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The Sure Testimony of Experience

According to John Wesley

By Samuel Young*

IN AN AGE when faith itself was largely reduced to an intellectual assent to truth, John Wesley appeared with a renewed New Testament emphasis upon experience as a reliable and confirming index to truth. In his *Journal* entry, June 22, 1740, he observes: "After we had wandered many years in the new path of salvation by Faith and Works, it pleased God to show us the old way, of salvation by Faith only." This identifies his Aldersgate Street experience of 1738 and relates it to a new doctrinal understanding (for him), which was actually the old and Bible way. However, Wesley also brought to the fore the practical emphasis upon personal experience by his insistence on "living witnesses." The approach to the truth is through the Bible, but it must also carry with it the sure testimony of experience as a confirming and clarifying witness.

In the *Plain Account*, Wesley confesses: "In the year 1729, I began not only to read, but to study, the Bible, as the one, the only standard of truth, and the only model of pure religion." In similar vein he writes to Rev. John Newton (May 14, 1765): "In 1730 I began to be 'homo unius libri' (a man of one book) to study (comparatively) no book but the Bible." A few weeks later he wrote to Rev. Mr.

Venn: "If I am a heretic, I became such by reading the Bible. All my notions I drew from thence; and with little help from men, unless in the single point of justification by faith."

On July 25, 1741, Wesley preached to the university group at St. Mary's, Oxford. His text was Acts 26:28, and his theme "The Almost Christian." His message was actually an indictment against the prevailing Christianity, which he interpreted as a salvation by self works. Wesley acknowledged that there was a time when he, too, was simply an "almost Christian," endeavoring to achieve peace through good works. The emancipating truth of salvation by faith which he now proclaimed, he acknowledged had been learned, "not only from the oracles of God, but also from the sure testimony of experience." Then he added, "And 'forgive me this wrong,' if I declare my folly upon the house top, for yours and the gospel's sake. Suffer me then, to speak freely of myself, even as of another man . . ." So this emphasis upon experience had its origin in his own spiritual emancipation.

In his *Journal* he acknowledges that all the religious exercises and good works engaged in while at Oxford were in reality a "refined way" of trusting in his own righteousness. He confesses, "I dragged on heavily, finding no help therein, till the time of my leaving England."

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It was the Moravians he met on board ship while on his way to America who first showed him the light. He confesses in his *Journal*, These "endeavored to show me the more excellent way. But I understood it not at first." The reason he explains, "I was too learned and too wise." The serenity of these German Christians, however, made inroads on Wesley's smugness. They were calm and serene in the midst of imminent danger during a prolonged storm, while Wesley was disturbed with fears and uneasiness.

This struggle went on within Wesley's spirit, even after he landed in America, until he confided his fears to Mr. Spangenberg, a Moravian pastor. The latter pierced his English brother through with these words: "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley records, "I was surprised, and knew not what to answer." Then Spangenberg, seeing his confusion, added, "Do you know Jesus Christ?" Wesley paused and replied, "I know He is the Saviour of the World." "True," countered his mentor, "but do you know He has saved you?" "I hope he has died to save me," was Wesley's rejoinder. Spangenberg pursued with, "Do you know yourself?" Wesley answered, "I do"; but in his *Journal* he comments, "But I fear they were vain words."

Some two years later (January, 1738), after he had returned to England with a deep sense of failure, and uneasy at the thought of death, Wesley writes in his *Journal*: "I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining of a true, living faith, was the one thing needful for me. But still I

fixed not this faith on the right object: I meant only faith in God, not faith in or through Christ."

At this point another Moravian, Peter Bohler, became his human guide. Wesley confesses that God had "prepared" this man to help him. Bohler explained that true faith in Christ (which Wesley sought) "had those two fruits inseparably attending it, 'Dominion over sin, and constant peace from a sense of forgiveness.'" Wesley confesses: "I was amazed, and looked upon it as a new gospel . . . Therefore I disputed with all my might and labored to prove, that faith might be where these were not; especially where the sense of forgiveness was not." In this dispute Wesley and Bohler agreed to settle the issue upon Wesley's terms, namely, "Scripture and experience." Wesley continues: "I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the word of God, comparing them together, endeavouring to illustrate by the plainer passages, I found they all made against me, and was forced to my last hold, 'That experience would never agree with the *literal interpretation* of those Scriptures.' Nor could I, therefore, allow it to be true, till I found some living witnesses of it." Bohler replied that he could show these at any time. "And accordingly, the next day, he came with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins." Wesley confesses, "I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end." He concludes, "I continued thus to seek it . . . till Wednesday, May 24."

This was the night in 1738 when Wesley went unwillingly to the so-

ciety in Aldersgate Street. There one was reading Luther's preface to the Epistle to the Romans, and the chief theme was justification by faith. But let Wesley relate the event in his own words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed: I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." He continues: "I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified to all there what I now first felt in my heart."

Years later, with something of the same logical thoroughness, Wesley insists upon "living witnesses" to the doctrine of sanctification. In his *Plain Account* he records the Conference of 1759 and faces these questions. "But what if none have attained it yet? What if all who think so are deceived?" Wesley answers forthrightly: "Convince me of this, and I will preach it no more. But understand me right; I do not build any doctrine on this or that person. This or any other man may be deceived, and I am not moved. But, if there are none made perfect yet, God has not sent me to preach perfection . . . I want living witnesses. I cannot indeed be infallibly certain that this or that person is a witness; but if I were certain there are none such, I must have done with this doctrine." Could his stand be clearer, stronger than that? He continues in the next question: "But what does it signify, whether any have attained it or no, seeing so many scriptures witness *that*?" He replies: "If I were convinced that none in England had attained what has been so clearly and

strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those scriptures; and therefore, for the time to come, I too must teach that 'sin will remain till death.'" Here is the boldest summary of all, for Wesley asserts that unless scriptural truth has the confirming testimony of living experience he must conclude that they had missed the real meaning of the scriptures involved.

In a letter to his brother Charles (July 9, 1766), when the latter was wavering on the reality and validity of the crisis experience of sanctification, Wesley writes: "That perfection which I believe, I can boldly preach, because I see five hundred witnesses of it. Of that perfection which you preach, you think you do not see any witnesses at all." It was in this letter that John told Charles that he was setting perfection too high. Seven months later John wrote Charles again: "For if there be no living witness of what we have preached for twenty years, I cannot, dare not, preach it any longer. The whole comes to one point: Is there, or is there not, any instantaneous sanctification between justification and death? I say, Yes. You (*often seem to*) say, No."

So for the crises of justification and sanctification alike the twofold test applies, the Word of God and the sure testimony of experience.

Reference should be made to an article by Dr. Young in the 1950 March-April **PREACHER'S MAGAZINE**, entitled "John Wesley Speaks on Christian Assurance." It could well be background for this subject and for those which will follow in the next two months. We are delighted that Dr. Young has brought us this material on Wesley. He has spent many years of study, reading, and analyzing John Wesley's writings. Hence, he speaks with the voice of authority.

—Ed.

Easter-to-Pentecost Emphasis

EASTER is important! Some would say that it is the high point of the entire church year. Because of this, every pastor should take advantage of this season especially (1) to challenge his people to deeper spirituality, (2) to interest unchurched people. Every phase of the church's program can contribute toward the accomplishment of these goals. Passion Week, leading up to Easter, lends itself to special services. It is a time when the hearts of all Christian people are moved to introspection and soul-searching. Easter is a good time for the completion of the spring Sunday-school effort. It is one of perhaps two Sundays in the year when the disinterested will come to church. Easter lends itself to special musical presentations which have a particular interest to some. Let us plan to take advantage of every possibility as we plan our services and our program.

But we must not stop with preparation for Easter! Soon after that first Easter, Jesus announced the coming of another great event in the history of the Church—Pentecost! The coming of the Holy Spirit into the hearts of His disciples was all-important. It should be to us also. Increasingly in recent years, those outside the holiness movement have been giving attention to Pentecost Sunday. For this we are indeed grateful. This being true, certainly those of us who hold Pentecost as a day of special significance should not bypass it but give it all of the emphasis we can. Pente-

cost Day in our churches could well become the high point of the year.

To aid in this the General Stewardship Committee has made some broad suggestions for an Easter-to-Pentecost emphasis for 1955. This does not mean that the committee is presenting detailed plans every Sunday. Rather, it wants to suggest the broad outlines from which each pastor can get ideas to carry on with his particular emphasis.

Pentecost Sunday, as you know, is the seventh Sunday, or the fiftieth day, following Easter. This period provides an excellent opportunity for the pastor to present a strong follow-up to Easter, and coming up to Pentecost opens the way for him to do some significant work in the lives of his people.

The committee is suggesting three areas of emphasis:

1. *Forming prayer groups.* It seems that there is a greater need for prayer in our churches than ever before. The week following Easter offers a splendid opportunity for the pastor to emphasize prayer and to organize prayer groups in his church.

2. *Ingathering of souls.* It is noteworthy that following the Day of Pentecost there were added to the church those who had been saved. It seems that Pentecost Sunday could well be the one day in the year when we emphasize church membership with a good class of members received into the church. True, some have already received members on

Easter Sunday. But to plan for another class two months later would not be a mistake. True, some feel that it is best not to wait for a large class but members should be received right along, as they are ready and as they are in the mood. Membership emphasis is not to set a pattern for those who have a pattern, nor is it to be a "membership drive." However, we do feel that it would be beneficial if each pastor would give careful thought to this matter of receiving church members.

3. *Observing Pentecost.* This day is significant both in the history of the Jews and in the history of the Christian Church. It is significant to each of us today also. The Easter-to-Pentecost emphasis will point to this day, May 29, and will lift up the importance of the power and fruit of the Holy Spirit in the lives of God's people. There are a number of ways that this emphasis can be worked out. A series of messages on holiness would be in order. Special studies on the Holy Spirit or Bible holiness could be put on the schedule.

FROM THE EMPTY TOMB TO THE UPPER ROOM

More will be said next issue about the Sundays leading up to Pentecost. However, an important part of the emphasis is the call to prayer. We must plan this to follow on the heels of our Easter emphasis. Hence, we call attention to some details regarding this at this time.

It is a glorious privilege to be able to lead a congregation of people past the empty tomb and to invite them, as the angel did of old, to "come, see" the place where the Christ of God had lain. And this tour is vital in the life of the church year after year. We certainly must never forget that Jesus is the only begotten Son of God and

that He rose from the grave on that third day.

It is also important that we lead our congregations beyond the opening of the tomb to the narrow trail which leads to the Upper Room. Many of us delight in lifting up the dramatic elements of Pentecost and in telling our people of the ecstasy of the Pentecostal experience. Are we as anxious to tell them of the agony of the self-death of the Upper Room? We are ready to stand by Peter's side as he proclaimed to the crowds, "This is that . . ." Are we as ready to follow the directive of the Master as He said, "Tarry ye in the city of Jerusalem . . ."?

Can we challenge our people to pray more? Can we find a plan of prayer which will suit a greater number of them so that this post-Easter time will touch every home and if possible every church member? It is our hope that each pastor will find a way to lead his people to effective prayer. There is no set pattern or method. Each pastor will have to cut his cloth to fit his own pattern. But there is a way—and blessing and benefit will come if we find it. Here are a few suggestions: *

1. The regular prayer meeting of the church should be emphasized. Those who do not regularly attend should be challenged to come during this period and to get the prayer-meeting habit. For too many of our people are treating the prayer meeting as optional. The program of the midweek service should be planned to give extra time for prayer. While other factors make up the average prayer meeting, during this time specialize on praying.

2. The members of every home should be challenged to pray together

*See also November, 1954, "Preacher's Magazine," p. 29.

more during this period. Homes which do not have regular devotions together should be encouraged to set up a family altar. Special seasons of prayer in the family should be suggested.

3. Special cottage prayer meetings could be added to the regular prayer program. In large cities or rural areas a few families in a given area could come together for prayer. Care should be taken that these do not detract too much from the regular mid-week service.

4. Special groups can be brought together at certain times and places such as: early morning or noon prayer meetings for men, midmorning or midday prayer for ladies, before school or noon meetings for high school students.

5. Special prayer meetings can also be worked out at the church, such as: Saturday night for those who can come, before Sunday school for teachers and others, prior to the N.Y.P.S. service for the young people's "Prayer Tower Intercessors" group, and prior to the Sunday evening service for adults not in other meetings.

6. Or special groups could meet together whenever possible for prayer. For example, three or four people could form a prayer group to pray for specific needs. These need not necessarily meet together for prayer. The promise is that "if two of you shall agree on earth as touching any thing . . ." The Prayer and Fasting League could meet together or set a special time when all would pray together. Or Sunday-school classes could be encouraged to meet as units for special times of prayer.

7. The idea of prayer "minute-men" has been worked with good results. This is a small group within the church who will pledge to pray at a minute's notice right where they are

when very urgent requests come from the pastor.

8. Prayer chains of one sort or another could be planned for a set period of time. One twenty-four-hour period a week for the seven weeks might be successful. Or one or two all-nights of prayer might be planned during the period.

9. As many as will should be encouraged to set one day a week during which they will observe a fast during mealtime.

10. Special encouragement should be given for requests for prayer to be submitted to the church, to become the earnest concern of all who are praying.

A TIME TO PLAN

The week following Easter is a good time to plan this prayer emphasis. Usually the interest of the church sags a bit after Easter activities. The people might rally to a planned challenge to pray more. Of course, only a limited number of these ideas or others can be used in any one church. However, in nearly every situation some plan could be found which would result in more prayer by our people.

This prayer emphasis should continue in a more or less concerted effort throughout this pre-Pentecost period, local circumstances dictating just how intensive this will be. However, the pastor should not be easily discouraged. He will find many hindrances to such an effort. All will agree that we can pray more. Perhaps a plan will be of just the help in this direction that we need.

The details of the Easter-to-Pentecost emphasis will be found in the *Nazarene Pastor*. It is hoped that each pastor will check these ideas and will pray and work that this Easter-to-Pentecost season will be unusually significant in the life of his church.

The Preaching of John Knox

By James McGraw*

O LORD, give me Scotland, or I die!" John Knox, like St. Paul, knew how to pray great prayers. He was never known to do anything in a half-hearted manner, and he was most zealous of all when he was engaged in intercessory prayer. His prayers for Scotland were answered, and he is the man recognized by historians as having made a more lasting influence upon his nation's destiny than all others whose lives played a part in its most formative period of years.

John Knox was born near Haddington in 1514. His ancestors were feudal dependents of the Earl of Bothwell, and his early education was one of modest proportions in the Haddington grammar school and St. Andrews University under Major, the famous schoolman of his day. He took minor orders, and about 1540 he appeared as an apostolic notary at Haddington.

Knox embraced the reformed faith after having heard Wishart, the martyr, preach in East Lothian in December of 1545. After the murder of Cardinal Beaton, Wishart's persecutor, John Knox fled to the castle of St. Andrews, and soon began preaching to those in the garrison. It is easy to see, in view of this background and early beginnings of his ministry, why John Knox could never separate his preaching of the gospel from the political issues of the day. He believed good government and good religion

should work together, and his ministry was aimed toward a strengthening of both.

HIS APPEARANCE

Impetuous, courageous, and firm in all his dealings with men, John Knox was nevertheless the possessor of a frail body. One of his contemporaries, not of the Protestant faith, said of him: "I know not if ever so much piety and genius were lodged in such a frail and weak body. Certain I am, that it will be difficult to find one in whom the gifts of the Holy Spirit shone so bright to the comfort of the church in Scotland."

Knox was below average in height, but was straight and well proportioned. His complexion was swarthy, yet was not unpleasant to look upon. His countenance was grave and stern, yet not harsh, and bore the natural dignity and air of authority. His black eyes, black hair, and rather dense brows gave his eyes the appearance of having receded into hollows. When he preached with intense feeling, his eyes reflected the power of his personality, and his manner became imperious. He wore a beard during most of his public life, and it varied in length from year to year. Some of the portraits of the Scottish pulpiteer indicate that his beard was long enough to hang down almost to the pages of the Bible from which he read his texts.

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HIS SERMON PREPARATION

Enoch Pond has said that in John Knox the love of study was combined with a disposition for active employment. This combination of character qualities is rare but excellent. Knox became trained in all branches of learning by his formal education and his habits of private study and adaptation. He found no satisfaction in his studies of all the theories of scholastic science.

To read the sermons of John Knox is to be convinced that they were carefully prepared. He did not wander from the subject matter of his text and theme, but diligently developed his proposition and logically progressed with his thought.

Knox usually gave his outline to the congregation at the beginning of his message, and with the use of his "firstly," "secondly," and "thirdly" made it easy for them to follow him as he developed it. His outline for his sermon on the subject "The First Temptation of Christ" was as follows:

- I. What this word temptation meaneth, and how it is used within the Scriptures.
- II. Who is here tempted, and at what time this temptation happened.
- III. How and by what means He was tempted.
- IV. Why He should suffer these temptations and what fruits ensue to us from the same.

John Knox, being the devout man of prayer that he was, depended upon the power of prayer in preparing his sermons. He read from both the Old and New Testaments daily, and each day included in his devotional reading some portions of the Psalms.

HIS DYNAMIC DELIVERY

Knox has been called by some "a Hebrew Prophet in sixteenth century Scotland." In the prophetic ministry

of "forthtelling," he excelled as one who believed the truth of the message he proclaimed. In the other meaning of prophecy, "foretelling," he also dared to proclaim the truth as he believed it. Many, if not all, of his predictions happened just as he said they would. Knox himself claimed the power of prophecy, when he said, "I dare not deny, lest that in so doing I should be injurious to the Giver, that God hath revealed to me secrets unknown to the world."

Knox preached like a man who enjoyed preaching. His zeal and enthusiasm in the pulpit were marks of distinction for the ministry of the man. He was known on some occasions to proceed with his preaching appointment even when his health was poor and his strength was so weak that he had to be helped to the platform. McCrie was correct in saying, "Preaching was an employment in which he delighted."

John Knox used frequent gestures. A young student who heard him preach said of his delivery that he was so active and vigorous in the pulpit that he was "likely to beat the pulpit to pieces."

Once deciding in favor for or against a matter, Knox felt very keenly about it, and expressed himself as he felt. His passions were strong, and his zeal would at times lead him to use language that might be termed intemperate. His reproofs were usually vigorous and positive, and possibly irritated in some instances those he sought to reclaim.

His voice varied with the content of his messages. At times, he spoke in a moderate tone of voice much like the conversational tone heard today; but as his enthusiasm rose and his climax came, his voice became louder, with its pitch and tone increasing in intensity as he gestured energetically.

When John Knox preached, as

when he prayed, he did so with all the energy, the potency, and the vigor that he could command.

ILLUSTRATIONS AND HUMOR

The Scottish type of wit being of the reputation that it is, Knox would be expected to possess his share of a sense of humor. This he certainly did, as some of his sermons so keenly reflect.

His illustrations as such were not like those which are commonly used today. He seldom told a narrative as an illustration, but he had a way of weaving the material into his message. The most common source of his illustrative material was the Bible, and from its history, incidents, and personalities he often illustrated his points.

His dry wit found its way into his messages, and often became the vehicle upon which his enthusiastic displeasure rode into the hearts and minds of his listeners. A favorite activity seemed to be ridiculing the priests. An example is found in his description of the tumult and confusion in the church on St. Giles Day. He said of it: "For down goes the crosses, off goes the surplices, round caps corner with the crowns. The Grey Friars gaped, the Black Friars blew, the priests panted and fled; and happy was he that first got to the house, for such a sudden fray came never among the generation of anti-christ with this realm before."

With short, adroit phrases Knox often punctured alike the tough and tender skins of his adversaries. He spoke of Bishop Sinclair of Brechin as being "blind of one eye in the body, but of both in the soul." He once said of Lady Erskine that she was "a sweet morsel for the devil's mouth."

His comment upon the appointment of Mary of Guise as queen regent was, "It is as seemly a sight as to put a saddle upon the back of an unruly cow."

His humor was doubtless a God-given attribute; for it not only stood him in good stead in his parries with those who opposed his reforms for his native Scotland, but it also held him steady in the balance of his personality against the zeal that possessed him. There is little doubt that his sense of humor, which Dickenson said he enjoyed even when it was at his own expense, saved him from going into fanaticism as a result of his earnestness and zeal.

His wit, keen as it was, did not always characterize his preaching. There was a serious current flowing through his sermons and his entire ministry. He was ardent, acute, intrepid, and energetic. He was active and courageous. He was vigorous and impetuous. He was enthusiastic at times to the point of vehemence. He could move his audiences to weeping as well as to laughter. At the funeral of Regent Moray, who was assassinated by Hamilton, he preached from the text, "Blessed are the dead that die in the Lord," and three thousand hearers were moved to tears.

Mary, Queen of Scots, once said that she feared the prayers of John Knox more than the armies of England. Her fears were well founded, for his prayers and his preaching were powerful enough to snatch Scotland from the influence of the Roman Catholic church in spite of the opposition of the church and the authority of the queen. May there be more such praying and preaching to lead our own nation into the revival she needs in this twentieth century.

SERMON OF THE MONTH

The Indispensable Cross

By George W. Privett, Jr.*

SCRIPTURE: II Cor. 5:11-19.

TEXT: *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (II Cor. 5:14-15).*

THE CROSS is a silent memory of a blessed event—an event which is indispensable to the Christian faith. Early in World War II the dean of the Episcopal Cathedral at Garden City, Long Island, acting in accordance with the blackout instructions received from the Air Defense Command, turned off the lights which illuminated the giant cross on top of the cathedral. Soon thereafter, the commanding officer of a nearby military airfield telephoned the dean to ask the reason the cross was not lighted. He answered: "Why, that was the order from your headquarters, so that the area could not be spotted by enemy planes." "Well," said the officer, "I've had a good many requests from our fliers to turn those lights on again. The boys say that when they're returning from missions it surely makes them feel safe coming in on the cross."

The Cross is essential; we cannot

black it out without doing incalculable injury to the Christian faith. It is the pivot on which all other doctrines turn; it is the most significant landmark on the landscape of history. Nothing is more erroneous than the liberalistic notion which says, "A God without wrath brought men without sin into a kingdom without judgment through the ministration of a Christ without a cross" (Richard Niebuhr). If we omit the Cross, Christianity becomes an unsolvable puzzle—an incomprehensible assortment of dogmas—for the clue to the entire scheme is missing. Therefore we dare not uproot the foundation of redemption. The Cross is the central idea of Christianity.


The stigma attached to death by the cross is comprehended in the words, "Cursed is every one that hangeth on a tree" (Gal. 3:13). It was a method of death to be despised by every man of that day. Many a rebel, however, had been led outside the city gates and crucified amid the foul oaths of an angry throng. But one death by this familiar mode of execution which occurred some two thousand years ago has echoed down through the ages and has engraved itself upon the heart of humanity. The death of the Man of Sorrows was different and became indispensable to the economy of Christianity because God was wrapped up in it.

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I

First, let us notice *Man's Predicament Before the Cross*—"then were all dead." Unlike the Second Adam, who prayed, "Not my will, but thine," the first Adam virtually said, "Not Thy will, but mine," and by such disobedience brought condemnation upon himself and the race. Paul indicates what happened when he writes, "For the wages of sin is death" (Rom. 6:23a), and, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Ever since this infamous beginning, every man has inherited a sin principle which manifests itself in outward acts of transgression against God's moral law. Man's condition is that of being "dead in trespasses and sins" (Eph. 2:1b). If told that all the inmates of a hospital were sick, it would be understood that there was not an individual that was not sick. Likewise, if all had not been guilty and consigned to eternal death because of their sin, there would have been no need for Christ's death.

Man found himself estranged from God and lacking in moral power to live victoriously and triumphantly. While some of the patriarchs, prophets, and kings shone forth in rare spiritual splendor, they were the exception rather than the rule. The general run of men were sold under sin, "consciously wrong, unhappy, and inferior." Like the abyss, their spiritual life was "without form, and void" (Gen. 1:2a), being characterized by moral indifference, resentment against God, selfishness, and a gnawing sense of guilt.

The father of the prodigal (Luke 15) regarded his son who had been in  as "dead"; i.e., he was insensible to the things of the home with its blessings of fatherly love, protection,

and providence. Sinners are told in Sacred Writ to "arise from the dead" (Eph. 5:13), since they are unconscious of the glories of heaven and live as if there were no God and Saviour. Isaiah describes man's plight in these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

II

But the answer to man's plight is *God's Provision of the Cross*—"He died for all." Seeing man's quandary and dilemma, God takes the initiative and provides the remedy. Here was the divine strategy coming to the forefront in the vicarious death of Christ. At the point where love meets sin, the Cross is erected.

This provision was costly. Jesus shrank from the cup which contained the blasphemous sins of man and the consequent separation from the Father. Take the vilest sins that can be imagined and place them in the cup and you have only an "inkling" of what the Master drank. But more terrible for its mental and spiritual anguish was the loneliness of the Cross. In Christ's last days, we find Him eager for the fellowship of His disciples. He said to Peter and the other sleepy disciples in the garden, "What, could ye not watch with me one hour?" (Matt. 26:40.) Everything points to the tragic hour of separation He had to endure on the bleak rock called Calvary—that moment when the Father turned His face and our Lord uttered, "My God, my God, why hast thou forsaken me?" (Matt. 27:46b.)

Though not a perfect parallel, the symbol of the scapegoat helps us to see what He suffered. In the days of animal sacrifices, the high priest would "place" the sins of the people

upon the head of the scapegoat (Lev. 16:21). This was done on the Day of Atonement. When this act was completed, the goat was driven out of the city, signifying the removal of the sins of the people. Similarly, Jesus Christ became the Scapegoat for us and carried our sins away.

Somehow, He who "knew no sin" was made "to be sin for us" (II Cor. 5:21). He "took the rap" for humanity; He identified himself with man's worst, that provision might be made for man's spiritual ascendance. He "bare our sins . . . on the tree." While we were "yet without strength . . . Christ died for the ungodly" (Rom. 5:6). "Scarcely for a righteous man will one die . . . but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7-8).

Observe this wonderful contrast. In His passion, He is the Lamb of God, meek and retiring; He bears patiently the jeers of the crowd, the duplicity of Pilate, the brutality of the soldiers, the denial of His disciples, and the contumely of the self-righteous Pharisees. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth" (Isa. 53:7). But at the same time, He is the Lion of the tribe of Judah. He is unafraid of the threats of the governor, radiant and poised in trial, forgiving on the cross. Master of the situation, He wrestles with the forces of evil, bruises the serpent's head, secures the keys of hell and death, and emerges Conqueror over sin. Now He is Dispenser of the Calvary victory to every earnest believer.

Though His death was costly, it was nonetheless effective. God was reconciled. Heretofore, there was no legitimate basis on which God could forgive sin. Even the system of ani-

mal sacrifices was but a shadow and had no merit except as it pointed to the Cross. God is holy and therefore has an inflexible hatred for sin. Man glimpses his sin only when He perceives God's awe-inspiring holiness. To have lightly forgiven sin would have imperiled His character, which is one of impeccability. Just as a school board cannot lightly disregard the serious offense of some student without arousing the suspicion of the constituency in regard to its own integrity, so God could not deal superficially with man's misdoing. But in the Cross, adequate basis for forgiveness consistent with God's holy character is given by Christ. God is made favorable to man by the merit of Christ's atoning sacrifice. The bar is taken away, the chasm is bridged, love and justice kiss each other, and salvation is placed at the finger tips of every son of Adam.

III

The atonement is not without design, for we notice *Divine Purpose in the Cross*—"that they should not henceforth live unto themselves, but unto him which died for them, and rose again."

Man without God is dead in sin. His life revolves around himself. In boastful arrogance, he regards "his own shivering egotism the pivot on which the universe turns" (Farrar). Caught in a traffic jam of wills, he is careful to insist on his right to his own way, above that of God's. He is an unruly meteor reeling toward eternal night. Because of his moral indifference and blindness, he has no personal encounters with a Higher Power, and his conception of God is usually that of an "oblong blur." He is egocentric and self-centered, full of self-pity, self-interest, ambition, and often captivated by an inordinate love of praise and money. Judas personifies the selfishness of man in his be-

trayal of Christ—the best Friend he ever had. He thought one could give too much to Jesus (John 12:5); he dishonestly took from the treasury (John 12:6); and he bargained with the chief priests, saying, “What will ye give me, and I will deliver him unto you?” (Matt. 26:15.) His world crumbled and pierced by remorse, he repented to the priests and then hanged himself.

Christ died, however, that we might not live for ourselves but “unto him which died for them, and rose again.” He taught us that the only way to be happy was to forget happiness in quest of holiness. “For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it” (Luke 9:24). “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). It is only by self-absorption in the cause of Christ, spiritual participation in the death of Christ, and self-transcendence in the life of Christ that we can be loosed from the tyranny of self. This begins in self-renunciation, an act which cleanses the soul from a thousand clamoring, conflicting desires; it ends in faith which exalts Christ to the throne of the year.

The benefit of Christ’s vicarious and costly ministry for all comes from the combined effect of His death and resurrection. The two are intertwined in the fabric of divine purpose. In the R.S.V., the word “might” instead of “should” is used, rendering it, “And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised.” While both are correct, the word “might” implies that power is available to do what could not heretofore be done. The door of available grace is flung open to man; the key to heaven’s richest treasures

is placed in the hand of spiritual paupers. Christ is the “aggressive Lover” who has come to break into the citadel of our self-will and set us free from the guilt and power of sin. By such an effective sacrifice, Christ has forever “canceled every excuse of man for low living.”

We are to live “for him”—for the greater glory of God; an eye single to His glory; a disposition which seeks His pleasure and not our own. Our values are changed and our nature is changed, so that we fit Paul’s definition of a Christian; i.e., a “man . . . in Christ” (II Cor. 5:17). The pur-

A spiritual Christian is able by the grace of God to keep his balance and equipoise when there is pressure such as would naturally be expected to upset him.

pose of the Cross is diametrically opposed to the spirit of avarice, selfishness, and ambition so prevalent in our world today.

IV

Finally, let us consider the *Eternal Persuasion from the Cross*—“For the love of Christ constraineth us.” It is Christ’s love which “impels us,” “shuts us up to one line and purpose,” “constrains,” “controls,” “goes beyond limit,” and “bears us away with itself.” The love generated by the death of Christ for all is the new imperial impulse which carries the Christian on like a resistless torrent. Our devotion to Him is not to be based on fluctuating emotions but on His consistent and often unrequited love.

Paul was defending his character before the Corinthians. He tells them that his motive is not selfish but the very spring of his actions is the love

of Christ, and that he is convinced that the death of Christ places him under endless obligation to be sympathetic and self-giving.

Since all men were dead, Christ in His death for all bought back the life of each and every man, thus establishing His claim upon every life. "Ye are bought with a price" (I Cor. 7:23; I Pet. 1:18-19). We cannot therefore live for ourselves, for we do not own ourselves; we are His by the amazing virtue of His redeeming death. Hence every Christian becomes one "who is always passionately trying to catch up with his debt to God" (A. W. F. Blunt).

As we reflect upon the Cross, we come to see that it was our sins which nailed Him to the tree. We weep over our own condition when we perceive the kind of Saviour sinned against. Yet despite our unworthiness, He had us in mind when He hung on the tree. Now He seeks those who are lost, not to harm but to help them. Unlike the Communist who felt "something was chasing him to destroy him," every sinner may feel that "Someone is chasing him to love him." "Go back," Christ can be heard saying, "find that man that made that cruel crown of thorns and placed it on My brow and tell him I will have a crown ready for him when he comes into My kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My head, and tell him that I will put a scepter in his hand and he shall rule over the nations of the earth if he will accept salvation. Search for the man that drove that spear into My side and tell him there is a nearer way to My heart than that" (D. L. Moody).

His love should call forth our all in response. In creation, God shows His mighty hand; in the Cross, He

shows His merciful heart. Years ago a Hindu in faraway India said, "If the Heart that rules the universe is like the gentle heart that broke on Calvary, He can have my heart forever." My wayward friend, can you stand motionless before the death of the Son of God for you and not come and pray, "God be merciful to me a sinner"? Can you plainly see the Pearl of Great Price within praying distance and not reach for it? Can you see the Fount of Blessing before your spiritual gaze and stifle your longing? Can you view the Lamb of God and not enter the sheepfold? Make your peace with God. Start living for Him and quit living for yourself. Let Jesus Christ sit on the throne of your heart. Make Him the King of your life and the Captain of your salvation.

The Cross

*'Tis the cross that means so much to me,
A symbol of suffering and agony.
For 'twas on that cross Jesus purchased for
me
The wonderful plan of salvation so free.*

*It was on this cross my Saviour suffered so,
To make my heart whiter than the purest
snow;
To bring new life and hope to me,
And make me just what I ought to be.*

*If it hadn't been that Jesus loved me,
He would never have hung on that cruel
tree.
But I'm rejoicing as I go on my way,
Because of the cross and its wonderful way.*

*And since I've had a glimpse of the precious
old cross,
If need be, for Jesus I'll suffer loss,
And willingly do all that I can
To bring the story of the cross to fallen man.*

*To that precious old cross I intend to be
true,
And keep it in mind whatever I do.
I'll love and cherish it and gladly bear
The reproach that goes with it everywhere.*

—MARY A. EAGLE

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

SUPREME among the sciences and noblest among the arts, Christian theology owes its uniqueness to its peculiar relation to the Word of God. That relation is at once casual, substantial, and directional. From the Word of God it springs as a river from its source; and from that Word, as variously understood, expounded, and applied, it has received both its major contributions and its general direction as it has carved out its course through the Christian centuries.

Perhaps to the casual observer the terms science and art might seem like misnomers when applied to theology. They apparently connote too much of the human and too little of the divine to be appropriate here. But on second thought we see that Christian theology embodies the principles of certainty, verifiability, and predictability as truly as does any science, and that it involves the elements of creativity, utility, and inspiration as truly as does any art. And since theology functions in the domain of man's highest possible knowledge—the knowledge of God and things divine—it may be properly considered as the “divinest” of the sciences. And since it also involves the most delicate as well as most practical art—the art of living harmoniously with God and man—it may be rightfully regarded as the

“finest” of the arts. The scientific role which the Bible performs in theology will be further considered in the first of the four major propositions presented in this article.

I

The Bible Functions Scientifically in Theology by Providing the Factual Foundations for Its Structure

In a day when science, whether truly or falsely so called, seems to wear the victor's crown, it would be both natural, and in certain respects appropriate, to emphasize the scientific elements to be found in Christian theology. In making this examination we shall, however, be alerted to the presence of a subtle, if not irresistible, temptation. Being altogether human, we are likely to be unduly sensitive to the climate of opinion of the day in which we live. And this is but to say that we run grave danger of having our judgment warped by the atmospheric pressure of our scientific age. Happily, however, for the systematic theologian, he can discover sufficient scientific elements in the Christian faith to make it supremely meaningful for the present age, while at the same time he clearly discerns those supra-scientific features which make it supremely significant for all ages—the ages

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which have been, and the ages yet to come.

I

And, first, its definitions show theology to be scientific. That theology possesses these constituent features has been seen by all great thinkers in the field. Their prevalence in the definitions from representative leaders will make this plain.

Says Dr. Alvah Hovey, the Baptist theologian, "By Christian theology is meant the science of the Christian religion, or the science which ascertains, justifies, and systematizes all attainable truth concerning God and His relation through Jesus Christ, to the universe, and especially to mankind." States Dr. Joseph Stump, of the Northwestern Lutheran Seminary, "Dogmatics is the systematic and scientific presentation of the doctrine of Christianity in harmony with the Scriptures and in consonance with the confessions of the Church." And the late Dean Albert C. Knudson of the Boston Divinity School implies the same scientific content when he so neatly puts it, "Theology may be defined as the systematic exposition and rational justification of the intellectual content of religion." Evidently theology is either partly scientific or else these theologians are altogether unscientific in their definitions.

II

Secondly, its general methods show theology to be in harmony with the sciences. These methods include all that is valid in the natural sciences and more. They start with a problem—the problem of all time—that of human redemption. They go to the primary sources in securing the data dealing with that problem. They investigate the extent and consequences of the problem. They analyze the problem until they discover how it operates in every department of hu-

man life—physical, social, intellectual, moral, and spiritual in the individual sphere; and domestic, political, or racial in the social sphere.

In other words, as Pope so well phrases it: "The methods of theology are scientific. It observes, tests, and arranges facts and makes generalizations; it uses both the inductive and deductive processes of argument; it depends upon the same primary laws of thought upon which those processes rest; and it sets out, as all legitimate human inquiry must set out, with a firm faith in certain truths which lie behind experience, being inwrought into the fabric of our minds: such as the primary law of Causation and all that it involves, and the validity of those laws of belief which are innate."

In a sense, no survey of the facts could be more impartial, objective, and exhaustive than that which theology as grounded on the Bible presents. That "all have sinned, and come short of the glory of God," for instance, is established beyond peradventure both by example and personal testimony. It has likewise been established by other testimonies and examples that "Christ Jesus came into the world to save sinners, of whom I am chief." And what does this mean but that the doctrines of sin and salvation, hamartiology and soteriology, theologically so called, are empirically, and consequently scientifically, grounded?

III

Thirdly, and finally, its aims or purposes show theology to be scientifically minded. These aims, in general, are twofold, logical and practical. As logical, theology endeavors "to exhibit the grounds and principles, the connections and harmonies, the results and applications, of the facts of revelation. In common with every other science, it obeys the laws of the

human mind, which demands that the materials of its knowledge should be inductively generalized and systematically arranged." As practical, theology, in common also with every other science, arranges its facts, truths, principles, and standards, for human consumption, and thus ties in with our

individual experience and our social or moral behavior. This means that theology aims to reduce religion to an art as well as to a science. It teaches us to do, as well as to know. It is thus truly scientific so far as its foundations, methods, purposes, and accomplishments are concerned.

The Anointing That Teacheth

By J. C. Albright*

TEXT: *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him* (I John 2:27).

TAKEN ALONE, the words "ye need not that any man teach you" can be and often have been tragically misunderstood. It is an excellent example of the abuse the Scriptures receive if the context is ignored. A brief examination of what immediately precedes these verses reveals that some members of the Christian community had "left the church" and were teaching heretical doctrines. Having warned them about the heretical teachers that sought to deceive them, John stated that he really was convinced that such a warning was unnecessary—they did not need any man to teach them! The anointing was ever with them and it taught them about everything, distinguishing between the truth and a lie!

Do these words mean that we are not in need of human teaching? Wesley, in commenting on this verse, said:

"This does not exclude our need of being taught by them who partake of the same anointing." Adam Clarke notes that "St. John says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from that anointing."

What then is the vital message of this passage? It is simply the recognition that one phase of the Holy Spirit's ministry is that of teaching. Had not Jesus said: "The Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26)? "When he, the Spirit of truth, is come, he will guide you into all truth: for he . . . shall take of mine, and shall shew it unto you" (John 16:13-14). If we have received the Holy Spirit in His fullness, there is an "anointing that teacheth" in our lives!

WHAT IS THIS ANOINTING?

Briefly stated, the "anointing that teacheth" is the revelation of God's truth to us by His Spirit. We believe that the Scriptures possess both letter and "spirit." Spiritual things are spiritually understood. The Bible is but a dead letter until the Holy Spirit

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makes it alive. This is the substance of Paul's teaching in I Cor. 2:9-13.

How true this is—a person can study, memorize, and even quote God's Word and be blind to its truth! "No one comprehends the thoughts of God except the Spirit of God." The Holy Spirit alone enables us to understand, impart, and interpret. How often have we read our Bibles and had a verse suddenly "leap to life" before our eyes! It is the "anointing that teacheth."

If this be true of the layman—and this letter was not addressed to a preachers' convention, but to the whole church—how much more crucial is it for the minister of the gospel of Christ! There is more to preparing a sermon than the gathering together of three or four good ideas—be they yours or someone else's. No minister has a message from God for his people without the "anointing that teacheth." Logic, rhetoric, illustration, humor, and a touch of oratory are all vital ingredients to a good sermon—but it takes the "touch of the Spirit" in the study to build into it the deep things of God. We do need as much formal training as possible, the mental stimulus of devotional reading and exegetical study and an ear tuned to the heartbeat of our flock—but we must have more! We have long heard of the anointing that comes in the pulpit, but seldom of the anointing that illuminates the study. There must be a touch from God at the point of preparation if we expect that divine assistance in the hour of delivery. The two are not unrelated.

True preaching is not discussing, lecturing, or talking about some objective truth. It is, rather, the sharing with our people of that which God has revealed to us. We cannot stand objectively apart—we are vitally and essentially involved! God's truth

must illuminate and grip our hearts if we expect it to reach our people thus. How blessed it is when the Holy Spirit opens to us the bubbling fountains of eternal truth!

HOW IS IT OBTAINED?

But how is this "anointing" obtained? It is embarrassingly obvious that the problem is basically spiritual. To be sure, we must work at the job. We must study and give the Holy Spirit material with which to work. It must never be forgotten that no teacher—no, not even the Holy Spirit—can truly teach unless the student is willing to study. Even He can't work in a vacuum!

How can we expect the Holy Spirit to lead us into truth if we fail to study the revelation that He inspired? There is no substitute for genuine, constant, thorough, and faithful study of God's Word. Our people need the ministry, not of our ideas or of those of some other genius, but the ministry of the Word.

Furthermore, we must invest some time. The "anointing that teacheth" does not come on the "run" or the "jump." All of us have had the experience (thank God!), when we have not had time to study properly because of some emergency, of the Holy Spirit's blessedly standing by our side and seeing us through. But that is not the rule—only the exception. We have to spend time on our messages if we expect the Holy Spirit to teach us.

But when all this is said—having taken the time to conscientiously study, especially His Word—the basic need stems from our devotional life. We must live under the anointing of the Holy Spirit if we ever expect that touch in a teaching ministry. We must know consistently and constantly the sweet steppings of the Spirit.

The Place of the Evangelistic Message

By Harold L. Volk*

IT IS Browning, I think, who depicts the poet making dead facts live again. Projecting into them "his surplusage of soul," breathing on and reluming the "half burned-out, all but quite quenched wicks o' the lamp stationed for temple service on this earth," He

*Makes new beginnings, starts the dead
alive,
Completes the incomplete, and saves
the thing.*

He then goes on to compare the marvel wrought by the poet to the miracle performed by the true minister of God. His description of the poet might well describe the utter giving of self by a pastor in the communication of moral and spiritual life to those lying dead in trespasses and sins, or half-dead in soul lethargy:

*Was not Elisha once—
Who bade them lay his staff on a
corpse-face,
There was no voice, no hearing: he
went in
Therefore, and shut the door upon
them twain,
And lay upon the corpse, dead on the
couch,
And put his mouth upon its mouth,
his eyes
Upon its eyes, his hands upon its
hands,
And stretched himself on the flesh;
the flesh waxed warm;*

*And he returned, walked to and fro
in the house,
And went up, stretched himself on the
flesh again,
And his eyes opened. It is a credible
feat
With the right man and way.*

Certainly that is a picture of the needed man or men today—men who by the power of the indwelling Holy Spirit can awaken souls lying dormant, vivify the comatose, and inspire them both to activity for God and souls; preachers who will faithfully, and like flames of fire, sound forth the message of evangelism.

In fact, there is no place today for a preacher who is not passionately missionary and evangelistic, who refuses to preach to the needy world the evangelistic message.

WHAT IS THAT EVANGELISTIC MESSAGE?

The evangelistic message is today as it was at the first: the message that opens men's lives to the impact of Christ in such a way that they are forced to decide. It is the message of an incarnate Christ, a crucified Christ, a resurrected Christ, a returning Christ. The message is, in fact, Christ. And wherever and whenever He is proclaimed men feel bound to a duty. Soldiers, merchants, housewives, and churchmen alike become conscious of something to be done under the demands of the gospel. "What shall we do?"

*Evangelist.

The importance of the evangelistic message cannot be overlooked. "Do the work of an evangelist . . . in season and out of season." "Preach the word." This is the approach adopted by the apostles and by eminent soul winners such as Moody, Finney, Gypsy Smith, Billy Sunday, P. F. Bresee, C. E. Cornell, and others. These men preached the evangelistic message. The pulpit was then and is today a preacher's supreme evangelistic opportunity. It stands out above all other forms of communication. It is not the only form of evangelism but it is without equal in effectiveness. While the preacher, like the doctor, does not refuse to adopt new measures when they appear, neither does he give up all others for the new one.

The history of the Church reveals that in periods of decline sermons were only for edifying the saints. But each spiritual revival, each fresh start for the Church, has witnessed also preaching which pleaded with men to give their hearts to Christ. Is that not what preaching is? In the New Testament does not to preach always mean to evangelize? It always refers to speaking to the unsaved.

THE IMPORTANCE OF EVANGELISTIC PREACHING

The importance of evangelistic preaching is to be found in the success which has attended it. The preaching service is at the very heart of the Church's life. The whole hope of a church is to pull both its members and its friends into its heart. Evangelistic preaching does that. Wherever the message of evangelism is preached it is attended by conversions, dedications, sanctifications, and victory.

In what method other than preaching is there given sufficient time for persuasion? Most people require a

good deal of time, a good deal of convincing before they are willing to yield to Christ. Evangelistic preaching gives that time.

Where else like in preaching is there the extended chance to teach people what it means to be Christians before asking them to accept Christ? The best evangelistic preachers have been those who not only proclaim repentance but who also teach men what it is to be Christian. This method is not outmoded in our generation.

There is no message which can substitute for the evangelistic message. No other message brings conviction to the sinner as deep and pungent. It is God's method; "Preach the word," is His command. It is impossible to neglect the evangelistic message and fulfill that command.

"The best form of defense is attack" is the working formula of all leading militarists. It is also the method of the Apostle Paul, who said, in substance, "Hit your enemy first, and hit him so hard that when he gets up he won't have enough strength left to do you any permanent harm." This is a sure way of building the kingdom of God. Unless we follow this pattern the church grows stagnant, settles down into routine living, and new people are not won. Actually, the evangelistic message is a strong factor in awakening the laity to their responsibility in winning souls.

This message of evangelism must not be restricted to the pulpit and the called preacher. Every Christian must carry the message. It is the preacher's responsibility to inspire and encourage the laity to do so. The pastor must feel his responsibility at this point. Unless he carries on a strong evangelistic program his people will not be ready for a revival effort when the evangelist comes. The evangelistic message must be a strong part

of the ministry of every preacher of the gospel.

EVANGELISTIC PREACHING EFFECTIVE

Jesus used the evangelistic message. He came preaching repentance and the kingdom of God. He preached about sins and named them when He preached. He was aware of the truth that only under the preaching of the law could men awaken and see themselves as sinners. Paul said: "I was alive without sin once. But the law came. Sin sprang to life and slew me." Again, "I would not have known lust except the law said, Thou shalt not covet." Only under the influence of the evangelistic message was he thus awakened to his sin and his need of Christ.

Preaching the evangelistic message was the apostolic method. Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The result of his message was, "They were all pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Philip "preached Christ" in Samaria following the post-Pentecostal persecution and scattering of the disciples. The result was that "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies were healed. And there was great joy in that city" (Acts 8:6-8). Revival attended the preaching of "Christ" and "the things pertaining to the kingdom of God." Paul, instructing Timothy in the evangelistic method, said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant

in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Again he said, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The young preacher was to preach with diligence the evangelistic message of judgment, the Second Coming, Christ crucified, risen. He was to preach in such manner that his converts also would carry on the work in the same method. This is the method Paul employed himself. At Athens on Mars' Hill he climaxed his message by saying, "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Always in the history of the apostles is found this same pattern of preaching. To them it was the important message to preach. Over and over again they told of words and deeds of Jesus; how He died for our sins; and, above all, how He arose and lives today.

The crucial fact is that this method of preaching was successful. Men were convicted, convinced, and converted. Men were enlightened to consecrate, and were sanctified. So it is today and so it will be in the future. Put the evangelistic message in its proper place, first place, and today's ministry will be fruitful with salvation of souls. The church will not be drowsy and disinterested. The members will not be continually biting and devouring one another. There will be spiritual health and holy radiance instead. Preaching the evangelistic message is main-line salvation work.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

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A PASTOR ASKS

QUESTION: *I would appreciate some discussion concerning the pastor's methods of making new contacts in the community.*

ANSWER: This question may have two possible references. It may refer to finding new people in the community or to developing contacts with civic leaders and organizations. Since this page is concerned primarily with the former, our answer will be addressed to this problem. It could also be worded, What are the sources for the pastor's responsibility list? This list is the pastor's working file, and represents the church's potential in the

community. It must be built and then it must be used.

1. *Unsaved people now attending services.* These are obviously interested in the church in some measure and are carried upon the pastor's heart as he tries to help them find Christ.

2. *Visitors to all meetings.* The alert pastor will have some method for securing the names of visitors to any meeting of any organization in the church. If a visitor shows enough interest in a church to attend a service, he is entitled to the courtesy of a call in his home by the pastor of the church.

3. *Relatives, friends, and contacts by laymen.* In this group would be included parents of children in the Sunday school and relatives and friends of laymen on whom they ask the pastor to call. In these first three groups there is some connection with the church or with someone in the church, making these the best prospects on the pastor's responsibility list.

4. *New residents.* In some cities, the names of new residents can be secured through a utilities company. The immediate cultivation of a new family in the community will bring results to the church. If the names of new residents cannot be secured, then church families can watch for new people moving into their neighborhood, visit them personally, and report the name and address to the pastor.

5. *A community enrollment.* The

*Secretary, Crusade for  Commission.

first four sources for the responsibility list should be a "must" in every pastor's program. But the church also must reach out beyond these normal sources of contact and find people who need Christ and the church, to begin a process of interest-cultivation that will eventually win them. These people may be found through a community enrollment, as outlined in *First Steps in Visitation Evangelism*.

HOW WE DID IT

Our visitation program is headed by four leaders or captains appointed by the pastor and Sunday-school superintendent. Each captain heads four teams, and each team has one week of the month in which it is responsible for making all the assigned calls. The captains and team members are all volunteers.

In operation, the captains distribute on Sunday evening packets containing visitation assignments (prepared by the visitation secretary) to each team member operating that week. There are usually twelve assignments in each packet—three prospects and nine absentees, taken from either the active or the inactive Sunday-school enrollment.

Each team member makes the calls "on his own," at the time best suited to him and those on whom he calls. He dates and initials the assignment card and writes the results of the call. The packets must be returned by 9:30 a.m. Sunday to the team captain, who then hands them in to the visitation secretary. The cards used for the assignments are kept alphabetically and constitute a duplicate file of the Sunday-school permanent enrollment file.

This plan enabled us to make a 65

per cent increase last year and helps us to do the task we feel called to do.
—REV. GEORGE SCUTT, New Castle, Indiana.

CRUSADE ECHOES

A Florida "Cracker" Finds the Bread of Life

By Oscar F. Reed

Every Sunday morning the old Lincoln made its way through the Florida sand picking up the children for Sunday school. I never thought the Smith children would amount to much. They came to the car barefooted and sometimes hungry from the little shack on the edge of town. Their uncombed hair and ragged clothes were not an advertisement for a fashionable downtown church, but they were good enough for the little white Nazarene chapel we pastored ten years ago.

I well remember the night that Ronny Smith marched up the aisle and gave his life to Jesus Christ. The altar was lined with young people who were burdened by their sins.

I have not thought much in the intervening years about the Smith family. I did hear that their drunken father was crushed to death in an automobile accident.

Last year I heard again—and it was a rewarding letter. Ronny was called to preach and was attending Trevecca. He is a tall, blond, attractive young man and will soon enter the active ministry in the Church of the Nazarene.

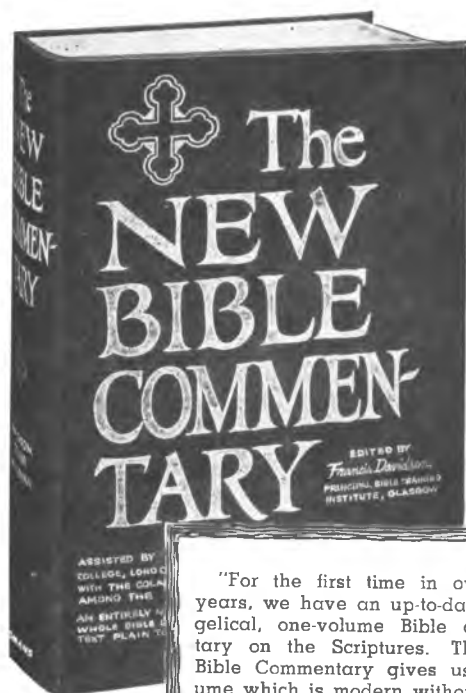
The old Lincoln lies on a junk heap today, but it did its job! A young man will preach because Sunday-school teachers were interested enough to go get him!

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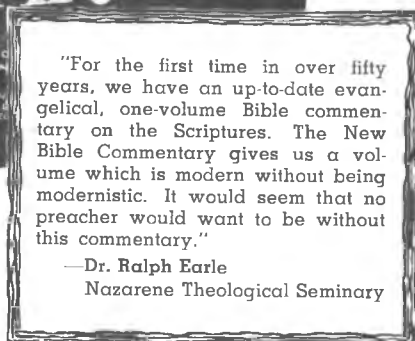
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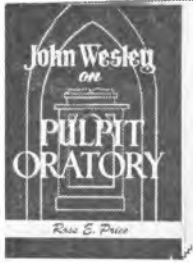
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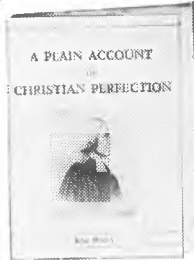
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"QUEEN OF THE PARSONAGE"

Give Yourself a Raise

By Lora Lee Parrott*

TRADITIONALLY, schoolteachers and preachers have been underpaid. In the early days they were given produce or goods of a kind in return for their services. Teachers often boarded consecutively in the homes of their pupils, while the circuit riders stayed with leading members at each preaching point. Time has changed this picture somewhat as school districts have grown and the teachers, by organization, have become stronger.

Preachers, without the aid of unions or lobbyists, have also been increased many times over in their rate of pay from the early days. This is due partially to the better training of the modern-day clergy and the acceptance of the ministry among the professions.

However, money matters in the typical parsonage are still a problem. The larger the church, the bigger the salary; but the larger the church, the more financial demands there are. So whatever the salary your husband gets, it is always eaten up in regular operating expenses, and saving is accomplished only by sheer will power. Since the pastor's wife is often more than 50 per cent responsible for financial matters in the home, there are several observations which may help you give yourself a raise.

1. Do not buy everything you

think you need. An elderly preacher visited us in our first pastorate. Eager to counsel with him, we discussed the techniques for stretching the parson's dollar. He said: "If you buy everything you think you need, you never will have enough money to go around. It's always better to wait rather than to buy on impulse."

2. Buy quality merchandise. Before World War II, in Alaska when merchandise was quite difficult to secure, the people of the North who ordered everything by mail had two rules: (a) they always bought well-known brands, (b) and they always bought the best quality merchandise. Obviously, this was a safeguard for durability and dependability. They had to be right on their one and only purchase. It is trite but true, "You pay for what you get."

3. Watch for sales. My husband says that sales are my favorite outdoor, indoor sport. They may be recreation, but they also make economic sense. However, to get the most out of sales, you must learn merchandise. Price tags are often misleading. If you recognize quality materials, construction, brand names, and style, you can make tremendous savings at the right time and at the right place.

4. Pay cash. This method saves interest and serves as a constant check against overspending. The casualness

*Pastor's Wife, First Church, Flint, Michigan.

of easy credit, wide-open charge accounts, lay-aways, and pay-next-year schemes nearly always mean trouble down the line.

5. Consider the possibility of used goods. The want ad section of the newspaper is a good source for securing excellent merchandise of good quality at an extreme reduction. Your pride may enter into the decision against used goods; however, it is better to swallow pride and keep solvent than to hold onto the pride and get financially embarrassed.

6. Keep things in good repair. If your husband knows more about philosophy and theology than he does about hammer and nails, do not be

discouraged. Get yourself a few tools at the local hardware store and learn how to make minor improvements and repairs of your own.

7. Go easy on luxuries. Eating out, Pullman fares, and clothes which follow the fads are all luxuries which cost. God has promised to supply our needs, but not our wants or luxuries.

8. Don't worry about the Joneses. Trying to keep up with more prosperous members of your church or other parsonage families on the district is always a poor policy. Besides, you do not know how many bills they owe. Let the Joneses live their lives—you live yours!

My Prayer for You

O Thou who dost supply our every need, we would recognize that our greatest need is of Thee.

Help us to look for happiness where happiness is to be found, in service to Thee, and in submission to Thy will. Help us to venture to live for the things that are really important, that we may have revealed to us that which is really unimportant.

We know Thou dost not expect us to ignore the existence of trouble or sorrow, nor to retreat from the struggle. But Thou dost ask us to look at our problems from the viewpoint of eternity. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Help us to recognize that the small, simple things are vital to human well-being. They can be destructive. They can be constructive.

Give us the courage, O Lord, to control our thoughts and to rule our spirits. May we have respect for others, and grant that we may be faithful to the small duties, knowing that big things are made up of little things.

When our plans and programs fail, help us to learn the virtue of patience. Help us to learn to take "No" for an answer. We can be true children of Thine no matter what happens. If we patiently trust Thee, Thou wilt never fail us.

Give us the wisdom to deal with one problem at a time and faith to leave the rest with Thee. May we accept Thee as the Master of our lives and affairs. In Jesus' name. Amen.

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

*Bethany, Oklahoma.

Four Essentials for a Preacher

By A. S. London*

MANHOOD

Manhood, not ability, is the first aim of a gospel minister. Roger Babson says, "Religion changes a human being from a small, ineffective, detached unit into a part of a mighty whole." He adds these weighty words: "A man's religion may be strengthened by connection with a live church. But your religion must be a part of you, something you feel in your heart and *practice in your life*." Brethren, it is either the highest type of manhood exemplified in the life of a preacher, or it is as "sounding brass, or a tinkling cymbal." Are you a gentleman? Are you kind? Are you patient with others who do not see and act as you do? Are you honest? Are you genuinely sincere? Are you pure? Are you living a holy life in the sight of God? In plain words, are you a man? What a preacher says and what he is must stand together.

PREACH CHRIST

The second essential in the life of a preacher is to preach Christ. Jesus of Nazareth, without money or arms, conquered more millions than Caesar, Alexander, or Napoleon. He shed more light on human and divine things than all the philosophers and scholars of all ages.

Christ spoke words of life. God pity any preacher who gives his ministry to the preaching of things! Christ now controls the destinies of the civilized world. He produces extraordinary effects upon all nations and classes.

*Sunday-School Evangelist.

It was said of Chalmers, the great divine, that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Bible do not wear out. Their ministry is always fresh. God's Word is deep, and the preacher who makes it a daily study will always find something new.

GIVE YOURSELF

The third essential in the life of a preacher is to give himself. The older brother of Phillips Brooks said soon after the passing of his famous brother, "Phillips might have saved himself and lived longer." A close friend replied by saying, "Yes, he could have saved himself and lived longer, but that would not have been Phillips Brooks." The glory of any life is that it does not save itself. Give your best and God will give you His better.

A noted divine said: "Every problem that a preacher faces leads back to the basic question: How well does he understand people? He should know the gospel, but he might know it well, and if he does not know people, his ministry falls flat. Preaching is to a great degree wrestling with the problems of human beings. And if a minister does not give himself, eloquence will avail but little, and his doctrines not at all."

AVOID COMMON BLUNDERS

The fourth essential in the life of a preacher is to avoid common blunders made by many in the ministry. First, the delusion that individual advancement is made by crushing others. One of the saddest sights is to

see one minister running down and magnifying the faults of another minister. The Bible says, "Speak evil of no man," "Judge not." The question was asked, "Lord, who shall abide in thy tabernacle?" And one answer

was, "He that backbiteth not with his tongue . . . nor taketh up a reproach against his neighbour." Isaiah said, "They helped every one his neighbour; and every one said to his brother, be of good courage."

The Trials of Brother Mud

The Loyalty Oath

By Paul Martin*

LIKE EVERY OTHER minister, Brother O. Otto Mud placed his hand on a Bible and took the pledge to be a faithful, loyal minister. It was a glorious occasion. I'm sure he meant every word of his pledge. But since that time, he has read some fine print into the lines. The fine print of his loyalty might be expressed in the following principles:

1. It is not what you know, or what you do, in the work of the church . . . it is who you know that really matters. Brother Mud has the ability of seeing the connection in every supposed promotion. It is shrewd, but doesn't make him shout. His friends and superiors have never really felt the warmth of his personality because they are being patronized and petted with a rather obvious motive in view.

2. Someone told our hero that busy men arrive late, leave early, and accept only the jobs that are bigger than the last one. This is the reason he never arrives on time for camp meeting, and always leaves two days early. His pressing problems at home allow him only his reporting day and district superintendent election day at the assembly. When asked to be a counselor at the Institute, Brother

Mud carefully asked, "Who will be there?" I'm sure if he only knew how very, very important to the Nazarene program it is for as many ministers, key pastors, and Christian workers as possible to be at the Institute and boys' and girls' camps to counsel, teach, play, pray, and win the youngsters to God, he would be there even without the prodding of the district superintendent. He may even attend the camp someday without being asked to teach a class!

3. Pressure and promotional methods and means bother Brother O. O. He longs for great devotional conferences where no goals are set, no plans are made—where each goes deeper, deeper. I find, however, that as I dig deeper I want to do more than I'm doing. All of our goals must be raised, our plans strengthened, our souls inspired. There is so much to do.

The Church of the Nazarene around the world is having its great opportunity. If we fail to pay the emotional price, to give, pray, plan, work, study, listen—if we fail in this our grand hour, it will be only that we found it easier to make excuses for our tiny percentage gain and our losses by saying we are getting mature than by praying through, claiming the promises, and going out to do the job!

*Evangelist.

ONE MAN'S METHOD

Heating and Air Conditioning*

By John R. Scotford

Air conditioning is inevitable for most churches. Those which are able to install it first will enjoy a considerable advantage.

CHURCHES where one can worship in comfort in midsummer are at the present time a commonplace in the deep South, a curiosity in the border states, and a dream in the North. Dallas had ninety churches with air conditioning, and there are more now. St. Louis had one church where summer temperatures are under control throughout the building.

The church will probably follow the same pattern in cooling as in heating, but at a much more accelerated pace. In the beginning the churches assumed no responsibility for keeping congregations warm, but left that to individual initiative. Today the churches which in summer pass around fans donated by the undertaker are at the same stage as those which once encouraged people in winter to bring foot warmers with them.

The first heating was designed to warm fortunate individuals rather than the building itself, and this can still be seen in the rural South. The next stage was to warm the whole place once a week. Today what distinguishes an urban from a rural church is not its location, but whether the heat is on all the time. Actually the correlation between continuous

warmth and the efficient use of a building is very high. A church where the heating system works only part time is a place of occasional pilgrimage; a church which is always warm becomes a part of the daily lives of the people.

The progress southward of central heat suggests that air conditioning will similarly move northward. Two developments lead us to believe that within a decade most of the larger churches will have cooling systems. People ask for the same comfort in church that they enjoy elsewhere. The stores cannot operate without air conditioning. The artificially cooled restaurant does wonders for the summertime appetite. More work gets done in air-conditioned offices than in the other variety. During the last year the sale of air-conditioning units for home use has been astonishing. More people are simply not going to leave a cool home for a hot church.

The first step toward comfortable year-round churches is for the people who are responsible for the administration of our churches to become mentally air-conditioned. The thought must precede the deed.

Cost is the prime argument against air conditioning. But this factor is not an absolute. It costs much less to air-condition some churches than

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it does others. If your building has steam or hot water radiators all over the place, a wholly new system must be installed for cooling. On the other hand, if your heat is air-borne, cool atmosphere can be circulated in much the same way as hot. If our assumption is correct that air conditioning is inevitable, churches should work toward a situation in which it can be achieved at reasonable cost.

In any new construction, facilities for air conditioning should be built into the structure itself, even though a complete installation may be a few years off. The sensible procedure is to have air-conditioning experts sit in on the plans, first to see that nothing is done to hinder its ultimate installation, and second to show what the cost would be to introduce it in the first place. Our guess is that in many if not most instances it will be included.

Most congregations occupy old buildings which are not likely to burn down soon. However, fully half of the church heating plants in this country are more or less obsolete. A goodly number are replaced each year. Before this is done, a careful study of both the heating and the cooling possibilities should be made.

The first step for either is usually to insulate the ceiling and calk the window frames—providing savings in money and heat and coolness in both summer and winter. When you get your new heating system, make sure that it will be adaptable to air conditioning. Better yet, purchase your temperature control all in one package.

A practical first step is to put a space cooler in a room or two—probably the church office and minister's room. Keeping the church staff cool will encourage them to keep working. This need not be expensive, and it will lead to something. We can re-

member when only the ground floor of Macy's New York store was kept cool in the summer, while both clerks and customers sweltered in the upper regions. Even more grotesque was the situation on the railroads when only the diners were air-conditioned. Travelers cultivated a leisurely approach to a meal, studying the menu for many minutes, eating slowly, and then lingering as long as they dared.

Neither a store nor a train nor a church can long endure part cool and part hot! The coolness will spread.

In some small churches, "packaged" or self-contained air-conditioning units may be usable for the sanctuary as well as for smaller rooms. These are, of course, the least expensive to install, but you should be sure to get a performance guarantee from the dealer.

The utility of air conditioning is not confined to midsummer. One of the great gains from automatic heat is increased comfort on the kind of in-between days when the old furnace overdid its job and yet some heat is needed. Air conditioning is equally good for the first warm day in the spring, which can be completely enervating, or that misplaced sizzler during Indian summer. If a church is to serve people all the time, it should be prepared to keep them (physically) comfortable all the time.

There are several collateral advantages as well. An air-conditioning system filters the dust out of the air, materially reducing maintenance problems and cleaning expense. Windows and doors stay shut in the summer, keeping out distracting noises from the street. The congregation, being more comfortable, will be more attentive. And in many cases it has been found that the increase in the loose collection during the summer goes a long way, in itself, toward defraying the cost of air conditioning.

The Art of Illustration

By Maurice Winterburn*

I. The Need for Illustration

I HAVE recently been concerned about the effectiveness of my own preaching ministry, and pastoral preaching with its regular demands for new material and fresh thought has made me come face to face with this question. I feel first of all a great personal need of more heavenly unction, and also a greater range of preaching quality. The significance of the first is that God's presence applies the truth, whereas that of the second is that man has a duty to present the truth. We often so emphasize the first (which is surely the more important) that the last is completely forgotten.

We all desire to be at our best for the Lord, and every sanctified pastor should be in prayer regularly for God's help in the cultivation of mind which is necessary for the formation of the mode and substance of his pulpit messages.

WHAT IT MEANS

"To illustrate," says the *Oxford Dictionary*, "is to make clear by examples." Dr. Samuel Johnson, the father of English dictionary production, renders it, "To brighten with light." God ever sends light as a companion to truth (Ps. 43:3). What the purpose of a window is to a house, so is the purpose of an illustration to a sermon. The window lets in light, allows fresh air, and makes possible a sight of a whole world outside to those looking through the window. It is

never self-attractive, and to prevent this the window manufacturer makes it clear and transparent. So our illustrations should convey light, allow draught (beware, however, of the too violent!), and give freshness to the doctrinal matter. The wide field of life can be a source of illustration to quicken the truth in hand.

MAKES THE PROFOUND SIMPLE

Illustration should be used in pulpit work because we must interest men if they are going to be moved and inspired. Truth may come in solid, abstract form through the lecture hall of the seminary theology class, for students are supposed to know a little of the matter in hand, and they handle truth professionally. But if the common man is to be reached, his attention must be gripped through an illustration with which he is familiar. The truth must come to life in terms he can understand.

Preaching, after all, is divine plus human. When we are lost in our message and self-consciousness is blown to the winds, we may think otherwise; but as God sees it, preaching is divine truth flowing through a human channel. "God has chosen us as His ambassadors," says James Black. "In one sense God has to take us as we are. It is His glory that He can make us more than we are."

In his famous *Lectures on Preaching*, Phillips Brooks starts out showing that the two main elements in preaching are divine truth and hu-

*Pastor, Thomas Memorial Church, London, England.

man personality. He says, "The God who sent men to preach the Gospel of His Son in their humanity, sent each man distinctively to preach it in his humanity." Our duty then is twofold: we must preach the gospel with the Holy Ghost sent down from heaven (I Pet. 1:12), and we must study to show ourselves approved unto God, thereby having no shame in our work and no fogginess in our preaching (II Tim. 2:15).

ILLUSTRATIONS AND HOMILETICS

I remember once hearing Dr. George Sharpe, our founder in the British Isles, address a group of younger ministers in these words, "Brethren, master the principles of homiletics." That drove me to homiletical research, and gave me a desire to put God's truth to my people in a more appealing, winning and satisfactory manner. Our special field in these articles is one branch of homiletics—the use and place of illustrations and illustrative material.

The need for illustration is never the primary need in a sermon; truth content is the primary need. However, the illustration of truth must be considered if we are intending to reach the hearts, intellects, and consciences of the congregation. The method of the Holy Spirit, as seen in the Bible, is to give truth through the medium of illustration. That is why the Scriptures contain so much biographical matter, and why some of the deepest mysteries are made clear in picture form. Even the hardest book to interpret (for some of us at any rate), the Revelation of Jesus Christ, is presented to us in sign or picture language (Rev. 1:1, note "signify" means to declare through symbolical pictures). It is not God's intention, neither should it be the preacher's, that truth is to be given coldly and abstractly; truth is never

aloof from life. Abstract truth becomes pointedly concrete when it is illustrated. Cold doctrine will become hot when it takes to itself flesh and bones, when we see it focused in a living illustration. This is the consistent method of all inspired writers; even the weightiest chapters of Romans or Hebrews call for the aid of illustration to make their logic more powerful. Messages otherwise good can be heavy and ponderous through lack of illustration, so that they weigh on the people rather than enlighten them, thereby giving the tendency of drowsiness rather than conviction.

A visitor called at one of our African mission stations many years ago, and was asked to address the natives through an interpreter. He was a most acceptable convention speaker to British congregations, but served upon the natives of Transvaal one of his weighty, logical, departmentalized discourses. "I don't suppose the poor natives got anything," said a discerning missionary. The visitor was high over their heads, and could not come down into the orbit of the native mind with its logical limits. Brethren, we should be able to handle theology professionally; but in preaching we must win the ear and capture the interest, even with the simplest of people.

AVOID OVERUSE

The illustration should bring a freshness to our preaching material. This should give a warning with respect to illustrations that are themselves worn and thin through overuse. An old preacher in a Yorkshire village chapel was fond of using the illustration of the old lady who was one in the crowd of excited onlookers at the opening of the British Railway system. Looking at the locomotive she said, "It will never go." When

the engine started and got on the move, she said, "It will never stop." The trouble with this brother was that he used his pet illustration in scores of sermons; it was used to illustrate almost anything, and his hearers looked for its regular appearance. It was a self-attractive illustration that shed light upon nothing. The old pet stand-bys soon lose their grip,

especially if they are borrowed from other brethren.

Yes, the truth of God can never be abstract when it takes life. To enter a man it must assume a concrete form. Therefore, if men are to be reached through our preaching, it would help them to see truth become alive in some concrete illustration.

Sermon Subjects for April

—From the Editor

MATTHEW 28:1-9

Subjects

1. THE SUNRISE OF THE LORD'S DAY
2. DESPAIR AND DEVOTION AT THE SEPULCHER
3. GOD'S ANSWER TO A SEALED TOMB
4. THAT MEN MIGHT SEE
5. GOD'S SATISFACTION WITH THE REDEMPTIVE PLAN
6. THE BLENDING OF JUSTICE AND MERCY BEFORE THE OPEN TOMB
7. THE FEAR THAT PARALYZES
8. GOD'S ANSWER TO BELIEVING SOULS
9. THE PERSONAL WITNESS TO THE EMPTY TOMB
10. GOD'S VICTORY OVER DEATH
11. PERSONAL MESSENGERS WITH A DIVINE MISSION
12. THE READY RESPONSE TO THE DIVINE APPEAL
13. THE REWARD OF OBEDIENCE
14. WHEN BELIEVERS WORSHIP

Scriptures

1. v. 1, *In the end of the Sabbath . . . it began to dawn . . .*
2. v. 1, *Came Mary Magdalene and the other Mary to see the sepulchre (cf. Mark 16:1-2).*
3. v. 2, *And, behold, there was a great earthquake.*
4. v. 2, *The angel of the Lord . . . rolled back the stone.*
5. v. 2, *And sat upon it (cf. "It is finished").*
6. v. 3, *His countenance was like lightning, and his raiment white as snow.*
7. v. 4, *And for fear of him the keepers . . . became as dead men.*
8. v. 5, *The angel . . . said unto the women, Fear not ye . . .*
9. v. 6, *He is not here . . . Come, see . . .*
10. v. 6, *He is risen . . . (cf. I Corinthians 15).*
11. v. 7, *Go . . . tell . . .*
12. v. 8, *And they [the women] departed quickly . . . to bring his disciples word.*
13. v. 9, *As they went to tell . . . Jesus met them . . .*
14. v. 9, *And they . . . worshipped him . . .*

SERMON WORKSHOP

Easter-to-Pentecost Subjects

Mornings

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

April 10—VICTORIOUS THROUGH CHRIST (John 20:11-12)

April 17—VICTORIOUS THROUGH PRAYER (Acts 1:14)

April 24—VICTORIOUS THROUGH STEWARDSHIP (Acts 4:32)

May 1—VICTORIOUS THROUGH WORSHIP (Acts 2:1)

May 8—VICTORIOUS THROUGH THE HOME (Acts 2:46-47)

May 15—VICTORIOUS THROUGH TESTIMONY (Acts 1:8)

May 22—VICTORIOUS THROUGH REPENTANCE (Acts 2:38)

May 29—VICTORIOUS THROUGH THE HOLY SPIRIT (John 16:8-11)

Evenings

We are witnesses of all things which he did.

April 10—WITNESSES TO THE RESURRECTION (Matt. 28:6)

April 17—WITNESSES TO THE CRUCIFIXION (Mark 15:24-41)

April 24—WITNESSES TO THE NEW BIRTH (John 3:3)

May 1—WITNESSES TO SANCTIFICATION (Acts 15:7-9)

May 8—WITNESSES TO DIVINE HEALING (Matt. 4:23-24)

May 15—WITNESSES TO DIVINE INSPIRATION OF HOLY SCRIPTURE (II Tim. 3:16-17)

May 22—WITNESSES TO THE SECOND COMING (Acts 1:11)

May 29—WITNESSES TO PENTECOST (Acts 2:1-13)

M. C. GARRISON

Pastor, Cullman, Alabama

Easter Series

*By Kenneth Vogt**

Last year I tried a morning series on "Seven Sermons from St. Mark," making Easter the middle of the series. I did this so that the Easter crowd would, by inference, feel that something was going on at the church before they came, and that something would continue after this special day. This was, of course, in the hope that they would become interested and come back.

I was happy with the venture and plan to repeat the effort this year, using another Gospel.

My subjects and texts were:

"A Call to Inconvenience," Mark 1:19-20 (See outline in "Sermon Workshop," March issue.)

"The Lord Hath Need of Him," Mark 11:3

"Easter Morning in My Heart," Mark 16:2 (8:30 a.m., Easter Sunday, 1968 present)

"Who Shall Roll Us Away the Stone?" Mark 16:3 (11:00 a.m., Easter Sunday, church was well filled)

"Premium on Endurance," Mark 13:13

"Baptism of Water and Spirit," Mark 1:8

"When Stars begin to Fall," Mark 13:25

*Pastor, Westside Church, San Jose, California

April 3
(Palm Sunday)

Morning Subject: "WHO IS THIS?"

SCRIPTURE: Luke 19:28-48; TEXT: Matt. 21:10

INTRODUCTION:

- A. The entire city was asking this question.
- B. It still is the question all men and nations are asking. There are at least three answers to this question:
 - I. **HE IS A GREAT TEACHER AND MIRACLE WORKER.**
 - A. A correct answer in part, not adequate.
 - B. Nicodemus, himself a teacher, testified that Jesus was a teacher come from God.
 - C. His enemies admitted that He was a great teacher.
 - II. **HE IS A PROPHET.**
 - A. Also a correct answer, but not adequate.
 - B. The woman of Samaria, though a sinner, recognized Him as a prophet. Many others did likewise.
 - C. His enemies would gladly have settled with Him as prophet.
 - III. **HE IS THE CHRIST (Matt. 16:16).**
 - A. The only adequate answer.
 - B. Implies His deity, His incarnation, His Messiahship, etc.
 - C. Being God—
 - 1. He must be worshiped.
 - 2. He can forgive sins.

FRED REEDY

Evening Subject: THE CLOSING DOOR OF MERCY

SCRIPTURE: Matt. 23:27-39; TEXT: Matt. 23:37

INTRODUCTION:

- A. Jesus was a faithful Preacher to all classes.
He preached in the Temple, on the street, by the seaside.
- B. "How often" indicates Jesus concern for Israel.
- I. **"WOULD I HAVE GATHERED THY CHILDREN TOGETHER."**
 - A. A scattered nation needed a champion—a spiritual leader.
 - B. The scribes and Pharisees could not see the historic significance of spiritual revival in relation to national survival.
- II. **"THOU THAT KILLEST THE PROPHETS, AND STONEST THEM WHICH ARE SENT UNTO THEE."**
 - A. How boundless the forbearance and mercy of God!
 - B. Not justice, but mercy, must be our constant plea.
- III. **"YE WOULD NOT."**
 - A. God will never violate the sovereignty of the human will.
 - B. God's mercy makes judgment necessary.
 - C. How desolate the soul, society, or nation forsaken by God!

FRED REEDY

April 10

(Easter Sunday)

Morning Subject: THE GREAT CERTAINTY

SCRIPTURE: I Cor. 15:1-23; TEXT: I John 3:2

INTRODUCTION:

- A. The open tomb revealed more than an empty grave.
- B. Christianity must stand upon the certainty of the Resurrection.
- I. THE RESURRECTION AUTHENTICATED OLD TESTAMENT PROPHECIES.
 - A. How strange the doctors of the law failed to grasp this!
A prejudiced mind stumbles over the gems of truth in search for the clay of selfish interests.
- II. THE RESURRECTION AUTHENTICATED THE BIRTH, EARTHLY LIFE, MIRACLES, AND MINISTRY OF JESUS.
- III. THE RESURRECTION AUTHENTICATED JESUS' COMMAND TO DISCIPLESHIP
 - A. Only a resurrected Lord could unite a scattered group of believers, and charge them to "feed my sheep."
 - B. Only a resurrected Lord can fire the soul to seek a Pentecost.
- IV. THE RESURRECTION AUTHENTICATED JESUS' PROMISE OF ETERNAL LIFE. "BECAUSE I LIVE, YE SHALL LIVE ALSO."
 - A. The universal testimony of all believers in Jesus Christ authenticates His claim.
 - B. The burden of proof rests with the doubter.

FRED REEDY

Evening Subject: THE EMMAUS ROAD

SCRIPTURE: Luke 24:13-36; TEXT: Luke 24:35

INTRODUCTION: The Emmaus road might well be marked, "The Road of Life," for the experiences of the two disciples mentioned in this scripture are common to all: (1) the road of perplexity, (2) the road of honest doubt, (3) of staggered, yet living, faith.

- I. JESUS DREW NEAR (v. 15).
 - A. The divine initiative in our behalf.
 - B. Their problem closed their eyes—hindered their faith.
- II. THE PERSONAL MINISTRY OF THE RISEN LORD.
 - A. He dealt tenderly with their weakness.
 - B. Christ re-established their faith upon the Scriptures (v. 27).
- III. THE GLORIOUS REVELATION DEPENDENT UPON THEIR RESPONSE.
 - A. "He made as though he would have gone further."
 - B. Not even scriptural exposition so vital as personal communion.
- IV. PERSONAL REVELATION AND COMMUNION ESSENTIAL TO THE SURVIVAL OF FAITH AND THE VALIDITY OF TESTIMONY (vv. 33-34).

FRED REEDY

April 17

Morning Subject: "MORE THAN THESE"

SCRIPTURE: John 21:1-17; TEXT: John 21:15

INTRODUCTION:

- A. Here we discover Jesus' purpose: He came to seek and to save (1) lost disciples, (2) a lost world.
- B. The words "more than these" are the key.

Three meanings possible:

- I. JESUS COULD HAVE MEANT "MORE THAN THESE" FISH.
 - A. More than any material considerations.
 - B. The net was full—a choice between material blessing and self-denial.
 - C. Not the choice of the weary plowboy who said, "The sun is so hot, the rows of cotton are so long, and the mule is so contrary, I believe I am called to preach."
- II. JESUS COULD HAVE MEANT "MORE THAN THESE" DISCIPLES.
 - A. No love of another can be supreme (Matt. 10:37).
 - B. Must exchange the fellowship of the fishing boat for "the fellowship of suffering."
- III. JESUS COULD HAVE MEANT "MORE THAN THESE" OTHER DISCIPLES LOVE ME (v. 22).
 - A. Loving and living on the ordinary level is the blight of modern religion.
 - B. The call of love to excellence leaves no alternative.

FRED REEDY

Evening Subject: PREVAILING PRAYER

SCRIPTURE: Matt. 17:14-21; TEXT: Jas. 5:16

INTRODUCTION: Here the disciples failed to accomplish (1) that which they were called to do, (2) that which Jesus expected of them, (3) that which the world expected of them.

Two things necessary to revivals: (1) to move God, (2) to move men.

- I. TO MOVE GOD WE MUST PREVAIL IN PRAYER.
 - A. More than simply a benevolent desire.
 - B. Prevailing prayer is prayer that obtains the blessing.
 - C. Essentials of prevailing prayer:
 - 1. Pray for a definite object.
 - 2. Pray within God's will. God does not will to give revivals to an unprepared church. Not simply within the range of God's purpose, but submission to and conformity to the will of God.
 - 3. Pray with right motives.
 - 4. Seek to pray in the Spirit.
- II. TO MOVE MEN WE MUST EMPLOY THE TRUTH.
 - A. People are:
 - 1. Convicted by the truth.
 - 2. Born of the Spirit, who applies the truth.
 - 3. Led by the Spirit into all truth.
 - 4. Sanctified through the truth.

FRED REEDY

April 24

Morning Subject: "WHO IS MY NEIGHBOUR?"

SCRIPTURE: Luke 10:25-37; TEXT: Luke 10:29

INTRODUCTION: Questions are sometimes dangerous. They may be used to (1) hide truth, (2) avoid responsibility, (3) reveal truth, (4) or express a conclusion in the strongest terms.

I. JESUS WAS MASTER OF THE USE OF QUESTIONS.

- A. Both asking and answering.
- B. His hearers were faced immediately with moral responsibility.
- C. Jesus gave the answer he needed; not one desired.

II. JESUS DEFINED "MY NEIGHBOUR" BY THE "SELF TO OTHERS" PRINCIPLE.

- A. He ignored any geographical implications.
- B. He ignored any racial implications.

III. JESUS' DEFINITION IS MORE THAN AN IDEAL:

- A. It is a practical interpretation of the commandment—"Go, and do thou likewise."
- B. The Samaritan went where human need was.
- C. The impersonal Community Chest gift is far below the Christian standard of charity.

CONCLUSION: No termination of responsibility—"When I come again"—because there was no termination of love. The victim's attitude did not enter into the picture.

FRED REEDY

Evening Subject: CHRISTIAN PERFECTION

SCRIPTURE: Matt. 5:38-48; TEXT: Matt. 5:48; Heb. 6:1

INTRODUCTION:

- A. In teachings of Jesus, in writing of the apostles, and in human experience, perfection is the accepted, attainable ideal.
- B. The clerk must give 16 ounces for a pound; 3 feet for a yard, 100 cents on the dollar, and a perfect balance on the books.

I. CHRISTIAN PERFECTION IS NOT:

- A. (1) Absolute perfection, (2) Adamic perfection, (3) perfection of understanding, (4) perfection of judgment, (5) ethical perfection.

II. CHRISTIAN PERFECTION IS:

- A. Perfection of love (Luke 10:25-28; I John 4:16-18)
- B. Perfection of relationship:
 - 1. Toward God: "Nothing between my soul and the Saviour"; perfect surrender; obedience—if not in execution of duty, in intention toward all the known will of God.
 - 2. Toward our fellow man: "Love thy neighbour as thyself"; "Love your enemies" (Matt. 5:48), is the conclusion to Jesus' teaching concerning our attitude toward our fellow man. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."
 - 3. Toward things: The subordination of the material to the spiritual. "Seek ye first the kingdom of God."

FRED REEDY

THE FORGOTTEN CERTAINTY OF EASTER

SCRIPTURE: Acts 17:29-34; TEXT: Acts 17:31

INTRODUCTION: Paul on second missionary journey in Athens preached this great sermon on Mars' Hill.

- A. Paul preached theology (vv. 24-26).
 - 1. God is Creator, Sovereign, and Governor.
- B. Paul preached philosophy (v. 27).
 - 1. God is transcendent—above, beyond all.
 - 2. God is imminent—near—"in him we live, and move, and have our being."
- C. Paul preached religion (vv. 30-31).

I. THE REMEMBERED CERTAINTY OF EASTER—the resurrection of Jesus from the dead

- A. Certain—many witnesses, in spite of seal, guard, etc.
- B. Significant—
 - 1. Jesus' claims vindicated.
 - 2. Calvary validated.
 - 3. Preaching of apostles not in vain.
- C. Faith has solid foundation.
 - 1. Pardon and purity possible.
 - 2. Christian has a hope that does not disappoint.

II. THE FORGOTTEN CERTAINTY OF EASTER—judgment

- A. Resurrection of Jesus assures of judgment.
 - 1. Christ's resurrection, pledge of ours.
 - 2. God created and He will judge.
 - 3. Day appointed.
- B. Appointments made.
 - 1. Judge appointed—"that man."
 - 2. Those who will be judged.
 - "The world"—professing Christians, sinners, all.
 - 3. Standard of judgment to be used—"righteousness."

III. DUTY IN VIEW OF THIS CERTAINTY—"REPENT" (v. 30)

- A. Saints repent of laziness and indifference.
- B. Believers get rid of carnality—pride, anger, etc.
- C. Backsliders repent of backsliding.
- D. Sinners repent of evil deeds.

CONCLUSION:

- A. Possible reactions to this certainty.
 - 1. Some mocked (v. 32).
 - 2. Some procrastinated (v. 32).
 - 3. Some believed (v. 34).

Let this Easter remind us of coming judgment and cause us to prepare for it.

B. W. DOWNING
Pastor, Meridian, Mississippi

THE GREATEST MIRACLE IN ALL HISTORY

SCRIPTURE: Luke 24:26, 46-47

INTRODUCTION: The miracles wrought by Jesus were many. Each miracle wrought was for a holy purpose. His miracles had to do with nature and with healing. The great miracle of the Incarnation was a moral miracle. The resurrection of Christ is a blending of moral and healing miracles.

- I. IT IS THE GREATEST MIRACLE BECAUSE IT WAS THE COMPLETION OF THE DIVINE PLAN.
 - A. The Incarnation.
 - B. Christ's normal human development from infancy to manhood.
 - C. His public ministry.
 - D. Atonement for sin through His death.
 - E. Resurrection, the victory over death.
- II. IT IS THE GREATEST MIRACLE BECAUSE BY IT THE WORLD IS RECONCILED TO GOD.

"God was in Christ, reconciling the world unto himself" (II Cor. 5:19). (Universal atonement.)
- III. IT IS THE GREATEST MIRACLE BECAUSE IT IS THE FOUNDATION STONE OF THE GOSPEL OF REPENTANCE AND FAITH UNTO SALVATION (see text).
 - A. Peter's preaching on the Day of Pentecost (Acts 2:38).
 - B. His address to the Sanhedrin (Acts 4:11-12).
 - C. Paul's sermon in the synagogue at Antioch in Pisidia—justification by faith (Acts 13:30-39).
 - D. Paul to the Romans (Rom. 5:8-10).
 - E. John in the Revelation (Rev. 1:18). Read also Rev. 5:6-12—Christ in His kingly character opens the book.

CONCLUSION: This greatest miracle in all history makes possible a miracle of grace in each of our lives. With our "old man" crucified, because we "are crucified with Christ," let us "walk in newness of life" in His way for us. "Being made free from sin" through the greatest miracle of all history, let us all "yield your members servants to righteousness unto holiness"; because "now being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life."

RUPERT CRAVENS

Pastor, Lawrenceburg, Tennessee

Speech

The greatest speakers have been remarkable for the abundance of their ideas and the economy of their words. Demosthenes rarely spoke for more than 30 minutes and Cicero blasted Catiline in a much shorter time.

—*Toastmaster*

THE DOUBLE CURE

TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9).

INTRODUCTION: Quote first stanza of "Rock of Ages." This is the way A. M. Toplady phrased the heart desire of men. The fact that the hymn has found such general acceptance indicates the native yearning of man's heart.

I. *The Provision for the Double Cure.*

- A. Scriptural.
 - 1. Matt. 3:11.
 - 2. Acts 8:17.
 - 3. Acts 19:2.
 - 4. Heb. 6:1.
 - 5. The promises and commands are given to Christians only.
- B. Bible typology.
- C. In the testimony of the church.
 - 1. Unanimous agreement that regeneration does not free from carnal mind.
 - 2. Rite of confirmation is vestige of laying on of hands for cleansing.
- D. In inner experience.

II. *Why Must It Be a Second Work?*

- A. Is it possible to receive in one step?
 - 1. Many would like to have, but not as second work.
 - 2. Wesley never found anyone who had so received the experience.
 - 3. Have never heard anyone testify to it, but have seen thousands testify to second work.
- B. Deals with different problem.
 - 1. Both are complete works in themselves.
- C. A positive aspect of holiness that cannot be received in sinful state.
- D. Soul does not apprehend need until after conversion.

III. *Can One Be Cleansed from All Sin?*

- A. The definition of sin must be clear and sharp.
 - 1. Unconscious sin is a contradiction in terms.
 - 2. Sin is willful transgression. Sin must connote only transgression of a moral law by a moral agent. Sins are volitions, and only volitions can be sins.
 - 3. Problem does not lie in unconscious areas but in those areas of borderline problems we hate to face.
- B. Real cleansing is the provision of the Cross.
 - 1. Eph. 5:25-27—"Christ also loved the church . . .

SHELburnE BROWN

Los Angeles District Superintendent

THE JOURNEY TO CANAAN

SCRIPTURE: Exod. 3:1-10

INTRODUCTION: It is not the road or the journey that men seek when they start out, but a destination is their goal. Canaan was the goal of the Israelites, as it is spiritually for us when we leave Egypt. Here are directions for the course.

I. *Have a Clear View of What You Seek.*

A. Some complain they cannot see it—obscure.

1. Those clearly born again usually have no trouble.
2. Are not living where holiness begins. Supreme love to God.

B. Such a clear view can be obtained by Bible reading and prayer.

Illustration: Lord Nelson put telescope to blinded eye and said, "I cannot see it." When you want to not see something, it is easy to miss.

II. *Endeavor to Realize Your Need.*

A. There must be a definite sense of need for holiness.

1. Be candid with yourself in your heart.
2. Let there be no apologies or excuses for conduct, desires.
3. Let the Holy Spirit ferret out everything.

B. There must be none of worldly lusts retained.

III. *Have a Firm Purpose and Resolution to Have the Experience.*

A. Do you fully and consciously desire this experience?

B. Only intense desire shall enter the Kingdom.

1. "I will not let thee go . . ."

IV. *Make a Complete Consecration to the Lord.*

A. This involves self-dedication.

1. Am I willing to have God's will, not mine?
2. For each person it involves something different, but each must be true to God in what He reveals.

B. Abraham made such a covenant with the Lord.

1. Brought sacrifice to the altar.
2. Horror of darkness came upon him. Will be so with you, too.
3. The birds kept away until God revealed himself.

V. *Exercise Faith.*

A. Faith is the proximate condition of being cleansed.

1. Not special kind of faith—faith itself.
2. As one believed God when saved, so now.
3. Must recognize that we can believe—the will to believe.

B. All other steps are preparation for this.

1. Consecration is necessary, but is not sanctification.
2. Faith is the hand of the soul that grips God.

SHELBURNE BROWN

Los Angeles District Superintendent

LET'S BE PRACTICAL

SCRIPTURE: Luke 1:73-75

INTRODUCTION: Capture of Remagen bridge in Germany made possible by a false thrust elsewhere, throwing enemy off balance. Defeat accomplished by means of this. The devil attempts the same thing.

I. *Holiness Is Not Acquired by Process of Growth.*

- A. Are never commanded to grow *into* grace.
 - 1. The Lord wants us to grow in grace, infinite room.
 - 2. No more reasonable than to grow into salvation.
- B. Leads to work without pay.
 - 1. Many have striven after, but none rewarded.
 - 2. None testify to having received it this way.

II. *Holiness Is Not Received in Hour of Death.*

- A. To believe so implies dualism in man.
 - 1. If so, then sin resides in the body, which is pagan philosophy.
 - 2. Sin affects the body, but comes from the heart.
- B. Death is an enemy, not a friend.
 - 1. If death removes sin, then death is our greatest friend.
 - 2. Sin is worst enemy; Christ came to destroy it.

III. *Holiness Is Not Speaking in Tongues.*

- A. The New Testament implicit in the Old Testament.
 - 1. None of prophets speak of such physical manifestation.
 - 2. The prophets do speak of cleansed hearts.
- B. Jesus did not speak in tongues.
 - 1. No indication even, but did pray for their cleansing.
 - 2. Cannot imagine Jesus in a frenzy.

IV. *Holiness Is Not Angelic Perfection.*

- A. Those who oppose always pervert this teaching.
 - 1. Do not claim to be beyond temptation.
 - 2. Are urged to have the mind of Christ.
- B. Do not deny imperfection of human nature.
 - 1. Judgment is impaired and imperfect.
 - 2. Bodies subject to disease, mind not perfected.

V. *Holiness Is the Cleansing of the Moral Nature—Source of Motivation.*

- A. Though minds and bodies not perfect, our love may be.
 - 1. This is the supreme command: "Thou shalt love . . ."
 - 2. Do not deny that outer life is different, but crucial point is our heart condition before God.
- B. Implies an alignment of our will with that of God.
 - 1. It is not "not possible to sin," but "possible not to sin."
 - 2. The victory of Jesus was in this manner. His will was the will of God, as we may turn our wills also to God.

SHELBURNE BROWN
Los Angeles District Superintendent

TRANSIENTS OR CITIZENS?

TEXT: *Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded (Ezek. 36:33).*

INTRODUCTION: Primitive civilization is nomadic. Movement to find food, etc. A great step forward taken when civilization becomes abiding. The spiritual life is one of wandering until sanctified. But you may dwell in the cities—a life of faith.

I. *Dwell in the Cities—a Life of Faith.*

A. Your life can become established spiritually.

1. This may be the heart hunger for you just now.
2. Many are plagued constantly by doubts and fears.

B. Only in cities can finer joys of life be known.

1. Genuine home life—family together.
2. Time for recreation, enjoyment of arts, etc.
3. The fine things of spiritual life known to those who settle in Canaan.

II. *The Waste Places Can Be Builded.*

A. This is hard work and real activity.

1. Here is place where many who enter fail.
2. God expects us to be actively engaged in Christian work.

B. This is what church should be. Each one gives himself.

1. Isaiah, being purged, said, "Send me."
2. Paul was asked, "Why tarriest thou?"

III. *The Desolate Land Becomes Tilled.*

A. This speaks of the routine of the Christian living.

B. Some of the means by which we till the desolate land are:

1. Prayer.
2. Meditation.
3. Searching the Scriptures.
4. Christian communion.

IV. *The Desolate and Ruined Places Become Fenced.*

A. This is constant watchfulness and consecration.

B. Consecration must be complete always.

V. *The Heathen Shall Know.*

A. Testimony to the experience is involved in this.

1. We must bear humble witness to the grace of God.

B. Such testimony will bear fruit.

1. Nothing so quickly convicts the heart of the hearer.

Illustration: John Fletcher lost experience three times before he was willing to testify to it.

CONCLUSION: The power of the church waits upon sanctified Christians who live the experience with radiance.

SHELBURNE BROWN

Los Angeles District Superintendent

BOOK BRIEFS

Book Club Selection for April

GREAT THREE-SIXTEENS OF THE NEW TESTAMENT

J. Melton Thomas (Beacon Hill Press, \$1.25)

Ten unusual sermons on texts found in the sixteenth verses of the third chapters of ten different books of the New Testament. It is an interesting fact that each one of these texts is important and lends itself to exegesis and exhortation in sermonic style. Each sermon is a fine example of homiletic arrangement, of originality, of depth in thought content. In other words, these sermons will provide suggestions and ideas which can be adapted and used in sermon-building for pastors of small, large, and in-between congregations.

The ten sermon subjects are: The Mightier Manifestation, Luke; The Measure of God's Love, John; Forces of Faith, Acts; You Are God's Temple, I Corinthians; The Sable Curtain, II Corinthians; By His Spirit, Ephesians; The Minimum Standard, Philippians; Man of Mystery, I Timothy; God's Gift of Scripture, II Timothy; Half-hearted Religion, Revelation.

THE PERSON AND WORK OF THE HOLY SPIRIT

By Rene Pache (Moody, \$2.50)

A deeply devotional study of the Holy Spirit with a typical "Moody" interpretation, urging the filling with the Spirit upon all believers as necessary for victorious living and successful soul winning. The work of the Spirit is to cleanse and empower. The eradication of the carnal nature is not mentioned.

THE HOLY SPIRIT

By John F. Walvoord (Van Kampen, \$3.50)

A carefully prepared, well-documented textbook on the Holy Spirit by the president of the Dallas Theological Seminary (Baptist). There isn't space allotted us to permit a full review of this treatise, which is opposed to the Arminian theory of sanctification and Christian perfection as taught by John Wesley.

THE BAPTIZING WORK OF THE HOLY SPIRIT

By Merrill F. Unger (Van Kampen, \$2.00)

Another study of the Holy Spirit which is Calvinistic in its emphasis. Identification of the baptizing work of the Spirit with a "so called 'second blessing,'" is one of the causes of confusion deplored by the author. For those who wish to study the arguments of those opposed to the Wesleyan interpretation this book and the one mentioned previously would have some value.

THE HOLY SPIRIT'S MINISTRY

By C. Wade Freeman (Zondervan, \$2.00)

A symposium on the Holy Spirit by eleven writers, including Billy Graham, R. C. Campbell, Sidney W. Powell, W. A. Criswell, *et al.*, most if not all of them members of the Southern Baptist Convention. The Arminian emphasis, of course, is absent but the book furnishes interesting and worth-while material for study.

THE HOLY SPIRIT, His Gifts and Power

By John Owen (Kregel, \$3.95)

This is a reprint of a book written more than three hundred years ago by this renowned Puritan preacher. It is a scholarly work and quite Wesleyan. "Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying their natures from the pollution and uncleanness of sin . . ." One chapter is devoted to "Sanctification a Progressive Work." This aspect of sanctification is stressed much more than by later writers in the early holiness movement in America. However, copious scripture references are cited here as elsewhere in the book.

THE THIRD PERSON

By Leyman Strauss (Loizeaux, \$2.25)

Seven devotional studies on the person and work of the Holy Spirit by this Baptist minister. When the author comments on freedom from the power of sin, it is difficult to differentiate his position from that of an Arminian.

THE GAME OF LIFE

By R. V. DeLong and Mendell Taylor (Eerdmans, \$1.50)

These two prominent Nazarene ministers, the former now a national evangelist and the latter dean of Nazarene Theological Seminary, have collaborated in writing this book. Using the game of football as illustrative background, this volume is an appraisal of life, its dangers and its challenging opportunities. It points the way to strong Christian character and true success. Excellent background material for talks to young people and unexcelled reading for young people themselves.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals, and frequently their weaknesses; and, occasionally, a book that our readers may know of its demerits.

STRANGE NEW FAITHS

By Kenneth E. Jones (Gospel Trumpet Company, \$1.75)

A study of nine prominent religious cults in America, preceded by a two-chapter discussion of Christianity as related to heterodoxy. The movements examined are Theosophy, Spiritualism, Christian Science, Mormonism, Jehovah's Witnesses, New Thought, Unity, Rosicrucianism, and Baháism. The material is amazingly comprehensive considering the size of the book—127 pages. The author's approach is not antagonistic nor disparaging but commendably Christian as he traces error and points out departures from Scripture teachings and bases.

THE WOMAN OF TEKOAH

And Other Sermons on Bible Characters

By Clarence E. Macartney (Abingdon, \$2.00)

You don't exclaim. "What? Again?" with a rising interrogatory inflection when you learn of another book of character sketch sermons by Dr. Macartney. You do say it with exclamatory emphasis and with delightful anticipation until you can procure a copy and revel in this prolific writer's matchless presentation of men and women of Bible times and the lessons their successes and mistakes have for us. There are twelve sermons in this book, three on women, and one of these an ideal Mother's Day message. The subjects are: The Woman of Tekoah, Naboth, Jehoshaphat, Seven Who Said No, Onesiphorus, Five Drunkards, The Mother of Rufus, Naomi, Agrippa, Malchus, Nathan, and Onesimus.

THE DIRECTORY OF THE DEVOUT LIFE

By F. B. Meyer (Baker, \$2.00)

A series of twenty messages or meditations on the Sermon on the Mount. Each one is characterized by a strong devotional emphasis. Excellent sermonic background material. This is a reprint edition.

THE CEASELESS QUEST

By Victor E. Beck (Augustana, \$1.75)

Thirteen devotional messages whose chief aim is to emphasize the meaning of our Christian faith. Dr. Beck is a member of the Augustana Lutheran Church, and is now pastoring in New York City.

YOU SHALL BE MY WITNESSES

By John H. Kromminga (Eerdmans, \$1.50)

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