

THE
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The Preacher's Magazine

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LAURISTON J. DU BOIS, *Editor*

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Introducing Our New Editor



AT THE January meeting of the General Board this year Dr. L. J. Du Bois was elected editor of the **PREACHER'S MAGAZINE** to replace Dr. D. Shelby Corlett, who had resigned. Nomination for this election was made jointly by the Department of Publications and the Board of General Superintendents.

Dr. Du Bois is eminently qualified to carry on the high tradition of the former editors, Dr. J. B. Chapman, Dr. L. A. Reed, and Dr. D. Shelby Corlett. His experience as a successful pastor in our connection for nearly eight years in the Northwest and Middle West, his effective leadership as general secretary of the Nazarene Young People's Society since 1944, his thoughtful editorship of N.Y.P.S. publications, and his wide contacts throughout all areas of the church afford him a wealth of experience and

understanding which will be a help to all our ministers.

The magazine is especially planned to help young ministers and those who have not had certain formal and technical training for the ministry because they answered their high calling in later life. The magazine is also calculated to help those lay preachers throughout our church who are making the full gospel available to many neglected areas. Actually, the record of the years is this: every minister of whatever experience and training can gain some help in every issue. Also, hundreds of ministers of the evangelical faith of other denominations have asked for and subscribed to this magazine.

We are sure that Dr. Du Bois will carry on with the same unswerving devotion to truth and faith, for he is a Nazarene by conviction and not by tradition. I have discovered in my trips in and out of Kansas City during the recent years that those who know Lauriston Du Bois best believe in him most. Behind his quiet, unassuming manner is a heart that throbs with love for God and man and for the Church of the Nazarene. I am sure that our lives and ministry shall be enriched by his mind and pen. Every Nazarene minister ought to be a regular reader of the **PREACHER'S MAGAZINE**. It costs only \$1.50 a year (twelve numbers).

—SAMUEL YOUNG, *Secretary*
Board of General Superintendents

Your Magazine

By Your New Editor

NO DOUBT many of the readers of the PREACHER'S MAGAZINE are saying at this juncture, "Imagine meeting *you* here!" I feel somewhat like that myself. While I have met many of our preachers in other capacities, I was the last one to suppose that I should meet you again through the pages of this, your own periodical.

No one senses your new editor's inabilities more than I do myself. I feel unworthy to join the line of illustrious editors who have given the church such a high caliber of paper in the years since that first issue, January, 1926: J. B. Chapman, editor, 1926-47; D. S. Corlett, managing editor, 1937-47; editor, 1948 and 1953-54; and L. A. Reed, editor, 1949-53. They have set a pattern of quality which is difficult to equal and all but impossible to surpass. Certainly to each of the former editors we owe a great debt for building across the years so solidly and so well.

However, at this stage in our history the big job, editorially, is not so much to set a pattern, for that has been very well done, nor yet to supply personally the bulk of the material to appear in the magazine, for there are many in the church who are gifted and experienced in the matters which relate to the ministry. It is the purpose of your editor to tap these resources to make them available to PREACHER'S MAGAZINE readers.

We shall do our best to make the magazine worthy of the tradition of the past and worthy of the confidence which has been placed in us.

Our vision for the magazine is as follows:

1. It must be usable. This magazine is the only "trade journal" for ministers in the Church of the Nazarene. It is specifically planned for them. (In fact, as a matter of policy, we do not accept subscriptions from laymen.) But we realize that it can maintain this claim only as it presents materials which are usable to the minister. The Sunday-school teacher finds his journal indispensable because it offers helps which he must have each week as he faces his class. While we realize that the PREACHER'S MAGAZINE is not an exact parallel in the work of the minister, we do feel that it can be a big help in the specific work which is his each week. Hence, we intend to limit that which is theoretical and major on that which is practical. We want the pastor to turn to the PREACHER'S MAGAZINE, not out of a sense of duty, but because he finds in it that which he needs.

2. It must be a medium of sharing. The greatest helps to pastors come from other pastors who are working on similar problems and who have found some practical solutions. Your editor does not pretend that he is the depository of all workable ideas or that he has the answers to every problem. The PREACHER'S MAGAZINE is not to be a magazine in which we theorize on how to build churches and preach sermons. We want, rather, that it be a medium of sharing. We want to hear from *you* and other pastors and evangelists and through the pages of the

magazine share the ideas, plans, and methods which have proved themselves in the lives and ministry of others. To make the PREACHER'S MAGAZINE this type of magazine we must have the help of each one who will unselfishly share with the others.

3. It must be a magazine that serves every phase of the minister's work. Perhaps there is no professional man whose work varies as much as does that of the preacher. He has his home responsibilities as does every man; but beyond that he must be an administrator, a builder, a personnel man, a visitor, a community man, a promoter, a youth worker, a Sunday-school expert, as well as a sermonizer and a preacher. And in every area the minister is expected to do each job a little better than anyone else could do it. We plan that the PREACHER'S MAGAZINE will carry a variety of helps, so that every phase of the minister's work will be touched over a period of time. If there is any strong emphasis, it will be in the area of sermon building and sermon suggestions, for other periodicals do not major in this field. But, even with this bias, we shall attempt to make it to fill varied needs.

4. It must be a magazine that serves every area of the church. The Church of the Nazarene is an international church. The PREACHER'S MAGAZINE is committed to serving the ministers around the world. It is even used in the preacher-training schools and classes on the mission fields. The needs of the ministers in one area may not always be the current needs in other areas. National problems arise which are not faced elsewhere. There are also specific problems in city churches and rural churches, churches in areas with low income and churches in areas with high income. We shall try desperately to keep alert

to the needs of all of our preachers wherever they serve.

5. It must be a magazine that is true to not only the doctrine but the historical emphasis of the Church of the Nazarene. It goes without saying that the PREACHER'S MAGAZINE will be, as it has always been, committed to the basic doctrines and standards of the Church of the Nazarene. It has no excuse for existence if it ever fails in this. Besides this, however, we shall strive diligently to keep it true also to the historical *emphasis* of the church. It is not the purpose of your editor to "sell a bill of goods" that is aside from the central spirit and emphasis which have characterized the Church of the Nazarene and made her the denomination she is.

To accomplish all of these objectives in every issue is well-nigh impossible. We do not expect to labor entirely free from misunderstanding. However, we do feel that the production of a magazine for our ministers is worth all of the effort and energy which must be put into it. We do solicit your confidence, your prayers, and your support. It is our goal to reach every minister in the Church of the Nazarene. While we do not presume that the minister will fail utterly without the magazine, yet we do feel that each minister will do a better job and be a better preacher if he reads and uses the PREACHER'S MAGAZINE each month.

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Do you have a file of the *Preacher's Magazine* for which you no longer have use? Several of our younger preachers who have not had opportunity to subscribe through the years would like to have a complete or near complete file. So, if you have copies which you would part with, write the editor, listing the issues. Do not send copies until you have received word to do so.

The Preaching of James B. Chapman

By James McGraw*

THE YOUTHFUL PASTOR looked doubtfully at his general superintendent, as though he wondered whether or not he wanted to accept his counsel and take his advice.

"Well," he finally observed, "I suppose I must admit that in the long run your advice would be best for me."

"This is the long run," answered Dr. James B. Chapman, and in his characteristic way he made his point.

There have been few men indeed who possessed the ability to say as much in as few words as James Blaine Chapman. Never a long-winded speaker, he spoke directly to the point and with as few and as simple sentences as were necessary to convey the meaning of his messages. He spoke in a way that commanded attention, kept the interest alive, made the mind think, and moved the soul.

"When I listen to Dr. Chapman preach," Dr. A. K. Bracken once said, "my mind immediately begins working full speed. There has never been a speaker who could make me do the mental gymnastics that J. B. Chapman's preaching does."

Jimmy Chapman's family was not a religious family, and his early life lacked the influence of a praying mother and father. He later recalled the effect upon him when, at the age of seven, he heard his brother giving information to a man inquiring as to the church affiliations of the family.

His brother told the man there were no church members in the family. Dr. Chapman later wrote concerning the incident, "It sounded almost like a judgment knell to have the man write, 'No church members in this family.'"

Notwithstanding their lack of church affiliation, the Chapman family was one in which high ethical and moral standards were evident, and good conduct was the ideal. Doubtless their lack of interest in the church services was one which resulted from many circumstances, for when the revival time came and they were present for the evangelistic appeal, theirs was a hearty response. The mother of Jimmy Chapman knelt beside her seeking son, and was heard praying, "O Lord, this boy has never heard me pray for him. Have mercy on me and on him." He was converted at the age of fourteen, and received the experience of entire sanctification on the following night. He started preaching at the age of sixteen and, although his early training was limited, he was recognized as one of the most prominent young holiness preachers in the South by the time he was nineteen years old.

He said in an address to the District Superintendents' Conference in Kansas City in January, 1946: "I have come along with this movement from the beginning. I preached a year before I joined any sort of Christian organization. Then I joined the World's Faith Missionary Association of Shendoah, Iowa. Soon after that I joined and became a minister in the

*Professor, Nazarene Theological Seminary.

Texas Holiness Association. Then, under the advice and tutorage of C. B. Jernigan, I organized a local independent holiness church, and joined it. I was on the various commissions that undertook the uniting of the holiness church groups, but I joined church just the one time. After that, I let the church do the joining. I glory in our denominational history, even with its setbacks—it is a romance all the way.”

How shall we describe the preaching of this great churchman? There is deepness and profundity of thought in his sermons, and they are rich in content. There is, on the other hand, a “common touch” about his sermons which gave the impression to those who heard him that he understood them and was interested in their problems. He has been called “the great commoner” of the Church of the Nazarene. Dr. Lewis T. Corlett, for example, lists him as one of the greatest friends he ever had. There was also a distinctly characteristic sense of humor about him which made his presentation of the truth fresh and thrilling. Few could match wits with him and not come off “second best.”

The story has been told and retold that in a conversation one day with another great preacher—one noted for his masterful style of delivery—this friend remarked, “Dr. Chapman, I wish I had your content with my delivery.” His reply was one of dry humor: “Yes, that’s very good, but suppose I had *your* content with *my* delivery.”

Another example of his dry wit is the story one of his friends tells of his ready answer to a bit of good-humored teasing about his baldness. The friend, seeing Dr. Chapman in a casual conversation with another preacher of similar baldness, remarked, “Does a preacher have to be bald to get along

in this church?” Dr. Chapman’s reply was quick and to the point: “The main idea is not to be bald on the inside of your head.”

Dr. J. B. Chapman’s preaching was unique to himself. His active mind was continuously at work, and his thinking fell into logical order. He read an average of no less than five books a week, sometimes more. He finished every book he began reading, and he once stated to a group of students that if he could get one good thought from a book he considered it profitable. His powers of concentration were tremendous. He arranged for his wife, Maud Chapman, to read aloud to him from one of the books in the study course while he read another for himself silently. When this process was finished, he took the examinations on both books and made the highest grades. Dr. M. Lunn’s recollections of Dr. Chapman’s frequent habit of discussing problems with him while he was general treasurer of the church, while at the same time jotting notes or writing an article on a scrap of paper, further illustrates his mental powers. His capacity for work and his ability to concentrate were such that his mind could grasp and understand the problem discussed while at the same time he was writing an article.

One of Dr. Chapman’s greatest contributions was through his books and editorial writings. He once addressed a group of preachers and suggested to them that he was not sure but that perhaps through his writings he had done his most valuable work. He would rise each morning before five o’clock, and would arrange his thoughts while bathing, shaving, and dressing. By breakfast time, he had usually written several articles and perhaps read a portion of a book, and studied his Bible. A friend once asked him how he managed to rise so early

every morning, in view of the late hours a preacher usually has to keep. Dr. Chapman replied, "If you will rise each morning at five o'clock, I can assure you that you will find ways to retire earlier." His writings consist of fifteen books and twelve paper-bound pamphlets, and the many editorials he wrote while editor of the *Herald of Holiness* and the **PREACHER'S MAGAZINE**.

J. B. Chapman's method of preparing his sermons was writing them out in manuscript—and then preaching without any notes. He once said, "If I cannot remember my sermon long enough to preach it, how could I expect my listeners to remember it after I have preached it?" He would prepare his soul for the preaching appointment by reading his manuscript again and again, and walking about in his room wringing his hands and praying for God's anointing to be upon him as he preached.

He made very few gestures, and never walked about the rostrum as he preached. He did not "waste time" in preliminary remarks of any kind, but stood up and began preaching. He knew what he wanted to say, and knew how to say it, and he said it. If one listened carelessly he missed it, for it was said promptly and plainly and then the speaker moved along to the next sentence. He was the type of preacher who was "hard to quote," for he had a unique way of expressing himself so that when another attempted to repeat it, it just somehow didn't sound as good as it did when Dr. Chapman said it.

One of the expressions he will be remembered for having said illustrates this characteristic. He said many times, "Only God is great, and only His favor matters much." On one occasion when the matter of rewards and punishments was under

consideration, Dr. Chapman gave perhaps one of the most pertinent explanations for the seeming injustices of some not receiving their just rewards in this life while others always seem to have things easy. He observed aptly, "We will get our rewards when we can keep them longer and enjoy them more!"

Ernest Chance, in a study of Dr. Chapman's homiletical style for a class in Nazarene Theological Seminary, expressed his conclusions in these words: "One of the strongest points in the power of his ministry was that he was just himself." Keen mind, giant intellect, honored churchman, respected leader, and pre-eminent preacher of the gospel—yet he was always "just himself." His wife, Louise Robinson Chapman, who was his devoted companion in his later years after the untimely death of his first wife left him lonely and sorrowful, said of him: "I never knew a man so consistent in his Christian living. He lived what he preached in public. He seemed always to be in a spirit of prayer."

J. B. Chapman was a Biblical preacher, a holiness preacher, and a preacher who often extolled the glory of the Christ of the cross. His masterful sermon preached at the General Assembly in Oklahoma City on June 16, 1940, on "Christ and the Bible," was a memorable one in the annals of the church. P. H. Lunn said of it: "It was an eloquent, scholarly, and inspiring message that seemed to electrify the congregation of almost six thousand listeners that crowded that great auditorium." He read his text, began immediately with his contextual introduction, and launched into his message. A high point in it was when he compared Christ, the Living Word, with the Bible, the Written Word. He said: "In the New Testament, Jesus breaks forth as the Messiah of the

Jews in Matthew, the peerless World Worker in Mark, the Son of Man in Luke, and the Son of God in John. He is the Outpurer of the Holy Ghost in the Acts, the Author of the Law of Life in Romans, the Head of the Church in Corinthians, the Giver of Free Salvation in Galatians, the Eternal Author of Holiness in Ephesians, and the Highest Goal of life and eternity in Philippians.

"He is the Indwelling Christ in Colossians, the Lord of the Second Advent in Thessalonians, the Ideal Pastor in Timothy and Titus, and the Friend of the Friendless in Philemon. In Hebrews Jesus is the Antitype of all types; the Head of all creation, higher than angels, and yet lower than angels in that He tasted death for every man. His blood takes the place of all the blood of beasts and birds that ever died on Jewish altars, and through the rent veil of His smitten body He makes a way for us to enter into the inner *sanctum sanctorum* where God himself sits upon the throne of His glory. In James, Jesus is the Pattern for practical living. In Peter, Christ's is the voice of thunder. In John, Jesus is the Personification of love. In Jude, He is the God of lightning. In Revelation, Jesus is the Alpha and the Omega."

In his later years he was not the fiery, enthusiastic evangelist he was remembered to be in his early ministry, but there is no doubt he had the same passion for souls, and perhaps more. The audience who heard Dr. Chapman that day in January of 1946 in Kansas City will never forget the fervent appeal for evangelism in his address "All Out for Souls." His climax came in his conclusion, when he said: "In the heat of a battle in our American Civil War, a Confederate general called a corps command-

er to him and said, 'General, go out there and take that fortified hill.' The corps commander answered, 'I'll try, Sir.' But the general answered, 'I did not tell you to try. I told you to go and take it.' The corps commander answered, 'I'll do it or die, Sir.' Then the general said, 'I did not say, "Take it or die"; I said, "Take that hill."' Then the corps commander turned his horse and started, saying back over his shoulder, 'I'll take it, General.' And he did take it. Trying is not enough. Dying is not enough. We must take this fortified hill. We must take it, brethren, we must take it. All out for souls! Brethren, all out for souls. All out for souls. This is the order of our great Commander in Chief speaking from Calvary, from Olivet, and from His throne now high and lifted up. Our answer is, 'We will do it, blessed Lord, we will do it.'"

The voice of James Blaine Chapman is stilled, but his passionate appeal for a crusade for souls rings in the ears and is engraved in the hearts of his brethren. His challenge is accepted, his ministry is effective, and his fervent prayer has been answered, for he once prayed:

"Come now once more, O blessed Christ, and touch me with the touch of healing, cleansing, and assurance. Touch me now, I sincerely pray, and touch me often along life's way, and when I come at last to heaven, as I assuredly plan to do through Thy wonderful grace, and when I stand bewildered amidst the glories of that glad morning, come Thou, as Thou didst to Peter and James and John on the holy mount, and touch me, and immediately I shall be at home. Thy recognition shall drive away all my sense of strangeness and I shall be happy forever. Amen and Amen!"

The Implications of Entire Sanctification

By Fletcher Spruce*

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).*

The term *sanctification* has a double meaning. First, it suggests setting apart, consecration, or dedication to a holy purpose. This is the human side of sanctification. The second meaning suggests that of cleansing and purifying. This cannot be done by man. He can bring himself, by self-renunciation and self-crucifixion, to the point where it can be done; but the cleansing is necessarily an act of God. The term sanctification embraces, in a very large sense, both the meanings. Therefore we use the term "entire" to denote the complete work of God, with man co-operating. Entire sanctification presupposes that the candidate for this experience is a born-again Christian whose sins have been forsaken and forgiven. There are many implications of entire sanctification. We will seek to consider four which are basic.

I. MAN IS DEPRAVED

Entire sanctification implies that man is totally depraved. By this we mean that man's entire nature was

affected by the fall. There is no segment of his being left in its state of original holiness.

Man was created in the image of God. We cannot fathom the full significance of such a state of original holiness and purity. We cannot comprehend just what it would mean to be created in the image of God. But we do know enough about it to know that man lost at least a part of that image. He lost the moral image but not the natural image of God. That is, man lost in the fall of Adam that part of God's image which suggested innocence, purity, holiness, sinlessness. He did not, however, lose that natural image of God which suggested volition, decision, judgment, will power, and free choice.

So man, created in the image of God, has retained something of his divine bestowal in spite of his total depravity; else man would have been as a beast of the field, or less.

Total depravity then means that man is affected throughout by the inbred sin of the human race. There is no part of man that escaped the effects of the fall. Man is *totally* depraved. By that we mean that every part of man's body, soul, mind, spirit, personality, character, will, and entire being is touched and marred by original sin. No man is absolutely perfect in health. No man is perfect

*Pastor, Texarkana, Texas.

in judgment. No man is in possession of the full talents God gave him. Man's attitudes are blighted. Man's affections run wild. Man's thoughts are taken up with self, greed, lust, hate, riches, pleasures, and wars. This is a dreary picture of man, to be sure, but it is accurate nonetheless. Sin is to be blamed!

Isaiah talked of total depravity thus: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:5-6). David surveyed the human race and observed that no one escaped the consequences of the fall, saying, "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:3). And Paul continued the quotation, saying, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips . . . mouth is full of cursing and bitterness . . . feet are swift to shed blood . . . There is no fear of God before their eyes" (Rom. 3:13-18). And Paul wrote to the Corinthian church (*church*, mind you!) and said, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal?" (I Cor. 3:3.)

And the race is if anything more depraved now than ever! Civilization has gone as far forward as it can go until it goes deeper; soon it will go into reverse gears and blow itself up and have to start all over again, cave-man style. It is the cave-man spirit that threatens to turn back the clock to cave-man times. We have majored on the by-products of Christianity (forgetting that basically man is totally depraved) while we have tried to educate and legislate and rationalize ourselves into the millennium.

And unless you have experienced

the personal cleansing of your totally depraved nature, you are harboring within yourself an enemy which will be the eternal death of you. Sin is the only thing that can send a man to hell; and if you have a sinful nature within you that stifles and chokes your faith and twists and distorts your affections, your position is precarious indeed!

A splendid missionary to the Orient told of being entertained in the home of a native. As she entered the living room she was cautioned to keep her distance from a round hole in the floor. Presently her hostess placed a saucer of milk near the hole and, with a weird call, explained, "King Cobra lives here." The ugly deadly reptile appeared for his regular meal. Of course, you would not harbor a cobra in your family circle, but if you have not yet experienced the crisis of entire sanctification as a second definite work of grace, subsequent to regeneration, you have within your breast a deadly thing called carnality, which is more lethal to your eternal soul than King Cobra could ever be to your body. Man is totally depraved!

II. A REMEDY FOR DEPRAVITY

Entire sanctification also implies that God has provided a remedy for man's depravity. God knew full well that the fall would occur. It was no surprise to Him that Adam and Eve sinned in Eden and plunged the entire race into sin thereby.

Perhaps you ask, Why did God create the human race if He knew that things would turn out so badly? Dr. S. S. White in the seminary explained it like this: Here are a young couple with no children. Suppose they know that they can have either none at all, or two—one a Judas and the other a Paul. Suppose that is the

choice they face. And they choose to have the two rather than none at all, knowing full well that one will be a Judas and the other a Paul. In some similar way God could have chosen not to have created the race at all; or He could have made the choice as He did, to create the race, knowing full well that some of His creation would be like Judas and others like Paul. God knew the consequences when He made His choice to create.

And knowing the consequences, God provided a remedy for the fall of man. The Sacrifice was slain before the foundation of the world, so far as God was concerned. Facing creation and the fall before time began, God faced up to the problems involved in His creative act; and the Father and the Son agreed on the provisions of the atonement whereby mankind, who was not yet created, could be redeemed from his fall.

Is it logical, seeing this background, to suppose that the death of Christ on Calvary is not sufficient to save man from his sins and solve the sin problem in the nature of man? Are we to suppose that we *must* sin every day in word, thought, and deed? Did Jesus spill His precious atoning blood in vain? *Must* we still wallow in the gutter of sin? Can we never be delivered from "the body of this death" (Rom. 7:24)? Is there no balm in Gilead? Is there no great Physician, no sympathizing Jesus to heal the sin-sick soul? Is this the best that God can do for those He died to save?

No! There is meaning in Calvary and Pentecost! The price has been paid in full! Jesus came to "save his people from their sins" (Matt. 1:21). We do not have to wait until we get to heaven to be rid of sin. We do not have to delay our complete salvation until death, or post-mortem purga-

tory. We do not have to spend an indefinite number of days or years "growing into" this wonderful grace of scriptural holiness. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). The time to be made free from sin is "now"! The time to serve God is "now"! The time to bear holiness fruit is "now"!

III. SELF-CRUCIFIXION IMPERATIVE

Another implication of entire sanctification is that a merciless self-crucifixion is imperative. Sin and sinning can be basically summed up in the word selfishness. Can you think of a single manifestation of carnality that does not stem from self? Can you think of a sin that men commit that is not self-gratification, directly or indirectly? It is because self is depraved.

And the depraved self-life must be crucified. Plato thought that sin was in the meat and bones of the body. He would say that it was his hand which stole the money; he had nothing to do with it. By that token, why not cut off the hands, and thus become an honest man? Or why not cut off feet and hands and ears and eyes and tongue, and thus become a saint—unable to do sinful acts, hear sinful words, say sinful things, or see sinful sights? But we all know better.

Sin is deeper than the members of the body. Sin is deeper than the flesh, as Paul said. It is so deep that no knife can cut it off, no needle can deaden it, no narcotic can stupefy it, no legislation can regulate it, no education can convert it. Sin is at the seat of the personality, the inner man, the soul-self. And since it is the self that is defiled, it is the self that must be renounced and crucified. Since self is totally depraved, only entire sanctification will eradicate the sin prin-

iple. And entire sanctification implies that a merciless self-crucifixion is imperative. It is not easy for a carnal self to want to crucify that carnal self-nature. "But he giveth more grace" (Jas. 4:6).

Because man is totally depraved, every area of his personality must be crucified. There must be a rigid renunciation of his unholy thought life, for the intellect is depraved. Man's reason is unreliable and therefore must be made subject to God's cleansing. Man's memory often feeds upon past hatred and lust and must therefore be crucified. Man's wisdom is tragically twisted and needs the Pentecostal remedy. Man's understanding is carnal and must undergo the painful spikes of self-crucifixion. Man's thoughts are not as God's thoughts; they are full of the poison of perdition and must therefore be purged by Pentecost. Indeed, all the phases of man's intellect are carnal and depraved and must be drastically renounced and abhorred as they stand in their stark rebellion. Eradication does not suggest that man will lose his thought faculties of reason and memory and understanding and wisdom when he becomes sanctified. But eradication does demand that the roots of carnality will be taken out of man's intellect so that, yielded and cleansed and filled with the Holy Spirit, man will be pure and holy and Christlike in every area of his intellect.

A merciless self-crucifixion of the emotional life is also imperative, for the sensibilities of man are totally depraved. Man's love is impure and can be perfected only by going the death route. Man's courage is cringing carnal and must be renounced in favor of perfect love, which casts out fear. Man's capacity and tendency to hate is so distorted that he hates what he knows he should love and loves things he knows he should hate.

Self-crucifixion is his only remedy. Man's anger, instead of being justifiable and righteous indignation as displayed by the Master, has been so defiled by the fall that fits of carnal anger make fools and devils of the race. Man's pride has been so infected by the sin-polluted blood stream of fallen humanity that worldly and selfish pride, like proud flesh, is repulsive to everyone. Dr. G. B. Williamson spoke of the three manifestations of carnal pride as being pride of race, pride of face, and pride of grace. And Uncle Bud Robinson used to tell us that pride was the only disease of the human race which made everyone sick except the person who had it. Carnal pride must be crucified! Jealousy, that wholesome sensibility which man received from the jealous God who created him, has been so corrupted by inbred sin that it has little similarity to its original likeness, and must be yielded and cleansed by the fire of the Holy Spirit. Appetites and natural desires of man have been so distorted by the curse of carnality that man grovels in the swine pen of beastly lusts and animal gratification. God, who made man for the higher life, can restore him to those heights if he will come to himself, and come to his Father. Indeed, every area of man's sensibilities is twisted and corrupted and defiled by sin and must be renounced as such by man, and crucified in a ruthless passion for purity. And God will eradicate the polluted nature and make man's emotional life to harmonize with the divine ideal.

It is also imperative that man undergo a merciless self-crucifixion of his choice life—his will. Man's free moral agency was not lost in the fall in Eden, but it was drastically depraved. His freedom at this point has suffered at the hands of his own thoughts and emotions, both of which are totally

depraved. Man's will is there but it is so sinful that he must yield that will to God for cleansing before he can make himself do the things that he really wants to do and wills to do. Romans seven is a picture of a man trying to make a carnal will function as a sanctified will. And Paul indicated that he had found such function an utter impossibility. A cleansed and consecrated will is imperative if man is to climb the heights of Christian blessedness. Man's judgment, his will power, his decision, his volition, his free choice must be recognized as a depraved area of his personality and renounced and yielded completely to God for cleansing before that man is complete master of himself.

Now man is not always conscious of the total depravity of his entire nature. He is not aware that every part of his personality is sinful. He may have a weakness, for instance, regarding pride and have very little temptation to base thoughts or a stubborn will. With another person, another area may reveal a weakness where carnality breaks forth.

Carnal Christians are at best fighting a battle of suppression. If they gave full rein to their personalities, depraved and polluted by sin as they are within, everyone would be shocked at the depths of sin to which they would go. But there is "a more excellent way" (I Cor. 12:31).

IV. VICTORY IS AVAILABLE

Entire sanctification implies that victory is available to every son of

Adam's race! No exceptions! The heavenly remedy provided at Pentecost is adequate. Regardless of the circumstances, if you will renounce every evil disposition, put away every sinful appetite, crucify every fleshly propensity, and unload every inward enemy at the foot of the Cross, the same Christ who saved you from your sins will also cleanse you from your sinful nature within your innermost self and eradicate every vestige of the root of sin which has twisted and corrupted your personality, and make you more than conqueror.

Victory for you comes at the point where you crucify the last and least troublesome tendency in your self-life, and cast your all on the mercies of God, dead indeed unto sin. And in that hour you will pass from death to life—from the death of self-crucifixion to the life of victorious conquest for Christ. You will find that every Christless tendency, every selfish ambition, every worldly longing, every uncontrollable passion, every unwholesome trait of your disposition has been eradicated in an instant, and you are made every whit whole. The sweet love and peace of Christ will flood your raptured soul with grace abounding. Then with the poet you will sing:

"There's no thirsting for life's pleasures,

*Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away."*

—Anon

Perfection in Christian love is reached when the love of Christ is in complete possession of the Christian's heart.

—EDWIN LEWIS

Spirituality in the Ministry

By Peter Wiseman*

I HAVE NOT shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." "Serving the Lord with all humility of mind, and with many tears."—Paul.

As in Christian revelation so in the Christian religion, there is but one Supreme, the almighty God. He acts through His Son by His Spirit in the Word and in and through sanctified personality—the highest spiritual Personalities in and through sanctified human personality: "I will dwell in them, and walk in them."

Spirituality is an absolute requirement in the Christian ministry. The very nature of the work requires this. According to Browning, the preacher is one "who flashes God's message back to man." The message is God's will as revealed to God's man by God's Spirit, out of God's Word. The messenger is not the originator of that message. He is rather the medium, the channel, through which the message is transmitted to man; but

that medium, that channel, largely determines the spirituality and successfulness of that message. Our Lord called "whom he would . . . that they should be with him, and that he might send them forth to preach"—"with him," in receptivity, then assimilation, and then transmission. Spirituality thus involves communion and fellowship with God through Christ. "Our fellowship is with the Father, and with his Son."

Spirituality is absolutely essential in the service of the Supreme. "God is . . . Spirit [not a spirit merely]: and they that worship him must worship him in spirit and in truth" (John 4:24). The imperative "must" emphasizes the quality of worship: "acceptable to God;" "in spirit and in truth." Other than this, worship is in the category of "lip service" or "vain" worship; "in vain do they worship me, teaching for doctrine the commandments of men."

Spirituality is possible fundamentally on the basis of spiritual experiences. The new birth makes possible the new spiritual life; the "pure in heart" are blessed with the vision of God; the blessed Holy Ghost received and retained makes possible the Spirit-filled life. While human experiences differ greatly, yet there are two epochal, scriptural experiences that are definite and have their specific marks: the new birth with its witness of the Spirit, and sanctification with its assurance by the same Spirit. Without this inward work of God in the human soul and the life

*Nyack, New York.

of walking with God, spirituality in the deeper sense is impossible.

Spirituality demands loyalty to truth. The truth as revealed in the Bible is God's truth. It is redeeming truth. While all truth is of God, all truth is not saving. This revelation of truth in the Word of God is redeeming and saving truth. The minister dare not tamper with it. He dare not soften it or evade it. The truths concerning his calling with its sacred responsibilities must be cherished. The minister above all men cannot evade or pass up these truths; nor can he afford to fail to present the whole counsel of God to his people. He must please God rather than man.

Spirituality includes the whole of life's activity. To walk with God we must keep company with Him, live in Him, and live for Him. "Whatever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). In all the ordinances of service, the requirement is the same. In the Lord's Supper, for instance, Christ is both Host and Food; in the preached Word, He is "the power of God, and the wisdom of God." It is God's Word through God's man to the very heart and mind of God's people.

Spirituality is the object of God's search. Twice at least, He is described in the prophecies as searching for men of spirituality: "The eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them whose heart is perfect toward him." Quality of character is the object of search in order that He might show His strength! Again, God is described as searching for a man who should make up the hedge, and stand in the gap before Him for the land, that He might not destroy it,

but He found none (Ezek. 22:30). There were lots of things called men but God could not find a *man!* He was disappointed. "Therefore," He said, "have I poured out mine indignation upon them."

Spirituality will show itself in the exaltation of Christ. No more I, but Christ. It was the Master himself who said, "He that speaketh of himself seeketh his own glory" (John 7:18). The big "I" must disappear and the Christ I become prominent. No person can exalt himself and Christ at the same time.

Spirituality will seek quality rather than quantity. It is commendable to see increase in one's membership, but care must be taken to keep out or hold back for a while at least those who are as yet unfit for membership. Such action may call for greater sacrifice than to accept. If some folk are not a credit to the Church of Christ invisible, the Church of the First-born, they may not become a credit to the Church visible. The modern local church that is ruled by worldly men should be a lesson to the spiritual minister.

In this most challenging hour in human history, the question to us, as servants of the Lord and the spiritual leaders of the people, is, What are we and what shall we be: mere mixers, man-pleasers, psychological manipulators, nose counters, false prophets, "blind leaders of the blind," or God's mouthpiece, God's ambassadors, God's transmitters? Men among men? Men who by the grace of God are reproducing in their lives everything in our Lord's ministry, except His merit and sinlessness as He lived it?

Gentlemen of the cloth, may the Almighty help us as He alone can.

Child Evangelism by the Pastor

By Melza H. Brown*

SUFFER the little children to come unto me, and forbid them not."

One of the greatest fields for evangelism is among the children. Jesus was interested in children and took time to be a blessing to these little ones. We can hardly claim to be Christlike and His followers without being interested in the children and youth of our day.

Children can be led to Christ early in life. We have many examples among the leaders of the church who were converted at very early ages. I have known boys and girls who were very definitely converted at the age of four who never turned back and, while they had some battles that necessitated help in prayer and suffered temporary defeat, yet they kept their purpose set for heaven and Christian life and service.

Children saved early in life have many advantages. First, they escape the ravages and consequences of sin. The sins of youth often permanently hinder the entire life. A Christian with no life story of sin certainly is far ahead of one with such a sordid story. The freedom from the regrets of a misspent youth is indeed a blessing through life.

The aid of the Holy Spirit in directing life from youth is also a great advantage in successful living. The earlier in life the individual finds the will of God for life, the better prepared he will be to do the will of God.

Children are very responsive to the

gospel message. The hearts of children are more tender than in later life and the love of Christ for them makes a strong appeal, for child-life craves love and appreciates love. The faith of the child is also more natural and is unhampered by cynicism and criticism. Thus the easiest time for any individual to become a Christian is in the earlier years of childhood.

Children need Christ in their early years. The problems of childhood are just as great to them as the problems of adults are to the adults. The heartaches of childhood are just as real as those of the mature years. The temptations of childhood are many and very subtle. Christ can be just as real and just as helpful to the child in all of his experiences as for any adult. Why should not the child have the companionship and help of the

We are happy to present to our pastors a series of articles on the all-important area of pastoral work—child evangelism. How are we doing in winning our boys and girls to Christ—those from our own homes—those from the unchurched homes which our Sunday school and church contact? Here is a pastor who has seen the challenge and done something about it. Dr. Melza Brown, pastor of Little Rock, Arkansas, First Church, has carried on a successful program in each of his pastorates, pointed to the goal about which all pastors dream—bringing the children through decision for Christ into experience with Christ and from thence into church membership. The following note was penned as a postscript to the letter which accompanied the first article of the series: "I will baptize about twenty-five Junior and Intermediate young people next Sunday and receive them into the church." This is the best possible recommendation of a writer. He has done the job!—Editor.

*Pastor, First Church, Little Rock, Arkansas

wonderful Saviour during the most important years of his life?

The children of any church furnish a pastor a ripe and ready harvest field for evangelism. More will be accomplished in definite results in child evangelism than anywhere else. I give only two examples, but I could give many more. In one pastorate I spoke for fifteen minutes to a group of Junior boys and girls of about fifty in number, then after the message gave opportunity for those who desired to become Christians to remain while the other children went to their classrooms for study. Twenty-six boys and girls remained and all prayed through during the next twenty minutes. The next Sunday morning I talked to these boys and girls about church membership and what it meant to be a member of the church and explained the church rules, and then on a Sunday morning a few weeks later received into the church membership that class of twenty-six boys and girls of Junior age. Where would it be possible for a pastor to direct his effort of only a few hours' time with the net result of as many members? These boys and girls had been prepared for evangelism. They had grown up in the Nazarene Sunday school. They had been indoctrinated by good teachers. They believed in the Church of the Nazarene and its program. They only needed to be led to Christ and into the church.

Recently I went to the Junior Department of the Sunday school and talked to the boys and girls about five minutes and asked all who were saved to pray during the week for their unsaved friends of the department. I also urged the teachers to join in prayer during the week and stated that on the next Sunday morning I would speak to the boys and girls about giving their hearts to Christ.

During that week I prayed for that department of boys and girls and asked God for a message especially to move them to Christ. Then on Sunday morning after their brief worship period, I spoke on "God's Lost and Found Department." Seventeen boys and girls responded to the invitation to come to Christ and all prayed through to a definite experience. Then I went back to this department the next Sunday morning and talked to these boys and girls about water baptism and church membership. Several who were saved before this time had not yet been baptized nor joined the church, and out of the group about twenty are to be baptized soon and the most of these will be received into the church.

I will also do the same for the Intermediate Department and have at different times had some very splendid results in evangelism in this department. However, the boys and girls of the junior-high age are not as easily reached as the Junior boys and girls, and thus the importance of putting forth a real effort to bring our boys and girls into the Kingdom and the church during the Junior years.

Child evangelism does pay off, and surely we should be enough concerned for the boys and girls to plan and carry through a definite program of evangelism especially for them.

I think the service planned just for them is more effective in reaching them because so planned. I believe also more of them will be baptized if the baptismal service is planned for just their age group. I also believe it is good to have them unite with the church in a group and at a service where adults are not received into the church.

The boys and girls need Christ, and we need the boys and girls in the church.

CRUSADE FOR SOULS

Supplied by Alpin P. Bowes

CRUSADE ECHOES

A Redhead Finds God

By Oscar F. Reed

Roger was full of the mischief that redheads are notorious for. I met him first in the hallway of General Hospital after a car had struck his little girl.

Later, upon invitation, he came to church and entered the "married people's" class with the avowed intention of confusing the young teacher and making fun of him. But Roger did not take the Lord into consideration, nor the poise of the young man.

"I'll study my lesson so I can stump him," said Roger. But while he studied, the Lord spoke to his heart. The more he read the Word, the more the Lord spoke through the Word, until, instead of the brilliant protagonist, Roger became the convicted sinner.

While I was preaching one Sunday morning in the fall revival, Roger made a determined step toward the altar, and he dropped to his knees to pray as of old, "O Lord, have mercy upon me, a sinner." God did answer his prayer and the church echoed with his shouts of victory for what God had done for his heart.

It wasn't long until Roger was teaching a Sunday-school class, taking an active part on visitation night, keeping the Sunday-school bus in repair, and, with his family, uniting with the church.

I was chatting with him later when he remarked: "You know, Pastor, that young teacher got under my skin. I couldn't rattle or stump him. His poised teaching and consecrated life were more than I could take. And when the call was given, all I could see was an example greater than I was." A redhead was won for Christ that day because a Sunday-school teacher lived for his Master.

The Crusade pays big dividends!

A PASTOR ASKS

Question—I am a pastor of a small church. I have tried to get my people interested in the Crusade for Souls, but have never been able to get any of them to go out in visitation. How can I get visitation started in my church?

Answer—Whether or not he is able to get the laymen of the church to engage in visitation evangelism, the pastor must be faithful in his own calling program. If the people are not interested, he still must carry it on himself. There comes a time, however, when he desires the expansion of what he is able to do alone. If the pastor is able to interest just one other couple in visitation and enlist their support, then there are two teams available. The pastor and the other man will form one team and the pastor's wife and the other lady the second team. These two teams can meet

on a visitation night, take assignments, and make their calls. By publicizing every good result and contact from these calls, it should be possible after a short time to enlist others. The pastor and his wife and the other man and his wife can now each take someone with them, making four teams in all. By methods such as this it is possible to make progress even from a very small beginning and secure new recruits by enthusiasm and inspiration of those engaged in visitation, rather than berating the people for what they are not doing.

Here's Something You Can Use

One Dozen Real Reasons for Visitation Evangelism

1. It was done by Jesus, our Saviour.
2. It was done by the apostles.
3. It is the greatest need of this present age.
4. It wins the confidence of the people for the work of the Lord.
5. It pays dividends for time and eternity.
6. It builds every department of the church life.
7. It reaches those who could not be reached otherwise.
8. It brings us into the closest touch with lost souls.
9. It brings the greatest joy and rewards to the Christian.
10. It results in many conversions and reclamations.
11. It will stand the testing fires at the judgment seat of Christ.
12. It carries out the great commission, "Go ye into all the world, and preach the gospel to every creature."

—*The Evangelistic Advance*

We desired to enlist every organization of the church in our visitation program. We have been able to include the N.F.M.S. in this visitation. The ladies of the society meet for prayer and fasting from ten to eleven Thursday morning, then go out calling from eleven to two. On a recent Thursday eighteen ladies called in sixty-nine homes.

This calling is in addition to our regular church visitation night on Tuesdays and the calling of our teachers of the children's classes on Fridays. It has been a very helpful part of our church outreach.—Rev. Andrew Young, Santa Ana, California.

This Is Your Page

This material has been prepared by the Crusade for Souls Commission. We want it to be thoroughly practical, for promotional aspects of the Crusade for Souls Now are presented in the *Nazarene Pastor*. Pastors are invited and requested to send in questions, experiences (of your own or your laymen) in visitation and personal evangelism, sermon outlines on the Crusade, and successful plans and methods that you have used in reaching new people. There has been considerable demand for some place where these may be shared. Please mail them to the Crusade for Souls Commission, Box 527, Kansas City 41, Missouri.

Opinions about Christ, though ever so true and orthodox, are not enough; only living faith in Him saves.— J. R. MILLER.

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 3:10-18

Having cited the case of Abraham, the apostle in this section continues his argument for justification by faith. In verses 10-14 he declares that Christ has redeemed us from the curse of the law. In verses 15-18 he shows that the covenant with Abraham was made long before the law was given at Sinai. The covenant of promise stands; the law was only temporary.

TREE OR WOOD?

At the end of verse 13 we find a quotation from the Old Testament. It is taken from the Septuagint (Greek translation of O.T.) of Deut. 21:23, and reads: "Cursed is every one who hangs upon a tree."

The last word is *xulon*, which is found twenty times in the New Testament (including Rev. 22:19, which reads "book of life" instead of "tree of life" in the King James). Exactly half of these times it is translated "tree." In its first five occurrences—all connected with the arrest of Jesus in Gethsemane—it is rendered "staves," in the dual phrase "with swords and staves." We would say "clubs" today.

Three times *xulon* is translated "wood" and once "the stocks" (Acts 16:24). In the latter case it is obvious that the meaning is that they were wooden stocks which held the feet of Paul and Silas in the Philippian jail. One of the references where it is translated "wood" is I Cor. 3:12,

where we find the combination "wood, hay, stubble."

As might easily be inferred, the basic meaning of *xulon* is "wood." Liddell and Scott (in their standard classical Greek lexicon) give "wood, cut and ready for use; firewood, timber" as the earliest usage. Then came "piece of wood, log, beam, peg or lever." A further development is represented in "cudgel, club, galls, stake, stocks," which we have found illustrated in the New Testament. Finally the word came to be used for "live wood, a tree," as ten times in the New Testament. It is used four times in the last chapter of the Bible (Revelation 22) for the tree of life.

The typical Greek word for "tree" is *dendron*, which is our biological term for tree. It is so translated in all twenty-six of its occurrences in the New Testament.

While in later Greek *xulon* was used for a live tree, yet modern Greek has gone back to its original meaning, "wood." In the papyri which come from the Hellenistic period in which the New Testament was written, the word has both meanings. Moulton and Milligan cite passages for "tree" and also those which use it in the sense of "beam, staves, log." Always the idea of "wood" is dominant.

Three times in Acts we find *xulon* used for the cross of Christ (Acts 5:30; 10:39; 13:29). It is translated "tree," as in our passage in Galatians, for lack of a better word to express the exact idea.

*Professor, Nazarene Theological Seminary.

The only trouble with this translation is that when we read of a person "hanging on a tree" we form a mental picture of a person strangled with a rope around his neck, dangling from the limb of a tree, as was done with horse thieves in the frontier days. But that, of course, is not the correct picture when applied to Christ.

Actually crucifixion was not a Jewish, but a Roman, method of punishment. The typical Jewish method of capital punishment was stoning, as illustrated in the case of Stephen. That was what was ordained in the Law of Moses for Sabbath-breakers, blasphemers, etc. After the person had been stoned, sometimes his body was hung from a tree until sundown, as a warning example to others (Deut. 21:22). This was considered to be a particularly disgraceful fate. That apparently is the background of the statement quoted from Deuteronomy: "Cursed is every one who hangs upon a tree."

The meaning in Galatians, then, is that Jesus took upon himself the curse of the broken law. He was willing to suffer the contempt and disgrace which was due us, in order that we might be freed forever from the curse of the law. We had broken God's law. But He, the sinless One, took our place on the cross, and died in awful disgrace, that we might go free and live as children of a holy God. How grateful we ought to be!

COVENANT OR TESTAMENT

In verses 15 and 17 we find the word "covenant." The first is in a general statement of principle. The second relates to the covenant made with Abraham. There is practically no question about the meaning of the word in verse 17, although Moffatt does use "will" there. But there is considerable debate as to whether the word should be "covenant" or "will"

(testament) in verse 15. Several translations (including the Revised Standard Version) give the latter rendering.

The Greek word is *diatheke*, which occurs some thirty-three times in the New Testament. In the King James it is rendered "covenant" twenty times and "testament" thirteen times. It is obvious that the word carries both meanings. But which should we adopt in Gal. 3:15?

Burton gives a very full treatment of the subject in his commentary on Galatians (pp. 496-505). He notes first of all that in classical Greek *diatheke* normally meant a will or testament. However, it sometimes was used for "an arrangement or agreement between two parties in which one accepts what the other proposes or stipulates" (p. 496). This, of course, is close to the idea of covenant. It also has been shown that such an agreement could be revoked only by mutual consent of both parties.

The word *diatheke* occurs over 300 times in the Septuagint, where it is normally the translation of the Hebrew word *berith*, which uniformly means "covenant" or "compact." It is most commonly used for "a covenant between God and men in which case the initiative being thought of as wholly with God, the compact assumes in general the form of a gracious promise on God's part to do certain things, accompanied by the imposition of certain conditions and obligations upon men" (Burton, p. 497).

The ordinary Greek word for a compact was *suntheke*. But this term was avoided by the Septuagint translators because it suggested the substantially equal rank of the two parties, whereas the Old Testament *berith* is used for "a relationship between God and man graciously created by God, and only accepted by man" (p. 498).

In the Greek papyri *diatheke* always means "a will." Since many of these are dated in the first century it is clear that that was the main sense of the term among the Greeks when the New Testament was written. On the other hand, the Jewish usage at this time was still "covenant." Burton states clearly the difference in the two ideas: "The essential distinction between the two meanings is that in a testament the testator expresses his will as to what shall be done after his death, esp. in respect to his property; the covenant is an agreement between living persons as to what shall be done by them while living" (p. 500).

The question then remains: Is Paul using *diatheke* in the Greek sense or the Hebrew sense? Sir William Ramsay argues for the former in Gal. 3:15. He feels that the context clearly indicates it, especially the mention of "inheritance" in verse 18 and the discussion of "heir" in chapter 4. But Burton presents convincing answers to his arguments.

In his monumental commentary on Hebrews, B. F. Westcott has a lengthy note likewise on *diatheke* (pp. 298-302). He feels that its meaning in the New Testament should be determined first of all by its use in the Septuagint. We have already noted that that is definitely "covenant." Westcott says (p. 299): "There is not the least trace of the meaning 'testament' in the Greek Old Scriptures, and the idea of a 'testament' was indeed foreign to the Jews till the time of the Herods."

But what about its use in the New Testament writings? Westcott is positive on this point: "In the N.T. the sense of 'covenant' is unquestionable, except in two passages: Gal. 3:15; Heb. 9:15 f."

How does it happen, then, that in the King James Version we find "tes-

tament" thirteen times in the New Testament? The answer probably is to be found in the fact that *diatheke* is regularly translated by *testamentum* in the Latin versions, and the King James translators were influenced considerably by the Latin Vulgate. The same thing is true of "charity," which today simply does not mean the same thing as the grand word "love."

How are we to translate *diatheke*, then, in Gal. 3:15? We incline toward agreeing with Meyer, Alford, Ellicott, Lightfoot, and Burton—the most scholarly commentators on Galatians—that the best translation here is "covenant." That accords best with the regular usage of the New Testament, and specifically of Paul, and seems to fit the context better here. It would seem best to make Heb. 9:15 ff the only exception in the New Testament to this translation.

MAKE IDLE OR DESTROY?

In verse 17 the expression "make of none effect" is all a translation of *katargesai*, the aorist infinitive of *katargeo*. Exactly what does this word mean?

It occurs some twenty-seven times in the New Testament. In the first of these (Luke 13:7) it has its weakest meaning, "make idle." The King James translates it "cumbereth."

The most important passage for us as holiness people is Rom. 6:6, where it is translated "destroyed" in the King James. The American Standard Version (1901) rendered it "done away." But the Revised Standard Version (1946) returned to "destroyed." This is a weighty answer to those who would "water down" the meaning of *katargeo* in Rom. 6:6 to "render inoperative" or some such rendering as that.

The first thing we notice about

katargeo is that it is a peculiarly Pauline term in the New Testament. Aside from Luke 13:7 (already noted) it occurs outside of Paul's Epistles in only one passage, Heb. 2:14, where it is translated correctly as "destroyed" in the King James.

The meaning of this word is a bit flexible. (It is translated fifteen different ways in the King James in its twenty-seven occurrences in the New Testament.) Frankly, it must be admitted that in the papyri it usually has the weaker sense of "hinder." But does this define its Pauline usage? A careful study will convince one that it does not. Cremer (*Lexicon*, p. 260) says that with Paul "it clearly signifies more than hindering, or cessation from outward activity." Then he goes

on (p. 261) to make this very significant assertion: "With him it always denotes a complete, not a temporary or partial ceasing. Elsewhere it signifies a putting out of activity, out of power or effect; but with St. Paul it is—to annihilate, to put an end to, to bring to nought" (italics his).

We need make no apology, then, for retaining the word "destroy" in Rom. 6:6—"that the body of sin might be destroyed." Godet, the outstanding conservative French commentator, supports that rendering. Cremer says it means "annihilate." Here, from non-holiness circles, is confirmation of our position.

Even in Gal. 3:17 "destroy" makes good sense. The promise would be destroyed if the law superseded it.

God Versus Gadgets

By Fletcher Spruce

HAROLD DAVIS told us of asking a Nazarene to tithe. To his request, the good brother replied: "Preacher, I can't tithe. I have eight gadgets now that I am paying for on the installment plan: my car, television, automatic washer, radio, refrigerator, deep freeze, golf clubs, and outboard motor. By the time I get all these necessary gadgets paid for each month there is nothing left for God."

With him it was gadgets or God. And the gadgets won. You see, the man thought he had to have the gadgets; and he didn't think he needed God.

Oh, he was a good man! He went to church—the Nazarene church—every Sunday. He taught a Sunday-school class and testified at prayer

meeting. He didn't smoke and drink and beat his wife. Most people thought he was a pretty good sort.

But God knew better! His testimony was lip service. His church work was purely social; his heart wasn't in it. His heart was back home with his gadgets—where his treasure was! God didn't have all the man—He didn't have his heart.

But things will be different with our good brother. Soon the gadgets will not help him when he needs help—desperately. And of course then he'll tell God he's sorry, sorry he robbed God for those eight gadgets. "And please forgive me, God, for salvation is free."

Is it?

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(See July issue for details)

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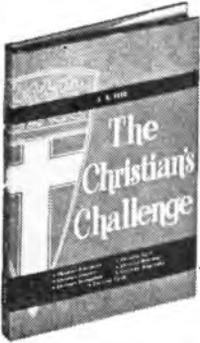
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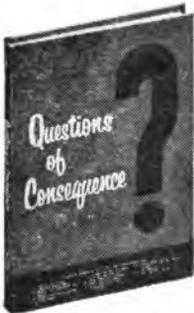


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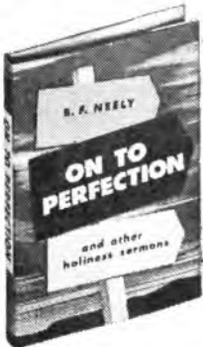


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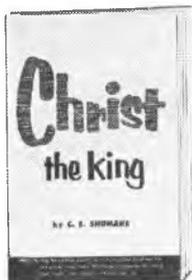
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"QUEEN OF THE PARSONAGE"

Gloves

By Mrs. John Riley*

FOR MANY YEARS NOW I have been very well dressed in gloves. About every six months the church janitor would appreciate my cleaning out the lost and found box. Most of the unclaimed articles would go into the missionary box, but I would fall heir to handkerchiefs, gloves, scarves, and odds and ends. One thing sure was that the best gloves came singly—the owners of the best kid gloves must wear one and carry one to lose. Of course I was not too proud to wear them. I could never afford to buy gloves to match every costume. But I have had so many summer whites left to me that I have tinted them rose and blue and any color I lacked.

Gloves are just one of the small things among the many rich ones that I inherited because I was the lady in the parsonage. Sunday's bouquet would go to the sick, but a few flowers always brightened my dining room table. The Lord has called my husband to pastor miles away from family or relatives. But our children have had aunts and uncles by the dozen in every church. They have been remembered on Christmas and birthdays and spoiled by candy and gum and attention.

Many times goodness and mercy have knocked on the door. I remember once when the first box of strawberries of the season came the very same day as a quart of farmer's cream.

*Nampa, Idaho

Fruits and vegetables, gifts of every kind have been brought to the preacher's family. One lady used to tithe her canned goods and saved me many hours over the pressure cooker. I have always taken every gift brought to the parsonage and said, "Thank you," whether the gift was clothes or the seventeenth bag of tomatoes in their plentiful season. The folk who remembered us were trying to show their love for the church and the Lord. I could give away what I could not use, but I would have hurt them by refusing a gift. And it has been a joy to give away the extras. A minister's wife knows better than anyone in the community where to give things.

The gifts, the kindnesses, the discounts have all been more than I deserved. Sometimes they would be a little embarrassing because I dislike so heartily the picture of a minister or his wife with a hand out expecting a discount. A minister is paid a regular salary, as is the butcher or the baker. For either of them to ask for or expect a discount for himself is to cheapen his calling in the eyes of businessmen.

All the extras the Lord has sent have been an encouragement to do my best to help my husband to serve God's people. The gifts have meant that the parsonage family belonged to the whole church, and the Lord must have prompted them to take extra good care of us, for goodness and mercy have followed me all the days I have been a minister's wife. The preacher's family are never poor when they have the love of the people.

Musings of a Minister's Wife

By Mrs. W. M. Franklin*

IT WAS prayer meeting night. The minister gave an opportunity for people to mention prayer requests. A little woman arose and said, "I have an unspoken request." She did not name the individual for whom she was burdened, but her voice spoke in trembling tones of the burden her heart was carrying, and her tears spoke of her need for us to help her carry that burden. We knelt to pray, and we felt her burden.

People have said to us many times, "Don't forget to pray for me." We promise to pray for them and we mean to do it at the time of the request. I began to be bothered about this. I could not write all these requests on a list to be looked at every day when I had my prayer time alone. I was honest when I promised to pray for certain ones. I began to feel in my heart that I was being accused for failing, yet immediate needs were calling for my attention, present burdens clamored for my interest. What was I to do?

Have you ever felt that you wished you had a plan for praying that would provide for the many burdens that a minister's wife ought to pray about? I asked the Lord to help me, and this is what He gave to me.

I usually arise before any other member of the family, and try to do it early enough so that I have a time for private devotions before the day's activities begin for the others. Now at that time I use my prayer chart, arranged as follows:

Sunday—Prayer for the church services and revivals in nearby places. (Of course, I pray for my pastor every day, and the family and other immediate needs.)

Monday—Prayer for relatives who are not remembered every day, such as cousins, and in-laws, etc.

Tuesday—Prayer for the many who through years and in various places, or by correspondence, have requested prayer. These may be listed.

Wednesday—Prayer for our general superintendents, General Board, the editors of our publications, our Publishing House, and district officers.

Thursday—Prayer for the missionaries, the native workers, and needs on mission fields.

Friday—Prayer for our nation, for the community, for civic needs, for schools and hospitals, and for our own educational zone college.

Saturday—Prayer for the local church, local prayer requests, special needs, church officers, children and young people of the church and Sunday school.

Starting out this way means that throughout each day I am constantly being reminded of individuals in each day's category, as well as praying for them in the morning. In this way, my prayers within each week cover a much wider scope than the way I used before, when I would become almost baffled trying to remember the many requests for prayer every day. Just musing, because I feel so much more satisfied when I know my prayers are reaching all the way around the world.

*Chelan, Washington.

Youth Speaks to the Church of the Nazarene

I. *Give us homes where love and understanding reign.*

I know that no young person or group of young folk has sent a formal letter to our church with the following requests listed. But in the store of books, articles, and statements written and spoken by experts in the field; in the unwritten, between-the-lines actions of young folk, right now before the Congress of the United States in the Senate Committee on Juvenile Delinquency; on the heart of many of America's able leaders, these fiery demands are found. Look for them, yourself.

Boys and girls must have the security, comfort, and love of a good home. George Reed, member of the Federal Parole Board, chairman of its youth division, and a recognized authority in the field of juvenile crime, has stated that the most consistent factor appearing in the study of the breakdown of young folk is *loveless homes!* The Committee on Home Responsibility of the 1946 Attorney General's Conference drew up four essentials of the "good home." The first is simply that the child is loved and wanted and knows it! Mr. Reed told me, interviewing over one hundred federal prisoners in the Middle West concerning parole, four of them had Nazarene backgrounds. In the course of the questioning, he asked one of the four, "Didn't you have any religion at home?" The startling reply was, "A lot of religion, *but not much love.*"

*Evangelist and youth worker

What an opportunity for a holiness church! The message and experience of heart holiness put love and understanding in the home. When the love of self, the drives of pride, the curse of carnal anger, the ravages of bitterness, the power of habits of sin are driven from the life, home becomes a bit of heaven. There's a lot of help in America's fight to save its youth, in the Blood-bought experience of entire sanctification.

As a holiness preacher, I'm so glad to be able to offer to a troubled society a plan for the remaking of the home. By the power of the Holy Spirit old attitudes can be driven out, and a spirit of love and understanding, of sharing and appreciation will dominate the heart and home. Then a child will have a good home as defined by the Panel on Home Responsibility of the National Conference on Prevention and Control of Juvenile Delinquency (with some spontaneous notes by the author):

A good home for children may be a one-room apartment, a trailer, or a twelve-room house, but it is a good home for a child if—

"1. He is loved and wanted and knows it.

"2. He is helped to grow up by not having too much or too little done for him.

"3. He has some time and space of his own.

"4. He is part of the family, has fun with the family and *belongs*. [May he be allowed more recreation than 'jumping at conclusions.']

"5. He is corrected without being hurt, shamed, or confused. [A fine, wholesome spanking doesn't harm as much as a snarling, sarcastic tongue-lashing.]

"6. His growing skills—walking, talking, reading, making things—are enjoyed and respected.

"7. He plans with his family and is given real ways to help and feel needed.

"8. He has freedom that fits his age and needs; he has responsibilities that fit his age, abilities, and freedom.

"9. He can say what he feels and

talk things out without being afraid or ashamed; he can learn through mistakes as well as successes, and his parents appreciate his successes rather than dwell on his failures.

"10. He is moderately and consistently disciplined from infancy, has limits set for his behavior, and is helped to take increasing responsibility for his own actions.

"11. He has something to believe in and work for, because his family have *lived* their ideals and religious faith [that word *lived*—let it shout and ring!]."

An Effective Ministry

By Ed Bennett*

DOES ONE limit the term of ministerial effectiveness to a certain number of years? Decidedly, no! Some of our fine preachers cross the deadline before they are thirty years old. Others get better with time, their sermons increasing in power year after year.

It is not a question, then, merely of years, but often of other facts. Among them is contentment with early success. It is a dangerous thing for a young man in the ministry to achieve popularity early. He is apt to feel he is "set up" for good; he ceases to study and pray, and to do and be his best. Or, perhaps, he may so strain his bow that it loses its elasticity. There is no gait so swift to the ministerial deadline as the apparently slow one of contentment.

The demands of churches in regard to ministers should not be so much for the age, whether young or old, but rather as to ability, experience, common sense, and goodness. We

need a fired-up and effective ministry. Men must live and suffer before they come to their best, and the gospel which they have proved in personal experience and devotion to God is worth much more than mere accumulation of study and professional sermonizing. The minister who knows the value of a human soul will succeed and will save his people, whether he be young or old.

Vigor, goodness, and freshness are in demand—especially goodness. Mere brilliancy stands no chance in the long race with goodness. When men cease to climb spiritually, be they ever so well qualified in other ways, they are nearing the end of the line. Effectiveness in the ministry is a matter of heart, brain, and health. Let the preacher keep his heart alive and warm with the Word and in prayer. Let him keep his brain active with study and observation. Let him keep his health good by temperance, exercise, and hard work and he need not fear but that he will be mightily used of God wherever he may be.

*Elder, San Antonio District

How an Active Zone Rally Can Help The Local Church

By Clinton A. Rock, Jr.*

SURELY every zone should be alive and active as an integral part of the district, and to be alive it must have the active support of every church and every pastor on the zone. No pastor should build his local church program around himself to the exclusion of the zone, district, or general program. However, many have permitted their own problems and interests to so saturate their thinking that they have denied themselves the pleasure of sharing burdens, projects, and service with others. As a result they apparently have forgotten that other pastors or churches exist.

RALLIES ARE A BENEFIT

Since becoming a Nazarene and especially since becoming a pastor, I have enjoyed the fellowship and activities on the zone level. I well remember our first pastorate at May Avenue Church in Oklahoma City and how hard we worked to get our local congregation interested in zone rallies. This was a straggling outpost of a mission, unorganized in any respect, and by the grace and blessing of God we built it into a full-fledged church in about five years. There, in a packing-house neighborhood with people from the lower strata of life, where we were told we would never produce anything more than a mission supported by outsiders, God helped

us to establish a church. How was this all accomplished? It took sweat, prayer, faith, and knocking on doors. But it also took vision and enthusiasm. Zone rallies furnished fuel for part of that enthusiasm.

As a new pastor I did not know any better than to try to get our church to participate in everything from the local level through to the general level. As a result of our enthusiasm and zeal, we would work hard to get a large group to attend every zone rally. After our second year at May Avenue we rarely had less than thirty to attend rallies and many times over forty would attend. One time during our fourth year there we used five cars and two trucks and took sixty-eight people to Guthrie. It seemed that we kept the Zone One banner at least half of the time.

What were the net results from this interest and participation in zone rallies on the part of our local church?

First, we took many new people to the rallies who had not been attending our own local church and they were attracted by the lively, Spirit-filled services and enthusiastic audience of the rallies and began to attend local services.

Second, our zone rallies were times of spiritual feasting and evangelistic appeal and many of our local people would be saved or sanctified at the rally.

Third, there was a fellowship and unity among our churches of both pas-

*Pastor, Watonga, Oklahoma

tors and people which could not be derived in any way other than working together as we did. No one pastor was made to feel he was little and insignificant nor big and important. We all felt that we belonged.

Fourth, we as pastors received a spiritual shot in the arm (or should we say heart?) which bolstered our faith and inspired our souls so that our congregation could feel the impact from our renewed vigorous enthusiasm and endeavor.

Fifth, the zone rallies furnished a wholesome and interesting place for our young people to go for an evening of fellowship.

Sixth, the entire group from the local church was permitted to view the Church of the Nazarene on a larger scale, which showed them that we were operating more than a "peanut-sized" program.

Although our past experiences in working in zone affairs have all been very pleasant and profitable, we feel that our present relationship to zone work is the most profitable and pleasant of all. I personally feel that our zone, here on the Northwest Oklahoma District, is progressive and most united. The enthusiasm and response is at a high pitch and each local church seems to be benefiting from our rallies.

HERE'S HOW WE DID IT

One and one-half years ago when we first moved to Watonga the zone rallies were poorly attended and little enthusiasm was shown for them even by our own local people. In casting about for a solution to the problem of indifference which we found prevalent on the zone, we called for a meeting of the pastors of each church. They came to our parsonage and we had a good turnout because we prom-

ised them fried chicken as an inducement. At this meeting someone suggested that our rallies might be dying because we were trying to crowd too much into the one poor "little old" evening service. N.Y.P.S., Sunday school, and missionary interests squeezed into two hours of time! Injustice at its peak! Then and there we voted to start the old-time all-day rallies, with uncovered dish fellowship at mealtime. Saturdays seemed to be the best time we could have our rally day, so we set that day with a rally for every other month. The Sunday-school and missionary interests began alternating every other time for the morning and afternoon services and a banner was given. The N.Y.P.S. has always had the evening service with a separate banner given. Thus each interest was given ample time to be presented and the cramped-time situation was eliminated. We have had spiritual outpourings from heaven in all services and our people say that they want to maintain our present setup. Interest has grown on the local level and all churches but one were represented in the last rally in January. Many laymen from the different churches have openly expressed their appreciation to us for the spiritual lift and wholesome fellowship they enjoy and emphatically say that they look forward to each rally.

PASTORS "NIBBLE" AGAIN

About three weeks ago our zone pastors met to chat and nibble again in the Watonga parsonage. At that time some new plans were laid to improve our zone spiritually. The zone was divided into two groups, the east side and the west side, with each group consisting of five churches. Each pastor drew the name of one of the churches other than his own in which he was to preach for a week of revival services. These services

were to be scheduled in rotation rather than simultaneously. In some instances the pastors dated them to supplement and immediately precede their regular spring revivals, and in no case were they to eliminate the regular revival. We feel this plan will give a spiritual boost to each local church and each pastor. Also feeling the need for definite plans providing for our teen-agers and children at zone rallies, one of our lady pastors suggested that we elect a teen-age

chairman to provide at least thirty minutes of games and recreation outside when possible and then thirty or more minutes of choruses, object lessons, etc., inside, this to be done at the "drag hour" between the afternoon and evening service. This plan we adopted and we are expecting good results with better attendance by our youth.

In summarizing let me say that I believe zone rallies pay off in the local church.

I Heard a Presbyterian

By Roy J. Yeider*

LAST SUMMER I visited one of the largest Presbyterian churches in the world. Dr. Louis Evans, a dean among Presbyterian ministers, was bringing the first in two farewell sermons to his congregation. In a few weeks he would be leaving and he was endeavoring to give to the people a message that he felt was necessary for their personal development and the continued growth of the church.

I heard Dr. Evans say to his people words to this effect: "My successor will soon be here and I want you to give to him the same loyalty and love that you have given me. I have not fully decided what avenue of service I shall enter, but I expect to make this city my home and this my church home. He will be my pastor and I will be one of his flock.

"I want to give you a glimpse into the great heart of your coming pastor. May I quote a paragraph from his recent letter which will give you an in-

sight into the caliber and humility of this wonderful man?"

Dr. Evans proceeded to speak for ten minutes words of praise and commendation for the man that was to steer his church, words of praise and appreciation which likewise revealed the magnificent caliber of Dr. Evans. He then continued to say to his people: "I shall be here as often as I can and sit in these pews with you. Please, please do not ever embarrass me; do not ever do me the discourtesy of ever asking me to preside at your loved one's funeral, or officiate at your marriage. That blessed privilege belongs to none but your pastor. And you will do me a great favor by never embarrassing me with these invitations."

When Dr. Evans had finished his message that morning he left the people with a greater appreciation of him than they had ever had before, and at the same time he had tied them securely to his successor. Is not that the spirit of true humility?

*Pastor, First Church, Seattle, Washington

How One Man Reached One More Soul

IN THE average pastorate, there are enough folk in the marginal areas of our membership that, if sought out, could increase the membership anywhere from 10 to 50 per cent. This is not an idle statement, but one verified by actual experience, as well as observation. Attention has been called again and again by various of our leaders to exploit these areas. Some of us have done so—and with gratifying results. In response to a request from the editor, we are recounting one or two of these experiences.

SUNDAY-SCHOOL HOMES

One of the major untapped sources for new folk is about the Sunday school. Most of our schools have many children attending whose parents seldom darken our doors. Usually, the very fact that there has been enough conscience to send the youngsters indicates some sort of background on the part of the parents. It is this potential that can be appealed to in reaching them for the Lord. One such instance occurred recently. Mrs. C. had three children who attended the Sunday school more or less regularly. In making contact with this mother—her husband was away most of the time due to his work—she was approached as follows:

“Mrs. C., we appreciate so much having your children in the Sunday

school—you see, I am the pastor there at the church.”

“Oh, I see. Won’t you come in?”

Seating ourselves after the mother had found her place, we took chairs as near to her as possible, so that at the time of making an appeal for her to pray, or to show her some scripture to read, we would not have to “break” the sense of empathy established by making an awkward crossing of the room. Then, in an effort to establish the trend of conversation, we appealed to her own interest.

“You can be sure that we are proud of Tommy and Sharon. They seem to enjoy their teachers and classes, according to the supervisor.”

“Oh, I know they like it. As a matter of fact, Sharon wanted to know how many days before Sunday-school time again, only this morning!”

Then with the thought of appealing to her own need, the next question was directed in this vein:

“Usually when parents are so faithful in sending their little ones to Sunday school, it reflects the fact that importance is attached to the church. Tell me, what is your own background?”

What followed was a telling of how when a girl she had faithfully attended Sunday school and church and how much it meant to her then. There was a bit of wistfulness in her manner

as she told about her younger days in the church; hence, the following question seemed to come naturally:

“Don’t you miss the Sunday school and church now?”

“Well, yes, I do; but I am so busy getting the children ready, and keeping my husband company when he is home, that I don’t have much time.”

Realizing that she needed to sense a personal need of something more than she had in her life, the question was asked:

“But you were fortunate in having the sort of parents that gave you a Christian home. Don’t you realize that if these children have one you will have to give it to them? The church can do much, but not nearly as much as it could if the parents, too, were active Christians. Tell me, have you ever been saved?”

At this, she hesitated and dropped her head before she replied, “I don’t think so, but I have always wanted to be a Christian. I’ve always tried to do right.”

At this juncture it seemed as though the Holy Spirit had begun to deal directly with her, and how reliant one must be upon His ministry! Without Him, nothing can be done. Tears seemed to be ready to flow, and she seemed to speak with greater hesitancy. Turning at this time to a few scripture verses (from a small New Testament, which up to this time had been in my shirt pocket), I directed her attention to Rom. 3:23 and explained how that in God’s sight we were all in the same predicament. Turning then to John 3:16, I told her of how the situation could be changed if she would but accept this simple statement of God’s love. I then showed her Luke 13:2, 3, explaining the context, and especially emphasizing the need for repentance. The word itself

was defined and the process explained as fully as possible by illustration and personal testimony. Then I went to Eph. 2:8, 9, 10a, stressing particularly that salvation is first of all a gift to be received. A gift is something to be given by a lover to one loved; it could not be earned or merited, for it would then no longer be a gift. Though a gift was offered, it did not become one’s own until it was received and accepted. Then going to John 1:12, I showed how to receive the gift, directing her attention to the element of believing, and what this entailed. A distinction was made between intellectual acceptance of a fact and truly believing something to the extent that one was willing to yield one’s whole life to the facts believed. This was illustrated by the law of mathematics, how we not only accepted the fact that two plus two is four, but that we “bet our whole life” on this premise and order our lives in relation to this fact.

At this time, when it seemed apparent that the Holy Spirit had wrought conviction within her heart, I asked if she would not accept the Master as her own Saviour. She nodded and I asked her to kneel to pray, which she did. At this time, the silent partner, who up to now had said nothing, was called on to pray, which he did briefly and directly to this mother’s need. I then prayed and finally asked her to pray. At first she did not respond, but finally with broken words and heart she prayed a simple prayer of the penitent. God came graciously to her heart. She has been attending the church, and her husband, who of recent weeks has been home more often than previously, is likewise attending with her. They were both out last Sunday, together with the children. We feel it but a matter of time before the father will be won.

UNSAVED COMPANIONS

Another area that needs to be exploited is the unsaved mate of a member of the church. How often do we find a good, faithful wife, active in the total program, but with an unsaved husband going his own way! He seldom attends, and seems hard to reach. The tragedy too often is to accept this situation without attempting to do something definite about it. Our experience has been that many of these men can be reached if the pastor will take the time and make the effort to reach them. Within recent weeks, we have seen several such men brought into the Kingdom and the church. One of them was an elderly gentleman whose wife had been in the church for many years. She had taught Sunday-school classes for over twenty-five years. Always she prayed for him and requested others to pray for him. While she did speak to him frequently about his soul, he would simply refuse to speak; and the conversation would die for lack of response. Then, one day we called on him. The first time of contact we failed to reach him. This was due to our own failure in having fully acquainted ourselves with something of his background and interests. One or two later calls were made, but without any reference to his spiritual need. Finally, one day recently, when we knew his wife would be absent, we called alone. He was doing some painting; and as we entered he seemed pleased that we had come. With his wife away, he knew we had come particularly to see him. Without any preliminaries, he was approached as follows:

"Brother _____, don't you think it is about time to accept the mercy of God?"

He looked at us a moment, then dropped his head and quietly replied, "Yes, I do. As a matter of fact, I've

given it quite a bit of thought recently."

We explained to him the simple procedure as suggested above, and then asked if he would not like to pray now. Without a word he dropped to his knees. After praying for him, we asked him to pray. He said he did not know how or what to say.

Simply and directly we led him in a prayer for forgiveness. It was a brief prayer, but he followed through with it, and we felt he was sincerely making it his own prayer.

When we arose, he said, "I do believe He forgives me, but I do not feel any different!"

"No," we replied, "but that may be because you have not fulfilled all the conditions. In Rom. 10:10 it says, [and we quoted it to him]. Now you have believed in your heart; you still have to make confession with the mouth. Now then, next Sunday morning I want you to make a public confession of what we did privately here together." He did not answer, but I felt that he would do it. The following Sunday morning during the service, we made a reference to the fact that the previous Thursday we had visited with Brother _____ and felt he wanted to tell us about it.

Slowly he got to his feet, and quite formally he began, "I want to make a public confession for Jesus Christ . . ." This was as far as he got. The Lord struck his soul with such a glorious assurance that this big, fine gentleman broke down and sobbed. Then through tears and sobs, he gave the balance of his testimony, fully conscious now of the fact that he *did* feel different. All through that day whenever anyone came to him to rejoice with him in his victory, he would break down again. The tears of joy and the inner assurance have removed all doubt from his mind. A few Sun-

days ago when we received him into the fellowship of the church, he gave a marvelous testimony, attested to by a divine sense of God's presence.

OTHER AREAS

There are other areas that can be and should be worked for the Kingdom. Some folk will raise their hands in an evening service who would never come to our altars. A personal call, with this thought in mind, can reach many of these. One such had been backslidden for twenty years, a former Nazarene. After getting back to the Lord, she stated: "This is the first time any folk have called on me since I lost out with God in [a Midwestern state] to urge me and help me get back to God. I was ashamed to go back to church, for I knew I was in the wrong. How can I ever thank you for coming!" Needless to say, we wondered who it had been who had failed God during those previous twenty years.

There are unsaved members of families in the church—in-laws, parents, cousins. Often some of these can be reached, especially if the loved ones in the church have lived consistent lives before them. Then, there are the friends and neighbors one can have over for a social visit and be reached for God and the church. Actually, when one begins to work in this glorious ministry with any consistency, he will soon discover that more opportunities come than can be met. A visitation program within the church by its members becomes incumbent. But perhaps, this is as God intended it to be.

Needless to say, unless this "Crusade for Souls, Now" takes hold throughout our beloved Zion, difficult days are ahead. If it does take hold, our best days *are* ahead of us. "Lead on, O King Eternal."

Consecrated Leadership

By A. W. Staples

My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord (Judges 5:9).

A leader loves his men and his people. Love teaches *how*.

A leader is not an hireling. He offers and gives *himself* for others and the work.

A leader is not suspicious but shows confidence in his men.

A leader identifies himself with the people.

A leader will visit and stay with his men.

A true leader will bear the weak on his heart and shoulders.

When adversity strikes, the leader will be there to take the blow.

A leader anticipates the need, and serves.

The self-centered man is unworthy of leadership.

A leader believes in his work as a calling, not a job.

A leader is unassuming, sincere, never pompous. He leads without the people's knowing that he does.

A leader is full of courage. He is at his best when facing opposition. He turns cold water into steam, and goes on.

He inspires his men and engenders enthusiasm.

A leader is proficient and keeps himself up to date. He keeps ahead.

A leader never passes the blame down.

No man who has not learned to follow can be qualified to lead.

A leader's greatness rests alone in his capacity to serve.

He must be friendly, glowing, zealous. He must pray and work!

SERMON WORKSHOP

SERIES

Laymen of the Bible

(A Layman's Philosophy of Life)

MORNING: "The Layman Who Won by Dying"—Stephen
Acts 6, 7; Phil. 1:21

EVENING: "The Layman Who Lost by Living"—Adam
Gen. 3:22-24

(A Layman's Religion)

MORNING: "The Layman Who Walked with God"—Enoch
Gen. 5:24

EVENING: "The Layman Who Ran with the Devil"—Lot
Gen. 13:10-13; Matt. 8:28-33

(A Layman's Money)

MORNING: "The Layman Who Was Blessed by Giving"—Aquila
Rom. 16:3-5

EVENING: "The Layman Who Was Cursed by Giving"—Ananias
Acts 5:1-11

(A Layman's Communion)

MORNING: "The Layman Who Accepted Communion with Christ"—Zacchaeus
Luke 19:1-10

EVENING: "The Layman Who Rejected Communion with Christ"—Rich Young Ruler
Luke 18:18-30

J. OTTIS SAYES, *Pastor*
Arlington Heights Church
Fort Worth, Texas

CRUSADE FOR SOULS

An Inner Compulsion

TEXT: *For we cannot but speak the things which we have seen and heard (Acts 4:20).*

SCRIPTURE READING: II Cor. 5:9-21

DEVELOPMENT: The disciples could not be silenced from witnessing for Christ, for there was an inner compulsion that made it impossible for them not to speak. This inner urgency came from their knowledge of:

1. The certainty of judgment.
2. The love and atonement of Christ.
3. The reality of conversion.
4. The divine commission to all Christians.

(These points are clearly expressed in the scripture reading and may be developed by exposition.)

CONCLUSION: The Crusade for Souls Now carries on the great tradition and heritage of New Testament evangelism. Let us enlist and feel the same inner compulsion.

SUBJECTS

- "Wearing Your Own Shoes"
"The Sin of Doing Nothing"
"Five Ways to Nullify the Bible"
"The Frustrated Fish"
"Possible Impossibles"
"How Odd of God!"
"The Importance of Our Influence"
"After Death—What Next?"
"Abundant Living by Abundant Giving"

THE PURIFYING HOPE

SCRIPTURE READING: John 3:1-11

TEXT: *And every man that hath this hope in him purifieth himself, even as he [Christ] is pure* (I John 3:3).

I. Remarks.

1. We are "sons of God" through Jesus Christ.
2. Sonship with God gives us this purifying hope.
3. Salvation is definitely a salvation from sin.
4. Sin is twofold.
 - (1) Sin in transgression.
 - (2) Sin in principle or nature.
5. Full salvation includes both regeneration and entire sanctification.

II. Sonship gives the hope of being like Jesus.

("Now are we the sons of God . . . we shall be like him.")

1. In order to be like Jesus in heaven we must be like Him here on earth.
2. We "purify ourselves" by letting Jesus cleanse us. ("Blood of Jesus Christ . . . cleanseth"—I John 1:7.)
3. Christ will forgive us and will cleanse us. ("Forgive us our sins, and to cleanse us"—I John 1:9.)
4. To be like Jesus we must be overcomers. ("This is the victory that overcometh . . ."—I John 5:4.)

III. To be like Jesus we must be pure in heart.

Text—" . . . even as he is pure."

"I sanctify myself, that they also might be sanctified" (John 17:19).

1. Man's efforts to be good will not succeed as long as the sin nature remains within.
2. Truly regenerated souls want to be like Jesus.
3. This longing to be like Jesus is the hope that leads the Christian on to be sanctified.
4. Christ sanctified himself, and He will sanctify you.
5. Through Christ, the Holy Spirit is "like a refiner's fire, and like fullers' soap"—(mighty cleansing).

IV. God eradicates sin nature through the Holy Spirit.

("For this purpose . . . that he might destroy the works of the devil"—I John 3:8.)

1. Christ died and rose and lives that sin might be destroyed.
2. Good works will not cleanse but Christ's blood will.
3. Heart purity gives freedom and power to Christians.
4. Heart purity makes us like Jesus, our blessed Lord.
5. Heart purity fits us for the heavenly home. ("Blessed are the pure in heart: for . . ."—Matt. 5:8.)
6. This longing for holiness is our purifying hope.

—H. B. GARVIN

A WALK IN THE FIELDS WITH JESUS

SCRIPTURE READING: Luke 8:4-15

TEXT: *And when much people were gathered together, and were come out of every city, he spake by a parable: A sower went out to sow his seed (Luke 8:4, 5).*

Preliminary suggestion: Immediately capture the interest of your congregation by leading the members of it through the gateway of their own experience, like this:

I. BEGIN BY MAKING A CONTRAST AND THEN BY MAKING A PARALLEL.

- A. The contrast. What do you say, folks, if we take a walk out in the fields today with Jesus? A walk, not a ride, through the country!
- B. The kind of walk you have when you go with a farmer over his farm or with a gardener through his (or her) garden. How he talks with loving enthusiasm about the farm or the garden!

Well, our joy today is to take a walk in the fields with *Jesus*.

II. JESUS, THE OBSERVER.

Explain how keen was the eye of Jesus in observing the significance of nature. Probably as a Boy He had His own garden plot. The beauty of nature thrilled Him. The miracle of growth fascinated Him. He studied the soils and their relation to crop production.

III. THE GREAT PARALLEL.

For Jesus, nature always had a lesson for human nature. This is revealed by His comments and explanation of the four soils.

(Side-line thought) This is not so much the parable of the sower as the parable of the soils.

As in nature there were at least four kinds of soils, so in human nature there are at least four main kinds of souls.

IV. HOW CHARACTER PRODUCTION IS AFFECTED BY THE KIND OF SOUL ONE HAS.

Farmers and gardeners know the value of soil in crop production. Christians should know the value of the kind of soul one has in character production.

Dwell on the varying worths of the four kinds of souls mentioned:

- A. The custom-hardened soul that lives only in a routine which becomes a rut.
 - B. The superficial soul that is easily enthused but easily wilts.
 - C. The soul with a hundred interests but not one grand ideal.
 - D. The soul that responds to the seeding of the Word of God, holds it fast in an honest and good heart, and brings forth fruit with patience.
- ### V. CHRIST, THE GARDENER, THROUGH ME, THE PREACHER, IS ASKING THAT YOU BE GOOD SOIL FOR HIS SEEDING.

—FRED SMITH

Character is of more importance than reputation; being is more fundamental than doing; thinking is of higher order than speaking; dependability is a more valuable virtue than appearance.

—J. B. CHAPMAN

THE MAN WHO HELD TO THE COURSE

TEXT: *He held on his course as seeing the unseen one* (Heb. 11:27, Weymouth).

INTRODUCTION:

Without a compass men were afraid to venture far from land. Then the compass was discovered.

Soon all of us must go beyond the sight of shore.

Moses was on his own, as the result of a great choice, the consequence of a mistaken crime. He held on the course.

PROPOSITION: God will help us to stay on the course.

I. WHEN THWARTED IN A GOOD CAUSE

A. Moses thought God had called him to deliver Israel. Wrong.

B. Discouraged by failure. Miscarried plans.

We wonder why the test

When we try to do our best.

C. Text. God will help you to stay on the course.

II. WHEN BLACK DISCOURAGEMENT COMES

A. Moses—a wanderer and fugitive in Midian. Forty years of discouragement. The only man who could deliver his people—feeding sheep.

B. Satan will tell you your past is a failure, your present prospect is unpromising, your future is dismal. He will chide you about your inferiorities: lonesomeness, unavailing influence, restricted service.

C. Text. God will help you to stay on the course.

III. WHEN CALLED TO AN APPALLING TASK

A. Moses at the burning bush. Go back home, deliver kinsmen slaves. No other mortal ever faced such a call.

B. You have a great commission.

C. Text. God will help you to stay on the course.

IV. WHEN IN SPIRITUAL CONFLICT

A. Moses and Pharaoh. Harassed, hated, buffeted, threatened.

B. The Christian way is one of conflict. The enemy is subtle, deceitful, aggressive.

C. Text. God will help you to stay on the course.

V. WHEN AMONG DISOBEDIENT, UNFAITHFUL PEOPLE

A. Moses' followers. Murmured, obstinate, disobedient, no faith.

B. Your environment is not a friend to grace. The antagonism of the world. The disillusionment of professing Christians.

C. Text. God will help you to stay on the course.

VI. WHEN THE END IS AT HAND

A. Moses' approach to death. His last instructions to Israel. Walking up the mountain with God. Death came. God buried him.

B. We shall reach the journey's end.

C. Text. God will help you stay on the course.

CONCLUSION: Do you know the eternal, unseen God?

—MURRAY J. PALLETT

WEIGHED IN GOD'S BALANCES

TEXT: *Thou art weighed in the balances, and art found wanting* (Dan. 5:27).

I. A time of accounting. "Thou art weighed."

A. All must give account.

1. The student has final exams. Graduated according to his credits.
2. The farmer weighs in his produce. He is paid for what he has. Cannot collect for what he does not have.

B. The Lord will purge His floor. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

II. God's balances.

A. God judges in spiritual values.

1. Not Dun and Bradstreet rating. Their financial rating was high.
2. Not social standing. These people were celebrities. They were the top social group of their day.
3. The things that most people count success they had: wealth, fun, and folly.

B. The Lord judges in righteousness.

"The Lord, the righteous judge" (II Tim. 4:8).

1. "The soul that sinneth, it shall die" (Ezek. 18:4).
2. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

III. "Found wanting." Without.

A. Found without what God requires.

1. Lived for time, and failed to prepare for eternity. (Rich man built barns.)
2. Had a profession but did not have salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).
3. Without works of righteousness. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."
4. Foolish virgins had no oil.

CONCLUSION:

What would it profit a man if he should gain the whole world and lose his soul?

What have you lived for if you miss heaven?

—HENRY B. HUGHES

It is not necessary for us to be like other people if other people are not what they ought to be.

—J. R. MILLER

CONVENIENT BETRAYAL

SCRIPTURE READING: Mark 14:10, 11 (Entire chapter as background)

TEXT: *And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him* (Mark 14:11).

INTRODUCTION: The truth is that no one plans to betray Christ, or lose his soul in an obvious manner. Judas wanted to do it in an easy way. Satan continues to make it easy and convenient to lose one's soul.

- I. *Convenience of ease* (verse 37), "Couldst thou not watch one hour?"
 - A. No place is the Christian walk described as easy, but rather—"Fight the good fight of faith," "Gird up the loins of your mind."
 - B. We watch one hour when—
 1. We put Christ and the church before business, personal plans, and others.
 2. Pity the person who acts only by whim and by impulse.
 3. Do some things simply because they are right.
- II. *Convenience of flight* (verse 52)
 - A. Mark forsook Christ and fled, leaving his clothing.
 - B. Many seek to avoid life and decision by flight.
 1. Flight from responsibility.
 2. Flight from conviction.
 3. Flight from self and sin. Many try to "get away from it all."
- III. *Convenience of stumbling and falling* (verse 27)
 - A. Easy to say, "I guess I can't live it," or, "I guess I didn't get it."
 - B. Of course there are difficulties, but God has planned and provided for Christians to succeed and not fail.
 - C. Rise like a man to face your difficulties. It is comparatively easy to find reasons for failure.
- IV. *Convenience of a sign* (verse 45), kiss of Judas
 - A. Christ is still on trial. Do not betray Him!
 - B. A silence when the Church and holiness are assailed.
 - C. Loyalty to the powers that crucified our Saviour.
 - D. The cure is to have God cleanse the evil heart of unbelief.
- V. *Convenience of denial* (verse 71), "I know not this man of whom ye speak."
 - A. That which starts with spiritual ease may end in outright denial.
 1. Would Peter have been different in the hour of testing if he had watched "one hour"?
 2. Would you be different if you would enter into the sorrows of your Christ over a lost world?
 - B. Eyes that see not, and hearts that bear no burdens, may cause one to deny his Lord.
 - C. Ease, flight, stumbling, a sign, may lead to outright denial.

CONCLUSION: Maybe you have not realized till quickened by the Holy Spirit that you are conveniently betraying this Man of Sorrows. Turn to the Christ who loves you and confess your need, for betrayal and denial solve no problems and bring no peace.

—WILSON R. LANPHER

WHEN GOD'S PATIENCE WEARS OUT

SCRIPTURE LESSON: Jer. 7:8-16

TEXT: *Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee (verse 16).*

INTRODUCTION: Notice with me four things from this stirring scripture penned by the prophet Jeremiah.

I. THE SINNING PEOPLE

- A. Listen to this indictment: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?"
- B. What a picture of present-day America!
 1. Annual crime bill in America—15 billion dollars.
 2. Major crime—robbery, assault, rape—committed every ten seconds, night and day.
 3. More people killed in murder, suicide, homicide, and alcoholic auto wrecks in last decade than in all wars ever fought. There were 22,000 suicides last year.
- C. But we pull our Pharisaical robes about us and say, "Why tell that to us?"
 1. Within the sound of my voice are thieves, murderers, adulterers, idol worshippers!
 - a. Mal. 3:8-9. Have you kept a record? We always tend to overestimate what we do for others and underestimate what they do for us. *Remember last month's bills*—the difference between what you estimated and what they came to? It is the same with tithing.
 - b. Matt. 5:21-22 and 27-28. God looks on the motive life and judges the thoughts as well as the deeds.

II. THE UNANSWERED CALL

- A. The faithfulness of God—verse 13, "I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not."
- B. Could God have been more faithful in calling Israel to repentance, early and late?
 1. Called in providences of Red Sea, manna, water from the rock.
 2. Called in every judge, king, and prophet who called the nation to repentance—Asa, Isaiah, Daniel, and Ezekiel.
- C. Could God have been more faithful in calling you to repentance?
 1. Every loved one returned from war, every close call on the highway, every faithful preacher of the gospel who has warned you and wooed you to repentance was God's call.
 2. The call of a God-given conscience today.
 3. The call of Holy Ghost conviction—uneasy in church, around Christian people.

III. THE IMPENDING JUDGMENT

- A. Go to Shiloh and see what I did to it for the wickedness of my people.
 - 1. What was Shiloh? I Samuel 4 tells that here the Tabernacle and ark were kept. Because of Israel's sin, Shiloh fell to the Philistines and the treasures were captured.
- B. Wake up, America!
 - 1. Germany felt secure—she took the Bible out of her universities and taught higher criticism in her seminaries. Small wonder Nazism and national ruin!
 - 2. Theaters and roadhouses are filled tonight—fully half of our American churches are locked and dark.
- C. Israel thought she was safe while she clung to the ark and the Tabernacle—relics of yesterday's religion.
 - 1. Backslider, are you resting on memories of days when you knew Christ? **REMEMBER SHILOH!**

IV. THE FORBIDDEN PRAYER

- A. In other days Abraham saved Sodom by prayers, Moses saved Israel by prayers.
 - 1. Many thought, We don't have to worry—Jeremiah will be praying for us.
 - 2. But there came a time when God told Jeremiah that His patience had worn out—not to pray for them any more.
- B. Young people living fast and loose, depending upon the prayers of Mother and Dad—one of these days they won't feel like praying for you . . . the line will be crossed.
 - 1. A young man in Truett's church stayed and sobbed over his sinfulness. He wouldn't yield, however. He said later that he had come again but it was different. Truett talked to him. He said he had reached a strange state of mind. He could no longer be stirred. His conscience was dead. "Truth no longer touches me."
- C. Husbands depending upon the prayers of wives, or wives of husbands—one day even that faithful helpmeet will be unable to carry a burden of prayer for you.

Seek God today, before judgment falls!

—EUGENE STOWE

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police, who came, tied streaming ribbons on the

bird, loosed it, and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming to roost.

—GASTON FOOTE in
Living in Four Dimensions
(Fleming H. Revell Company)

The August Book Club Selection

**VARIETY IN YOUR PREACHING

By Perry and Whitesell (Revell, \$2.50)

If variety is the spice of life, one ceases to wonder why some preacher's sermons are dull, tedious, monotonous, all of a pattern, failing to hold the attention of a congregation and falling short of developing balanced, integrated, effective Christians. We've all known them—preachers in ruts that they wore deeper month by month.

Here's a book that purports to help a preacher use and maintain variety in his preaching and thereby increase his effectiveness. Two things about this book impressed your Book Man. First, it is not a volume of theories and nebulous ideas. It is a practical, down-to-earth presentation of the theme. It opens up a vista of enlarged service and proceeds to tell the reader how to achieve the results that have been pictured. Second, it is emphatically committed to the thesis that all preaching should be Biblical. There is no attention given to book reviewing in the pulpit, to sermons on current political situations—these authors insist that the Bible is the fully inspired and absolutely authoritative Word of God and that it has in it the bases, backgrounds, and themes that present an inexhaustible supply for a lifetime of ministering to hungry listeners.

According to Perry and Whitesell, a proper (as our British friends would say) sermon is a composite thing and all of the component parts should sparkle with variety. In the twelve chapters are workable suggestions for infusing variety into as many integral parts of the sermon: the aims, the Biblical content, the subjects and themes, the homiletical creativity, the key words and transitions, the supporting material, the illustrations, the arrangement of material, the conclusions, the introductions, the methods of presentation, the over-all preaching program.

Your Book Man is not unmindful of the fact that the February Book Club selection, *How to Preach the Word with Variety*, by Littorin, deals with the same theme. However, there is sufficient variance in the two to make them both worth-while. Those who have the February selection will make no mistake to add this August title to their shelf of books on preaching.

Brethren, the principles set forth in this book if carefully studied and diligently put into practice will make of you good preachers, better ministers of the Word. And so may it be!

CHURCH SCHOOLS BOOKS

From our Church Schools Department, especially during the past year, have come a number of books designed to strengthen the work of the church in the related fields to which that department gives its attention. First, because it is of primary importance, is *The Nazarene Sunday School*, written by the department's executive, Dr. Albert F. Harper. This is the manual, the "how to do it" book for the Sunday school. It has had church-wide promotion, so we'll not go into details. But it should be said here that every pastor must have it in order properly to supervise his Sunday school. And every pastor should see that the Sunday-school superintendent has a copy, regardless of how it is paid for. Which reminds us that the book (232 pages) sells at \$1.25.

Another book long overdue is Fred Parker's *The Sunday School Reaches Out*, a manual of Home Department procedure, priced at 75c. Brother Parker supervises the Home Department activities of the Church Schools Department. And of course, he is editor of *Conquest*, in which capacity he does a superb piece of work.

Again a long felt need is supplied in Mary Latham's *Vacation Bible School, Why, What, and How?* This is one book that should sell itself on the strength of the title and the author. No aspect of the V.B.S. is untouched in the 134 pages. And the price is only \$1.35.

Rounding out this quartet is E. G. Benson's *Ideas for Sunday-School Growth*. Almost 100 pages of practical, tested ideas for invigorating and stimulating your Sunday school. The price is \$1.00 and no pastor will ever get more for his dollar than right here.

THE LORD OF THE HARVEST

By S. Franklin Logsdon (Zondervan, \$2.00)

A discussion of the manifestation and ministration of the Holy Spirit. Here is an amazing source of usable outlines and expository material which, by reading into it what it leaves out and by adding the Arminian touch where the author in true Baptist tradition is Calvinistic, will give any holiness preacher intriguing preaching suggestions.

THE NEW BIBLE COMMENTARY

Edited by Francis Davidson (Eerdmans, \$7.95)

A strictly conservative commentary on the entire Bible comprising 1,199 pages. It is designed for the minister or Bible student with average education. Every minister should have a copy for his own use and should recommend it to his Sunday-school teachers and serious students of the Word.

ANSWERING GOD'S CALL

By Frank M. Kepner (Judson, \$2.00)

Twelve challenging sermons with much practical application. Calvinistic points of view are evident in several spots.

INTRODUCTION TO THE NEW TESTAMENT (3 volumes)

By Theodor Zahn (Kregel, \$17.50)

Three volumes of approximately 600 pages each. Perhaps the highest compliment that could be paid to any book or set of books is found in the statement of Dr. Wilbur M. Smith regarding this set: "This is without a question the greatest single work from a conservative standpoint on matters in the whole field of New Testament introduction—a monument of learning; reverent, brilliant, stimulating."

ANALYTICAL STUDIES IN THE PSALMS

By Arthur G. Clarke (Zondervan, \$3.75)

A thorough, analytical, and well-documented study of the Book of Psalms by this English author.

DESIGN FOR CHRISTIAN LIVING

By Hugh Thomson Kerr (Westminster, \$2.50)

Thirty-two sermons grouped in six sections: The Christian Year, The Christian World, The Christian Faith, The Christian Life, The Christian Service, The Christian Church. Dr. Kerr was prominent in ministerial and administrative circles of the Presbyterian church.

LENTEN SERMON OUTLINES

By R. E. Golladay (Augsburg, \$4.75)

A reprint edition of more than 500 pages of sermon outlines presenting the entire panorama of Jesus' last days on earth—the preparations, the betrayal, the trial, the crucifixion, the burial.

THE MIRACLE OF THE CROSS

By Robert R. Brown (Revell, \$1.50)

A meditation on the seven last words from the cross. Dr. Brown is rector of St. Paul's Chapel (Episcopal) in Richmond, Virginia.

DAVIS DICTIONARY OF THE BIBLE

By John D. Davis (Baker, \$5.95)

The fourth revised edition of this excellent one-volume Bible dictionary. Recommended by every authority for both ministerial and lay Bible students.

THESE ISSUES WE MUST FACE

By W. A. Criswell (Zondervan, \$1.75)

Fourteen sermons of the apologetic type. They are rugged, hard-hitting, and a challenge to all who espouse modernism, or a so-called social gospel, or a religion founded on superstition. It is a positive defense of heartfelt religion, the authority of the Bible, the virgin birth, the deity of Christ, and the second coming of our Lord. Dr. Criswell is the successor to Dr. Truett at First Baptist Church, Dallas, Texas.

DANIEL AND THE LATTER DAYS

By Robert D. Culver (Revell, \$2.50)

A study in millennialism. The author states his purpose as seeking to "test in the crucible of the entire written word of the Premillennial system of interpretation which I have been led to believe is the key to predictive prophecy in the Bible." He writes further, "I have in mind a work that will first of all frankly take the Premillenarian approach, lay a sound basis for acceptance of that position in the whole of Scripture, and then proceed to show that this method of exposition alone can satisfactorily explain the Book of Daniel. This is a careful, scholarly, and well-documented study of the premillennial position as opposed to the postmillennial and amillennial views. Dr. Culver is former professor of Old Testament and Hebrew at Grace Theological Seminary (Mennonite), Winona Lake, Indiana. He is now teaching at Wheaton College, Wheaton, Illinois, and at Trinity Seminary, Chicago.

THE WALK, CHARACTER, AND CONVERSATION OF OUR LORD

By Alexander Whyte (Zondervan, \$3.50)

A reprint edition of this book first published in 1905. Dr. Whyte, an expert in biographical writing, here traces the story of our Lord's earthly ministry—what He said and what He did and the significance thereof. This is indeed a devotional commentary on the life of Jesus.

THE TREASURY OF ALEXANDER WHYTE

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