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Centennial of a Prayer-conditioned Revival

By Mendell Taylor*

ONE OF THE major years in the history of the Christianity in America was 1858. In that year spiritual forces were set in motion that brought about a new flood tide of evangelistic endeavors which produced an outstanding religious awakening. A significant feature of this invasion of the Holy Spirit was the role assumed by lay leadership. From the outset, laymen set the pattern for prayer, obedience, vision, sacrifice, and service. Eventually the impact of this layman-inspired ground swell gained such velocity that a veritable rip tide of spiritual victory swept multitudes into the kingdom of the Lord.

The layman who played a conspicuous role in precipitating this spiritual epoch was Mr. Jeremiah C. Lanphier. He was a businessman in New York City with deep compassion for the underprivileged. He was also concerned about the change that was taking place in the downtown churches of this metropolitan area. The regular members of these churches were moving out to new and fashionable residential sections of the city and leaving the downtown churches small in attendance and income. Mr. Lanphier appealed to church leaders to come to grips with this serious problem.

One church official turned the matter around and asked Mr. Lanphier to help do something about the situation. When the matter was put squarely before him like this, Mr. Lanphier prayed earnestly about the Lord's will for his helping to evangelize those who were untouched by the regular services of the churches. He gave an affirmative answer.

This enthusiastic layman was to serve as lay missionary for the Old Dutch Church, located at the corner of Fulton and William streets, New York. He turned away from a business career to enter this new field of service in July, 1857. He was to distribute tracts, call on the families living in the neighborhood of the church, and enlist the aid of other laymen in a program of visitation evangelism.

The lay missionary sensed his inadequacy for the tasks ahead of him unless he received special anointing from the hand of the Lord. He knew that the best preparation for such a challenge was "prayer-preparation." He made a call for all of his lay assistants to join in a noonday prayer meeting once a week. The benefits derived from this spiritual exercise were so numerous that the group decided to invite anyone to attend who might be interested. At this juncture

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a handbill was printed and circulated with the following announcement:

How Often Should I Pray?

As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible to any spiritual declension, or feel the aggression of a worldly, earthly spirit. In prayer we leave the business of time for that of eternity, and contact with men for contact with God.

A day prayer-meeting is held every Wednesday, from twelve to one o'clock at the Consistory building, in the rear of the North Dutch Church, corner of Fulton and William Streets.

This meeting is intended to give merchants, mechanics, clerks, strangers, and business men generally, an opportunity to stop and call upon God amid the perplexities incident to their respective avocations.

All Are Cordially Invited.

Though there were only six present for the first Wednesday, after this publicity was released, each week thereafter the number increased in a phenomenal way. Before the end of the year this auditorium was crowded out and many other church buildings were opened. The interest in these prayer meetings reached such proportions that it became necessary to meet daily.

In January, 1858, an attendance check was made and, to the amazement of everyone, it was found that an average of 10,000 daily knelt for prayer during some part of the noon hour in the New York area.

People with spiritual needs soon found themselves attracted to these centers of divine power. In this type of atmosphere the deep desires of the soul were met, and hundreds were

drawn to the Lord. The total number of converts won through these prayer meetings in the city of New York during 1858 was estimated at 25,000.

As space in church sanctuaries in New York City became taxed to the limit by the throngs who gathered at noontime, a suggestion was made that the downtown theater auditoriums might be made available. This suggestion was followed through, and so-called centers of entertainment were turned into centers of revival fires for at least one hour during the day. One of the most famous places under this classification was Burton's Theater. Several of the outstanding preachers of that day were invited to come to this spot and give a brief exhortation to the massive audience. On one occasion Henry Ward Beecher was present and made the following remarks:

Then came the strange transformation of this building. It was opened for God's people to sing and pray in. We are sure that tens and scores of men who with wreckless haste were hurrying down to destruction have been plucked as brands from the burning. God be thanked that heaven's gates have been opened in the place of hell.

Such an outburst of spiritual power could not be contained within the bounds of one city. The waters were "troubled" enough that the splash-over was felt in other cities. Philadelphia was one of the first to be touched outside of New York. Among the early visitors at the Fulton Street Prayer Meeting in New York was a young man from Philadelphia. He was associated with the Y.M.C.A. of that city. He was deeply impressed with the demonstration of the divine presence which he witnessed in the

New York prayer meeting. Upon returning home he made an appeal to the leaders of the Y.M.C.A. to start a noonday prayer meeting. The suggestion was accepted and prayer services were started in November, 1857. Soon it became necessary to secure one of the largest auditoriums in the city to accommodate the multitudes desiring to take part. For many weeks an audience of more than 3,000 daily crowded into the building to participate in the prayer sessions. The influence generated stirred the whole city. Within a twelve-month period, it was estimated that more than 10,000 converts were won to the Lord.

Christians in other cities caught the spirit of devotion which was described above. They could not be satisfied until something on the the same order happened in their city. The noonday prayer meeting pattern was followed over a widespread area. This simple technique proved to be the Lord's method of attracting thousands of people to the Cross. Throughout the length and breadth of this nation the glowing fires of a "prayer-conditioned" revival could be witnessed. America was made conscious of the power of God in a forceful manner. By seeking His face, a spiritual pace was set which will always inspire faith and vision in the hearts of those who expect great things from God.

Golden Anniversary Application

We are in the midst of the Golden Anniversary of the Church of Nazarene and this is also the centennial of the "prayer-conditioned" revival of 1858. Since the two events come together chronologically, it would be wonderful if these two anniversaries would fuse together in the area of spiritual power and divine glory brought about through prevailing prayer. Three hundred thousand Nazarenes started the new year on

their knees, waiting in the presence of the Lord for a fresh outpouring of His Spirit and a new vision of His beauty. Since the year was started that way, let us maintain a spirit of intercession which is expressed through a series of prayer services which will make us worthy successors to those who literally prayed down a world-wide revival in 1858. During the last century God's ear has not become dulled so that He cannot hear, nor His eye dimmed so that He cannot see, nor His arm tired so that He cannot help; so let us do our part in making 1958 a year of unparalleled spiritual achievements.

A Quote on Prayer

Contributed by Willard H. Taylor

BY OSWALD CHAMBERS: "We must have a selected place for prayer and when we get there the plague of flies begins—this must be done and that. 'Shut thy door.' A secret silence means to shut the door deliberately on emotions and remember God. . . . When we live in the secret place it becomes impossible for us to doubt God. We become more sure of Him than of anything else. Enter the secret place and nowhere else. Enter the secret place, and right in the center of the common round you find God there all the time. Get into the habit of dealing with God about everything. Unless in the first waking moment of the day you learn to fling the door wide back and let God in, you will work on a wrong level all day; but swing the door wide open and pray to your Father in secret, and and every public thing will be stamped with the presence of God."

*(My Utmost for His Highest,
p. 236)*

The Preacher a Man of Prayer*

By J. B. Chapman

E. Stanley Jones stated before Congregationalist ministers in New England that he was surprised, on his return to the United States, to find a "non-praying ministry." This statement brought out a number of comments and confessions. Many, both of comments and confessions, were rather in the nature of defenses. Just think of it—a "non-praying ministry." And do not forget that always a non-praying ministry is a worldly, self-seeking ministry.

It is, of course, not possible to set up a standard by which to measure the prayer life. If we should say that so much time spent in prayer is the standard, this would open the door for the formalist and the Pharisee, and it would also become a stumbling stone to many a sincere and overpressed soul.

And yet there is nothing that we can think of that is more incongruous than a preacher who does not pray. And by praying we do not mean simply the utterance of words or the following out of a form. We mean fervent, sincere, insistent waiting upon God for the privilege of communion with Him and direction and anointing from Him.

I think it is time for every preacher

to reread Bounds's *Preacher and Prayer*. Suppose we all set ourselves to do this within the ten days following the reading of these lines. Then surely we would be profited immensely by inserting one good book on prayer into the monthly reading course. We would all welcome information on prayer, I know, but we probably need inspiration to pray more than anything else.

And turning to the other side for a moment, mighty preachers have always been mighty pray-ers. In fact prayer has always been the chief factor in the lives of those who have won souls and led the Church to victory. We may sit about and wait for the appearance of a preacher of a type to fit our day. But it were better to remember that the prayer room, rather than the seminary, has always been the real "preacher factory."

There are many excuses, perhaps some real reasons, for present-day curtailment of prayer time. But that is a false industry which makes us "too busy to pray," and a false criterion which would permit a substitute for prayer. There is no worthwhile preaching without the peculiar factor which we call unction, and there is and never was unction without prayer—much prayer, prevailing prayer.

*Reprint from "Preacher's Magazine," Dec., 1929.

Selected by Leroy Guyett, Omaha, Neb.

Values of a Long-range Preaching Program

OF LATE I have been impressed with the importance in the pastoral-pulpit ministry of long-range planning. In the main we are operating entirely too much on a "scramble" basis and not putting enough thought into what we are going to preach next week, next month, next year, and the next ten years. Of course, there are pastors who are the exception to this and they do not particularly need to be prodded. However, as I have talked with pastors about how they plan for their pulpit ministry I am convinced that many would profit from a discussion along this line. Some pastors pride themselves in that they do plan their preaching program in advance—some lay out a month's program, some plan even for a quarter or for six months, some will go so far as to lay out their preaching program in more or less definite form for one year. Of course, whatever is done in this direction is commendable and will certainly show up in an improved pulpit ministry. However, there are important values in planning farther into the future than even the maximum time indicated here. I should like to suggest that there are values in a ten-year preaching program or even in a five-year program!

But wait! Do not throw out the idea as that of an ultra-idealist or of a crackpot until you hear the case. Admittedly I have not had the opportunity to prove that the idea is a good one and this fact would discredit it somewhat. However, I should like to raise it as a possibility, for study

and for consideration. Perhaps some will disagree violently and of course to such an idea there must be certain qualifications. Others may argue and of course to any idea there are differences of opinion. In any event, for what it is worth, let's take a look at a long, long-range preaching program as a possibility.

WHAT IS THE PLAN?

We would set up our preaching program on two bases: (1) to cover the complete range of the Bible in a ten-year period (or in five, six, eight, or any other number of years we would find most suitable) and (2) to cover a range of subjects which would be fairly complete as to Christian truth and human need. These two areas would be alternated over six months' periods. That is, for six months one's sermons would come from a designated area of the Bible and for the next six months they would be centered around a subject. This would involve Sunday morning and Sunday evening messages as well as the message or Bible study for the midweek service. During the six months that Matthew was being studied, for example, the sermon scripture and text would be taken from this book. During the time set to study the doctrine of God, all messages would be on the nature, the attributes, and the work of God.

Each pastor, of course, would have his own particular approach to such a preaching program. However, I would suggest the following break-

down as having possibilities. This involves alternating between the Old and New Testaments on any one six months' period and alternating between doctrinal and practical subjects. Also the pastor will need to make some adjustment to correlate his preaching program with the areas of study in the Sunday school lessons. On some occasions he will want to purposefully move to another area. The grouping could vary also if particular themes, eras, or authors were to be considered together. Adjustments will have to be made for special days also. With some of these principles in mind, I dare suggest the following:

Scriptures

- 1st year: Genesis to Leviticus and Matthew
- 2nd year: Deuteronomy to Ruth and Mark
- 3rd year: I Samuel to II Kings and Luke
- 4th year: I Chronicles to Esther and John
- 5th year: Psalms and Acts
- 6th year: Job, Wisdom Literature, and Romans
- 7th year: Isaiah and I and II Corinthians
- 8th year: Jeremiah, Lamentations, and Pauline Epistles
- 9th year: Ezekiel, Daniel, and Hebrews
- 10th year: Hosea to Malachi and General Epistles and Revelation

Topics or Subjects

- 1st year: Doctrine of God, Temptation
- 2nd year: Man and Sin, Christian Virtues
- 3rd year: The Atonement, Christian Growth
- 4th year: Christ, Prayer
- 5th year: Christian Holiness, Witnessing
- 6th year: The Hereafter, Faith

- 7th year: The Holy Spirit, Christian Ethics
- 8th year: The Church, Missions
- 9th year: The Problem of Evil, Stewardship
- 10th year: The Way to Salvation, Christian Love

It can be readily seen that such a classification of subjects is wholly inadequate. Each pastor would want to work out his own breakdown of these but this suggests the breadth of topics which he should cover in his ministry.

WHAT ARE THE VALUES?

More important, perhaps, than the detailed outline of the scriptures and subjects is a consideration of some of the values which will come from some such long-range program. Let us notice just a few of these.

1. It will make for longer pastorates. The cry from many corners is that preachers do not stay in their churches long enough to be effective. There are many sides to this problem but one is significant here. Preachers themselves feel that they "preach themselves out" in three or four years. Perhaps one reason they feel thus is that they have not sufficiently organized their preaching program.

2. It will place a greater emphasis upon preaching out of the Bible. A systematic study of the Scriptures will drive the preacher who is easy prey to "topical" preaching out into the open, where his true inclinations can be seen. More textual and expository sermons will result.

3. It will make the preacher's Bible study program more significant. Instead of being a hit-and-miss student, he will have incentive and time to "dig in" and get the truth out of some of the more remote passages. In his lifetime he will have a sense of accomplishment that he has been a Bible student worthy of the name.

4. It will assure a more balanced "diet" for his people. Instead of running the treadmill of a limited number of subjects, it will help the pastor to see all of the areas of divine truth he should be covering.

5. It will make his purchase of books more intelligent. With his study being in a given area for a period of time, the pastor will be encouraged to buy more books on the particular subject and thus in time will build his library systematically instead of haphazardly.

6. Similarly, he will be able to encourage his people to buy and read books in the area in which he will be preaching over a given period of time. This should supplement his pulpit program and make for greater solidarity in the lives of the Christians of his congregation.

7. It will largely solve the "mad scramble" each week to find something to preach. This will put a sermon-building program out ahead of the pastor until he will feel for the first time in his ministry that he never will get time to preach all that there is to preach.

8. This will give a greater variety to "special" days—the real bugaboo of the pastor. By fitting these days into the setting occasioned by his pattern he will be finding new ways to say the old, old truths.

9. It will allow the pastor to present shorter but more effective sermons. In most cases a single message can be broken back into a series of sermons if we would but spend a little more time on them and dig into the Scriptures a little more thoroughly. We need to preach shorter sermons that will still get the basic truth of the gospel across to our people. Sermonettes on random subjects are not the answer. Planned preaching over a long period of time is.

10. It might have the general effect of the "serial story" and the interest of the people in the weekly sermons might increase. They would more closely follow the pastor in his preaching and their own sense of benefit would thus be enlarged.

11. It would help solve the problem of repetition in preaching. In strict topical preaching, once the preacher has used a text, he feels reluctant to use it again. But in this plan he could use passages and texts when he passed them in the scriptural study and treat them again when he was preaching on the related topic. In this use the passages will not wear thin but rather will tend to become stronger.

12. It will broaden one's ministry. It will help the pastor to feel that he is leading an orchestra instead of playing a solo on a one-stringed bull fiddle.

13. It will make for a stronger teaching ministry. And who has not felt the need for that? The pastor must find ways to say more when he preaches. The pastor must carry a heavier load of the total teaching program in the church. Such a plan will help materially.

14. It will make for bigger, stronger preachers. It will give the pastor a sense that his ministry is significant. He will not feel that his administrative jobs overwhelm his pulpit. He will sense that at long last he has come to his own as a minister of the Word of God.

SOME DANGERS

There are some dangers in such a program, as could be expected. For one to tackle a project as sizable as this he will have to study and prepare and keep pushing his sermon preparation. It could very easily push him. One would have to be careful lest he allow such a program to get

in a rut. He would have to be selective of the scriptures he would use. He could find himself preaching on the insignificant. Most of all, however, he would have to work and pray to keep his preaching program from becoming stereotyped and stiff. The pastor must keep in mind that any such plan is meant to be only a servant, never a master. Any and all programs or patterns of sermon preparation must be ultimately subject

to the leading of the Holy Spirit. The average pastor will ever and again have his pattern set aside by the immediate leading of the Spirit to needs of his people. However, if the pastor keeps pliable he will face no real problem.

Are these values worth capturing? Are these dangers too insurmountable? Let us find a way to make our preaching more meaningful. Perhaps the gist of this idea will help.

Pen Sketch of H. D. Brown

The Northwest's Great Pioneer

By B. V. Seals*

THERE ARE FOUR or five essential qualities of leadership which all church leaders have in varied degrees. Dr. H. D. Brown had them all, and then some. Dr. Brown seemed to be a very part of the great Northwest with its towering pines, its beautiful mountains with majestic heads lifted above the clouds and with their shoulders wrapped about with a shimmering shawl of snow, the many rivers rushing toward the sea, including the great Columbia with its inexhaustible supply of crystal-clear water and power.

Dr. Brown was a symbol of all the ruggedness of the great Northwest. He stood some six feet four and weighed well over two hundred

pounds, and when I knew him wore a long, flowing white beard. He always dressed and looked like a minister.

Dr. H. D. Brown was for many years pastor of the Battery Street Methodist Church in Seattle and was a long-time, close friend of Dr. P. F. Bresee. After leaving this church he went to Spokane, Washington, with Dr. Bresee, who was conducting a nine-day revival meeting there. It was during that meeting that the Northwest District of the Church of the Nazarene was formed. The district included the states of Washington, Oregon, Montana, and Idaho, and was the first district formed beyond the state of California. Dr. H. D. Brown, amidst great rejoicing, cast his lot with the church and was first

*Superintendent, Washington Pacific District.

district superintendent to be appointed by Dr. Bresee. He often showed me, with a great deal of appreciation, his official appointment as the first district superintendent of the Church of the Nazarene, written in Dr. Bresee's own handwriting.

At the time he united with the Church of the Nazarene he lived at 1948 Eighth West in Seattle. At that time he was also superintendent of the Washington Children's Home, which he had founded and which he operated in addition to serving as district superintendent.

The first services held in the name of the Church of the Nazarene were held in the home of Dr. Brown beginning in 1905 and continuing until sometime in 1906. For a while they rented a small building downtown for a few meetings, and then they rented the Taylor Street Methodist Church and continued here until the spring of 1907, when Dr. Bresee came and consummated the organization.

Several revivals were held prior to the organization of the church. There were tent meetings held by Dr. Bresee and L. B. Kent in June, 1906. The last two meetings Dr. Brown preached for the Western Washington Holiness Association in the Battery Street Methodist Church. Later Dr. Bresee, writing about this meeting in his own words, described it thus: "The afternoon that these friends gathered at the residence of Brother Brown desiring that he tell them a little about the Church of the Nazarene, all joined in thanksgiving for the way God had let in the precious work. The beginning of the organization now at last has been made. Several names have been given of those desiring to enter the work. It is expected that a place will be secured, probably build, at once and a suitable leader secured for this great city. As

of old a great and effectual door is open and there are many adversaries, but faith needs only the door opened by God's hand and knows only His call to go farther." It was about two years later that the organization was completed. They were then listed in the city directory of 1907 as the Church of the Nazarene, west side of Fifth Avenue between Pike and Pine, Rev. H. D. Brown, district superintendent, in charge.

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There is no escape from the fact that the church in the aggregate is what the members are individually.

—J. B. Chapman

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Thus was launched in what appeared to be a small beginning what has spread and covered the great Northwest and has now become one of the outstanding sections of our great church.

But to speak a little more personally about Dr. Brown and the qualities of leadership that seem to be essential for all leaders. First, he had that indispensable element of *humility*. While he always had an air of dignity, he also manifested a beautiful spirit of humility akin to that of Uncle Bud Robinson. It was my privilege to be his pastor the last few years of his life, and although I was many years younger and had a lot less experience than he, he always showed me every respect in the world as his pastor and tried in every way possible to be helpful.

As a supplement to his humility, however, Dr. Brown had fearlessness. Whenever a real issue was involved he felt that, if necessary, he was expendable. As with all great men he demonstrated that the most humble can be the least afraid. He was fearless and would stand for what he

thought was right no matter whom he had to oppose and yet he did it always in the most beautiful way. He always insisted that assemblies abide by the strict rules of parliamentary procedure. He would not hesitate to rise to a point of order if he felt the chairman had violated some rule of parliamentary procedure. Yet in spite of his fearlessness he always reflected a kindness through his personality. This same spirit no doubt prompted his organization of the children's home.

And then Dr. Brown was, with all leaders, *aggressive*. He showed that there is really little place in God's great kingdom for a fellow who is lazy. Even after he was ninety years of age he would get up every morning, fully dress in his ministerial clothes, go into his office early and start to work. He read the *Herald of Holiness* and two other holiness papers every week. He studied his Bible and holiness books every day. He wrote articles that were printed in the *Herald of Holiness* after he was ninety years of age. His mind was keen in every way.

Furthermore, he had that sense of *loyalty*. He was loyal to all the doctrines of the church; he was faithful in attendance. If he missed one service at church, I as his pastor knew that he was sick or that something very serious had happened to keep him away. All across the years he maintained that loyalty which in a great way stamped itself upon many of the old-timers of the Northwest.

Beyond these he was a devout man. He had a great God-consciousness which sometimes reminded me of Elijah. Every day he read his Bible and prayed and was faithful and devoted to God's work and devoted to the church and its every department. He was always a great booster for our college. And it always made him

happy to have a district assembly ask him to preach and tell about the work of Christian education.

Dr. Brown was a great supporter of the cause of temperance and prohibition and could make a thrilling speech any time even on short notice. The holiness association depended on him for leadership and guidance across many, many years. He was transparent in character and never had one shadow on his great name or his life.

It was my privilege to be his pastor the last few years of his life. On my arrival in Seattle to accept the pastorate, he had been requested by the church board to conduct the installation service and make the installation speech. Whatever Dr. Brown did, he never did halfheartedly. He stood up with his cheeks flushed and bulging at times as he talked, until he almost looked like Santa Claus. The fire in his eyes, the clear ring in his voice challenged every bit of one's manhood and soul. He cut loose with one of the greatest oratorical displays that I have ever heard in such a service. He described the great Northwest as only he could. Here he said were the "winding railroads that ribboned their way across the Rockies and Cascades, all come at last to the beautiful city of Seattle that nestled on lovely Puget Sound. Here is where the great ocean-going vessels of commerce meet the transcontinental railroads. Out from here goes our commerce to the Orient and Alaska. Here are the great forests which will provide the materials for homes for hundreds of thousands of people. Here on these lovely seven hills has been built one of the most beautiful cities in the world."

And he said, "Young man, you stand with an opportunity which anyone who wants to invest for God might well envy. We hope that you

will make a great pastor, that you will be faithful to the task that is now placed upon you." Then he pledged the church's allegiance and his personal allegiance and told me that any time he could in any way help in our great soul-saving program it would be a joy and the delight of his heart to do it. He never was a disappointment to me; he was always an inspiration. Many times when I would find it a little difficult to preach I could look to him and gather inspiration for greater effort in seeking to win the lost. *The challenge that he gave me that morning never ceased to echo in my soul for the six years that I pastored there.*

When he was about ninety-three we called the doctor for him. Whether he was sick or was just tired, we were not certain. In either case his strength was running out. But his home-going was a grand climax to a wonderful life. It is not possible to tell how seaworthy a vessel is when it is riding at anchor in a quiet harbor and before it has faced the storms of the great oceans. But it is not difficult to tell after it has made a few crossings. Dr. Brown in that hour was not like one putting on the armor, but was like one taking it off. His old ship had come through many storms; his faith in God and the church remained unshaken and his eyes remained undimmed. He did not wear glasses at the age of ninety. His mind was keen and active to the last. Surely for him there was light at evening tide.

It was my sacred privilege as his pastor to sit by his bedside for those last night watches. One night he stayed awake all night, feeling that he was so weak that if he went to sleep he would not awaken. Although he was not afraid to die, he loved his life. I saw him as he would look at his fingers and watch the color begin

to creep down his fingernails. He had watched a lot of people die and knew the signs of death. His mind was still so keenly alert that he watched the approach of death even in his own body. I cannot remember all of his last words. I bowed by the bed and he prayed for me. He talked often of Dr. Bresee, for next to Christ he loved Dr. Bresee. He urged me to be true and preach holiness. I remember one thing he said toward the last, "It doesn't matter much, Brother Seals, when and how we go. The important thing is to be ready, and I'm ready. And I know now it will not be long until I am with Christ and Dr. Bresee." He always seemed to associate them together.

I think there is a valuable tie for us all with the pioneers of our church. We are eternally indebted to them for their investments. We must not now lose on couches what they won on crosses. We must keep faith with the past.

There are five good, strong districts now that cover the same territory which Dr. Brown had as his territory to cover in his appointment as first district superintendent of the Church of the Nazarene. Although he is gone his spirit still lives in this great northwest corner of our country. Those of us who have the wonderful privilege of living in the Northwest can live in memory of the great, strong, and stalwart character who helped to shape the lives and destiny of the great Northwest so many years ago. He was indeed a spiritual giant in every sense of the word.

His favorite hymn and one he asked for often was:

*In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.*

Sixty-eight Years in the Harness*

I HAVE SPENT the year at home. I usually attend church in the morning though a few times I have not been able to get there. I have often preached, when called upon to do so. I frequently preach in the Lebanon Home in the Sunday afternoon service. I prepared a discourse which I called a lecture. The name I gave it was "If I Were Young Again." I gave this address in several places and it seemed to be well received. On November 24 I preached in our church in Tacoma. In the morning I preached on "Tithing" and in the evening I gave my lecture on "If I Were Young Again." On October 28 I preached in our home church on the subject of "Tithing." On the 12th of this month, our pastor, Brother Crockett, was in poor health, and at his request I preached for him in the morning. I preached on the subject of "Christlikeness." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In my Christian experience I can testify that the blood cleanseth from all sin. I read my Bible daily and pray with frequent fasting and special prayer. I am greatly impressed with the importance of a deeply spiritual life. A Spirit-filled life. I try to live so that I am ever ready for the coming of the Bridegroom, or ready to answer the call of God to go and render up my account. I am now eighty-eight years of age and I feel as the Apostle Paul said that to die would be gain, but to live is Christ.

In my preaching I make new sermons. I do not depend on old sermons which I used years ago. I am deeply impressed by the progress of the church at large in this and other lands. I am also much impressed by the condition of the world both in and out of the church. So much sin; so much disregard of His law; so much anti-Christ; so much Communism; so much strong drink; and so many preachers that are not true to God and our Christ. I feel the need of a mighty revival to save the people from sin and death. So many of the vital truths of Christianity are being denied, and the Bible set aside to such an extent that those who are true to God and believe in the Bible and a holy life are very anxious for a great awakening and a mighty revival.

I commenced preaching on a circuit when I was twenty years old. I have been a recognized minister of the gospel from that time to the present. I have no children. My brothers and sisters are all dead. I am the last one of the family, and I am waiting for the Lord to call me home. The ministers with whom I wrought when a young man are all gone. The great majority, I may say, the company are all over there on the other side. I trust that God will keep me ever true and faithful to Him until the time comes for me to pass over.

The personal report of Dr. Brown was viewed as a high point at district assemblies the last years this white-haired, white-whiskered pioneer attended these annual gatherings. One of these reports which reflects his preaching and his spirit during his last years appeared in the January, 1935, issue of the "Preacher's Magazine." We reprint it here.

Editor

*Report of H. D. Brown, an elder, to the District Assembly at Olympia, Washington, May 22, 1935.

The Power of Pentecost

By Dwayne Hildie*

TEXT: ACTS 1:8

It is perfectly clear as we read the Book of Acts that, for the disciples, Pentecost involved both internal and external manifestations of a new power not previously present among them. For example, the transformation which took place in the life of Peter following the events of the Day of Pentecost can be explained only by some kind of change within the innermost being of the man which resulted in the outward effects which we see so vividly in his ministry and his suddenly acquired mastery of his fears of persecution.

It is not the purpose here to analyze the theological aspects of what happened in the lives of the apostles and disciples at Pentecost, but rather to observe the effect which had meaning both to the individuals thus assembled awaiting "the promise," and to several thousand pagans and Jews who were to hear the gospel preached with such power as to turn them from their paganism and now obsolete Jehovah worship. In looking back on that scene from the vantage point of nearly two thousand years, we are still amazed at the extraordinary effect of the Spirit of God in His baptism that day, and through our teaching have sought to duplicate the results of Pentecost in this our

generation. We came into being with what we feel to have been the call to emphasize the New Testament teaching of this doctrine which may have otherwise been lost to this generation.

It is disturbing, to say the least, for us to come to a time in our history when, with well-educated ministry who are generally favorably accepted in their respective communities, equipped with splendid building facilities and printed materials, we are still faced with the fact that our statistics do not justify our claims to unusual spiritual power. We are reporting any number of revivals in which there are either no seekers from outside the membership ranks of the church or, as soon as three weeks after the revival is past, no evidence of the revival is present in the form of new converts in the church. In the light of Pentecost let's look at our figures. Following the events of the Day of Pentecost an estimated 120 people won some 3,000 converts in one day's preaching effort—approximately 30 converts for each lay preacher. (There were no "elders" as yet ordained.) Present records now indicate that for every 10 members in our churches there are 2 converts added to the church *per year*. In the light of these figures it would seem that the problem of

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present-day Pentecost resolves into three possibilities as follows:

1. The power of evangelism as demonstrated in the Book of Acts was a gift to meet a specific need of the day, not necessarily operational in the day in which we live.

2. The power of Pentecost definitely extends into these days, and those who are sanctified possess it, but for one reason or another this power is not directed into channels of evangelism.

3. As a church generally, we are not the possessors of the doctrinal experience taught.

Let us now examine each of these alternatives.

It does not appear reasonable that any thinking person with a knowledge of the New Testament, particularly the Pauline Epistles, would insist that the manifestation of the power of soul winning in the Early Church was merely an enablement of the apostles to minister to the needs of the foreign traders in Jerusalem that day. The Acts of the Apostles and the letters of Paul show that there was a positive manifestation of evangelism continuously through the history of the Early Church. Indeed, virtually the entire Book of Acts is a continuous account of the dramatic power of God as channeled through the lives of the early believers. It would be reasonable to assume from this record that, rather than other evidences being the principal expression of a personal Pentecost, such expression was that of evangelism, that the Spirit of God purposed to remove every obstacle to the evangelism of a lost world, meeting each problem with the necessary forces for its disposition.

The second alternative to be considered is that, "having this power as a church today, we are for one reason

or another failing in its employment in the area of evangelism."

Improbable as it may seem, the writer is of the opinion that there has been, in both our writing and our preaching, an unbalanced emphasis in what the work of sanctification should accomplish in the life of a believer. This has shown up in bold relief as we have spoken almost exclusively of sanctification as a means of "power for personal purity" without showing that this purity of life is a means to an end, not an end within itself. The work of the Spirit in sanctifying power has repeatedly been represented as a state of grace which will solve personal problems of disposition and the life, with little or nothing being said about the person's capacity or responsibility to witness to Christ to his next-door neighbor. As a result of this unbalance large numbers of our people testify to the blessing of heart holiness who, if they are "pure" at all, are "purely worthless" to the program of soul winning. A critical analysis of our preaching would further reveal, I believe, a tendency to infer that, once sanctified, the saint can relax. There is relatively little said about the disciplines of the sanctified life which must be applied in doing the things which are right for me the sanctified to do.

It would almost seem that we could build a strong case for the theory that the present-day power of evangelical Pentecost is among us, but in different form to that which was taken at the time when the disciples and apostles were Spirit-filled that memorable day. There is one consideration at least which has been left unexplored. I refer to the matter in which the genius of Pentecost was stated in both action and inference, and at least once in the words of Peter and John when, threatened with imprisonment for their preaching, they exclaimed,

"We cannot but speak the things which we have seen and heard" (Acts 4:20). They had found in their Pentecost a supreme motivation which, needing no instruction, organization, or goal, forced them out into an automatic expression of that which was within. It is true that we probably have no right to expect quite as much today, but one does long for a sufficiency of that kind of blessing to inspire a few refreshing testimonies in the testimony time of a Sunday night evangelistic service which would be sufficiently spontaneous as to make it unnecessary to plead for someone to speak for Christ. It would seem that the prevalence of this Pentecostal experience throughout our congregations might reasonably be expected to impel a sufficient measure of spontaneous loyalty to the midweek prayer service and the Sunday night evangelistic service on the part of the saints two thousand years removed from the historical day as to fill our auditoriums far better than most of them are filled for those services. In the light of some of these considerations, it would seem that we should certainly search our hearts before claiming an experience even remotely resembling that of the church of two thousand years ago.

There is no concrete standard, of course, by which we can compare the effects of Pentecost then and now on personal purity. An attempt at that area of analysis would involve an evaluation of motives, which of course we cannot give.

Yet it is mandatory that some sort of "cause and cure" estimate be undertaken in this area. It seems to me that there is an item which could well be basic to our entire problem. We have in too many cases failed in pointing out that the way of holiness involves both a crisis and a process.

While the early holiness writers were clear at this point, much of our preaching in recent years has neglected this relationship. It is true that sanctification culminates in a definite crisis experience, but there are also processes involved which involve the element of time. We are doctrinally sound, I believe, in teaching that the sanctified life is not to be attained purely by process of growth. However there is strong scriptural basis to the fact that before and after the experience itself there is growth. John Wesley was clear at this point. Was it mere coincidence or "play on words" that Paul referred to the "death" of our selfish nature as to be "crucified"—particularly when death by crucifixion differs from most other forms of execution in that there is both process of death and conclusion of death involved? Even casual reading of the biographies of the men of the yesteryear who testified to the experience of sanctification shows us that in many cases there was a time element involving months, if not years, in which the blessing was earnestly sought. Such was the teaching and experience of John Wesley himself. He allowed that, while there were some who did receive the blessing in a matter of days subsequent to their conversion, he felt that in most cases there would be an interval of months or years in approaching the second climax experience.

If it is true that there is more frequently than not a time element involved in full consecration, it would seem to me that we have done relatively little about it. This writer's personal memory of preachers and preaching dates back to the ministry of many holiness preachers. The roll call of those I heard would include many of the "famous" preachers of

the way. As I remember it now, in all their preaching there was a distinct implication if not open expression to the effect that: "If you will come to this altar today, you can go home sanctified." This invitation was further implemented by an enthusiastic corps of altar workers who followed pretty much a set pattern which would include proper instruction, encouragement, singing—nearly always ending in an exhortation to "take it by faith." But if we project human methods on the seeker to the extent that he really does not pray through, we send him home with an empty heart and with no real work done. We can only estimate his reaction and disappointment when, within forty-eight hours probably, he can discern not one bit of difference in his life. At this juncture he will turn in one of three directions:

1. Disillusioned, feeling perhaps that God has let him down, he will look around him critically, observe people in the church who live somewhat below what their sanctified testimony would indicate, and he will come to the conclusion that "there is nothing to it," and will finally settle into the ranks of those who may actively oppose the doctrinal teaching.

2. He will feel that something "slipped" in his case, and will be back at the altar next revival meeting for yet another "treatment," differing from the first only in the personnel of the altar coaches. And what is more important, he will make little real progress in the process of consecration, for he is receiving no instruction at that point.

3. He may settle into the church activity, may be elected to various positions of responsibility in the church, in time to join the vast number of thus "sanctified" lay people who are present on Sunday morning

only, staying at home or visiting friends on Sunday and Wednesday nights, with no outward evidence of care for lost souls other than is represented in their faithfulness in paying tithes to keep the preacher present and the church open.

In spite of the apparent cynicism of the previous remarks, this writer can attest to the reality of such evident results, for he has been in the position of the one who was thus coached, then, taking his cue from the way he got "it," moved to the other side of the altar. When undertaking this study, both pastor and lay people were questioned and many witnessed that their consecration took the form of a succession of problems all centering in the surrender of their wills.

Hence it would be this writer's feeling, from these and from experiences born of pastoral counseling, that we should more consistently encourage a spirit of *determined* seeking. After every period of altar work with the seeker (time which is spent largely in prayer, rather than counsel, by the way) but in which he has not found clear victory, we should advise him to keep pressing with full confidence that when consecration is finally complete in the sight of God the work will be done. We should guide him to seek in full assurance the abiding presence of the Holy Spirit of God in the Word of God that he can have a blessed experience which will be both known and recognized through the witness of the Spirit from within and the manifestations of grace and power in external living.

It has been relatively easy to build a cliché phrase to "take it by faith" in our counsel with seekers at altars. This phase and the instructions which invariably accompany it have been needed at times for seekers with a

particular type of problem, to be sure. However it must not be used indiscriminately, for it has a tendency to hurry believers away from the altar before they have fully completed the work of consecration. Hence they are in no position to exercise faith.

If anything of conclusion would be reached from this treatise it would be that we earnestly examine ourselves

—not the areas of our profession, but the areas of our possession—and ask ourselves the honest question, “Do I possess the sanctified life?” If there are deficiencies of grace present, no matter how embarrassing it may be, we should be bold and honestly declare ourselves candidates for the blessing, and enter on an unashamed quest for the fullness of divine blessing.

II. The Presentation of Holiness

By W. T. Tranter*

HOLINESS, having an unshakable scriptural foundation, *demands that it be presented scripturally.*

The Word of God is our paramount source to draw upon for materials in the presentation of the message of holiness. We can expound its great texts, its holy characters; we can use its typologies, analogies, its symbolism, the parables, and in a great variety of ways. We can present holiness topically, textually, or positionally. We can work at the rich mines of holiness truth. In all of this we must insist upon sincere analysis, correct exegesis, and clear interpretation. We must avoid freakish interpretations of this glorious truth. As Dr. D. S. Corlett writes, “We must find more substantial teaching for Second Blessing Holiness than the two humps of the camel upon which Rebekah rode.” Holiness is the most interesting truth under the sun, and furnishes the preacher with material that will last him his lifetime.

Holiness must be presented evangelistically or experimentally to bring

believers into the enjoyment of it. In this we must present it clearly and intelligently, avoiding extremes—not putting the standard of its obtainability too high on the one hand to discourage, or too low on the other hand to make it cheap and worthless. This presentation needs the clear support of its correlated truths. It means putting the emphasis on the command of God to His people to be holy, the provision He has made for it in the atoning work of Christ, setting out clearly the prerequisites to the entering in of the experience, and especially putting stress upon the fact that it is an instantaneous experience. We must present a radical and clear message on holiness. Dr. Corlett says, “Radical pertains to the root, hence fundamental, thoroughly. By radical preaching we mean emphasizing clearly the rudimental principles or fundamentals, the basic constitutional elements of holiness, and doing so in a thoroughgoing manner.” Holiness is a thorough cure from the inbeing of sin.

Holiness should be presented doctrinally or educationally for the up-

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building and instructing of believers in righteousness. In the presentation of the truth of holiness there is a place for teaching holiness and a very important place too in the work of the ministry. It is not sufficient to be a prophet but one must be a teaching prophet. We must lay a doctrinal foundation in the minds of our people for a better understanding of that which the Holy Spirit has accomplished in their hearts, and in order that they might give a reason of the hope that is within them. This is of course not a plea for turning our holiness meetings into theological classrooms, but to indoctrinate our people so that they will be preserved from superficialities and make for greater stability of Christian character.

Holiness should be presented appealingly, attractively, and as a life to be desired.

One feels that much harm has been done by presenting the experience of holiness with a sense of finality attached to it, instead of its being the gateway into a state of holiness, where there can be character improvement. No soul rises from the altar of prayer fully matured in holiness nor with the whole system of truth. After the experience of holiness come the teaching and cultural aspects of the Holy Spirit's work. When He is come He will teach, guide, and reveal to the believer those things which he needs to know to make him more Christ-like. He will rectify his behavior. His ethical life, coming under the domination of the Spirit, will reflect more and more the sanctity of his inner life. The glorious work within will evidence itself in a refining process without.

Holiness must be presented warningly.

Occasionally it is necessary for us to sound the danger gong pointing out the results of not seeking holiness on

the one hand, and on the other to remind our people that they must be safeguarded against, if not the belief, then the practice of assuming "once in holiness, always in holiness," even though their lives are not in harmony with the experience they profess. In this regard we must insist upon the positive results seen in the fruits of the spirit, the greatest of which is divine love.

Holiness must be presented under the gracious anointing of the Holy Spirit.

For a holiness preacher to present holiness aright, he himself must be holy and living a holy life. His own life must manifest the fruits of the message he himself preaches; otherwise he will soon hear the murmur, "Physician, heal thyself." We must prove our message not only by our convincing speech but by our holy attitudes, demeanors, and spirit of love. If there are this holy life, holy devotion, and consistency behind our preaching, then the unction of the Holy One will attend our holiness ministry. God never makes the mistake that Samuel would have made but for divine intervention, that is, He never anoints the wrong person. Holy living plus the mighty enduements of the Spirit will help us to present holiness in such a manner as will procure the results which we all desire.

Holiness should be preached consistently.

It should hardly be necessary at this point to reaffirm that the preaching and teaching of holiness should be set before our people. Others have lost their holiness moorings because of neglect and now it is but a statement of their doctrinal beliefs. Holiness is a living principle and if it is not sustained it will die. To sustain it we must preach it constantly with the

Holy Ghost sent down from heaven. Therefore:

1. We should preach it when in doubt what to preach, because it is the message God always owns and blesses.

2. We must preach it in the same ratio that the Word of God preaches it.

Dr. Reid says, "When I was a young man in the Holiness Movement a Sunday would not pass without at least one sermon being preached on this essential theme. In those days, immediately following the organization of our church on a national and world basis, the preaching of Entire Sanctification as a second definite work of grace, was the standard equipment of any Nazarene worship service. Furthermore we never preached a sermon on this all important theme, but what we saw that the Old Man was crucified before we closed our message." Personally I strongly advocate the weekly holiness meeting where holiness can be specifically dealt with in all its aspects. However, if we are sensitive to the leadings of the Spirit, He will lay it upon our hearts to preach it distinctively in other services.

We ought to take the opportunity of preaching holiness to believers outside of our own denomination. Everywhere we go we should propagate this glorious message because the possibility is always present that there may be a hungry soul who otherwise has little opportunity; and if there be no hunger there, desire may be created. At any rate we shall have left our card behind us. These words written by John Wesley to a certain Mrs. Bennis of Richard Blackwell chal-

lenge each of us. "A general faintness in this respect [preaching perfection] has fallen upon the whole kingdom. Sometimes I seem almost weary, striving against the stream both of preachers and people. I hope he is not ashamed to preach Full Salvation receivable now by faith. *This is the Word*, which God will always bless and which the Devil peculiarly hates."

Beloved brethren, "This is the Word," even that word of evangelical holiness which has been committed to our trust. This is our day. May we not fail of the grace of God to present holiness in its purity and power, its glory and beauty, to those of our day and generation. May we never falter or compromise it for self-gain, promotion, or popular applause. Evangelical holiness knows no denominational barriers. It is for believers everywhere, but denominations raise up barriers against it. Therefore it means at times to be outside the denominational camp. Nevertheless, "This is the Word" which has been entrusted to us, and by God's grace we will preach it and live in the enjoyment of it ourselves as long as God lendeth us breath. Let us not for one moment soil our glorious and priceless heritage of holiness by a suave, lowering compromise on the one hand, or by a ridiculous bigotry on the other. We believe in sanctification as an instantaneous work of grace wrought in the heart of the believer by the Holy Spirit in response to the obedience of faith.

Therefore let us uphold this distinctive honor of the church to preach "*This . . . Word.*" *Holiness unto the Lord!*

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:1-4

The issue which Paul raises at the beginning of this chapter is fundamentally the same as that noted in 3:8. There the apostle records the atrocious statement which was slanderously attributed to him: "Let us do evil, that good may come." The idea is that sin actually magnifies grace.

In 5:20 Paul had said: "Where sin abounded, grace did much more abound." The question rather naturally arises: "Shall we continue in sin, that grace may abound?" The apostle is dealing with the idea of "sinning religion." This thought he repudiates with strong language and firm argument.

Present or Past?

One of the most obvious faults of the King James Version is its failure to translate the Greek tenses accurately. Here it reads: "We that are dead to sin." That is present tense. But the Greek has the aorist tense. The Revised Versions all translate it correctly: "We who died to sin." The King James Version misses the whole point of the argument. What Paul is saying is this: You died to sin back there; how can you now be living in it?

Buried by Baptism

When did they die to sin? On the basis of verses three and four the

usual answer is: In water baptism. The problem here is the commonly observed phenomenon that thousands of people who experience water baptism give no evidence of a spiritual or moral change in their lives. They still continue to live in sin. What is baptism? Verse four shows that it is an act symbolical of the believer's identification with Christ in His crucifixion and resurrection. When the candidate enters fully into an understanding of this truth and by faith fully identifies himself thus, there does take place a miraculous spiritual transformation.

The language used in these verses constrains one to ask this question: Could it be that Christ's intention was that those who accept Him as Saviour should in the subsequent experience of water baptism so identify themselves by faith with Him in His death and resurrection that they would die to sin and rise to walk in a new life of holy victory? That this seldom, if ever, happens may be due to a lack of proper instruction as to the true meaning of baptism. It is often considered merely an outward, public testimony to the fact that one has accepted Christ and now plans to live a Christian life. How wonderful it would be if every candidate would consciously by faith experience a real self-crucifixion in the moment of baptism! That such *could* take place is undeniable. Is it equally true that it should take place?

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This would call for very careful instruction on the part of the pastor and then for a period of soul-searching on the part of the candidate. Was that the reason the Early Church requested that the one to be baptized should spend the preceding night in sleepless fasting and prayer? If this was done conscientiously and intelligently would it tend to produce more cases of genuine death to self than even our present technique at the altar? Is the widely recognized lack of depth on the part of those professing to be sanctified due at least partially to the fact that most seekers for holiness do not have a protracted season of preparation? Is it because they do not "tarry until" that so many give little evidence of being "endued with power from on high"? Are we trying to cram into a few minutes at the altar the hours of self-examination needed in connection with "dying out" to self? We have given great emphasis to the instantaneous crisis. Have we neglected the preceding, preparatory process?

It is being increasingly recognized that shallow conversions are due too often to lack of genuine, thorough repentance. May it not be equally true that unsatisfactory experiences of entire sanctification result from a failure to take time for self-examination and soul-searching that would prepare the way for a real death to self? A knowledge of the need is a prerequisite for intelligent seeking.

It would seem that every pastor might well organize the new converts in his church into a class to prepare them for baptism and church membership. He could then include in his course one session devoted entirely to the meaning of baptism as illustrated in the sixth chapter of Romans. If he then urged the candidates to examine carefully their inner motives and attitudes, noting

those which are selfish and sinful, might it not prepare the way for a real self-crucifixion, the need for which had been keenly sensed? Would it perhaps then become the normal thing for some of those who had been thus instructed to experience a genuine personal Calvary and a glorious resurrection to Christlike living? What pastor is ready to accept the challenge? Could this result in having a majority, instead of a pitiful minority, of his church members sanctified?

The first lexical meaning of *baptizo* is "dip, immerse, wash."¹ It should be obvious that the figure in this passage, as John Wesley recognized, is that of baptism by immersion.

A New Life

"Walk in newness of life" is a correct literal translation of the Greek. But *peripateo* is one of several verbs in the New Testament which simply mean in modern terms "live." So perhaps the clearest rendering here would be "live a new life."

Verse four declares that this new life comes through union with Christ in His death and resurrection. It is the life of Christ lived in us.

Too often the new life of a Christian is conceived of as mainly negative. If one no longer does the things he used to do, goes to the places he used to go, says the words he used to say—then he is a Christian. But such a person might well be only a reformed saint.

The thing about Christianity which makes it utterly unique from all other religions or reform movements is the actual living presence of the divine Christ dwelling in the heart of the believer. For this there is no substitute, and apart from this there is

¹Arndt and Gingrich, "Lexicon," p. 131.

no real Christianity. To be Christians is to let Christ live out His life through us.

One more word needs to be said. Too often entire sanctification is thought of as related only to the Holy Spirit. To be sanctified is to be filled with the Spirit.

That is certainly true. But the aspect emphasized in Romans six should not be neglected. Entire sanctification means self crucified and Christ crowned. It means self dethroned and Christ enthroned. It means a vital

union with Christ so that *His* life becomes *our* life. It means accepting Him not only as Saviour but as Lord.

If the person seeking to be sanctified would say, "From now on I am not going to live for myself, but I am going to let Christ live His holy, loving life through me," what a "herald of holiness" would result! The greatest need for every Christian is to substitute Christ for self as the dominant motivation for all the activities of life. *The sanctified life is the Christ life.*

Advertising Through Journalism

By Robert D. Rogers*

IV. PROVIDING THE SATISFACTION FOR THE NEED

One of the most controversial issues of interest to California people at this writing is the question of how a city may solve the smog problem. Although the "advertisements" along this line have not been paid for by smog-control personnel, the problem of air pollution in the Los Angeles area has received wider publicity than many other major issues of the day. About the only purpose that this vast publicity has served has been to stir the Los Angeles County people to a place of keen interest in the situation. The many newspapers of this great city have fulfilled the first two demands of advertising technique very adequately; they have succeeded in causing the public to feel a need for doing something to eliminate smog. However, the success of their pub-

licity breaks down immediately, for there has been no answer brought forth that will serve to eliminate this malady from the Los Angeles area.

Too often, publicity methods fail in trying to provide the solution to some pressing need with which the journalist has dealt. The publicist may have worked out a masterpiece in advertising methods as far as gaining the attention of the public and causing them to feel a need for something or other, but if he has not been able to advertise a solution to these needs he has failed completely. This is particularly true in church advertising, because religion is the one field where most people look for the final answer to mental and physical problems. They expect the church to have the solutions to these problems, and when announcements of the church fail to offer the answers, the counsel of the church is passed by in favor of publicity that proposes to solve the pe-

*El Monte, California.

culiar difficulties with which each of the leaders is faced.

It is not necessary at all for a church publicist to attempt to work out individual answers to the various mental and physical and spiritual problems which he can call to mind. The field can be narrowed to three types of problems in general, as mentioned above, mental, physical, and spiritual; and a clever writer, one who has by experience become adept at writing appeals to these three types of human difficulties, can present an advertisement that will appeal to nearly anyone in any or all of these three types of problems. It is obvious, of course, that every individual problem cannot be dealt with as such, but every difficulty will fall into one of the three brackets and the solution can be approached from that standpoint.

If the church has a pastor who is particularly adept at dealing with one of these types of problems, then that type should be capitalized upon as a good selling point. However, while the advertising may not approach the mental or physical problems, it is absolutely necessary that it approach the spiritual problems. The spiritual realm is the realm wherein the church is supposed to hold all the answers to any problems, and all church ad-

vertising should carry the thought that the group it is sponsored by does endeavor to deal with spiritual perplexities. Another good selling point which the church can use is the observation that in many cases the solution of spiritual problems will eradicate physical and/or mental problems. Nearly every Christian pastor has many records of instances that bear this thought out. By all means, the spiritual realm should be the one with which the church majors.

In many cities the combined churches have worked out methods by which counseling stations are held for the benefit of the townspeople, to which they may bring their problems and find prayer and counsel available without charge. Each pastor will agree to be in his study for a certain period each day for one week, during which people may visit him and talk about any problem. Nearly everywhere that this plan has been used it has met with success, and consequently makes a good advertising point. This is only one of many ways that church groups can build up publicity features. By careful thinking and considerable study of advertising methods, a church publicist may discover many ways of presenting the answers to the needs of mankind.

HINT TO PREACHERS:

It is a popular notion that the preacher's most important task is preparing his head, or sermons; but not so. His most important task is preparing his heart. It will be too bad when we get more head than heart in our sermons. If you must neglect either your head or your heart preparation, let it be your head. The day in which we live does demand a full head, but it also demands a full heart. We go to the study to prepare our heads and to our closets to prepare our hearts. If I have more head than heart in my sermons, what I will say will roll off the people as easily as it rolls out of me.

—F. LINCICOME

GOLDEN ANNIVERSAR

HOLINESS SERMON IN MANUSCRIPT FORM

REQUIREMENTS

1. Sermon is to relate to some phase of second-blessing holiness.
2. Manuscript must be within 1,800 and 2,500 words.
3. Manuscript to be typewritten, double-spaced.

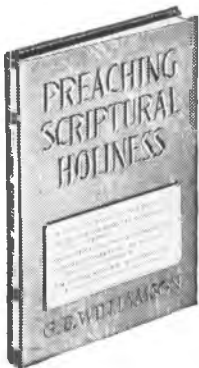
ENTRIES

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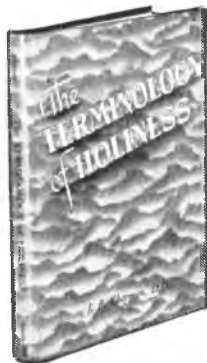
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By V. H. Lewis*

Incentives for Soul Winning

There are some principles that underlie church visitation and soul winning. I believe that it will be profitable for us as ministers to consider these.

1. *Organizational Pride*

While the word pride is often used to designate a trait that is undesirable, here I use it in the proper meaning.

Before people will do much for their church in the way of visitation and inviting others to come, they must have a genuine pride in that organization. The laity themselves may not be fully aware of the importance of such. However, if they have an inferiority complex because of unkept buildings and a poorly operated Sunday school, they will feel an inner reluctance to invite people to come.

It of course would be very unkind to them to imply that reluctance to invite the public to attend is a lack of soul interest or a failure in their own spiritual relationships with God.

If this situation exists, it can certainly be remedied, for the buildings can be made neat and attractive and the organization can be polished until its functions evoke the pride of organization which generates a genuine urge to ask a friend or stranger to attend church.

2. *A Satisfactory Personal Experience*

No Christian is going to be a winner of souls unless he is satisfied with his own personal relationship with

God. I am referring now to inviting to church and in addition to that the personal, soul-winning work that should be carried on by lay Christians.

I know that personally a great deal of my own urge to try to win others to Christ comes from my own inner satisfaction and soul peace. I could not recommend to others what is not working well in my own life. So let us as ministers be sure that our ministry builds for a real, vital, satisfactory personal relationship with God in the hearts and lives of our membership.

This should lead us to a careful examination of the content of our preaching. Do we cover the range of human need? Is our ministry such that from it our people obtain a victorious, working, livable Christian philosophy of life? Do they from its content find the solution to everyday situations which confront them? It must be so if they work to win others.

It is possible for the minister unintentionally to contribute to instability of Christians. When a preacher challenges the personal experience of Christians over trivia, then he is probably magnifying the inner fears of the Christian. Let us as ministers always be sure that a challenge or test of an individual's relationship with God is based upon a fundamental that God also bases such upon.

A scriptural, clearcut, sound ministry is vital to visitation evangelism. The preacher that can give to his congregation an everyday, working, Christian way of life that pleases God

*Executive Secretary, Department of Evangelism.

and the Christian who is living it is giving to his congregation the great inner incentive to go out and win others to Christ and the church.

These two underlying principles of soul winning lie in the hands and responsibility of the preacher. Let us as ministers of the Word and shepherds of the flock strive for two things from which to launch effective lay visitation and evangelism, namely, organizational pride and satisfactory personal Christian experience in our Christian constituency.

Ten Visitation Commandments

- I. Be Well Prepared.
 - A. Memorize or mark in your Bible verses that explain the plan of salvation.
- II. Depend on the Holy Spirit.
- III. Observe the Rules of Visiting.
 - A. Recall qualities you like in a visitor.
 - B. Be friendly. Take sincere interest in children and the home.
- IV. Establish Friendly Contact with Main Person You Came to See.
- V. Have Private Conversation with Prospect if Possible.
- VI. Get His Opinion.
- VII. See if He Has Been Born Again.
- VIII. Press for a Decision.
- IX. Follow Up the Interview.
 - A. If he finds victory show him the importance of joining church without delay. Take him as your child in the faith to instruct through the weeks.
 - B. If he does not respond, try to let the conversation end in a way that he will be willing to talk to you again.
- X. Make a Report on the Case.
 - A. Put main facts in writing on visitation card—giving

objection to becoming a Christian if he did not accept Christ.

- B. Talk with pastor and other workers who you think might help him.

HUMANISM

"For years our Western culture has been trying to organize life, and make it fit and lovely, without God. Our culture has been all horizontal—on the human level. The dimension of the vertical has been left out. We have said, 'If we must have a religion, it must be religion without revelation—a religion of humanity and not a religion of God.'

"In poetry a typical example of this modern point of view may be found in Walt Whitman, who said that he loved cattle and other dumb beasts because they don't kneel down and say their prayers. 'The difference between the old artists and me,' Whitman once declared, is that 'they painted One Head with a halo of gold-colored light about it, but I gave a halo to all!' Our philosophers, by a curious twist, have called this creed Positivism—the worship of humanity.

"How has it worked out? Well, two world wars and a half, with all of their attendant evils, have been pretty hard on that 'halo' that Walt Whitman thought he saw on the head of a humanity that had emancipated itself from belief in God. The disillusionment has been shocking. We see that man without God doesn't fashion heaven out of earth. Upon the contrary, he takes earth and fashions it into a gory hell—a hell of B-36's and atom bombs, and guided missiles, and skulking submarines, and magnetic mines, and air raid shelter, and gas masks for babies!"

—PAUL REED

Quoted in the *Flame*

I. We Look at Our Preaching

By T. E. Martin*

Gather the elders and all the inhabitants of the land into the house of the Lord your God (Joel 1:14).

There are two general directions my subject can take. One would be to discuss the techniques of using mass evangelism to reach the unchurched. And this I shall endeavor to do in part, although I may say like Paul the apostle, "Not as though I had already attained, either were already perfect: . . . but this one thing I do . . . I press toward the mark." The general suggestions that I present will not be new, revolutionary, or startling but rather will be an attempt to restate with the hope of revitalizing these techniques. But the subject can also be discussed dealing with the basic question of how valuable mass evangelism is in our times. In some degree many churches have struck the doldrums in their mass evangelistic program until they could be described as the ancient mariner described his ship, "Day after day, day after day we stuck, nor breath, nor motion, as idle as a painted ship upon a painted ocean." To be sure, they conduct their regular schedule of revival meetings unless by some fortune (good or bad) they have a cancellation. But the crowds are disappointing and small, the spirit is lethargic, and the evangelist preaches

night after night to a few people, all of whom profess (at least for their own protection at revival time) all that is in the Book—until the voices are becoming bolder which say of revivals what Judas said of the alabaster (and I suspect with scarcely better motives), "Why this waste?" Many a pastor has faced in a board meeting the question, "Do revivals pay?"

This question comes partly because we prepare for harvest without sowing seed and partly because our methods of harvest are outmoded or badly bungled. I think that the whole mood to question mass evangelism in our church received unnecessary encouragement by the emphasis on personal evangelism and Crusade for Souls. Not that it should! For these methods of evangelism are complementary and not competitive. But it has been so popular in plugging personal evangelism to point out how few people are reached in mass evangelism that often without realizing it the audience has been left to ask the question, "Why continue mass evangelism?" or, "does mass evangelism reach the *unchurched*?"

One of the dramatic answers to this question has been the Billy Graham meetings and the return of the city-wide revival to a measure of popularity. These meetings have shown what an impact this type of evangelism can have. I have no criticism to offer. I thank God that so much

*Pastor, Hammond, Indiana.

**From message given at Evangelists' Conference, Kansas City, Mo., Jan., 1958.

has been done and is being done through these channels to His great glory. But they leave parts of the whole question still unanswered. For instance, Billy Graham says that 90 per cent of the decisions made in his meetings are made by people already members of a church. Of course, this fact must be seen against the background of another, which is that today a larger percentage of people belong to some church than at any other time in our history. While in Finney's time only 10 per cent of the people of this country belonged to a church, today over 60 per cent are members. And further, we must see this large percentage of church members making decision against the background of the fact that there are many who belong to the church who have never been born again. They need to make a decision.

Secondly, the more the city-wide effort is used, the more difficult it seems for a local church to do much in a mass evangelistic effort. The size and spectacular feature of the city-wide meeting make a campaign in a local church seem like nothing, unless of course the local church has so large a congregation that the attendance at the revival is itself outstanding, which in a Nazarene church would be rare indeed.

And further, there is always the question as to how much an individual church benefits from these city-wide campaigns. I do not argue this to speak against them or co-operation with them, for they have their place and ministry, and they need the contribution of all evangelistic churches to do what they seek to do. We cannot say or believe that the city-wide meeting takes the place of mass evangelism in the local church, or that they are the modern way to reach the unchurched. For actually they do neither.

What they do tell us is this, people can be reached. Their ears are not stopped. We can and must use mass evangelism to reach the unchurched and the unsaved with the gospel. They remind us of something we already know, and that is that most people with all their professed sophistication will not yield to God until He confronts them in the presence of others. The impact of the prayers and the spirit of other people under the control of the Holy Spirit moves many to do what they say they have been planning to do all along. After all, Jesus promised us that He would be in the midst of His people when they gather together. And I believe that He is in such a way as can never be experienced by anyone alone. There is a difference between the Christ of personal experience and the Christ of the crowd. The Christ of the crowd is a drawing, aggressive, saving Christ. He said, "And I, if I be lifted up from the earth, will draw all men unto me." If we cease to use mass evangelism, the Christ of the crowd will never be seen, and the crowd will not be drawn unto Him.

But I am presuming that basically the question is not, "Shall we give up mass evangelism?" At least not yet. We are so geared, both in our organization with a great host of courageous, sacrificial, Holy Ghost-anointed evangelists, and in our program influenced by a half-century tradition of revival campaign to even seriously consider such a thing. The more practical question is, "How can we make our mass evangelism an effective instrument of reaching the lost and the unchurched?"

Well, fundamentally, the center of mass evangelism is the pulpit. Music can be and is a means of drawing and of creating atmosphere and spirit, but the real reason for the crowd to be

there is to hear the Word of the Lord. Our mass evangelism must be revitalized through giving prayerful attention to our preaching. I think a lot of us have missed the point here on Billy Graham. For instance, someone says to us, "Why, he is a very ordinary preacher. I think you can preach better than he." And flattered, puffed up, we go on our way, missing the ball again and again. He is *not an ordinary preacher*. His lack of so-called profundity is his greatest asset and his most powerful weapon for God. I suggest that he is not a young man doing the best he can with no ability; rather he is a consecrated and daring, courageous prophet of God who as far as preachers are concerned is ahead of his time in knowing how to reach and hold the attention of and move people to God. If we would profit by his example, we would see that the kind of preaching that is required to reach the unchurched in mass evangelism is: (1) Bible-centered; (2) on fire; (3) simple and practical in language. What he says is quickly understood and deeply felt.

If there has been any profit come from movies and television, it is that no longer can people be moved into basic life decisions by heart-rending stories alone. People are saturated with emotion-packed plots till they no longer let them effect their actions. Of course, there are always the emotionally or intellectually immature who will try to imitate in life what they saw on the screen. But the great mass of people leave whatever they felt and go back into life the same as they were. For men to be moved today, there must be a higher authority than their emotion, and we will reach them only when we speak to them the Word of God. A doctor said to me the other day, "The only evangelists that we have had in our

church in recent years who have accomplished anything majored in Bible preaching."

Our doctrines, standards, and promotional goals will not survive on the basis of loyalty alone, for times come when the cause of God gains more from revolution than loyalty. Loyalty is a virtue only when the case is God's. The traditions of the elders can become binding and killing when they are no longer the voice of God. Our preaching must have this divine authority. We must study our Bibles till we depend, not on official statement of the church nor timeworn traditions and customs, but upon the eternal Word of God for our proof positive, our impelling reason for speaking.

I believe, then, that mass evangelism can and will reach the unchurched when we preach the Bible. When we make people see that God speaks from eternity to their situations, problems, and needs, they will listen.

Secondly, we must give attention to our preaching that it be set on fire. One cannot deal with eternal varities and eternal souls calmly; at least he should not. A heart set on fire may tire a body in presenting its message, but it will move an audience. I am not pleading for noise alone—although that is not too bad a fault, I think—but I plead for preaching that moves the hearer because the preacher himself is moved. Basically a sermon should be an emotional experience. Truth is important, but how it is presented is equally so. What we have to say must not only be right and the Word of God, but it must also be anointed. Such anointing does not come automatically. To see truth is not necessarily to feel it. It is only set on fire through devotion, conflict, tension, and prayer. The burning desire to be in front

of people and make them listen is not anointing. But the fear of one's own soul if he keeps still is. The "Woe is unto me, if I preach not" has to do with the presentation of truth as much as with choosing a life's work, if not more. We must speak, not as one who reads a communique, but as one who has just come from the presence of the commander in chief.

But our preaching also must have a simplicity, a modernity, and a practicality about it. Nothing mitigates the effectiveness like the mouthing of trite and timeworn platitudes, phrases, and words. We must learn to express the great truths of God in the vernacular of our time. Missionaries to a foreign field spend as much as

a year learning the language, and I think as a result develop an understanding that is vital. No wonder they feel a little impatient with us when they return on furlough, for they have moved along the trail to where men are, while often we have stayed in the tower calling the same old chant, and the men below hearing do not hear. We need to learn the language of our time, so that men will stop and listen. It is not enough to be orthodox; I am afraid that many of us have been content to express ourselves in the language and thought pattern of yesterday. We have been loyal and conventional, but we have not been understood.

(To be continued)

III. The Ministry of the Shepherd

By G. H. Boffey*

THE TERM pastor means shepherd. It is a wonderful thing that Jesus as the Chief Shepherd has been pleased to call into the ministry men to act as undershepherds. To reflect upon the magnitude of the office is a humbling experience.

A man does not make himself a pastor. In fact a man is very foolish indeed to enter the ministry unless he is convinced of the call of God within the heart; then the man will come to the pastorate with a shepherd's heart touched with the feelings and infirmities of the flock. Today the ministry is faced with many hirelings but few real shepherds.

It is good for a pastor to give careful consideration as to what his calling does and does not involve. It is equally good for the flock to reflect

upon this subject in order that they might ascertain both what and what not to expect from their leader.

Some men whom God called to His work have degenerated into perambulating tea wagons going from house to house on social calls. Others have slipped into being only preaching machines or spiritual entertainers.

On the other hand there are times that the flock may be at fault. Churches talk one minute of moving the world and the next they push all of the responsibility of moving it onto the pastor. And so he is occupied with the most menial tasks of maintaining the church buildings to the exalted position on the platform.

In order to get the true picture of the lofty calling of the undershepherd we must turn to the Bible. Psalms 77:20 says: "Thou leadest thy people

*Kent, England.

like a flock by the hand of Moses and Aaron." David was the shepherd psalmist of Israel and the Lord himself was the Good Shepherd.

THE SHEPHERD'S STANDING

Let us not forget that the duties of the undershepherd are menial as well as glorious. Ofttimes the obscure man is used of God. In the case of David we will recollect that he was the forgotten son. He was forgotten of man, yet remembered by God and anointed by Samuel to be king.

The undershepherd is invested with authority, for he is the Master's representative. In the day of ingathering he is finally responsible to his Master and must give account for every sheep lost which was under his hand. In the East the shepherd always rescued part of the sheep eaten or attacked by some wild beast, such as a leg or an ear. This was to prove to his overshepherd that he had endeavored to rescue the animal but that the position was impossible. Many pastors today fail to go after the lost. They are content to care for their church and fail to seek the odd, straying ones. God commits to His shepherds the task of bringing the lost back into the fold and makes the pastor responsible to answer in that day and give account of his efforts.

The undershepherd is given to a life of privation. It is the usual thing for him to spend nights away from home, in summer heat and in the chill of the winter nights. Whilst others sleep or enjoy their home comforts, the true shepherd has a heart always for the sheep and will go to all lengths to bring back the lost ones into the fold. This takes hours of prayer, patience, and perseverance. How easy to give up and leave the sheep to please itself! Yet somehow the shepherd heart must follow all

the way in the footsteps of the Good Shepherd and leave no stone unturned to produce the whole flock.

THE SHEPHERD'S WORK

In the East the shepherd goes before the sheep. Rev. L. T. Pearson took a party of tourists to the Holy Land and on his telling them this point one of the friends questioned it. Shortly the party came across a man driving sheep down a road and with glee the tourist pointed the matter out to his guide. Mr. Pearson made inquiries and found that the man was a butcher. It is hardly necessary to mention that the pastor must not and indeed cannot drive the sheep. They must follow him of their own free will. God does not force but desires our obedience and allegiance to be voluntary.

The shepherd goes before the flock to find pasture. He must know where there are flowing streams and sheltering rocks which can minister refreshing to his flock. As they journey from place to place travel may have a bad effect on some of the sheep. One falls out lame and another stops because of the heat of the sun. There are times when the shepherd must carry a lamb or anoint a bruised leg of a sheep. Personal care is one of the choicest features of the ministry.

There must always be ceaseless watching of the flock to prevent wandering. That innocent nibbling of the turf or grass may lead the sheep ultimately far away from the remainder of the flock and the care of the shepherd. Hebrews 13:17 points out this responsibility: "For they watch for your souls."

THE SHEPHERD'S EQUIPMENT

The shepherd performs his functions first of all with a rod and a staff. One is heavy and to be used

as a club for driving off wild animals or beasts of prey; the other is to aid the sheep and reach them when they fall in difficult places.

One brother said that he went to his new church with a hammer and pitchfork. No doubt his zeal for the house of God to be clean was commendable but such a condition is not attained by the arm of flesh. The man went to minister with the wrong tools. It is the rod and the staff we need.

In addition the shepherd also possesses a sling. With such a sling David slew Goliath. The Eastern sling in a skilled hand can hit perfectly at as far as sixty yards' range. When the sheep begins to wander the shepherd sends a stone to fall just in front of the straying sheep to frighten it back again. There is no place for brick slinging from the pulpit but there is an occasion when the shepherd has to drop a weighty truth before some erring member so that it does not injure, yet warns him and turns his feet back into the pathway.

The oil bottle also is necessary to anoint the flagging sheep. There is also the lute. Praise God, there is room for inspiration in the flock of God! There is a time and place when we should give ourselves to melody and the joy which befits the Kingdom. We are told to make melody in our hearts and to bless the Lord at all times. David no doubt felt lonely and despondent many times, yet he encouraged himself in the Lord by making melody and praising God. Never let us lose the praise in our services or the rejoicings in our hearts.

THE SHEPHERD'S FOES

Who are the shepherd's foes? The answer is: Anyone or anything that would rob the flock of God.

Foremost are the robbers. Acts 20:28-30 indicates this: "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."

When the flock is being robbed it is time for the shepherd to use his club. Let it be recognized that inner dissension and division had been the cause or a major part of the church's distress. Blessed are the leaders who are big enough and courageous enough to stand none of it, and thrice blessed is the flock which stands by the shepherd, enabling him to deal with every disruptive influence which might afflict the sheep.

Wild beasts may come to steal and tear. David found this and overcame such attacks. Today there is an abundance of wild beasts who masquerade their false doctrine or their self-centered evangelism, seeking to devour the souls of men. With these there can be no compromise.

To the sheep the snake is another insidious foe. The snake dwells in little holes artfully made in the grazing lands. They slip out and strike the innocent sheep to death as it grazes near the hole. The shepherd who goes before knows the tract of the snake and looks for these holes and deals with the danger spots. He takes oil and rings the hole with it setting it alight. This has a duel affect. The snake is kept a prisoner within the circle and the sheep also avoid the place as it dislikes the smell of the burnt oil.

THE SHEPHERD'S REWARD

It is the shepherd's supreme joy when all the flock is safely in the fold. After this the shepherd lies across the doorway entrance so that

he himself becomes the door of the sheepfold. The undershepherd of course is only a picture of the Great Shepherd who said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The joy of the undershepherd comes as he shares the joy of God when His people dwell safely.

Part of a fleece is worn by the shepherd. The very fact that the flock supplies his needs like this is an evidence of the love they have for God and for him. This love of the people is the pastor's joy. When it is missing the relationship of shepherd to sheep is just not right.

We read that sheep do not heed the voice of strangers but their own shepherd is known to them. There are many distracting voices in the religious world and foolish folk give heed to them to the injury of their souls. But those who know their undershepherd's voice will not do so, not because they admire a personality, but because they know that the Lord is with him and the Word of the Lord dwelleth in him.

There are occasions when a sheep persistently strays and continually leads others to do so. Then the shepherd has a hard thing to do. He deliberately breaks the leg of the

sheep. He then takes the tedious job of nursing the injured sheep back to health. From this experience there is the blessed consequence that ever afterwards the sheep stays near the shepherd, for through the time of nursing the sheep got to know the shepherd in a more intimate way and loves him.

The matter of chastisement, of course, is left up to God, but glorious is the ministry of the shepherd of souls who can help the person involved back to full spiritual health.

There is much spiritual truth to learn from the relationships of shepherd and sheep but the choicest truth is that the shepherd and sheep are indispensable one to another. The sheep without the shepherd are scattered and lost. The shepherd without the sheep is useless.

It is a staggering thought that the Great Shepherd needs us—the flock of His pasture. Indeed He so wants us and so needs us that He has laid down His life for the sheep.

His commission now is to us that we might bring those other sheep into the fold, that they too might hear His voice and that ultimately there may be one fold and one Shepherd. We are to be partakers in this divine work.

Nothing is more needed in or more useful to the preacher than downright manliness. On the human side this is the *sine qua non* of the ministerial equipment. Effeminacy is utterly alien to the making or work of a true minister of our Lord. He wants men—not bookworms, weaklings, or dependents—but real, sterling, self-reliant, aggressive, manly men. Such command public respect and confidence—not pity or contempt. Such elements form a bulwark mighty in resisting temptations.

Such preachers tend to produce similar elements of character in their parishioners, especially among the younger class.

—B. F. HAYNES

Herald of Holiness, May 1, 1912

Securing Church Members

By Roy Wells*

WHEN I CAME to pastor a certain church, God blessed us with a great revival. After talking to the evangelist, we decided to try to save some of the results of the revival. The evangelist began to boost for members and I, as pastor, began to work. The more I began to inquire, the more I began to realize that I had been failing at this point. I found that we had a great number of young people, and older people as well, that had been coming to our church for years and had never joined.

If we would build our membership we must realize that we will have to work at the job. We spend money, time, and prayer on revivals, and then wonder what happened to the results, when really if we would just realize our results go out of our doors, many to backslide and others to join other churches, we would get busy and do something about it. We have hidden behind the excuse that our standards are too high, and we just couldn't expect people to join church very often. We have been missing it. I take pride in showing or reading the membership card, and saying to the prospect, "You will agree that is really good material. Those standards are elevating and uplifting."

I have come to this conclusion. Those people that I work and pray for, I am going to conserve and save for our church. I do not expect to fail at this point again. But in all this we need to use wisdom. Just last

week we received into church membership two fine nurses, wonderful Christian girls. In talking to them about joining I learned they had been talked to before about joining. They had been attending various Nazarene churches for years. One pastor put them on the spot and embarrassed them by calling their names out in a public service for membership. They said, "No, we will not join that church." Another pastor made the public statement about not believing in nurses. And another church and pastor had never asked them to join, taking the attitude, Let them come to us.

I am more convinced than ever that we are failing at this point. The results for working at the job paid off. Last year we made the "Evangelistic Honor Roll," and took in twenty-eight new members during the assembly year. Let us work at the job and show an increase. It can be done. I feel that I have improved at this point.

"I CAN"

*Figure it out for yourself, my lad.
You've all the greatest men have had:
Two arms, two hands, two legs, two
eyes,
And a brain to use if you would be
wise.*

*With this equipment they all began;
So start for the top, and say, "I can."*

(Author unknown)

*Pastor, Bowling Green, Kentucky.

I. Plagiarism and Preachers

By F. Lincicome*

A man has developed great nerve who will stand up at this late hour and boast of originality. There is nothing original with me, except original sin, and when I was sanctified it was taken from me.

In most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. He said, "When I started out as a young man to be a preacher, I determined to be original or nothing, and I soon discovered I was both."

We hear a great deal about plagiarism. Plagiarism as a fault and sin is possible only to one who makes profession of originality, for he alone attempts to take credit to himself that should be shared with others. If a preacher appropriates the material of others, then claims exclusive right, he is both a thief and a liar. But if he makes use of material to make him more helpful and effective and makes no superior claim but rather confesses he is a debtor to all he has met, he is both honest and truthful. If a man puts his belief in a book and sells it and I pay for it, it is mine to use.

A preacher was heard to preach a sermon on "Perfection" and used Ralston's outline. If he did not get it from Ralston he got it from someone who did. My own personal belief is that you will do well to use the outline of another when it covers the ground far better than you could have done. The right and sensible thing for a preacher to do is to make use of

everything that comes to his hand in making him an effective preacher.

If you hear a good thing try to remember it; if you read a good thing in a book run it through your own mill; if you find a sermon outline that fits your mold, use it.

GROWING OLD

I looked at some of my pictures the other day, our wedding pictures and some of those others of former years. Unconsciously it carried me back to the past and I forgot the ravages of the years. But when I picked up a recent one of myself I was shocked into sudden realization of the truth. The youthful forms I had seen belonged to the days beyond recall. But why should I mourn the passing of physical strength and outward form, that were never intended to abide?

This life is but a training course to fit us for a more enduring world to come. We should not mourn that our college days draw to a close, and we see the finish of our course in sight. Commencement is just ahead and then the exercise in the resurrection for all who have been trained. So we stand at the brink of a glorious dawn! What wonders, what raptures are held in the light of that fadeless day we know not, but we rest assured in the words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—R. G. FITZ.

*Evangelist, Gary, Indiana.

Contributed by Nelson G. Mink*

DOOR-TO-DOOR COMMANDMENTS

(Taken from a salesman's training program)

1. Be agreeable.
2. Know your products.
3. Don't argue.
4. Make things clear.
5. Tell the truth.
6. Be dependable.
7. Remember names and faces.
8. Be human.
9. Think success.
10. Remember, selling is the greatest business in the world!

Richmond, Indiana
First Church Bulletin

11. Stinginess, giving just enough to ease the conscience
12. Sectarianism: being narrow and bigoted in favor of my little crowd

—E. E. SHELHAMER
in *Wiley Mission News*

CHALLENGE!

Preachers who have stirred things mightily for God have gotten their texts on their knees, soaked them with tears, groaned over them with a traveling spirit, fired them with prayer, and then delivered them with burning hearts. A prayerless pastor is a successful failure.

—*Herald of His Coming*

TRAITS OF THE CARNAL MIND

1. Secret sense of pride
2. Love of human praise
3. Stirrings of anger or impatience
4. Self-will; a stubborn, unteachable spirit
5. Carnal fear, a man-fearing spirit, shrinking from reproach and duty
6. A jealous disposition—secret spirit of envy
7. Undue affection and familiarity towards the opposite sex
8. A dishonest, deceitful disposition, evading and covering the truth; straining the truth, leaving a better impression of yourself than is strictly true
9. Unbelief; a spirit of discouragement in times of pressure and opposition
10. Formality and deadness; lack of concern for lost souls

HERBERT HOOVER AND THE SUNDAY SCHOOL

He said: "The Sunday school is at the very root of the religious life, with all its benefits to the individual and the nation, and for this reason I cordially commend all efforts to enlarge its field of usefulness."

OUR FAST AGE

Aspirin consumption in this country today is 24,000,000 tablets every 24 hours.

Antibiotics (penicillin, aureomycin, and terramycin) have become a multi-million dollar annual business.

Barbiturates sales (sedatives and sleeping pills) now annually amount to enough to put every U.S. citizen to sleep for 20 days.

—ANON

*Pastor, Waco, Texas.

June 1, 1958

Morning Subject: "GOD'S GLORY IN THE MORNING"

TEXT: Exodus 16:7

I. THE GLORY OF GOD

- A. God's glory is seen in His great power—creative, redemptive, etc.
- B. God's glory is seen in His great beauty—holiness, works of nature.
- C. God's glory is seen in His great love—Calvary and Pentecost.

II. THE NIGHT OF DEATH

- A. Close of a period of time—life's brief day.
- B. Close of life's activity ("Work . . . while it is day . . .")
- C. An era for rest—body rests in grave; soul, in God's presence.

III. THE MORNING OF JOY

- A. New life—glorious resurrection.
- B. New hope—all our unfulfilled spiritual ambitions to be realized.
- C. New activity—living with God and serving Him.

—ROSS W. HAYSLIP, *Pastor*
CARTHAGE, MISSOURI

Evening Subject: "WHOSE THEN?"

TEXTS Luke 12:20

I. SELF-CENTERED PERPLEXITY ("What shall I do?")

- A. A glorious prosperity—grounds brought forth plentifully.
- B. A gracious God—rain falls on just and unjust.
- C. A needy world—natural and spiritual poverty.

II. PRESUMPTUOUS PLANNING ("This will I do . . .")

- A. Tearing down old—forgets God's past mercies.
- B. Building anew—takes course of materialism.
- C. Eat, drink, and be merry—Epicurean philosophy.

III. INEVITABLE END ("Whose shall those things be?")

- A. Sudden death—"This night."
- B. Required soul—"Thy soul . . . required of thee."
- C. Penurious eternity—" . . . not rich toward God."

—ROSS W. HAYSLIP

June 8, 1958

Morning Subject: "TREES"

TEXT: Psalms 1:3

INTRODUCTION: A well-known encyclopedia defines a tree as a plant at least twenty feet tall, characterized by a single trunk and a well-defined crown. God says that good men are like trees.

I. THEY MUST HAVE A CERTAIN STATURE.

- A. Not physical size—Goliath was big and failed; Zaccheus small and successful.
- B. Not physical strength—Samson failed when he disobeyed God.
- C. It is bigness of soul—David, the shepherd boy, was big in his heart.

II. THEY MUST HAVE A SINGLENESS OF PURPOSE.

- A. To love God—"Thou shalt love the Lord thy God . . ."
- B. Serve God like Daniel.
- C. Belong to God like Samuel.

III. WELL-DEFINED LIFE ACTIVITIES.

- A. Pray like Daniel.
- B. Read Word of God like Josiah.
- C. Worship God in His house like the boy Jesus in Temple.

—ROSS W. HAYSLIP

Evening Subject: "OUR GLORIOUS HOPE"

TEXT: Colossians 1:27

I. DEITY ("Christ")

- A. He is a Prophet (Deuteronomy 18:15; Luke 24:19).
- B. He is a Priest (Psalms 110:4; Hebrews 5:10).
- C. He is a King (Daniel 7:13-14; Revelation 19:16).

II. PERSONALITY ("In you")

- A. His entrance—saving and then sanctifying power.
- B. His transforming action—sin to salvation and carnal to spiritual.
- C. His abiding—the Comforter constantly abides.

III. GLORY ("The hope of")

- A. Glorified bodies (mortal shall put on immortality).
- B. Glorified environment—holiness of heaven.
- C. Glorified existence (Revelation 21:7).

—ROSS W. HAYSLIP

June 15, 1958

Morning Subject: "THE VALUES OF CHURCH MEMBERSHIP"

TEXT: Acts 2:47

I. BLESSINGS OF ASSOCIATION

- A. We are a part of a visible, earthly manifestation of God's working.
- B. We are a part of an institution that perpetuates salvation.
- C. We are a part of a preservative influence in a world of moral decay.

II. JOY OF CHRISTIAN FELLOWSHIP

- A. The love of the brethren.
- B. The common interest of the Lord's work.
- C. The mutual motivation of Christian activity.

III. UPLIFT OF WORSHIP

- A. The inspiration of gospel hymn singing.
- B. The helping power of prayer.
- C. The wonderful happiness of praising God in spiritual worship.

—ROSS W. HAYSLIP

Evening Subject: "PAUL KNEW HIM"

TEXT: II Timothy 1:12

I. CHRIST IS KNOWABLE ("I know . . .")

- A. Knowledge comes through contact.
- B. Knowledge comes through association.
- C. Knowledge is increased through love.

II. CHRIST IS A CONFIDANTE ("I have committed . . .")

- A. By our own free choice.
- B. Our immortal soul committed.
- C. Our eternal destiny insured.

III. CHRIST IS POWERFUL ("He is able . . .")

- A. Able to save to uttermost (Hebrews 7:25).
- B. Able to deliver from every foe (Daniel 3:17).
- C. Able to raise the bodies of the dead saints (Hebrews 11:19).

—ROSS W. HAYSLIP

LITTLE JOBS

Doing the best you can with the little opportunities that come along will get you farther than idly wishing for the big chance that may never come.—*Sunshine*.

Morning Subject: "THE CHRISTIAN SABBATH"

TEXT: Exodus 20:8; Mark 2:27

- I. THE LOCATION OF THE SABBATH
 - A. God was its Author (Genesis 2:3).
 - B. The Law commanded its observance (Exodus 34:21).
 - C. The Early Church met on first day of week (Acts 20:7).
 - II. THE LAWS OF THE SABBATH
 - A. Rest—the human body demands a certain amount of rest.
 - B. Veneration—Sunday should be recognized as God's day exclusively.
 - C. Worship—Early Church heard preaching and broke bread on this day.
 - III. THE LIBERTY OF THE SABBATH
 - A. We can supply natural needs—David and shewbread; disciples and grain.
 - B. We can show mercy—ox in ditch.
 - C. We can advance kingdom of God (Acts 16:13).
- CONCLUSION: Read statement from our *Manual* concerning Sabbath observance. Stress need of the restoration of the Christian Sabbath in our nation.

—ROSS W. HAYSLIP

Evening Subject: "WHAT TIME IS IT?"

TEXT: Romans 13:12

- I. TIME TO REALIZE NEED
 - A. Look around you ("Lift up your eyes, and look on the fields . . .").
 - B. Read our denominational, informative material ("Give attendance to reading").
 - C. Pray earnestly for needy world ("Pray ye therefore the Lord of the harvest . . .").
- II. TIME TO EVANGELIZE THE NEEDY
 - A. Train for service—take advantage of educational and training programs.
 - B. Give of your means—good stewardship a vital part of evangelism.
 - C. Support the total program of the church—be loyal Nazarene.
- III. TIME TO CAPITALIZE ON THE NEEDFUL
 - A. Be at my best spiritually.
 - B. Carry a burden for the lost around me.
 - C. Make soul winning my supreme task.

CONCLUSION: "It is morning in the Church of the Nazarene." Morning is the time for productive work. Let's make this fiftieth year our greatest.

—ROSS W. HAYSLIP

June 29, 1958

Morning Subject:

"OUR DECLARATION OF SPIRITUAL LIBERTY"

TEXT: Galatians 5:1

- I. DIVINE LIBERTY ("Christ hath made us free")
 - A. Jesus came to liberate men (Luke 4:18).
 - B. To free from sin (Romans 8:21).
 - C. To free from legalism (Galatians 5:4).
- II. DEFINED LIBERTY ("Be not entangled again")
 - A. Truth the instrument of deliverance (Romans 6:18).
 - B. The Holy Spirit the Agent of deliverance (Galatians 2:4).
 - C. Christ has called us to this liberty (Galatians 5:13).
- III. DEFENSIBLE LIBERTY ("Stand fast . . .")
 - A. Love Christ with all your hearts (Galatians 5:22).
 - B. Serve our fellow men (Galatians 5:13).
 - C. Let our righteousness be positive and practical (Galatians 5:25).

—ROSS W. HAYSLIP

Evening Subject: "GOD DOES HEAL TODAY"

TEXT: James 5:15

- I. THE BIBLE TEACHES HEALING.
 - A. There are 760 different verses concerning physical healing in the Bible.
 - B. There are examples of it in the Old Testament (Miriam, Naaman, and Israel).
 - C. The New Testament tells of healings by Jesus and later by apostles.
- II. GOD'S METHOD FOR HEALING (James 5:14-15).
 - A. The prominence of the church—call for the elders of the church.
 - B. Anointing oil symbol of the Holy Spirit and His power.
 - C. Prayer of appropriating faith.
- III. HOW TO OBTAIN HEALING.
 - A. Seek the will of God in your case. Job and Paul suffered in God's will.
 - B. Pray sincerely. God's promises are to those who sincerely pray.
 - C. Commit your case to God as you would to a physician.

—ROSS W. HAYSLIP

ANGER

If you lose your temper it is a sign that you have wrong on your side.—*Chinese Proverb.*

WHAT IS YOUR RELIGION? (Sermon Series Suggestion)

By Marvin Grooms*

- I. An Exclamation or a Quotation? John 18:34
A plea for eliminating one's vicarious religious experience, for a vital personal one.
- II. A Past Date or a Present Joy? I John 1:7
Based on Dr. John Peter's statement in his book *Christian Perfection and American Methodism*: "He [John Wesley] never measured today's possession by yesterday's experience," p. 218.
- III. A Secret or a Story? Acts 4:20
A plea for personal evangelism, showing that the gospel is to be heralded, not hoarded.
- IV. A Bargain or a Dedication?
Contrast between Jacob (Genesis 28:20-22) and Job (13:15). A plea for loving God because He is God, and not for any "bargain basement" motives.
- V. A Delight or a Drudgery? Psalms 40:8 and 139:24. Check a good commentary on the meaning of the "wicked way."

—MARVIN GROOMS, *Pastor*
Rulo, Neb.

WHERE IS THE GOD OF ELIJAH?

SCRIPTURE: II Kings 2:1-14

TEXT: Part of verse 14—"Where is the Lord God of Elijah?"

INTRODUCTION: Until now Elisha has been more or less dependent upon Elijah. Now he is about to be put on his own. No wonder he cries out, "Where is the Lord God of Elijah?"

I. KIND OF GOD ELIJAH HAD SERVED.

- A. He looked after His own. Elijah's food brought by the ravens (I Kings 17:1-17).
- B. He worked miracles. Multiplied the widow's food supply (17:8-16). Raised the widow's son from death (17:17-23).
- C. He sent a revival. Elijah on Mount Carmel (I Kings 18:1-39).
- D. He challenged youth through Elijah. Elisha called to preach (I Kings 19:19-21).

II. ELISHA'S PURPOSE TO HAVE SUCH A GOD.

- A. Seen in his last walk with Elijah. His determination to stay with Elijah till the very last (II Kings 2:1-8).
- B. Seen in his rejection of the suggestion of the other prophets that he stay with them (II Kings 2: 3, 5, 7).

C. Seen in his last request of Elijah, "Let a double portion of thy spirit be upon me" (II Kings 2:9).

D. Seen as he dons Elijah's mantle—he takes upon himself Elijah's habits of devotion (II Kings 2:13).

III. ELISHA EXPERIENCES ELLJAH'S GOD FOR HIMSELF

A. Any doubt of such possibility dispelled—He cried, "Where is the Lord God of Elijah?" Smites Jordan with Elijah's mantle and gets an answer (II Kings 2:14).

B. God performs miracles. Healed spring of waters (II Kings 2:19-22). Multiplied widow's oil (4:1-7). Raised widow's son (II Kings 4:33-35).

C. Elijah's God proves himself to be Elisha's God. Many other miracles performed.

CONCLUSION: So the God of our church fathers waits to prove himself to be our God in 1958. So live with these men of God and imbibe of their spirit. And let us put on their mantles and learn for ourselves that their God has become our God.

—DUANE SPRINGER, *Pastor*
Menomonie, Wisc.

THE RELIGION THAT COUNTS

TEXT: James 1:27

INTRODUCTION: A man possessing true religion has amiable qualities. There are false religions. There is a true religion. The latter begins at the sure foundation and principles as set forth in God's sacred Word. Let us unfold the marvelous truths from this text.

I. THE TYPE OF RELIGION—"Pure," "undefiled"

A. Reaches inward: free from sin, contamination.

B. No ingredients of filth, hate, malice, etc.

C. Patriarchs enjoyed it—Job, Enoch, Noah.

Illus. Lily retains whiteness in coal dust.

II. THE TEST OF RELIGION—"Before God"

A. Reaches upward: Tested by the highest test—not wanting.

B. Many religions man-made—not accepted by God. Accepted by general public—not by God.

C. In light of Bible—personal experience—blameless example.

III. THE TASK OF RELIGION—"Visit the fatherless and widows"

A. Reaches outward; religion without works is dead, being alone.

B. In general it assumes the whole gospel challenge: bread to the hungry—clothes for naked, etc.

IV. THE TESTIMONY OF RELIGION—"Keep himself unspotted from the world"

A. Reaches around.

B. By daily conversation—godly separation—complete consecration.

C. His light is to shine—his life affects others.

—HENRY T. BEYER, JR.
Baton Rouge, La.

THE GOSPEL

SCRIPTURE: Acts 2:14-41

INTRODUCTION:

The *occasion* is Pentecost.

The *personality* is Peter.

The *subject* is the gospel of Jesus Christ.

- I. THE EXPANSIVENESS OF THE GOSPEL (v. 39)
 - A. It is expansive in matter of *time*. From Adam to Noah, to Joel, to Pentecost, and the Second Coming.
 - B. It is expansive in its *scope*. It is for all people, to be carried to them by every legitimate means.
 - C. It is expansive in its *effect*. It has affected all phases of life, society, government, and history.
- II. THE EXPANSIVENESS OF THE GOSPEL (v. 36)
 - A. It cost God and heaven much to provide this redemption.
 - B. It cost Christ very much to complete this redemption.
 - C. It cost our forefathers much in propagating this message.
 - D. It will cost us much.
- III. THE EXPLOSIVENESS OF GOSPEL (vv. 37, 41)
 - A. It strikes at the root of sin and creates tremendous reaction from Satan and his followers.
 1. John the Baptist felt the explosive impact of reaction to plain preaching.
 2. Stephen provides us with a thrilling illustration of the explosiveness of the gospel.
 3. Paul's journeys reveal the explosive effectiveness of the gospel in many lives.
 - B. This gospel turns loose the power of God. It is accompanied by the outpourings of the Holy Ghost that on Pentecost gathered under the wings of the Church 3,000 new converts.

—DELMAR STALTER
Nappanee, Ind.

CHALLENGE OF YOUTH

TEXT: "Remember now thy Creator . . ." (Ecclesiastes 12:1).

INTRODUCTION: "To every thing there is a season, and a time . . ." (Ecclesiastes 3:1). There is a proper time for everything . . . education, vocation, training, insurance, sowing, reaping, etc.

I. YOUTH IS THE TIME FOR GOOD THINKING.

"Remember now . . ."

Memory is stronger in youth than any other time.

II. YOUTH IS THE TIME OF INNOCENCE.

"Remember now thy Creator . . . while the evil days come not."

III. TIME OF YOUTH IS TRANSITORY.

- "While the sun, or the light . . ."—decline of vision
- "Keepers of the house shall tremble . . ."—hands weaken
- "Daughters of music . . ."—ears decline
- "Fears shall be in the way . . ."—nervous tension
- "Wheel broken . . ."—heart condition
- "Dust return to the earth . . ."—death

IV. YOUTH IS THE TIME TO BUILD CHRISTIAN CHARACTER.

"The words of the wise are as nails . . ."

V. YOUTH IS THE TIME OF TEST.

- "Fear God, and keep his commandments . . ."
- Youth is the testing time between duty and pleasure.
- Youth is the time to find complete salvation from sin and devote the life to Christian service.

—A. D. CANN, *Pastor*
Seal Cove, N.B.

PREPARE TO MEET THY GOD

TEXT: Amos 4:12

INTRODUCTION: (1) This is a warning, not an exhortation; (2) background

I. GOD MEASURED

- A. The plumb line (7:7-8). (Give picture and use of the tool.)
- B. There were two things wrong:
 - 1. At ease in Zion (6:1).
 - 2. Faulty worship (basket of summer fruit) (8:1-2).
 - a) The condition (4:4-5).
 - b) True worship is seasoned with righteousness.

II. GOD WORKED

- A. What God had done to the people (4:6-11).
- B. God had done His best.
- C. God has used providence to move us to himself—the church, wars, funerals, sickness, *this* service.
- D. The natural result is God's wrath.

III. GOD WARNED (text)

- A. Prepare for what is coming (seven seals).
- B. This is a military term (see Adam Clarke).
- C. It is a paradox:
 - 1. We cannot be prepared to *face* His wrath.
 - 2. We must be prepared to *escape* His wrath.
- D. It is a result of our own choice.
 - 1. Doctor's prescription: If rejected, we must bear the consequences.
 - 2. God has prescribed the remedy; we have the choice; we must take the result.

—RAY DUNNING
Maryville, Tenn.

Book of the Month Selection, April, 1958**LETTERS TO THE SEVEN CHURCHES**

By William Barclay (Abingdon, \$2.00)

Ministers will all agree with this—Revelation, chapters two and three, is one of the most provocative sections of the entire Bible. Every time I read it, I say to myself again, I wish I knew more about those seven churches. Oh, how I would like to visit them one by one!

In *Letters to the Seven Churches*, William Barclay does that very thing. He describes the geography of the area of each city. He tells you from careful, historic research the kind of people who lived in the town. He describes something of the temptations, the testings, the persecutions of the persons in each of the churches. But believe me, he is more than a careful research student; his pen fairly sings. The book is splendidly written. It will be thoroughly enjoyed. It is brilliantly illustrated.

This is the richest background material I have ever found for giving a preacher help in studying the seven churches of Asia. Under the treatment of William Barclay each of these letters comes into view, vivid in color like grass in the spring. John's letters to the churches take on flesh and blood. In fact, they even rise up and walk. If you listen carefully you can almost hear the shouts of triumph and the groans of agony.

Sermonic insights will be found in abundance. There is an evangelical warmth in every chapter and there is no theological bias that would hurt the book.

THE SEARCH FOR PERFECTION

By W. R. Matthews (Macmillan, \$1.75)

This is a doctrinal mirage insofar as it raises false hopes. The author does not point toward "Christian perfection" of a Wesleyan, Pauline type. For him the term is equated with maturity or increasing effectiveness. Perfection in love as an experience of grace is not part of this author's treatment.

NOW THEN

By David E. Mason (Broadman, \$1.75)

A thoroughly helpful volume of essays on moral and spiritual issues. The kind of germ ideas that can easily be expanded into chapel or youth talks. No strong doctrinal tone or specific spiritual warmth—you will have to provide that.

CALLED TO BE SERVANTS

By Larry Love (Zondervan, \$2.00)

Twelve sermons based largely on our stewardship as servants of Christ. Deeply spiritual in tone, and a refreshing allegiance to conservative, evangelical interpretations of the Bible and Christian experience. These sermons are designed to emphasize the truth that being a Christian means a life of separation from the world and of serious self-denial.

I could wish that every Nazarene pastor as vigorously presented the scriptural and challenging demands for wholehearted stewardship that this book does! It was a tonic for my soul, and I gladly borrowed some of its fire and method in my own preaching. It will do any minister or layman good to read this book. It isn't the ultimate in skilled writing, but its spiritual fervor and truth more than compensate for occasional weakness at this point.

W. E. McCUMBER

THE CHURCH FACES THE ISMS

By Arnold B. Rhodes, editor (Abingdon, \$4.50)

This is a very substantial and a scholarly book; indeed, a compendium. The entire faculty of the Louisville Presbyterian Theological Seminary, Louisville, Kentucky, did the research and the writing. Among the "isms" are listed: Fundamentalism, Adventism, Dispensationalism, Perfectionism, Judaism, Roman Catholicism, Denominationalism, Ecumenism, the Healing Sects. It also gives attention to such cultural "isms" as communism and fascism.

It seems strange that a publisher like Abingdon would print a book as unfriendly as this one is toward the teachings of Christian perfection. Of the Nazarenes the author says, "In larger communities the Nazarenes are tending today to soften some of their more extreme dogmas."

In the chapter on fundamentalism you will react quite positively against this study, for it makes light of the fundamentals of the faith that you and I hold with warranted zeal and loyalty.

The strong leaning toward ecumenism and slighting references to denominationalism will bother you as it did me.

On the whole if you like to invest in a book that causes you to react very definitely and positively either for or against, this will do it. It is scholarly in research, but contains a strong bias throughout against many of the things that we holiness people hold dear.

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD

By Arnold J. Toynbee (Scribners, \$2.75)

Toynbee is an acknowledged scholar and religious historian. But he is equally influential as a liberal. In this profound and careful treatise he would finally blend Christianity with other religions. He sees no uniqueness, no "must" about Christianity. So far removed from Paul's thunder against those who preached "some other gospel"!

AMERICAN FREEDOM AND CATHOLIC POWER

By Paul Blanshard (Beacon Press, \$3.50)

In 1949 Paul Blanshard published his book *American Freedom and Catholic Power*. It is conservative to state that no book ever written has had the influence that this book has upon Catholic-Protestant relationship. The original book had twenty-six printings in this country and abroad. It was hated and feared by the Catholic hierarchy as no other book has ever been.

After ten years the author has brought out a revised edition which also has been considerably enlarged. Information is brought up to date, and you who like to have a volume on your shelf that is up-to-date, factual, and dependable would want this new edition to replace the original one.

The author sets out to correct one mistake he made in the original book. He tried to keep Catholic faith as such separate from Catholic operation. He tried to deal with the Catholic church and legislation, medicine, education, etc. He has found since that you can't divide the two—the Catholic faith, as far as Catholics are concerned, includes every operation of the Roman Catholic church. In this new edition the author deals much more fully with the theological position of the Catholic church and the errors and dangers involved.

Your Book Man was happy to have a copy of the original edition and would like to endorse this revision as the most up-to-date book on Catholic-Protestant relations that a minister can have on his shelf.

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