winning. Let us hit the Crusade for Souls Now hard during this week as it is related to young people.

And, by the way, a number of districts are using January as a special *Lamplighters' League* emphasis. Bring this great work to the attention of your group. Organize a League if you do not have one. Revive your League if it is dragging. Let your young people know what is being done to "speak" for the Master.

Are there helps? Yes, a packet of material will be coming from the general N.Y.P.S. office to the local president. Check on this to be sure that it is all used.

Is there a project? Yes, indeed. Our general N.Y.P.S. projects are increasing in popularity! Again, this year we have a project which is definitely related to the theme. It is an offering of \$25,000 to place "Showers of Blessing" radio program in the New York City area. This is the world's most concentrated home-mission field. Our leaders feel that this will be well invested. The New York District is just not strong enough to handle this great metropolitan area by itself.

Don't forget this offering in your N.Y.P.S. Help your president plan for it! If you are having a revival and must stress other finance during this time, *take it early* or set a date in February or early March when it will be taken care of. Do not neglect

it. The goal should be approximately fifty cents per N.Y.P.S. member. This is not high and every society can reach it with a little attention.

Let's do it again! Make Youth Week, 1954, the top week of the year in your church.

Sermon Suggestions for Youth Week THEME: "By My Spirit—Speak"

Acts 1: 4, 5—"The Divine Prerequisite to Soul Winning"

Acts 1: 8—"The Motivation of the Christian Witness"

Acts 2: 4, 8, 9—"The Miracle of Languages"

Acts 4: 20—"The Divine Imperative"

Acts 5: 3 (38-39)—"The Campanionship of the Spirit"

Acts 7 (cf. v. 55)—"The Message of a Martyr"

Acts 8: 24-39 (v. 29)—"The Ethiopian with a Changed Heart"

(Note—see sermon outline section for an outline on: "By My Spirit—Speak," by Eugene Stowe.)

The Doctrine of the Church

(Continued from page 6)

first instance, our desire to add to our ecclesiastical roll may blot out the distinctions between the world and the church. In the second case, we fail to seek and to save that which was lost and ignore the Master's teaching concerning the lost (sick, wounded) sheep.

Dr. Wiley reminds us that "the Kingdom is not to be narrowed down to the church, nor is the church to be broadened out to include the kingdom." He also quotes Dr. Taylor's warning: "To do the first is to set up a monstrous ecclesiasticism; to do the second is to destroy the organism through which the kingdom manifests itself and does its work in the world" (*Systematic Theology*, Vol. III).

Can My Church Have Revival?

By Dwight Niswander

THERE comes to me a growing conviction which is based on some personal observations of my own ministry—that every pastor is personally responsible for a revival in his church. That might be said of any spiritual leader as well. There seems to be a complacency and an extreme position of passiveness among pastors in these days, and it is well that we take inventory of our methods and patterns and earnestly seek the Lord concerning it. In order to appraise our condition it is well for us to note the following facts which are in evidence in a Spirit-filled ministry.

(1) The Spirit of Holy Restlessness

A revival is the fruit of a Spirit-filled ministry, and it is quite evident that when any pastor is satisfied with his own group, with his own pattern, and with his own preaching, something is wrong with himself as well as his church. I usually get quite worried if everything is the same very long. I find that the fault generally lies with me when nothing is revived. I fear that many people of our community may know us as another cult who believe a certain doctrinal code and who prefer to worship in a fashion peculiar to our denominational background. How much more they know is often a guess. If Christ isn't lifted above our programs, our doctrines, and worship, it is sure that they can't see too much. What we need is an awakened sense of our need and consider that our lifelessness is not so much the hardness of the people on the outside as the cold-

ness of our own hearts. Unless there is a holy restlessness within the church, there is no restlessness of the people outside to think seriously about Christ and salvation.

(2) The Spirit of Holy Aggression

A Spirit-filled ministry always insists upon a militant warfare to advance the cause of Jesus Christ. The basis of action is dependent upon how we love Christ. There are many things in church matters which might take priority. We may, for instance, love our work, our devotions, our church, our business meetings, or our people more than Christ. But when Christ really has first place, it will create a compassion that rules in a mighty conquest for His cause. I fear that we often get sidetracked by following molds which have been made for us. We believe in prayer, and so we conduct our prayer meetings. We believe in revival meetings, and so conduct revival meetings. We believe in witnessing and soul winning, and so we may go through the form of soul winning without a real love for the souls of mankind as Christ would have it. We put our faith in the habits which we feel are in the realm of our responsibility, and yet we can grow cold and lukewarm in our love for Christ. Just because we are faithful in prayer meetings, family worship, and stewardship may not prove that we are faithful to Christ. To be faithful to Christ means that we follow Him in the spirit of strong spiritual desire and, although we do become faithful in these habits,

we nevertheless put our faith in Him; and in the growing relationship with Him, we develop a life of most compassionate concern.

(3) A Spirit of Self-denial and Self-discipline

That leads me to the next point. It is a point that we may feel is often well taken when it is not taken at all. We have often tried to define consecration to mean this and that to our people, when it is altogether impossible to define the deeper meaning of consecration. Consecration must be defined by individual action. It means living Christ's life in us by sincere and holy devotion. To be disciplined to Jesus Christ means that I must take on a life of constant self-humiliation. I do that which would advance His cause regardless of the sacrifice I might experience. There are many who are consecrated to a degree because we make a great deal of the degree. Going to dark Africa may not mean too much to young people at the outset. It proposes a supreme adventure of faith, and many young people like adventure, and so Christians have often defined consecration to mean this or that. Christian consecration goes deeper than what I know about consecration. It is a "living sacrifice." It goes all the way, and takes its roots in my subconscious self. It is a life of utter devotion to Jesus Christ. It is a training school in which I am often lost to Christ. I work without stipulation as I think of it in the worldly sense, for I accept work for Christ as it comes because of my love to Christ. My objectives are high and clear when Christ is real in personal experience. Much of our church work is done unnecessarily because we do more contriving and scheming than praying and discerning. We become absorbed with incidentals and over-

indulge in putting our faith in master plans worked out by a genius, rather than having the plan of the Master and applying the wisdom of His Spirit. We have grown quite artificial, and the true spirit of reality is often missing as we deal with our people. May God forgive us.

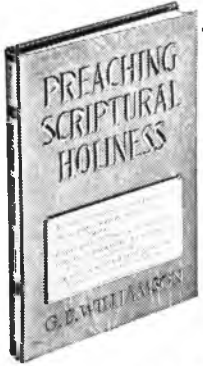
(4) A Spirit of Life and Faith in Christ

As evangelical churches we have a tendency to become so experience-conscious that we lose sight of the everyday experiences with Christ. Many times people are more anxious for the experience than Christ himself. They want something to happen, and often we have created that sort of thing by our own ministry. Something should happen, but our people should be impressed with more than a "happening." Christ should be real in experience, but our experiences with Him are different from those of anyone else. We sometimes infer that our experiences are always the same. We do have the same privileges but not the same experiences. This requires self-examination. When we expose ourselves rightly, we never see ourselves perfectly. We need this spirit of self-examination because it keeps us humble in the divine sense. We need to constantly examine our hearts and let the Spirit show us any selfishness.

(5) A Spiritual Increase

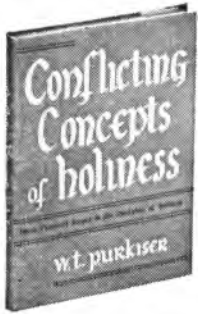
By this statement, I do not mean that the pastor should assume all of the responsibility in this respect. I believe that the laity is mostly responsible for the bringing in of individuals to the services and to Christ, but the pastor also has his contacts; and if our ministry does not always lead us to new individuals and bring some new people into the church, I do not expect much from those who endeavor to follow us. If my love for

FOR YOUR PREACHING



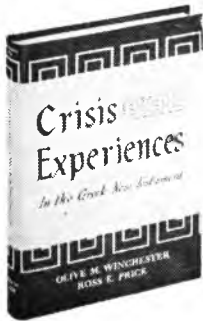
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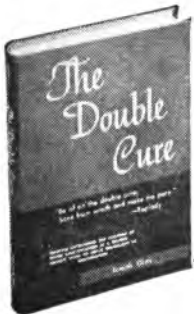
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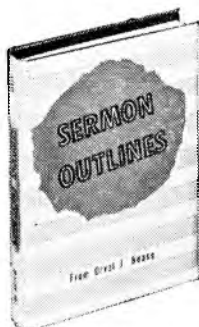
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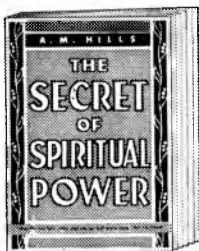
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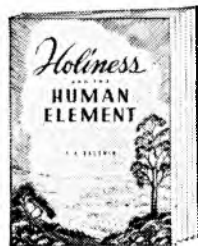
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Christ does not occasionally lead me out into the highways and byways and compel them to come in, how should I expect my members to have that drive? There are times when we are driven to our knees, and there are times when we are driven to the "streets." I can see no reason why any Christian with a burden for the lost should not win souls to Christ by his own efforts on the influence of the Spirit. I believe that every Spirit-filled evangelist or official worker will seek the lost wherever he may be, for did not Jesus say, "Follow me, and I will make you fishers of men"?

(6) The Spirit of Honor and Prestige

There are various cults which are well known in many of our circles which perpetuate considerable evangelical truth, and many times individuals from our respective churches will yield to these groups just because they recognize a neglected or unpractical viewpoint in our position. Whenever a pastor notices any member attracted to these groups, it should be a challenge for him to examine his own doctrine and beliefs. If our doctrines are full of the life and spirit of Jesus Christ, I am certain that no cult and no ism can rob any member who has a degree of spiritual hunger and life (John 7:17). There is no need of being on the defensive when we have the spirit of Christ. It may be that the rebellious will deter but, if we have the spirit of Christ, the truth of healing is manifested by healings, the teaching of the second coming of Christ is taught, and the subject is declared sensibly and gives living hope to the believer, and the doctrine of sanctification is not confused as individuals are filled with the Spirit, and living a blameless and holy life.

We have had a diet of predigested evangelicalism in our twentieth century that has made us "softies," and we are wielding the sword in a rather awkward fashion, and so it is high time that we get our spiritual balance again and be willing to be faithful in making an original investigation into our patterns and beliefs. Possibly there are new pastures where Christ hasn't been able to lead us, for we are used only to the old fields that are well trodden down. Some of the saints of the past have often been different in certain views, but many have shown us new lights, lights that beam with original gleam and wonder. It is time that we have a revival that will bring in a new spark of life or else we will succumb to the hard, dusty path of ordinariness, and our churches will only be memorials to places where some old-fashioned people actually practiced what we are supposed to believe. Yes, your church can have a revival, but you and I must begin a revival by considering the circumference of our own influences. As we begin there with Christ, we will end up "into all the world."—*From Missionary Worker.*

Pastoral Calling

(Continued from page 33)

made, and that as many of them as possible be crammed into the twenty-four-hour period. Some crowd in an average of twenty a day, others twenty a week. Some call from nine to four and study before and after; some, afternoons and evenings. Some call on only the sick and shut-in, opening their offices for any others who have spiritual need to call on *them*. However it is worked out, as determined by size of church and situation within the community, the individual pastor *must* find a large place in his ministry for this activity or else fall far, far short of the intended pattern.

FOR THE PASTOR'S WIFE

The Spiritual Life of the Pastor's Wife

By *Mrs. Mark R. Moore**

THE PASTOR'S WIFE holds a unique position in any community. In a town of several thousand usually there are not more than ten or twelve women who occupy this position. Even in a city of several hundred thousand the position is exclusive. Also the position is unique in that the pastor's wife is prayed for more than any other woman in the community. How often in the public prayer we hear, "Bless our pastor and his wife and family"! And, no doubt, this is repeated over and over again in private and family prayer in the homes.

We all realize that privilege brings with it responsibility and obligation. Much is expected of the pastor's wife, as most of you are aware. If one person could be all that is desired and expected, she would be a paragon of virtue. This lady is expected to be an ideal helper and companion to her husband, always able to smile rather than cry in the face of the worst difficulties. She is to be his strength and stay and his guiding light when the gloom of discouragement encircles him. She is to take second place gracefully, always sublimating her energies into his great work. She is to be a perfect example of his preaching at its best. She is to buy up all criticisms and make them serve for their good. She is to give constructive criticism to her pastor-husband at just the time when it will help him most. She is to inspire him

to be at his very best in every way. She is to be vigilant that she will never hinder him or the work that he is called to do. She is to protect him from any scheme or circumstance that might prove his downfall. She is to love him sincerely and to allow him to be the head of the house and the pastor of the church.

In the home the parsonage queen is to be a neat housekeeper and a good cook. Through her, the parsonage is to be a special place of charm and beauty, pervaded by a sweet, peaceful atmosphere at all times. This home is to be a haven for all who care to come, and this homemaker must be particularly skillful and resourceful in order that each member of the family may have his needs met personally; and yet the church people and friends should always feel a cordial welcome.

Then the pastor's wife is expected to be the perfect mother. She is to keep the children clean and attractive and see that they are well behaved. She is to make them feel safe and secure and always be able to help them with their various problems, whether they be of a physical, mental emotional, or spiritual nature. She is to teach them, by precept and example, deep appreciation for true worth in every field. Through prayer and close observation of her children and by keeping abreast of the times, she is to guide each child so carefully that it will be easy for him to become a Christian and a valuable citizen.

*Wife of Superintendent of Chicago Central District.

In the church the wife of the pastor is to be most faithful. She is to be qualified for leadership in all phases of the church work, but, rather than assume a position of leadership, she is to help those who have the responsibility, to measure up. She is to be genuine in all her relationships. She is to have a warm heart and cordial manner for the church people and to have no special friends among them to the exclusion of others. Though she is always a loyal supporter of her pastor-husband, she is to keep her place and not to assume his responsibility. She is to be a good listener and to be wise enough to give needed sympathy. She is to be too big in spirit to ever be little. She never betrays confidence, and neither does she pry into other people's affairs. Although she has poise and self-mastery, she doesn't try to manage others. She is tactful and diplomatic. Through her manner, appearance, and attitude she never gives offense nor arouses resentment. She spreads cheer and good will and knows how to bridle her tongue.

In the community the lady of the parsonage makes her influence for good to be felt. She has genuine interest in community activities. She works with others in fostering and promoting good projects. She doesn't court favor, nor does she seek position; but when she has a job to do, she does it well. She supports all the good in every way that she can, and when a principle is involved and she must lift her voice against it, she is heard with respect. She is a good neighbor. She does not try to force her religion and convictions on others, but just lives her Christian life before them in a normal manner.

To sum up, the pastor's wife is expected to be always a help and never a hindrance. She is unwearying in all her tasks, although it may be that she receives faint applause and seldom-expressed appreciation by those whom she serves.

In research for material for this

paper, I found that the virtues which I have mentioned are emphasized in books and other publications not only of our church but of many others as well. In every case I found that the spiritual life of the pastor's wife was taken for granted with such statements as, "Of course, she is a spiritual person. It would spell doom if she were not," and with that the writer presented a treatment of the virtues that I have discussed. Don't misunderstand me. By all means, every pastor's wife should consciously cultivate these virtues. However, in the light of my subject, "The Spiritual Life of the Pastor's Wife," I realize that the spiritual life is the foundation for building the above-mentioned ideals. To cultivate these virtues without a foundation would be like tying apples on a tree—an appearance, but a fatal lack.

The receiving of spiritual life for the pastor's wife is no different from that of any other person. The saving and sanctifying grace of Christ is for everyone who will partake. Perhaps each of you has a vibrant and satisfying Christian experience through His saving and sanctifying power just now. If there is one who has a need, open your heart's door and let Him in. There is no merit in being the pastor's wife in this respect. Clean hands and a pure heart cannot be received merely through your position. You can't get by on your pastor-husband's Christian experience nor on that of any other individual. You are the guardian of your own soul. You must answer for yourself. Don't go through life hunting heaven and dodging sin and trying to build into your life the highest and best without the necessary foundation. Remember, you will be eternally lost unless His Spirit bears witness with your spirit that you are a child of God.

We know that being saved and sanctified are crisis experiences. Being saved is the beginning of a life of holiness. Each succeeding day thereafter the pastor's wife, as well as any

other individual, is to cultivate and practice the presence of God and to mature in His grace. The spiritual life must be maintained. How can this be achieved? True, the pastor's wife has a position of privilege, but let's note with extreme care that privilege does not spell protection. Her position could be her undoing, spiritually and otherwise. No one is a spiritual storage battery. The pastor's wife cannot store up sufficient spiritual graces to meet the strain and drain of the tomorrows. She must be more like a light bulb which glows because of its unbroken contact with the power-house.

As I see it, two dangers face the pastor's wife. First, she could become spiritually diluted through the demands made upon her. She could be so busy helping others that she would fail to feed her own soul; and her spiritual strength might fall to such a low ebb that, at a moment of extremity, she would carry on with merely the outward forms of vital Christianity. Second, the pastor's wife could shut herself away and become an ascetic; yet her self-denial and discipline might actually become selfish and meaningless and, finally, an end within itself until she, too, would have a form of godliness without the power thereof.

In maintaining her spirituality, the pastor's wife should live a normal and happy life. Neither her experience nor her position should be a burden to her. Being a Christian and the pastor's wife is not to be divorced from anything that is part of a normal life. Her Christian experience and attitude are not put on for special occasions, but she is just what she is at work, or play, at home or abroad. Since her spiritual life permeates every phase of living, many things affect her spiritual life. Realizing the truth of this, I am going to mention some little things that contribute to the strengthening of the spiritual life. At first thought they may seem far afield.

First, we will consider the physical factors that contribute to the spirit-

ual life. Physical appearance or looks of the pastor's wife are important to her as well as to others. She owes it to herself to be clean and neat and as attractive as possible. In the final analysis, it is usually self-indulgence in some way if the pastor's wife presents an ungainly appearance. Self-indulgence of this type, or selfishness, never builds one up in spiritual things. When the pastor's wife knows she has done the best she could with what she had and has avoided extremes in either direction, then she of necessity has poise, and is not cowed nor embarrassed and all tied up within herself with conflicting emotions. She can so forget herself as to be capable of receiving and rendering good.

The mistress of the parsonage should look after the needs of her body. The body is the temple of the Holy Ghost, and deserves and needs our care. The pastor's wife should not wait to be urged and coaxed by her husband and by others to go to a doctor occasionally for a checkup. This carelessness could be a form of selfishness—a desire to become the center of attention you know. Everyone appreciates good health and it definitely is an aid to the strengthening of the spiritual life in many ways. Some, as we know, do suffer affliction and yet are spiritual mountains. Let's remember they are spiritual in spite of their handicaps. Who knows how much they have had to use some of the aids to spiritual life, such as prayer, in order to be victorious?

A visiting minister was once praying, along with others, with a mother of three young children at a public altar. She was struggling and didn't seem to know of anything in her life that kept her from being triumphant. After noting her strained manner and talking with her a bit, this minister, with more than casual insight, advised her to go to a doctor and have a checkup; he felt that perhaps her physical condition was draining her so much that her spiritual perspective was in jeopardy. Later the pastor

and wife told him that, knowing her and her circumstances, they felt he was correct in what he had told the woman. It is possible to be a spiritual giant in spite of physical ills; but if

good health is an aid to spiritual life for most people, the pastor's wife should exert intelligence in the care of her body.

(Concluded in next issue)

Musings of a Minister's Wife

By Mrs. W. M. Franklin

PATIENCE is one very necessary quality in a minister's wife, and I need lots of patience. Several scriptures show our need of this quality. Luke 21:19, "In your patience possess ye your souls." Rom. 12:21, "Patient in tribulation." Heb. 10:36, "For ye have need of patience." Jas. 1:4, "Let patience have her perfect work."

What is patience? My dictionary says it is the quality of calmly enduring pain, hardship, affliction, or insult; persevering under trial; waiting with calmness, or continuing in labor.

How does a person become patient? The Word says, "Tribulation worketh patience." The more we calmly endure pain, hardship, affliction, and insult, the more we persevere under trial, the longer we calmly wait, the more we continue in labor, the more patience we will possess.

As the mother of two teen-agers I need patience as I continually try to encourage them to be faithful to Christ, when others throw down the standards of righteousness and toss away the feelings of restraint.

As a minister's wife I've needed patience with others who fail to take responsibility, stay true to the Lord, or be faithful to the job they have in the church; and by whose failure an extra burden has been borne by my husband. When I have seen him breaking under the load, how easy it would have been to "talk" to them! Patiently, I have told it to Jesus.

As the wife of a retired minister I still need patience, saying to myself, "Wait; that is not your job."

Now, if tribulation worketh patience and we are asking for more patience, we are saying, "Lord, send more tribulation." Tribulation is severe affliction, deep sorrow, or acute trial. "Oh, no, Lord! Don't let the afflictions become more severe. Don't deepen my sorrows. Don't make the trials more acute."

He may say, "All right, Sister, but you were asking for more patience."

"Well, Lord, just let me have grace enough to stand the tribulations I have. You have promised grace sufficient, so give me that and help me to remember that the Word says the Lord 'will give grace and glory.' I'll try to take the tribulations as they come and will trust You for the grace."

Patience . . . "tribulation worketh patience . . ." but "as thy days, so shall thy strength be."

God is the Master Builder, we are laborers together with Him. He has a plan for everything, for each life, each day, each service. We must seek diligently to know His plan, be so sensitive and responsive to Him as to purposely carry out His plan in our working with Him. How much of our work has been in vain because we have not taken time to know God's plan, or have failed to co-operate with Him in carrying out what we knew He wanted!

ONE MAN'S METHOD

Pastoral Calling

By a Busy Pastor

NEXT to his preaching, the minister's greatest activity will relate to his obligation to maintain an active contact with his people . . . and most of this will be done through the pastoral call. Although many more efficient ways to accomplish our tasks have been devised by clever people no one has yet offered a substitute for this essential to any ministerial success. Great preaching has brought the hundreds into some sanctuaries; clever promotional schemes have brought many more into still other houses of God; sensational and cheap methods have been utilized by a few to accomplish the same thing. But great crowds are not the same as a shepherd's heart.

There are a few fortunate souls who love to visit and call upon the folk—and may God multiply their number—but by a far greater majority most of us have to cultivate a heart and habit for this phase of our work. For some of us, there is the reaction against what seems so much lost motion and wasted time; for others, the loss of a sense of personal dignity, when a pastor is brought into situations created by selfish and shallow people, from whence he is expected, as pastor, to extricate those enmeshed. Sometimes a Solomon would be baffled to know how to remove the sting of thoughtless comment, to confront one with the sensitiveness of his *own* feelings, or the bigotry of his soul, and still prevent a reaction that could create further personal and other

problems! Nevertheless, the pastor who will preach with a compassionate heart must live amongst his people enough to allow that heart to bleed with theirs over problems and needs and troubles to which his people are heir.

Having said all that, however, does not answer all the problems involved in pastoral calling. Nor can the scope of this department offer to solve all the problems each has encountered. That there are problems, one will soon discover for himself as he rings his first doorbell. That there are answers to those problems, he will discover only through the processes of time, experience, and observation. If this particular article will help only one young preacher, it will be worth the effort involved in writing it. I would have given a great deal had I had the privilege of having someone instruct me in some of these things in my fledgling years—things that now seem so obvious!

On reaching a new charge, the first people to call on should be the members of the official board, heads and officers of the various departments of the church, and the sick or hospitalized and shut-ins. *Every* member should be visited, even if he has not attended for years. Just coming onto a new field, you wouldn't (or shouldn't) know the reasons why, and your calling may bring him back to God and the church. One of the most difficult groups on which to call, because they are home only a few waking

hours of the day, are our menfolk. Dr. L. A. Reed was the first one I know who mentioned the plan I follow regarding our men. It is not difficult to make a luncheon date with them at their lunch hour. I've eaten in my car, in their truck, across the table of a restaurant, a company cafeteria, or at their home . . . but the men were reached. The womenfolk, God bless them, will always be faithful, and will be seen two or three times a week. Unless they are ill, they won't need calling on nearly so often as some might think. Actually, many of them, while courteous and kind, nevertheless do dislike having their day's routine broken into too often by the preacher . . . nor *should* they be bothered too often . . . as some ex-preachers can testify only too well!

Sick calls should deserve a discussion all its own, for it is a *particular* kind of call. It should bring healing and courage and faith. It should have a dignity and sense of God in it that a more informal house call might lack. The patient should feel, after the pastor has left, that something in his bearing as well as his words has brought a surge of strength in the inner being not easily described. Maybe he will read a bit of scripture, usually he will have prayer, always he will radiate the assurance of the Indwelling Presence. Sometimes it will be well for the patient to do all the talking; sometimes it will be better that the pastor do all the talking; and sometimes, only a few words will be needed. Some calls will be leisurely and somewhat lengthy; usually they will be brief but not hurried. Only experience and observation, together with some reading in the field of this specialized calling, will enable the minister to know which is best for each occasion. There is no field for calling that has quite the response that this kind does.

Then there are calls incident to the funeral service. I suffered agony during my early pastorates in this connection . . . should I call? how often?

when and why? would I be misunderstood? Now, when a call comes from outside the "family" regarding one with whom I had no previous association, I call immediately on the home, after first calling for an appointment. (In the larger cities, a pastor is often called to officiate for a family which has no church connections but has placed the responsibility in the hands of the undertaker). I try to call again after the service, if this first call gave any encouragement. Naturally, if the deceased is one of the flock, calls have been intermittent prior to the decease. It is in order to call that evening or the same day, or not later than the next day. I like calling before the first night comes. . . for this will be the longest night, normally, for the grieving survivors. If it is possible to bring hope and faith and trust at such a time, it can mean a great deal. And if an unsaved loved one remains, this is a wonderful time to bring him or her to the Lord.

In the process of pastorates, one will soon discover that there are some places where it is just as well *not* to call. Surely, a pastor will not call on those who are members of another church, no matter how right it may appear. . . *unless he is specifically invited*. Then there will always be characters of the opposite sex that the pastor can leave to some of his trusted womenfolk. They have been known to get into our churches, and make very pious motions, thereby gaining the confidence of many of the less observant folk. Dr. J. G. Morrison told me of the time he called on such a person in one of his Methodist charges. This lady had many of the good church people believing in her. When he came to this church as the pastor, he was told of her, and in the course of his rounds made his call. After an unduly long wait the lady came to the door, dressed in a house coat. Explaining that she was ill, she invited him in. Not until he was inside the door did he note her apparently quick recovery, and immediately he

became suspicious. Without a word, he fell on his knees, and began to pray to God for mercy upon this Jezebel who would seek to destroy the work of God . . . and on and on, until he saw this woman weeping on her knees. When he left that place, he said he never again returned, although from that day on, she gave evidence of having repented. There have been a few places in my ministry where I never saw the inside of the particular person's home—individuals who were bent upon entrapping the minister if at all possible. (Incidentally, God's Spirit is faithful in these situations, and has His own warning system for the minister. All he needs to do is listen and heed.)

It is a subtle temptation to call too often upon certain of the flock and all too infrequently upon others. The pastor must always remember that he is, first of all, Christ's representative, and only after that may he consider his own desires. Should those desires and preferences run counter to what would be the *spirit* of the Master, then they are wrong. There are certain sacrifices a pastor makes, and accepts, upon entering the ministry. One of the greatest, perhaps, is the willingness to lay upon God's altar the desire for deep friendships among his people; that is to say, to become so deeply attached to one family or person, or several of them, as to unconsciously show them preference. A pastor cannot have favorites. He must be equally available and must serve equally each and all. Normally, in the average pastorate, there will be those who cause more suffering and grief. But perhaps God would use these to challenge the preacher to a bigger heart. I had such a man in one of my churches. He was one of those who could say No much easier than he could say Yes. More than that, he was on the church board! Not a single discussion came up but he was opposed to it. Often he stood alone. The first year he was a real trial. Then, when we began to pray for him, we began to see some of his finer traits. One day

I told him: "Henry, I really appreciate you! If it were not for you, we would hasten into actions sometimes we might later regret." He was so dumfounded he had little to say. He became a friend and a supporter, and his vetoes came much less frequently . . . and I think this preacher had grown up a little in the process!

When it comes to calling, one is often confronted with the question: Should he call alone, or should his wife always accompany him? My preference is that exemplified and stated by Dr. Morrison. He told me once, in response to this question to him: "Son, call alone. You will accomplish twice as much for God, and do it in half the time! If doctors can do it, ministers should be able to." Experience has verified his observation. Much of daytime calling is upon homes where only the lady is at home. Get two ladies together, even if one of them is the wife of the preacher, and you create a situation where the results will always be the same—conversation about the inconsequentially important things in the *womenfolks'* lives, with the preacher patiently listening in the background. The primary purpose of the call is to minister specifically in the field of spiritual need. This can be lost sight of after half an hour of flowers, children, recipes, etc. There is a time and place for the social call, but a pastoral call should be in the category of a doctor's call—brief, to the point. Consequently, with few exceptions, most calls should be made alone.

It is possible some of these observations may run contrary to the experience of some of my readers, but this is *one man's* way to do it! Should your way prove effective in the building of God's kingdom, bless you, stay with it. If you are just beginning, and facing some of these problems for the first time, these suggestions will not lead you far wrong. The important thing to remember is that pastoral calls be

(Continued on page 26)

WORKABLE IDEAS

Prepared by William D. Howard

SUNDAY EVENING RESOLUTIONS

PRACTICE CONTINUED EVANGELISM. Today's great need is for a continued revival spirit. Our Sunday evening services often lack this.

They are so often like those sudden storms which travelers in northern Africa tell of: the flood comes sweeping down the dry bed of the river, filling it bank-full, but it soon spends itself, and the old barrenness returns. Our services should be like the perennial flow of the Mississippi with its regular capacity and serviceableness, carrying on an all-the-year-round work. Revivals should in relation be like the spring freshet which only augments capacity and serviceableness.

Two results follow continuous evangelism on Sunday evening. First, sinners are being constantly converted and brought into the church. Second, the church itself is kept in a vital spiritual condition.

ADD COLOR APPEAL. We live in an age of color. We live in colorful homes and buy brilliant shades for our

clothes. We need color in our Sunday evening service. There are many ways by which tints and shades and hues, in both music and message, can contribute to the building of a better service.

The alert preacher makes much of strategic opportunities. He is not careless of proprieties, but he is not afraid of doing things differently from his neighbors. He avoids ruts. He uses common-sense methods. He takes advantage of aroused public interest to drive home the truths of the gospel. It was Christ's method. Wilber Sheridan once said: "When he [Christ] saw the sower on the hillside, he used him as a text for a sermon on the varying soils and harvests of his spiritual seed. When they called his attention to the man born blind, Jesus used him as a text to enforce a great spiritual truth." We need to watch to see what interests the people of our community and use it to draw them to Christ.

SUGGESTIONS FOR JANUARY

FAMILY FELLOWSHIP WEEK. Rev. J. W. Ellis, Pasadena First Church, said: "Feeling that the church has a distinctive mission to fulfill to its own people, this week was set aside so that the families of the church would have an opportunity to spend a week together in fellowship, worship, and class instructions." This was not for church member families alone, but for everyone. The week was planned

from Sunday to Sunday as follows: In each of the preaching services there was a five-minute talk given by either a father, mother, son, or daughter. These talks were related to the message and in general had to do with the relationship between the home and the church and the family. Each evening Monday through Friday, families gathered at the church, where they found instructional clas-

ses for each age level. The evening sessions always ended with the various family members gathering together for devotions. Families were urged to stay home on Saturday night and sometime during the evening read a devotional lesson prepared especially for Family Fellowship Week by Rev. Ellis.

FAMILY MONTH. This would be a good month to challenge church loyalty. Every member of every family in every service for the month of January, would be your goal. Back up your program with plenty of prayer, visitation, and publicity.

Give titles to the five Sundays of the month. You might use: The Family Makes Resolutions, The Family Establishes an Altar, The Family Joins the Crusade for Souls, The Family Gives of Its Best. Develop messages with a challenge. Stir their hearts in the evening services with services of evangelism along the theme of the day. Use Rev. Ellis' idea of using members of a family in the two services each Sunday. As the services come, have a youth tell what family resolutions, family altar, family visiting, family giving have meant to his life. Let the father and mother tell in the next service what the theme has meant to their lives. Go over their talks with them before the service. You may want to guide their thinking so their talk and your message can be related.

On one of these family nights have a quiz session. Put family vs. family,

children vs. parents, or you might use the men and boys vs. the women and girls. This would add an extra spark of attraction to the services. Warn them to be prepared. Assign a chapter or book to be read. This becomes the basis of the evening quiz, and the evening message.

Prepare a card for each family to sign. Let it state: "We will make a sincere attempt to (1) read the Bible together as a family, (2) attend the worship services as a family, (3) hold family devotions daily, (4) make visits as a family to win other families to Christ and the church."

YOUTH NIGHT. Have it during Youth Week. Use your youth choir and have musical and vocal specials provided by the youth of the church. Co-operate with the N.Y.P.S. They will furnish suggestions and personnel. Let the youth usher, pass the offering plates, pray, and read scripture. If possible obtain a young preacher or use a local youth to bring the message. Help along a young person looking forward to the ministry or other Christian service. Several speakers may be used in the same service.

ANNIVERSARY NIGHT. Honor the married couples of your church, especially those that have been married more than twenty-five years. The organist or pianist will play a medley of suitable numbers: "Silver Threads Among the Gold," "Oh, Promise Me," "Because," or "I Love You Truly." Some of these might be sung by a quartet or soloist. Hymns of the evening would be special requests of the couples. A gospel message would conclude the evening with an appeal to couples for Christ.

TIPS FROM HERE AND THERE

SERVICEMEN. Fletcher Spruce places the name and address of "The Serviceman of the Week" in a boxed-off section of his bulletin, the *Texarkana Nazarene*. People send cards, letters, cookies, and other gifts as they desire.

Another church of fewer servicemen chooses "The Serviceman of the Month." During the month they write,

send gifts, and in various ways let these men know they have not been forgotten.

TITHES AND OFFERINGS. Why not get out of the rut by starting the collecting of the money in the back, working up to the front, where the ushers will gather for a prayer dedicating the money to God?

One church has started the practice of repeating in unison a verse of scripture on tithing just before taking the offering. You might use Mal. 3:10. **SAVE PUBLICITY ITEMS.** Start this month and at the end of the year make a display to let your congregation

know just how much the church is doing to reach others in this field. If you have saved pieces of your publicity during the past year, then make the display now. Include your church bulletins, tracts sent out, letters, cards, etc.

SHARE YOUR IDEAS

Send samples of your church letters, cards, and bulletins to "Workable Ideas," Box 686, Cypress, California.

"Crucified with Christ"

(Continued from page 19)

2. *It is a life of divine fruitfulness.* "Filled with the fruits of righteousness, which are by Jesus Christ (Phil. 1:11).

3. *It is a life of Divine revelation.* "To reveal his Son in me" (Gal. 1:16); not merely a revelation to, but in and through. Christ within is reflected without. He reveals himself through sanctified human personality.

4. *It is a life of divine satisfaction.* God is satisfied with His accomplishment in us and we are satisfied with it; but we are never satisfied with our accomplishments for Him. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

5. *It is a life of faith, as well as the obtainment of this crisis experience is by faith.* "The life that I now live in the flesh I live by the faith of the Son of God." The definite article here is suggestive.

An earnest seeker, in a letter to Carvosso, the Cornish saint of God, said. "Last night as I was praying and pleading the promises of God to sanctify me wholly, faith came into my heart and I knew the work was done."

Polished Boots

The late Dr. J. Stuart Holden asked a British sergeant in Egypt, a Christian, how he was led to the Lord Jesus Christ.

"Before we came here," the sergeant replied, "we were in Malta. A private in my company there was converted and was not ashamed to witness to the Lord. We gave that chap an awful time but it did not seem to matter to him.

"One night we all came to the barracks very wet from the rains, and very tired. Before getting into his bed, this man got on his knees and began to pray. I sure let him have it! My boots were heavy with damp mud, and I hit him on one side of his face with one of the boots, and on the other side with the other. He just kept on praying.

"The next morning," the sergeant continued, "I found those very boots lying by the side of my bed, beautifully polished. That was that private's response to my cruelty. It broke my heart. That very day I was saved."

We have no doubt that there are many of us who might do a better job in polishing the boots of those who are antagonistic to us and our lovely Lord.—*Selected.*

SERMON OUTLINES

“BY MY SPIRIT . . . SPEAK”

By Eugene Stowe

Northwest Representative General N.Y.P.S. Council

INTRODUCTION:

Scripture drawn from my favorite Bible autobiography, words sounding much like this theme, I Cor. 2:1-5. Dr. Benner has stated that if a line were drawn from Paul's head across the centuries, no man would reach up to it. Reason: he was the greatest Christian witness. Not in sense of our present-day standards of greatness. Vance Havner: "Measure success by noise and numbers." Paul's ministry was not to great crowds—little women's prayer meetings by the river; court of a magistrate; countless personal evangelism encounters with the Timothys and Onesimuses of his time. He was not a silver-tongued orator, by his own admission here. Yet by lip and letter he has won more souls to his Saviour than any other single individual in Christian history. The providences of God have preserved the journals of this master lamplighter. From them I would lift three entries for our education, enlightenment, and encouragement.

I. VISIONS AND VICTORIES

A. Acts 18:7-11.

- B. Witnessed to a few folk in the house of Justus and struck a gold mine—Crispus, chief ruler of the synagogue, and his entire family converted.
1. Like having the Roman Catholic priest in your town drop into cottage prayer meeting, find Christ in regeneration, renounce Catholicism, and become a member of your church.
 2. Precipitated a Holy Ghost revival with "many Corinthians . . . believed and were baptized."
 3. What an assembly report! Wouldn't leave that home mission for any First Church!
 4. Small wonder that he saw visions . . . promise of God enough to make one want to build a tabernacle and stay there from now on.

C. Remember the first soul you won?

1. Maybe you didn't have a Lamplighter's League, but you'd been stirred to win souls and when you helped one in there was no holding you—you could run through a troop and over a wall.
2. A great place to live . . . wonderful to enjoy exhilarating thrill of soul winning.
3. But go back to Paul . . . three chapters later we find that the "visions and victories" had suddenly faded into . . .

II. DUNGEONS AND DEJECTION

- A. Assaulted and accused by his enemies—interned by Roman legions—tried by conscienceless Roman politicians—finally imprisoned in Rome.
 - 1. With glorious missionary journeys only a fond recollection, bereft of Christian companions, he writes these words to his friends at Ephesus (Eph. 6:19-20).
 - 2. Can this be the same Paul? The fearless soul winner, the Holy Ghost baptized evangel, praying that his mouth might be opened?
- B. How true to a Lamplighter's life! Not always victories; visions sometimes fade, one feels the need of prayers. The first flush is gone.
 - 1. Some have said that unless you are witnessing, you have lost the Holy Ghost. *Don't you believe it! Paul didn't!*
 - 2. Even as in Paul's life, times come when doors close, mountaintops are exchanged for dark valleys. You are not seeing souls won.
 - 3. Don't cast away your confidence—be concerned, but hold steady.

Thank God, this wasn't the last entry! The Ephesian letter, written in A.D. 60. In 61, Paul wrote a letter to Philippi which we might well call . . .

III. REPORTS AND REJOICING

- A. Still in chains, still unable to preach and visit churches, but what a report! Phil. 1:12-13.
- B. What had happened? He had been faithful in witnessing to those about him and God took care of results.
 - 1. He was in the charge of Roman Praetorium guards. Chained to one all the time. Guard changed every shift and new man chained. Had his prospects where he wanted them! They thought they had Paul chained, but it was really vice versa. He poured it on for hours on end, and the fellow couldn't budge. Conviction would begin to eat in, and he would like to excuse himself—right there. Some found Christ. Others spread gospel by tales of the fanatic in prison. Steady stream of saving influence went out until the rattle of chains was heard throughout the whole city and curiosity seekers came to listen.
 - 2. His example gave new heart to other Christians, who began to "speak boldly." *Secret in text:* not wisdom . . . spirit and power.
- C. You may be in a seemingly impossible situation—a hotbed of heresy—chained to persecutors—but remember, "By My Spirit . . . Speak."
 - 1. God has you where you are for a purpose. The results are His problem—the witness by His Spirit, your responsibility.

THE CHALLENGE TO CHRISTIAN YOUTH

SCRIPTURE READING: Mark 10:17-21

TEXT: *Good Master, what shall I do . . . ?* (Mark 10:17.)

I. REMARKS

- 1. Youth presents a challenge for action. "What shall?"
- 2. What we do means success or failure in life.
- 3. A philosophy of life becomes the controlling factor in our choices. Choice determines conduct and conduct determines destiny.

4. No greater day ever dawned for the Church of God. (Bresee—"In the morning of our movement—sun never sets in the morning.")

II. SOME THINGS THAT WILL CHALLENGE OUR YOUTH

1. Should have rugged convictions of right and wrong.
 - a. Convictions are more than notions.
 - b. Convictions are born of truth, nurtured by faith, and tested in the crucible of experience.
2. Religious convictions are based upon three things: Bible truth, Christian experience, divine wisdom.
3. Our youth should be both informed and aggressive. Need both information and inspiration. Try this order: information, determination, inspiration, and action.

III. THE HERITAGE OF CHRISTIAN YOUTH OF OUR DAY

1. They walk in light and experience of past centuries.
2. They have the heritage of an inspired Bible. (a Bible tested in fires of hatred and unbelief).
3. Heritage of a church with a glorious past.
4. Heritage of a church with a victorious present.
5. Have heritage of a church with a promised future.
6. Youth has the heritage of self-expression in the Christian way of life (Religious freedom.)

IV. SAYINGS OF GREAT MEN OF ACTION

1. Emerson—"What I must do is all that concerns me, and not what people think."
2. Carlyle—"The end of man is an action and not a thought."
3. Marcus Antonius—"Manage all your actions and thoughts as if you were just going out of this world."

—H. B. GARVIN

THE UNCHANGING CHRIST IN A CHANGING WORLD

(*New Year's Sermon*)

SCRIPTURE READING: Psalms 121:1-8

TEXT: *Jesus Christ, the same yesterday, and to day, and for ever* (Heb. 13:8).

I REMARKS

1. The new year may bring many changes to us all.
2. Uncertainty in this changing world is a challenge for us to trust in God.
3. The future holds hope and security only for followers of God ("All things work together for good . . .")
4. Human philosophy leaves men in fear and dread and despair.
5. Faith in God gives men courage and hope and promise for the future.

II. MAN'S BEWILDERMENT IN A CHANGING WORLD

1. Flowers wither, beauty fades, friendships fail, and sunshine turns to deep shadows.
2. The uncertainty of this life is a sure and dangerous fact.
3. Men may foretell changes of weather and seasons, but not the changing events that strike our lives.

4. Here we plan, build, and gather treasures only to die and leave it all to others.
5. Earth's tragic uncertainty leaves us in the hands of a wise and merciful God.

III. MAN'S HOPE OF SECURITY IN THE UNCHANGING CHRIST

("The same yesterday, and today, and forever")

1. God's record of "yesterday" is His law of action for "today."
2. His faithfulness "yesterday" and "today" gives hope and security in God's "forever."
3. God is sufficient for the changing events of the new year. "The new year is on us . . ."
4. The unchanging faithfulness of Christ will endure forever.

IV. THE "UNCHANGING CHRIST" WILL BE THE SAME IN HEAVEN

("The same . . . forever")

1. The love and tenderness of Christ will last "forever."
2. He will be our eternal Shepherd in the glory land.
3. Here everything is changing, but in heaven Christ, the angels, and redeemed souls love and live forever.
4. If we own Christ on earth, He will own us in heaven.
5. Christ is now gone to prepare for us in heaven.
("In my Father's house are many mansions . . .")

—H. B. GARVIN

THE HOLY COMMUNION

SCRIPTURE LESSON: I Cor. 11:23-26

Christ is "the way, the truth, the life." In His way we walk; it is His truth we believe; in His life we live. He lived as a human, yet dwelt as Deity. He claimed intimate fellowship with God, that He and God were one.

I. THE PASSOVER was a commemoration of the culminating event in the redemption of the Israelites. It was the perpetual remembrance of God's protection of His own people, their safety, because of the blood on the door, when the death angel passed over Egypt. It stressed, too, the awful judgment of God in the destruction of the first-born of man and beast of every family without the blood on the door.

II. THE LORD'S SUPPER is a memorial of our Lord and Saviour, Jesus Christ—"In remembrance of me." "The Lord's Supper" is the title given by the Apostle Paul to the commemorative ordinance (v. 20) which our Lord instituted after the feast of the Passover on the evening preceding His crucifixion.

III. THE OLD SACRIFICES, of which Passover is a type, brought sins continually to remembrance. The Lord's Supper brings to remembrance Christ and His sacrifice once and for all for the full and final remission of sins.

The Lord's Supper reminds us of a group of the most terrible facts of history. Of sin . . . how God hates sin . . . that all have sinned and fallen short of the glory of God.

It reminds us of another group of facts which thrill and gladden our souls.

That Jesus, our Saviour, died to reconcile us to God . . . that the claims of the moral law have been fully met . . . that God can be just and yet justify sinners.

IV. Before Christ came it was necessary for THE HIGH PRIEST to enter the holy of holies once each year carrying the blood of animals as atonement for his own sins and for the sins of the people. He never spoke a word, but he presented the blood and that was enough.

Christ, the Lamb of God, having made the true sacrifice for sin, has entered the holy place once for all (Heb. 9:23-26)

In the earthly Tabernacle among the furniture there was no chair, signifying that the work of the priest was never done. But Jesus, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12, 14). His work was complete. His blood availed then, it avails now, and throughout eternity it will never lose its power.

V. IN CHRIST IS OUR HOPE—we remember Him. Think of His love for us . . . of Calvary, the cross, the tomb. Think of His resurrection, His ascension, His present intercession for us. Think of His coming again.

The Lord's Supper looks back upon suffering, the garden, the cross, the parting with His own. But it looks forward also to thrones, to the reigning Lamb of God, to mansions, to reunions. Soon we will pass along our pilgrim journey until we shall meet our risen Lord; then we shall no longer need to receive our heavenly gifts through earthly signs. Sacraments then will cease; we shall see our Lord face to face.

We now partake of the Lord's Supper in memory of His broken body, His shed blood; in memory of His glorious resurrection. We partake of it, foreshadowing the Marriage Supper of the Lamb—His coming again.

—J. PAUL DOWNEY, *Pastor, First Church, Yakima, Wash.*

"ELECT OF EVERY NATION"

(*Missionary Sermon*)

SCRIPTURE LESSON: John 17.9-23 (R.S.V.)

TEXT: *I pray . . . that they all may be one.*

INTRODUCTION:

When we teach our children the lilting little missionary song:

*Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children
Of the world,*

we are teaching them one of the most important concepts about the Christian religion—its universality.

I. THE UNIVERSALITY OF THE CHURCH

When one stops to consider the ambitious goal set before the New Testament Church, it is almost staggering; few, if any, of earth's enterprises can match its goal.

A. Notice the terms in which Jesus states this ambitious goal:

1. Matt. 28:19, "Go ye therefore and teach *all nations*."

2. Luke 24: 47, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

3. Acts 1: 8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

B. Observe to what full extent this goal has been realized, by in imagination marching across the platform of the Church representatives of all the nations of the earth who have been saved by the blood of Christ. For example:

1. Samuel Bhujbal from the interior of India

2. Alfredo Del Rosso from Italy

3. Carlos Stephanos from Baja California

4. American Indians

5. Other nations and national workers personally known.

The above are ample illustrations that we correctly sing, "Whosoever will to the Lord may come," "Whosoever, surely meaneth me," and the "whosoever" of John 3: 16.

C. While we take a panoramic view of "elect from every nation," we must also include our own nation, community, neighborhood, and family. (We now turn from the universality of the Church to another aspect.)

II. THE UNITY OF THE CHURCH

*Elect from every nation, yet one o'er all the earth,
Her charter of salvation, one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with every grace endued.*

A. One Common Vision

There has always been a Macedonian call to the Church. Observe the little band of New Testament Christians ever passing onward into a pagan world.

Illustration: In the conquests of Alexander the Great, he conquered first the part of the world that had been mapped, and then literally marched off the map making conquests where the course had not previously been charted. The one common vision of the Church has always impelled it to undertake more than the calculated human resources alone could achieve.

B. One Common Mission

The Church has always been found doing the same thing—fulfilling the "go ye" of Christ. Whether it is a young medical doctor with a promising and lucrative career, submitting himself to the mission board to serve in a foreign mission station, or a quiet, unobtrusive, yet genuine Christian in the local congregation asking for a tract, this "go ye" mission has been the dominant motivating factor in all the Church through its history.

Illustration: Rev. A. A. E. Berg, in his visit to America, took particular delight in telling how the recently sanctified members of our Australian church were asking that they might be assigned a missionary field.

C. One Common Resource—"partakers of one holy food"

In the face of insurmountable obstacles, the resources of prayer, faith, and consecrated labor have proved sufficient.

D. One Common Sacrifice

The true Church has always given all that it possessed:

1. Time and energy for prayer and Christian service.
2. It has poured out its tithes and offerings for world-wide evangelism.
3. It has constantly striven to inspire its youth to give themselves to God and the Church for world-wide evangelism.

E. One Common Reward.

“To one hope she presses, with every grace endued.”

The final triumph will be shared by all those who are faithful.

—CARLTON G. PONSFORD

WHAT I FOUND IN THE SANCTUARY

SCRIPTURE LESSON: Psalms 73

KEY VERSE—17

A young preacher had pastored just one year. The debt was heavy, the salary a pittance. There had been many problems, small success. Vacation time had come. With meager resources they went camping. He contracted poison oak and returned home the next day. His thoughts: O God, is this what happens when we try our best? Is this the best You can do for a tired preacher?” Many a child of God has felt that way: Job, Elijah, Psalmist.

I. THE DISILLUSIONED PSALMIST

A. He Had Been Living by Faith in God.

That was what created his problem. He declares his faith in v. 1. In v. 2 his slipping feet. Then the problems he faced. How could he reconcile them with his faith? His conclusion in v. 13.

B. He Was Preplexed by Many Unanswerables.

1. The Problem of Evil—Why do the ungodly prosper? (vv. 3-9, 12).
2. The Problem of the Righteous suffering (vv. 13-14).
3. The Problems of Life (vv. 10, 13-14).

II. THE ANSWER-SEEKING PSALMIST

Like many he seemed to beat his head against the stone walls of the unexplainable. He sought God by proofs, providences, deductions, and analysis, only to end in fruitlessness.

There are some places we will not find an answer:

- A. By Giving Up. By throwing our faith overboard.
- B. By declaring Our Unbelief (v. 15).
- C. By revolting from God.
- D. Not by Isolating Ourselves from the Church.

III. THE ANSWER-FINDING PSALMIST

A. What He Found in the Sanctuary (v. 17)

1. He Found Understanding

- a. Understanding of the Wicked (vv. 18-19)
- b. Understanding of Himself (vv. 21-22)
- c. Understanding of God: that in the darkness of the past God had held him (v. 23); that in the present God was guiding him (v. 24); that in the eternal future God would receive him (v. 24)

2. He Found God in Communion.

His song of praise (vv. 25, 26)

3. His Answer Was No Blueprint Explanation.

There was no philosophical solution—the world wasn't changed.

4. Fellowship with God Solved His Soul Problem.

His bitterness was cleansed, his burden was gone. He found his directions and could see the goal. The knotty problems were solved as he worshipped and entered into communion. The man who worships finds the way.

CONCLUSION:

In one of his sermons Peter Marshall relates that one of his earliest recollections was his own father's deathbed. The whole family had gathered about the dying Christian. Then the father requested that they should all join together in singing his favorite hymn. With failing breath and strength he also sang "It Is Well with My Soul" (110, *Glorious Gospel Hymns*). Use all the stanzas.

So in death the aging saint, even as in life, found that in worship and communion there was an answer.

—MURRAY J. PALLETT

HEARTS LIKE WATER

Joshua 7:1-5

INTRODUCTION: The story of Achan is familiar to most people who are students of the Bible or have heard much preaching in revivals. The entire seventh chapter of Joshua is concerned with this one man and the consequences he brought upon the entire congregation of Israel. It is possible to have an Achan not only in the congregation, but also to have one in the heart.

A. HEARTS THAT ARE DEFEATED

1. The army of Ai was not large—two or three thousand men could conquer it easily. The Israelites failed because God was against them.
 - a. Instead of victorious conquerors they returned home running, filled with fear until their hearts melted and were as water.
2. One of the ingredients of God's salvation is not spiritual defeat.
 - a. Spirituality means victory (Lev. 26:8).
3. James gives advice for victory (Jas. 4:7).
 - a. The devil gloats over defeated hearts—carries their scalps on his belt.
4. The secret of Christian joy and victory and confidence is from within.
 - a. Here was the source of difficulty in Israel.

B. HEARTS WITHOUT HOLINESS

1. Defeat in spiritual life opens the eyes to the knowledge that something is lacking inside. "Sanctify yourselves."
 - a. Peter's experience of betrayal caused him to weep bitterly.
2. Hearts without holiness are doors of invitation to worldliness.
 - a. Holiness asks a great deal but also gives a great deal.
3. Hearts without holiness are doors of invitation to unstableness.
 - a. If the battle can be won without too much trouble, good. If it is going to be a fight to death, hearts turn to water.

4. Hearts without holiness are a flame about to go out.
 - a. The supply of oil begins to dwindle when we refuse to go on and be sanctified.

C. HEARTS WITH CARNALITY

1. Hearts without some things—have something else. Without holiness—
—with carnality.
 - a. Within Israel was an accursed thing. Within man's heart is an accursed thing.
2. Carnality is interested in worldly interests regardless of what God says (v. 21).
 - a. Carnality is experienced in hiding its loves when you are attempting to have it removed.
3. The carnal Christian remains between Passover and Pentecost. Right side of the cross but wrong side of the throne.
 - a. Carnal nature is un-sanctifiable and un-cleansable. It must be destroyed.
4. The only remedy for the accursed thing, carnality, is fire (v. 15).

D. HEARTS THAT SHALL FAIL

1. The verdict was that the accursed thing should die before God's blessing would be returned.
 - a. How glorious to have every hindrance out of the way for revival!
2. When Achan is tolerated there is nothing but fear and failure in every spiritual venture.
 - a. These are the absence of the blessing of God (II Tim. 1:7).
3. Not only will your own spiritual heart fail, but you will also discourage others (Heb. 12:15).
4. The alternative is either death to carnality—or death, eternal death, to you.
 - a. Hearts like water will not make it—Achan must be destroyed.

—MILTON HARRINGTON

THE FORSAKEN CHURCH

Why is the house of God forsaken? (Neh. 13:11.)

Here is another one of the tragically pathetic utterances of the Bible. It was spoken by Nehemiah, in days long since past, to the rulers of the people. Then the people were neglecting their service to the house of God. There is nothing to indicate that they were antagonistic to the worship of God. They still claimed Abraham as their father, and the God of Abraham as their God. They were not unbelievers and dissenters. They were just neglecting the worship of God. But what about the same condition that exists among us today?

What an interesting question! Why is the house of the Lord forsaken? Preachers often ask this question, but rarely do we ask it of ourselves. Most often we lay the blame upon the people, but are they always to blame? What about the power of a Spirit-filled ministry itself to attract the people to the house of God? The people are not to blame for a Spirit-less ministry. The

need for the preacher is to preach *Christ*. Not just about Christ, but we need to *preach Christ!* Let every minister look to the substance of his own message before he lays the blame elsewhere.

And what about this question in relation to those who do attend church? Could it be that the house of the Lord is forsaken due to our lack of work as Christians to help keep it filled for the glory of God? Sam, the colored man who had just "got religion," was heard to pray, "Lord, use me! Use me, Lord! O Lord, use me—in an advisory capacity." Too many people seem to be praying such a prayer, being unwilling to put themselves out in old-fashioned "labors abundant."

Here is another question for those who do attend the house of God. Do we give it due support and encouragement in every way possible? Do we give those who occasionally attend a hearty welcome and encouragement to come back again? Or do we gather in little cliques and forget our Christian ethics and common courtesy toward others? I heard of a young couple coming to church for five straight Sundays and not on person out of a big church ever shook hands with them or even made an effort to be friendly with them. Let us not forget that the people themselves have a Christian duty to perform in attracting others to the house of God.

Here is another question. Do we live the life before the world as to recommend Christ and our church to others? Two Negroes went to hear a political speech. They sat and listened for a while, then one said, "Sam, who am dat man?" Sam replied, "I don't knowes who he am, but, boy, he shore do *recommend* himself." By our lives whom do we recommend? Is it definitely, emphatically Christ?

Is not neglecting the house of God in reality neglect of God? Can one sincerely be a Christian and keep knowingly neglecting God and the things of God? And to the excuse for non attendance at the house of God, "I can be just as good a Christian at home," I reply, "Are you?" You say, "I can read my Bible and pray at home." Again I reply, "Do you?"

Think of this, "When we neglect the house of God, we are in effect neglecting lost souls." My resolve is, "I shall not neglect the house of the Lord."

—C. E. SHUMAKE

AN EXAMPLE OF GREAT FAITH

SCRIPTURE READING: Matt. 15:21-31

TEXT: *O woman, great is thy faith: be it unto thee even as thou wilt* (v. 28).

I. Remarks

1. Here is an example of great faith—dynamic faith or faith in action. It received the commendation of Jesus.
2. It teaches us how genuine faith behaves.

II. The Characteristics of Great Faith

1. Some things this woman's faith had to overcome
 - a. The silence of Jesus; "he answered her not a word" (v. 23).
 - b. The inherent handicap of heathen birthright; "I am not sent but unto the lost sheep of the house of Israel" (v. 24).

- c. Her own timidity and pride.
- d. The rebuffs of Jesus' disciples: "Send her away; for she crieth after us" (v. 23).

- 2. Proof of the genuineness of her faith
 - a. Her public avowal of her faith in Christ—an open stand.
 - b. The earnestness and urgency of her prayer: "Have mercy on me, O Lord, . . . my daughter is grievously vexed with a devil" (v. 22).
 - c. Her persistent attitude—she would not be denied.
 - d. Her refusal to be defeated by opposition (vv. 26, 27).

III. The Gracious Rewards of Great Faith

- 1. A definite answer to her prayer—"Be it unto thee even as thou wilt" (v. 28). Genuine faith brings answers to true prayer.
- 2. It makes overcomers of God's children.
- 3. It brings calm and assurance in the face of life's storms.

ILLUSTRATION: Robert Louis Stevenson describes a ship in a great storm: a storm-swept deck—great commotion in the cabin—pilot lashed to his post. A more courageous man climbed up to see the pilot. He saw as he looked on the face of the pilot a grim smile as he slowly turned the ship from the dangerous rock back out to the open sea and to safety. He reported; "We are safe. I know, for I have seen the face of the pilot, and there is a smile on his face." Faith enables us to see the smile on the face of our Pilot—Christ.

—H. B. GARVIN

THE LIBERTY OF HOLINESS

SCRIPTURE READING: Rom. 6:1-23

TEXT: *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life* (v. 22).

This liberty is emphasized in a series of contrasts throughout this entire chapter.

I. Death to Sin—Life in Christ (vv. 1-11).

Through the death of Jesus all are provisionally saved and sanctified—all may be dead to sin and alive in Christ.

II. Servants to Sin—Obedience to God (vv. 12-19).

- 1. Two Conditions:
 - a. Servants to sin
 - b. Servants to righteousness
- 2. Two Practices
 - a. As servants of sin, they yielded their members to sin and unrighteousness.
 - b. As servants of righteousness, they yield their members to righteousness and holiness.

III. Bondage of Sin—Liberty of Grace (vv. 20-22).

- 1. Two Results
 - a. As servants of sin, they were free from righteousness.
 - b. As servants to God, they are free from sin.

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1. The Grace of Christ (1:1-9)
Text: "The grace of Christ" (v. 6)
2. The Revealed Christ (1:10—2:18)
Text: "When it pleased God, who . . . called me by his grace, to reveal his Son in me" (1:15, 16)
3. Christ Living Within (2:19-21)
Text: "Christ liveth in me" (v. 20)
4. The Gift of the Spirit (3:1-5)
Text: "Received ye the Spirit by works of the law, or by the hearing of faith?" (v. 2)
5. Saved by Faith (3:6-24)
Text: Verses 21, 22
6. Servants or Sons of God (3:25—4:31)
Text: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (v. 7).
7. Our Liberty in Christ (5:1-15);
(See also 2:4)
Text: "Stand fast therefore in the liberty wherewith Christ hath made us free" (v. 1).
8. Those who belong to Christ (5:16-26)
Text: "They that are Christ's have crucified the flesh with the affections and lusts" (v. 24).
9. The Law of Christ (6:1-10)
Text: ". . . so fulfil the law of Christ" (v. 2).
10. The Cross of Christ (6:11-18)
Text: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (v. 14).

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