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Oliver Anthony Collins

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The Conduct of a Pastor*

By Gregory the Great (540C-604)

Contributed by Samuel Young

THE CONDUCT of a prelate ought so far to transcend the conduct of the people as the life of a shepherd is wont to exalt him above the flock. For one whose estimation is such that the people are called his flock is bound anxiously to consider what great necessity is laid upon him to maintain rectitude. It is necessary, then, that in thought he should be pure, in action chief; discreet in keeping silence, profitable in speech; a near neighbour to every one in sympathy, exalted above all in contemplation; a familiar friend of good livers through humility, unbending against the vices of evildoers through zeal for righteousness; not relaxing in his care for what is inward from being occupied in outward things, nor neglecting to provide for outward things in his solicitude for what is inward. . . .

The ruler should always be pure in thought, inasmuch as no impurity ought to pollute him who has undertaken the office of wiping away the stains of pollution in the hearts of others also; for the hand that would cleanse from dirt must needs be clean, lest, being itself sordid with clinging mire, it soil whatever it touches all the more. . . .

The ruler should always be chief in action, that by his living he may point

out the way of life to those that are put under him, and that the flock, which follows the voice and manners of the shepherd, may learn how to walk better through example than through words. For he who is required by the necessity of his position to speak the highest things is compelled by the same necessity to exhibit the highest things. For that voice more readily penetrates the hearer's heart, which the speaker's life commends, since what he commands by speaking he helps the doing by shewing. . . .

The ruler should be discreet in keeping silence, profitable in speech; lest he either utter what ought to be suppressed or suppress what he ought to utter. For, as incautious speaking leads into error, so indiscreet silence leaves in error those who might have been instructed. . . .

The ruler also ought to understand how commonly vices pass themselves off as virtues. For often niggardliness palliates itself under the name of frugality, and on the other hand prodigality hides itself under the appellation of liberality. Often inordinate laxity is believed to be loving-kindness, and unbridled wrath is accounted the virtue of spiritual zeal. Often precipitate action is taken for the efficacy of promptness, and tardiness for the deliberation of seriousness.

*Taken from "The Book of Pastoral Rule."

Whence it is necessary for the ruler of souls to distinguish with vigilant care between virtues and vices, lest either niggardliness get possession of his heart while he exults in seeming frugal in expenditure; or, while anything is prodigally wasted, he glory in being as it were compassionately liberal; or in remitting what he ought to

have smitten he draw on those that are under him to eternal punishment; or in mercilessly smiting an offence, he himself offend more grievously; or by immaturely anticipating mar what might have been done properly and gravely; or by putting off the merit of a good action change it to something worse. . . .

Pulpit and Parish Tips

Studying in Advance

By E. E. Wordsworth*

THE WISE and planning minister looks ahead. Dr. H. Orton Wiley thinks that all pastors should plan their work, their sermonic preparation, in most cases, six months in advance. He believes and teaches that the blessed Holy Spirit's leadings are not restricted to a mere one-week, or week-by-week, guidance, but rather He can and will lead the devout preacher, if he prayerfully desires, to a thoughtful consideration of his special pastoral Sunday morning messages far in advance of their delivery. Dr. Gideon Williamson expounded the Epistle of Philippians to his First Church, Cleveland, Ohio, pastorate on Sunday mornings. But this took careful preparation.

Many pastors get in a dither a few days before special days on the calendar like Easter, Mother's Day, and Christmas because of their confusion

and lack of preparation beforehand. Better planning would have saved them an attack of nerves, and given a suffering public a richer ministry.

It is well to be gathering materials all through the year on such subjects as the Holy Week, Mother's Day, Father's Day, Thanksgiving, Christmas, and others. Also the minister can and should carefully and prayerfully plan special series on books of the Bible, the Lord's Prayer, the Beatitudes, and other choice passages. A good filing system is very helpful if the minister learns how to discriminate, use the wastebasket, discard, replenish, and use up-to-date matter.

And don't forget before your vacation to prepare sermons in advance and thus avoid headaches and nervous prostrations on a late Saturday night and then feeding your congregation on skimmed milk or watered-down, thin soup instead of beefsteak.

*Pastor, Goldendale, Washington.

Facing the Problems of Our Evangelism

I. The Scope of Our Evangelistic Task

HOW HONEST ARE WE? How courageous are we? How willing are we to give any credit that is due to others and take any blame which is due upon ourselves? How ready are we to face the day in which we live and adapt our methods when necessary to meet today's needs?

All of these questions relate to the problems in our evangelism as they exist today in the church. In some ways these are the most serious problems which we have, far more basic than others which, because of their dramatic nature, have taken our attention the past number of months. Successful, effectual evangelism is the lifeblood of the church. We can be ever so orthodox, ever so straight ethically, ever so exact in our government—but if we fail in our evangelistic efforts, or if our efforts become mere routine and fail to effectually keep the church revived and fail to win the unsaved, unchurched to Christ, then the justification for our existence as a church is neutralized, our virility dies, and our future is limited. As well expect a human body to live after the heart has stopped beating as to expect the church to live when there is no pulsing thrust of evangelism.

Back to question number one. Are

we honest? If we are, we shall have to face the facts that we *do* have problems—vital, plagueing problems—in our evangelism. Talk to pastors (as I have everywhere I have gone) and they will tell you that their biggest problem is to have effective revivals and get new people saved and into the church. Talk to evangelists (and I have done this too) and they unload their heart concern that too few of the evangelistic campaigns in which they engage turn out to be genuine revivals. But our leaders are concerned as well as our pastors and evangelists. This entire matter lies close to the hearts of our general and district superintendents, our headquarters officers, and especially is it the concern of Dr. V. H. Lewis, secretary of the Department of Evangelism.

January 6-8, 1958, launching our Fiftieth Anniversary year, there is to be a Mid-quadrennial Conference on Evangelism in Kansas City. This has the potentiality of being the most significant conference of its kind in the history of the Church of the Nazarene. Not but that there have been other conferences, so called. Not but that there will no doubt be others. However, this one will be different in the prime respect that many are ap-

proaching it with an undertone of serenity and seriousness that has not characterized others.

One outstanding evangelist put it, "What happens in this coming conference will largely determine the future of my evangelistic efforts." His point was that if church leaders, pastors, and evangelists would together face their mutual problems and adopt and go to work on a corrective course of action, then he would have heart to continue in the work to which he feels God has definitely called him. If not, however, if the conference covers over problems and drops into a mere "back-slapping," "We are doing fine, aren't we?" fiasco, he would take another look at where he will spend the last half of his ministry.

Are we honest enough to admit the fact that serious problems do exist? Do we dare recognize that these are not just provincial, not limited to a few churches, not limited to a few areas? Are we ready to see that these problems follow no lines which some imagine exist between "spiritual" and "not so spiritual" churches? These problems are all too general to be any longer ignored or bypassed. They will not be solved by whitewash or by ostrich-like refusal to face the facts. They will not be solved by name-calling, by suspicion, by silver-tongued invectives. They will not be solved by skilletts calling the kettles black or by some accusing others of shallowness or lack of spirituality. They will not be solved by one method of evangelism condemning all other methods.

They can be solved, however, if all of us first dare to be honest and courageous enough to face the problems, face our individual responsibility in the problems and be willing to face the *real* issues as Christian brothers, all seeking the same end, the revitali-

zation of our evangelism. Perhaps if all of us would first line the mourners' bench as brothers, confessing to God and to each other where we ourselves have failed, we would have a good basis for finding solutions.

There are some basic considerations which we should keep constantly before us as we evaluate our evangelistic future. Let us notice a few of the more important ones.

1. There are circumstances in our day and generation which force us to think carefully of what will be our approach to evangelism. There is no benefit in trying to disregard these circumstances or to seek to change them. They are with us and we must evangelize in the face of them. We are not called to go through the motions of the evangelistic methods which worked in last generation or in the nineteenth century. (Of course, neither are we justified in automatically throwing out methods merely because they have been used.) Generally speaking, however, methods which have fit one set of circumstances and one pattern of society or culture utterly fail in a different set of circumstances. There is no one method of evangelism which is ordained of God for all time save the declaration of His Word. The only commission that is inescapable is to win men to Christ and fit them for heaven. There is no virtue in methods which fail to reach the persons of a given area or a given era. God has called us to "serve the present age." We are here to evangelize those of our day and generation. Within the experience of any one of us at any given time and place we may need to shift our emphasis and change our approach. The goal should not be the preservation of a pattern but the salvation of souls. We must ever be pliable enough to *find a way to pro-*

duce in our evangelistic efforts. We must keep at it, keep seeking, keep praying, keep working until we do.

2. The church today is in the midst of a "dog eat dog" competition for the interest, attention, and time of the ones whom we would see saved. And this competition comes from those agencies which are offering to fill the leisure time of harassed people, trying to escape from reality and from themselves. The speed with which most people live, the nervous tension under which most people move, the leisure-time interests, the commercialized entertainment—all serve to make it difficult to capture and claim the attention of those to whom the church should go with the gospel. It is a day of high-powered advertising and hence subsequent sales resistance. People have learned how to say, "No," to vacuum cleaner, brush, storm window, and toothpaste super-salesmen. The church runs head on into this habit of resistance when it speaks to men about the church or about Christ. Methods of advertising and personal contact which one day brought a fairly high percentage of results are failing today. An insect builds immunity to DDT. People build immunity to routine types of advertising.

There are other characteristics of our times; we cannot take the space to list more. But we must see that we must constantly face up to the conditioning which is going on around us all of the time and we must seek ways, *within the framework* of our day and generation, our specific nation or community, to make our evangelism effectual.

3. We must see, furthermore, that there are many phases to our evangelistic task. Rather than being one instrument, evangelism is an orches-

tra. Rather than being like a mirror, it is like a diamond, cut with many facets, reflecting light in every direction.

Perhaps in making a generalized list we should start with foreign mission evangelism. This certainly is a part of our total task and it is indispensable if we are to be a fully evangelistic church.

There is also educational evangelism. Here is the area of work of the church schools with its various divisions. If we are to win people to Christ, we must interest them in the church (Sunday school promotion) and get through to them with the elementary Bible truths upon which they can seek and find God. We need to shore up our concepts of the importance of intelligently and scripturally preparing the people whom we have contacted for the evangelistic service or the revival.

Then there is child and youth evangelism. This implies teaching and training, but it implies methods also. Our V.B.S., Caravans, PAL groups, summer camps, and the like have shown us that there is a way through to our children and youth if we will but take the interest and time, and make the preparation. They will respond if we find the way. It is alarming how many pastors and churches have yet failed to see the value of these agencies in the evangelistic task.

There is, of course, visitation evangelism. We have been saying much about this in our Crusade for Souls. We should say more. Visitation as a method is not a magic cure-all. It is not a method to be pursued in and for itself. It is a system of contact which suggests ways which may help our evangelism in our day. But it must be visitation with purpose, visitation integrated into the total evan-

gelistic task, visitation grasped by pastor and people as being fundamental in the Christian witness and worked out in every department of the local church.

There is also the "special service" type of evangelism which can be sponsored by the local church. Here is the church going to the people. Public services in industrial plants, parks, schoolhouses, institutions, on street corners, and messages by radio and television—these and like endeavors must not be neglected or bypassed.

Then there are the evangelistic campaigns of one sort or another. Be-

cause of the central place that this type of evangelism plays in the church and because it involves the two groups—pastors and evangelists—this will be the focal point of the Conference of Evangelism and hence the burden of this series of editorials.

Next month I should like to raise some of the problems which face the evangelist. The following month I should like to raise some of the problems which face the pastors. Perhaps, through a neutral publication such as this, with the interest of both pastor and evangelist at heart, we can impartially discuss some of these important matters. Will you prayerfully join with me in this study?

TAX REFUND FOR PASTORS

Since January 1, 1954, the rental value of a home or the rental allowance paid to a minister as part of his compensation to the extent used by him to rent or otherwise provide a home has been excluded from the minister's gross income for federal income tax purposes.

This regulation requires that the designation of an amount as rental allowance may be evidenced in the minutes of the church board or in its budget. After December 31, 1957, this official designation must be made in advance of the rental allowance payment. *However, official action relative to rental allowance for a minister can be made retroactive to January 1, 1954, and income tax refund claimed if such action is taken before January 1, 1958.*

For further information ministers should contact their local Internal Revenue Service.

BOARD OF PENSIONS

T. W. Willingham
Executive Secretary

The Preaching of William E. Biederwolf

By James McGraw*

YOU CAN LAUGH and sneer at God now, but by and by your sin will cut its telltale marks on your face; it will rot your heart and petrify your conscience, and the inner chambers of your soul will become the rendezvous of owls and bats and wriggling serpents, holding post-mortem over your rotting, putrefying soul!"

This is not the appeal of one of our fiery Nazarene evangelists of today, as the reader may have supposed, but it is an excerpt from a sermon by a Presbyterian evangelist of a generation ago. These are the words of William Edward Biederwolf, whose evangelistic efforts, although not as widely known as those of better known evangelists, brought thousands forward to a confession of faith and repentance for sin during the many years of his ministry.

Evangelist Biederwolf was one of those preachers such as James B. Chapman must have had in mind when he declared: "Understood language still has plenty of room for variety and expressiveness, and the speaker by gesture, diction, and emphasis can magnify the impression of a word so that a pound word can be made to weigh a ton." When William E. Biederwolf warmed to his theme, his words indeed weighed heavily, and although they may have been pound words if taken at face value, they weighed tons when seen in the scales of evangelistic passion and preaching power.

Born September 29, 1867, in Monti-

cello, Indiana, William's parents were Michael and Abbie Biederwolf, about whom little is known. The home was an average, middle-class, fairly prosperous, typical "Hoosier" institution. Conservative and thrifty, the home provided the necessities, and saw to it that the family had religious training and educational opportunities.

Young William Biederwolf seemed to have the capacity and the desire to learn, for he graduated from Wabash College at twenty-two, and then continued his studies in Princeton, where he received the B.A. degree in 1892 and the M.A. two years later. Recognized by his alma mater for outstanding scholastic ability, he won a fellowship in Greek, and studied two years in Germany at the University of Erlanger and the University of Berlin.

At twenty-nine, after his studies in Germany, he returned to Indiana to marry his home-town sweetheart, Ada Casad, and was ordained in the Presbyterian church a year later. With his young wife, Biederwolf held his first pastorate for three years. Then in 1900 he entered the field of evangelism, and spent the remainder of his fruitful ministry in this work. He served as dean of the Winona School of Theology and president of Winona College, but was active in frequent revivals and city-wide evangelistic campaigns until his retirement.

William E. Biederwolf's ministry is understood better when his philosophy of evangelistic preaching is known. He describes it in his book,

*Professor, Nazarene Theological Seminary.

Evangelism (p. 60), as threefold:

1. The evangelist must believe men are lost.
2. He must believe that Jesus Christ is the only Saviour.
3. He must believe that he is divinely commissioned as an evangelist.

Biederwolf's sermons clearly reflect such a conviction in his own soul, for he preached Christ as the only hope for the sinner, and he preached like a man who believed that men would die in their sins and go to hell if they didn't hear the gospel and repent.

The prayer life of the evangelist played an important part in the success of his preaching, according to Eugene Simpson's analysis of Biederwolf's ministry. Biederwolf believed, as he expressed it, that "prayer is the heart of religion. Prayer is religion." His book, *How God Can Answer Prayer*, is rich in spiritual insight and practical meaning. It also explains the secret of the effect his own preaching had upon his listeners. He writes: "Prayer tends to keep the soul sensitive to spiritual impressions and receptive of spiritual influence." It was doubtless this "soul sensitivity" to divine guidance that helped him win men to Christ, for he writes in his book on *Evangelism* of the "work that God's Spirit must do in convicting and quickening that unregenerate soul," and asks, "How could one ever think of going to such a task except as he goes from his knees?"

Biederwolf's preaching style reflected the discipline of a trained mind. His approach was logical, his introductions were brief and to the point, and the divisions of his sermons usually followed a path of movement, progression, and purpose. In examining his preaching style, one is reminded of Dr. P. F. Bresee's epitome of good preaching as being "so simple

that children can understand it, and so spiritual that old people will appreciate it, and in between the children and the old people everybody will find his share."

The divisions in Biederwolf's sermons are very often in the form of questions. For example, in his sermon on "Hell" (recorded in his book, *Evangelistic Sermons*), the three main divisions are:

- I. Why do I believe in hell?
- II. What is the nature of hell?
- III. How long does hell last?

Again, an example of this style of outlining is seen in his sermon on "Resurrection," from the text I Corinthians 15:14, in which his divisions are as follows:

- I. Could God raise Jesus from the dead?
- II. Did God raise Jesus from the dead?
- III. Why did God raise Jesus from the dead?

A quotation from *The Wonderful Christ* displays the vivid description of his language, and at the same time illustrates how he came immediately to the point in his introductions. He begins with these words:

"Nearly two thousand years ago, on a night the world has been pleased to call Christmas, a Jewish maiden went down into the mysterious land of motherhood and came back with a child, and to this child was given a name; a name that blossoms on the pages of history like the flowers of a thousand springtimes in the limits of a single garden."

William E. Biederwolf was not an expository preacher, but he did preach the Bible. His sermons were often topical in development, but the Scriptures were quoted freely and his illustrations frequently came from Biblical sources. He used his texts

as a "springboard" from which to leap out into the world of truth, but his truth nevertheless was soundly based upon scriptural foundation, and there was a strong Biblical flavor in the entire contents of his messages.

He was a strong believer in the power of the right use of illustrations. In his sermon on the "Resurrection" mentioned above, there are five illustrations. Many of his sermons contain as many, and some more than this. Few have less than three. He writes concerning his use of illustrative material in his evangelistic sermons:

"I remember the disdain with which I first looked upon an illustration. At last there was to appear an evangelist who would be no mere storyteller. My appeal was to be wholly to the court of reason. I soon, however, discovered two things: first, that I was succeeding admirably in putting my audience in about twenty minutes into the arms of nature's sweet restorer; second, that it takes far more genius and intelligence to use an illustration that illustrates and use it rightly than it does to ramble right along with good remarks."

In addition to the Bible as a source of his illustrations, his own personal experiences gave him many of them. He also frequently referred to literature and art, and to history, in illustrating his points.

The strongest quality in Biederwolf's preaching was his ability to conclude his sermons and make his appeal. He would probably agree with W. E. Sangster's comment concerning the conclusion:

"Having come to the end of the sermon, stop! Do not cruise about looking for a spot to land, like some weary swimmer coming in from the sea and splashing about until he can find a shelving beach up which to walk. Come right in, and land at once."

One of the qualities in his conclu-

sions which made his appeals successful was the *definiteness* with which he urged action upon his hearers. He did not timidly beat about the bush; he stepped forthrightly into a clear, definite, specific call. His own words in describing the nature of his evangelistic appeal illustrate this:

"The appeal should be made in terms, the meaning of which no one can fail to understand, and that meaning should be in its final address a definite acceptance of our committal to Jesus Christ our Lord and Saviour. Asking people to rise who desire to live a better life or merely requesting those who desire prayer to lift their hands, or soliciting signatures of those desiring to be Christians is a sorry substitute for what genuine evangelistic work ought to be."

He believed that one of the greatest faults in evangelistic preaching is a tendency to abbreviate and shorten the invitation! He suggested three causes for this as being "fallacy, fatigue, and fear," and he urged preachers to resist the temptation of making their altar calls too short.

J. M. Ellison writes in his book, *They Who Preach*, that if the preacher "is more intent on displaying the jewels in his sword hilt . . . than in cleaving shields and dividing men from their sins, his action will be emptied of dignity, and his audience will be quick to discern it." William E. Biederwolf, as an evangelist with a keen mind, trained intellect, and warm spirit, had his share of jewels in his sword hilt! But his interest was not in the display of them. It was in the souls of those to whom he preached. His conviction that they needed salvation, and that Christ was their only hope, and that he was commissioned to tell them, made him one of Presbyterianism's greatest evangelists since the days of John Knox.

SERMON OF THE MONTH

The Christmas Message

By Robert Benson*

TEXT: *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

For a week or more preceding Sunday, November 14, 1948, curious and sentimental Londoners had gathered outside the gates of Buckingham Palace to gaze curiously at a third floor window, wait aimlessly for a while, drift away, and return to renew the vigil. By Sunday night 4,000 people in slouch hats, toppers, evening clothes, shawls, and workman's denim were clustered about the huge Victoria Memorial. At 10:10 p.m. a young, blue-clad page bustled out of the palace and whispered a word to the bobby at the gate. Throwing his chest out and his head full back he shouted for all to hear: "A Prince has been born."

The news flashed around the world. Within minutes the people of the cities and villages of America knew that Princess Elizabeth had given birth to a son, a royal son who would someday rule the great Commonwealth of Britain.

The next morning the bells in St. Paul's Westminster and many another church rang out in clangorous rejoicing. Stock exchange members stopped their trading to sing "God Save the King." The official forty-one-gun salute boomed forth to decree the birth of a royal heir. British warships on the seas and in ports around the

world fired twenty-one-gun salutes to the newborn Prince.

In contrast I would like to picture the birth of another prince. It too took place in a crowded city; the streets were thronged with people, the lodging places filled to overflowing. But this multitude was unaware that within its midst a king was to be born. No one waited outside the stable which was to become His palace. The news of his birth was not echoed around the world that night; no church bells rang, no guns saluted. But a Prince was born.

The announcement was made, not by a great network of radio and press services to all the world, but by an angel to shepherds abiding in the fields. The message was this: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Those eighteen meaning-packed words, almost unheard by the world that first Christmas evening, are the Christmas message. Up to that night men had eagerly listened and hoped to hear those words. Since that night men have looked back to find meaning, hope, and comfort in this message. No more glorious proclamation, no happier words could have been uttered by the angel that night.

Hoping that we may once again revel in its meaning and blessing, desiring that we may find comfort and strength in its words, we turn this

*Pastor, Winter Park, Florida.

Christmas season to the Christmas message.

The angel said, "Unto *you* is born." The words were a personal message from God to the shepherds. To drink from the springs of this message you too must realize that it is a personal message from God to you.

We see so much of Christmas-in-general. Here in America we put on a six-billion-dollar celebration. Our streets, cities, stores, and homes are gaily decorated. There are parties, gifts, visiting, programs, and the dozens of other things that Christmas brings that have absorbed Christmas in a general meaning.

I for one would not detract from this wonderful season of the year. It is gratifying to see that there is at least one season of the year when people stop their almost endless thinking of self to give to others, a season when even the hardest people greet others with a smile and a cheery "Merry Christmas." Just the word Christmas brings to mind a warmth and glow that melts people and at least for a time some of the bitterness and hardness of life is gone.

A man on our street refuses to join in the celebration of Christmas because he says there is no way to really know that December 25 is the real birthday of Christ. It seems tragic to watch his three small children deprived of all the pleasantness of this season.

But all of these things make up Christmas-in-general. And the sad part is that it can all be carried on with only a dim connection to the Christmas message. People who lay no claim to knowing Christ join freely in the Christmas festivities. We must take care that in our celebrating we celebrate a Christmas-in-particular. And Christmas-in-particular means that God still has a message just for you and that somewhere and some-

how in all the din and gaiety you must get alone to hear Him say, "Unto *you* is born."

In his relating of the Christmas story Matthew tells of a star shining brightly in the country far east of Bethlehem. A few wisemen, tradition tells us three, followed the star which went before them until it came and stood over the place where the young Child was. It led them to Jesus. The star was present for everyone to see, and any and all could have followed it—but only the *three* came.

And the Christmas message is like that star, present for all to see. It shines as brightly today as it did in the days of the shepherd, for it is an ever-present message. Wisely the angel said, "Unto you is born *this day*."

But the wise men had to follow the star to come to the place where Jesus was. And so we must follow the Christmas message until it leads us to where He is. True, it shines for all to see, it sounds forth for all to hear; but only those who follow it come to Christ. It is as the poet said,

*If Christ a thousand times
In Bethlehem be born,
Until He's born in thee
Thy soul is still forlorn.*

The Christmas message is wonderful because it is written to you, it is personal. It is even more wonderful because it is a present word from God for right now. And most wonderful of all, it is the message you most needed to hear, it is a precious message; for the angel said, "Unto you is born this day in the city of David a *Saviour*."

The wonderful stories surrounding His birth in Bethlehem are significant, not because of how He was born or where, but because they tell us God sent us His Son. Christmas is the good news that we have a Saviour.

Words have relative value to those who hear them. An invitation to a meal to a prosperous, well-fed man would scarce have the same meaning as did the same words spoken to one whose thin, emaciated body silently tells of long days with little to eat. The offer of a bedraggled doll would not interest the child of a wealthy home but would be most welcome to the waif who had never held a dolly all her own. The words found meaning in relation to the need and background of the individual.

And so the Christmas message becomes the most precious message in the world because it speaks to man's deepest need, that of a Saviour. To be sure, by the way most men act you would think that that is their last need in life; that the new car, new house, vacation, or membership in the club, all take precedent. But sooner or later we must see that the greatest need of a man is some power that can save him from his sins. Precious indeed then are the words that tell us of the coming of just such a power in the person of Christ.

When we celebrate this particular Christmas, we are not just remembering a Baby asleep on the hay. We are remembering One who came and lived and died that you and I might have eternal life. They are glorious words because they are "wonderful words of life."

The story is told of a French soldier who was found in a railroad station

after the last war suffering from amnesia. When he was asked who he was and where he was from, he replied, "I don't know who I am; I don't know where I'm from." Because he had been disfigured by facial wounds it was impossible to identify him and three families claimed him as their son. In order to solve the problem of his identity, he was taken to the respective villages of the three families. Finally, when he entered the third, a sudden light of recognition came to his eyes and he moved across the tiny square and turned into a narrow side street. Unerringly he made his way to a small white home and turned in through a tidy gate, up the steps and across the familiar porch. He was home again! Now he knew who he was and where he belonged.

It is easy for us to become spiritual amnesia victims as we make our way through a year of life, until we hardly know whose we are or where we belong. This Christmas season may we again move down the streets of Bethlehem and into the alley which leads to the manger over which the star rests. There may we enter and humble ourselves in front of the King of Kings, for there we will be at home again. Let us use this season to worship the most precious gift of all, remembering the words of the angel who said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

PERSISTENCE

In the British Museum one can see seventy-five drafts of Thos. Gray's poem, "Elegy Written in a Country Churchyard." Gray didn't like the first way he wrote it, nor the second nor the third. He wasn't satisfied till he scribbled it over and over seventy-five times.—*Household Mag.*

What Does It Mean to Be Saved?

By Kenneth Dodge*

I'M GLAD I'M SAVED," is an expression that I heard about forty people use in our regular midweek prayer service recently, and I began to wonder if everyone who used the expression really knew what it meant. I did not doubt the sincerity of the testimonies, and as their pastor, I have reason to believe that all of them are saved. But what does it really mean to be saved?

The explanations I have heard and which I have all too often used are confined chiefly to an explanation of how to be saved rather than what it means to be saved. The dictionary definition of the word saved is "to be rescued from danger." Applying this definition to salvation, we would say, "To be saved is to be rescued from the danger of sin." Thus the complete testimony would be, "I'm glad I'm saved from sin." However, this testimony is not altogether correct, for Jesus is the only One who has ever been saved from sin. A more correct expression would be, "I'm glad I'm saved from *continuing in sin*."

In order to avoid technicalities, let us examine the more common expression, "I've been saved from sin." Even here the expression is misleading unless we are able to define our terminology more fully. One does not have to be a theologian to know that this world is under the curse of sin. So is mankind, and when we say we are saved from sin, we do not mean we are saved from the curse of sin as it applies to this world.

For example: Part of the curse of sin is the presence of disease and sickness in this world. The individual who is saved from sin is not saved from the curse of sin as it applies in this aspect. Again, poverty, hard work, and physical, mental, and nervous disorders are all part of the curse of sin, and the individual who is saved from sin is not saved from the curse of sin as it applies in this aspect. So, on and on the list could go: heartache, sorrow, tears, war, social injustices, etc. These are all part of the curse of sin, and we are not saved from them in this world. Even physical death is part of the curse of sin as it applies in this regard. To be sure, the Christian will eventually be saved even from these aspects of sin, but not in this world. So when we say we are saved from sin, even in this world, we do not mean we are saved from the curse of sin.

From what, then, are we saved when we are saved from sin? The answer to this question is that we are saved from the results of sin in our lives. We realize, of course, that this statement must be qualified, and we shall do that by example.

THE GUILT OF SIN

The first result of sin of which we are conscious is usually guilt. Brought face to face with sin, and enlightened as to the true nature of sin, the first reaction is almost always a feeling of guilt. One of the most unpleasant experiences an individual can have is to be forced to stand in the presence of one before whom he knows he is

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guilty. Almost all of us have had this experience as children in the presence of our parents. Some have had it in court when standing before the judge. Thank God, we can be saved from the guilt of our sins.

I recall very vividly an experience of my childhood wherein I had climbed the fence into the neighbor's orchard and climbed the tree that contained the green apples and began to eat my fill. When the neighbor appeared on the scene, I was called down from the tree and asked to give an explanation. Of course I had no explanation, and the remembrance of my feeling of guilt lingers with me even to this day. This is because the neighbor had the tact to know how to deal with the situation in such a way as to impress upon my youthful mind the sense of wrong that was connected with what I was doing. I received no physical punishment from him (though I had plenty of it later on that same day) but I did receive a very effective lecture in which he told me that any time I wanted an apple I need only ask him for it, and he would give me a good, ripe one.

His kindness in dealing with me, coupled with his offer to give me a good apple merely for the asking, removed the feeling of guilt that I had had when he caught me in the tree. How good it was to have the knowledge that I had been forgiven! It was always a real pleasure in the months and years that followed to go to the neighbor and ask for an apple, assured that I would always get a good one.

Here, then, is what I mean by being saved from the guilt of sin. When we first stand in the presence of Christ, convicted of sin, there is the sense of guilt. What a joy to hear Him say we are forgiven, and to know that henceforth we may ask in His name and receive the good things of life!

Only those who had had the experience of sins forgiven can know the joy that such an experience brings.

It is this factor that accounts for the reluctance of unsaved people to attend church. The feeling of guilt as they assemble in God's presence is so great that they prefer to absent themselves from the house of God and escape that feeling.

THE POLLUTION OF SIN

Another of the results of sin in our lives from which we are saved is the pollution of sin. Sin manifests itself in the life of the sinner in every avenue of his life. It shows in his actions, his talk, his looks, his attitudes, his thoughts, and his outlook on life. Sin pollutes every area of our living. Thank God, we can be saved from this pollution, and where before we manifested sin, we can manifest Christ and the evidence of His presence in our hearts and lives.

When my father was sent from Michigan to South Carolina as an army chaplain just before the start of World War II, the most vivid recollection in my mind was the number of Yankees in uniform that I saw in the relatively small South Carolina community in which Dad was stationed. I was talking to one of my school chums one day when he said something like this: "Our town is polluted with Yankees. Everywhere you look you see them. In the churches, the parks, the restaurants, the theaters, the stores, and on the streets. Yankees! The town's polluted with them, and I will be so glad when the war is over and they all go back where they belong."

That is the way it is with sin. Everywhere you look in the life of the unsaved person you see sin. How inexpressibly wonderful it is to see that unsaved person come to Christ

and be saved from the pollution of sin, so that the beauty of Christ now takes the place of the pollution of sin!

Still another of the results of sin in our lives from which we are saved is the love of sin and the resulting bondage of sin. Men are really bound in sin because they love sin. Deliver man from the love of sin and the bondage of sin is broken. One can only sin as long as one loves sin and hates God. When one loves God, he hates sin. Here, then, is the marvel of salvation, that Jesus can and does work such a miracle in the hearts and lives of those who accept Him that the individual is saved from the love of sin and the bondage of sin is broken. The miracle of the salvation that Christ provides is that it can so transform the heart of man that he knows by experience the truth of the oft heard statement, "The things I once loved I now hate, and the things I once hated I now love."

What encouraging news this is to the man who desires to be a Christian but is enslaved to sin by his love for a certain form of sin! Tell that man that Jesus saves from the love of sin, and thus delivers from its bondage.

ETERNAL RESULTS OF SIN

The last result of sin from which we are saved that I shall mention is the eternal result of sin. The final, eternal result of sin is complete and final separation from God. Although we cannot be saved from physical death, wherein we are finally and completely separated from this world, we can be saved from eternal death, which consists of being completely and finally separated from God. One of the best definitions of death that I have heard is that death is separation. This would explain how Adam

and Eve were said to have died on the day that they ate of the forbidden fruit, for on that day they were separated from fellowship with God. With this definition in mind we can correctly say that the final result of sin is eternal death, or eternal separation from God. We can be saved from this aspect of sin.

Of course the man who lives in sin in this world is separated from fellowship with God. One cannot live in sin and have fellowship with God. However, this separation is neither complete nor final. Such a condition would make a hell out of this earth on which we live, for the best description of hell that one can give is that it is a place where separation from God is complete and final. While in this world, even the unsaved are the recipients of God's blessings. He maketh the sun to shine on the just and the unjust. They enjoy the beauties and benefits of God's nature. The society in which they live maintains the degree of decency and law and order that it does because of God's church and the prayers of God's people which He answers. Contrast this state of the sinner with one where there would be no nature, no sun, no law and order, no church, no prayers, no influence of the church, and you will readily see that the sinner is not completely separated from God. However, without the salvation which Jesus provides, the time is coming when the sinner's separation from God will be complete and irrevocably final. Thank God, we are saved from that eternal result of sin.

This, then, is what we mean when we say we are saved. We do not mean that we are saved from the curse of sin as it applies to this world, but we do mean that we are saved from the results of sin in our hearts and lives. Think on this the next time you say, "I'm glad I'm saved."

Judges or Counselors?

By Bill Flygare*

WILLIAM ELLERY CHANNING, champion of Unitarianism, as a youth heard Samuel Hopkins preach a forcible and moving sermon at a northeastern Congregational church. Deeply impressed, he expected his father, a deacon in the church, to speak to him about his soul, for he knew he was not where he should be spiritually. But the elder Channing kept silent, did not utter a word about the sermon or the boy's dangerous state, and upon reaching home sat down to read. Channing said, "I made up my mind right there. He was not alarmed, why should I be?" Thus his father's reluctance (or thoughtlessness) drove the young man into heterodoxy, and he became a powerful enemy of the orthodox churches.

Many times we hesitate to approach a Christian who is showing signs of spiritual negligence or non-conforming, because we feel that perhaps we might be judging him. In most cases we can do the erring one no greater harm. A kind word, a friendly admonition might arrest the tendency, might clarify some delusion, might "save a soul from death" (James 5:20).

Sometimes we observe in our midst a brother who is obviously in error in his Christian walk in life. And it is very possible that he does not see the fault himself. We say, "I shall not judge him; let the Lord show him." But we do not realize that one who is walking behind light, one who is not where he should be spiritually, one who is challenging God's authority

with his own will—such a one does not usually hear or does not usually heed the voice of God!

Should a person be walking along a narrow path, lost in thought or meditation, paying no heed to the movement of his feet, and come to a bridge washed out, it would be our duty to warn him, to stop him, to boldly lunge forward and tackle him if necessary to save his life. And how much more necessary, if he be walking the narrow Christian way, is it for us to warn him if he strays or even appears to stray!

It is not easy to approach someone about a fault. We have so many ourselves and are naturally reluctant to speak to others, so we keep putting it off. This is not scriptural. The Bible plainly tells us to confess our faults one to another and pray for one another (James 5:16).

Oftentimes a brother is overtaken in an action that is controversial. Here indeed is the counselor placed in the position of judge. Is it sin, or is it not? However, keep in mind that the most innocent of actions, if they bring reflection on the Christian, bring reflection on the Lord and on His church. The sinner is the first to point the finger of accusation, crying out with a vengeance. Here is a man who needs counsel desperately. Here is an opportunity for us to help. "Where no counsel is, the people fall; but in the multitude of counsellors there is safety" (Proverbs 11:14).

It is the duty of a judge (in court) to not only penalize malefactors but to see that justice is done to all who appear before him. We (it is taken

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for granted that we are bona fide Christians with no malice or ill will locked in us) are not interested in penalties but in correction. For if we love our brother as ourselves, it is our interest to see ourselves walking together along the spiritual plane of conformity to God's will. And only as Christians walk together can the Kingdom be built. For even the world turns its busy head and observes, saying, "They are Christians, for see how they love one another."

Some hesitate to approach an erring brother with the thought, I might drive him away. I might antagonize him and set him against the church. I might do more harm than good. So what should we do? Leave him in his precarious state? Let him continue in an unchristian habit or practice, hoping that a house will fall on him, he'll get hit by a truck, or an earthquake will rock him back into the fold?

Putting off speaking to and praying with a person will set him back and drive him farther away than a point-blank approach. He feels we're not interested, and sometimes rightly so. Stepping into someone's complicated problem is not often pleasant. And we usually avoid it if possible. But the more we put off working with people, the more victory is lost in our own experience. And in the meantime they are lost to the church.

It is generally a good idea to pray through on such a venture before taking it on. Fasting and praying will always give us God's will for us. When God sees we love a person enough to fast and pray and hold on

for him, He will show us what to do and what to say! Sometimes it is advisable to enlist the aid of some other staunch Christian, agreeing before the Lord and fasting and praying for the erring one. With such an attitude and with the commendation of the heavenly hosts, success is inevitable.

Consider how pleased and thankful is the one, now back in his rightful place in God's will, whom we were reluctant to judge. Consider how much more useful to God is such an experience, victorious and up-to-date. Consider our own experience in the new light of something accomplished for God.

"But supposing we had judged wrongly!" So we made a mistake. There was absolutely nothing wrong with the person's experience. And seeing he was in such good shape spiritually we'll have a good chuckle over it, for surely no Christian's feelings will be hurt over another's concern for him. Rather there will be a communion of spirit and a deep sense of brotherhood, spirit bearing witness with spirit as to equal sonship in Christ.

As in civil cases, sometimes careful and intelligent counsel averts the necessity of even appearing before the judge. So the next time we are tempted to neglect our Christian duty to an erring brother, hiding behind the hedge of not judging, let's try considering ourselves as counselors. With our client we can approach God's bar of judgment expecting and receiving justice and mercy.

"Charity never faileth" (I Corinthians 13:8).

A QUESTION

Honestly, now, which is the more offensive: trying to talk when one's mouth is full, or when one's head is empty?—*Sunshine*.

The Nazarene Ministry

By Milton Harrington*

I AM A NAZARENE MINISTER. No higher honor has ever been conferred upon me—nor does it seem will ever be conferred upon me—than the honor of being recognized as a Nazarene minister. This does not come from a bigoted attitude nor from a self-righteous Phariseism that recognizes no honor in other denominational ministers, but from a personal choice and a personal conviction to be a Nazarene minister. This does not bring with it the implication that I am the ideal minister; but I would like to share with you some of the thoughts that have come to me, things which might dim this honor to ourselves and to our church.

SINCERITY

Much time, thought, and space are being given in psychological circles to the term of self-control. As ministers we dare not turn a deaf ear to this subject, particularly when it has to do with *sincerity*. And at the moment I am thinking more of example than of doctrine; and this not so much in our churches and among our laymen, but among ourselves at the weekly luncheon or at a district or informal gathering. I frankly confess my heart has on occasions been torn to note the careless words lightly bantered back and forth as we discuss the problem layman or church. God's Spirit should surround the minister even in his time of relaxation and "letting off steam," realizing that the Spirit of God can be grieved by the attitudes we manifest even toward the problems of the Kingdom. Such lightness and insincerity may become

a habit and in time leap the mystical barriers of fellow ministers, tarnishing the *honor* of the ministry. It hardly seems fitting to have two sets of vocabulary, one for fellow ministers and one for the laymen; to have two sets of stories, one for preachers and one for laymen, especially when the former may be questionable. This is not an indictment but a plea, for myself and for you who shall read, that we remember to honor the ministry by our sterling sincerity.

CONVICTIONS

God's men of all ages have been men of *convictions*. The Nazarene ministers of days past have exalted our ministry by their unswerving convictions. They were men who knew what they believed, why they believed it, and were willing to die for their beliefs. But even they were not immune to the insidious approaches of the devil. For every minister has perhaps his greatest struggles with the devil at this very point. Convictions that have a glorious birth under the guidance of God's Spirit, however, must not be yielded at any cost. Our convictions must not be altered by seasons, climates, locations, or circumstances. The honor that has been handed to us will be blackened if we weaken those convictions. We need to be on our guard lest we give in to carnal opposites just to have life a little easier, lest we not tackle some issues because they are uncomfortable, lest we not cross some people because to do so would bring negative votes, lest we allow influences to close the testimony of God's Word, lest we tolerate rather than

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HUMILITY

expose. Our own honor as well as that of our brethren is lightly esteemed when we allow our convictions to be weakened. Just recently a layman of my church sat with me in the parsonage discussing an issue upon which the church speaks clearly. He said that it seemed to him that many ministers were guilty of breaking the church convictions on this point. I was glad I could report that I had no personal knowledge of such breech of convictions. Thank God for consistency of life which erases all shadow of doubt and carries no questions in the minds of others.

LOYALTY

God's men of all ages have been men of basic loyalty. They are loyal to the entire program of God. They do not build around their own personalities and for the purpose of increasing their own personal coffers. In choosing to be ministers we have obligated ourselves to serve loyally not only our local church but the world-wide church. We are not divided—"all one body we." Most of us serve in districts of our own choosing—hence there should be no reason not to be loyal to the district program designed to help us. We are dependent upon the loyalty of our laymen to make the church go and pay our salaries—should we not give even a better loyalty to our leaders? We stain ourselves when we try to black the district and general church by non-co-operation. Let us be big in our loyalty and maintain high the honor of the Nazarene ministry.

God's men of all ages have been men of humility. This trait is a beautiful jewel in any life. And in adorning the honor of the ministry it glows in the height of its splendor. At times and in some circumstances it seems to us there is a caste system among the ministers. Some denominations classify men by the salaries they earn, thus unconsciously drawing lines between the "big" and the "small." Another denomination puts all men on the same salary level, thus attempting to destroy any idea of bigness or littleness. We need neither of these controls. Instead we need the spirit, grace, and humility of the Great Nazarene that we may honor and not disgrace His name. Men of true humility are not seeking the right and left hand of exaltation, nor the selfish advancement of themselves, but have laid themselves upon the altar for the glory of God's kingdom. Certain sections of the country may hold pleasant natural attractions; but we are servants, and remember the words of the centurion to the Master when He said, "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." May we ever keep fresh and burning in our hearts the *willingness* to be subject to the will of God no matter where it may lead us or where it may be.

Again may I state these lines are not indictments but a plea to keep the honor of our ministry high. Personally, I am honored to be a Nazarene minister.

COURAGE

The successful man lengthens his stride when he discovers that the signpost has deceived him; the failure looks for a place to sit down.
—*Sunshine*.

Pastors Are Gregarious

By David A. Dawson*

PASTORS NEED TO GET TOGETHER with their own kind more often than they do. Lone-wolfism is not good for any pastor. To overcome this tendency we have organized a "Breakfast Meeting" at 8:30 a.m. the first Monday in every month. The host pastor supplies the breakfast for the seven men in the group. A devotional leader, selected by the group at the previous meeting, conducts a brief worship period of scripture reading, prayer, and a meditation. This is followed by a free-for-all discussion period.

The breakfast table talk or the devotional leader's meditation have set the theme for the meetings so far. We talk shop and the meditations are for "pastors." The themes have caused us to be more and more conscious of the fact that "we are workers *together*" with God. They have made our pastoral, pulpit, and executive duties seem a more vital part of the Great Commission the Master has given to all His disciples and apostles. They have pressed upon each of us in a very personal manner, so that we have begun to see our own

needs in a new light and, above all, to see that our needs are common to our fellow pastors.

One devotional leader spoke freely of his own need for greater confidence in God's answer to prayer that is sincerely offered in accordance with the known will of God. We all sensed a similar need in ourselves. We really shared ourselves that day, as well as our feelings, ideas, and experiences.

Another devotional leader discovered that his scripture reading and meditation fitted our breakfast table talk exactly, for they were both on evangelism. Not one of the group had ever been able to understand this pastor's conception of evangelistic efforts before. But he expressed his ideas so freely that day that we understood how much we had been misjudging him. In our greater understanding of each other through our prayers and discussion, the sincerity, personal concern, and earnestness of each man thrilled us and welded us together. We will all do better work as pastors and evangelists from the results of that meeting. Best of all, we will be seven pastors and evangelists *working together* in our subdistrict.

*Pastor, New Berlin, New York.

THINKING

The probable reason some people get lost in thought is that it is unfamiliar territory to them.

Too many people mistake looking for seeing, listening for hearing, observation for understanding, and opinions for thinking.—*Sunshine*.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:1

EXHORTATION OR ASSURANCE?

The King James Version of the first verse reads: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The two American revisions agree. But the English Revised Version says, "Let us have peace." Why the change?

Again the answer is found in the fact of variant readings. The very earliest manuscripts have *echomen*. This is the hortatory subjunctive, "let us have." But in the two oldest codices—Vaticanus and Sinaiticus, both of the fourth century—a later scribe "corrected" the reading to *echomen*, the simple indicative, "we have."

There are two main types of unintentional errors in the Greek manuscripts. (It must be remembered that all copies of the New Testament from the first to the fifteenth centuries were laboriously written by hand.) The first can be labeled "errors of the eye." These would occur when a scribe was making a single copy from a manuscript which lay before him. If two lines began or ended with the same Greek letters he would be apt to leave out a line. Probably most manuscripts have examples of this. In fact today one can hardly have a manuscript of any length typed without finding one or more occurrences of this very common mistake.

Other errors of the eye would consist of omitting a phrase beginning

with the same letters as a preceding phrase, or repeating a phrase instead of writing it only once. Also two words that look much alike might be confused. Since the early Greek manuscripts have no division into words, sometimes the letters would be separated at the wrong place, giving an entirely different sense. The miracle is that mistakes were not made much more often!

The other class of unintentional confusion could be called "errors of the ear." These would occur when one scribe was reading from a master manuscript, while as many as forty scribes sat before him, each making a copy of that manuscript from dictation. This "assembly line" procedure was the ancient publishing house. Today a million copies of a book can be run off the press, all of them exactly the same. Before the fifteenth century it was impossible to make even two copies of any sizable book exactly alike. There is no extant manuscript of the Greek New Testament without some mistakes in it. But by a careful comparison of many manuscripts most of these errors can be eliminated.

It is obvious that errors of the ear would occur easily when the writing scribe heard a word that sounded like another. Very probably in the early centuries of the Christian era the two forms of *echomen* were pronounced exactly alike; they differed only in that the one had the diacritical marking over the o. So some scribes wrote one and some the other.

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One factor that guarded against a hopeless confusion in situations like this was that individual scribes could make a check against written manuscripts. Then, too, the scribes would gain a familiarity with the text of the New Testament. Tradition would be handed down from generation to generation as to the exact wording of a given text.

It is difficult to decide between the two readings in Romans 5:1. Westcott and Hort have the subjunctive form. Nestle followed this in his sixteenth edition (1936) but has the indicative in his twenty-first edition (1952). Weymouth, Moffat, Goodspeed, Ballantine (Riverside), Montgomery, Twentieth Century, Verkuyl (Berkeley), Knox, Wand, and Williams all have the subjunctive, "let us." Even the new Confraternity Version, now official for Roman Catholics in this country, reads, "let us have." Phillips has a very good paraphrase: "Let us grasp the fact that we *have* peace."

What conclusion should we reach? With regard to the manuscript evidence, Sanday and Headlam say: "Clearly overwhelming evidence for *echomen*."¹ In view of the fact that almost all private translations made in this century have adopted the subjunctive, it is difficult to understand why the Revised Standard Version should retain the indicative.

James Denney agrees that the manuscript evidence is overwhelmingly in favor of the subjunctive. However, this is his conclusion of the matter: "But the uninterrupted series of indicatives afterwards, the inappropriateness of the verb *echein* to express 'let us realize, let us make our own,' the strong tendency to give a paraenetic turn to a passage often read in church, the natural emphasis on *eirenen* [peace], and the logic of the situation, are all in favour of *echo-*

men, which is accordingly adopted by Meyer, Weiss, Lipsius, Godet and others, in spite of the manuscripts."²

But Sanday and Headlam defend the subjunctive. They note that Paul is apt to change from argument to exhortation and that the subjunctive might be translated, "We should have"—something of a combination of inference and exhortation.³

The verb is in the present tense. So it does not mean, "Let us get or obtain peace," but, "Let us keep on having or enjoying peace." It is therefore an exhortation to enjoy the peace that God has given us in the forgiveness of our sins.

In his volume on Romans in the "Christ in the Bible" series, A. B. Simpson tells of a lady who was converted one evening in a meeting in Glasgow. Light broke in on her soul as Mr. Whittle pointed out to her the promise in John 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The evangelist gave her a card with the verse written on it and she went home rejoicing, with her little boy at her side. But in the morning all her joy was gone and her face was gloomy with doubt and distress. When her son asked her why she looked so sad she wept and cried: "I thought I was saved, but it is all gone, and I feel just as bad as ever."

The young lad, surprised, said: "Why, Mother, has your verse changed? I will go and see." He ran and got her Bible, took out the card, and read: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come

¹"Romans," p. 120.

²EGT, II, 623.

³Op. cit., p. 120.

into condemnation; but is passed from death unto life."

"Why, Mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." Peace returned to her heart and countenance.

That illustrates well the meaning of this verse. Peace comes with the forgiveness of one's sins. But Satan seeks to make the new convert doubt his experience and thus lose his peace and joy. The apostle would exhort us that, having been justified by faith, we should keep on having peace in

our hearts. We should refuse to let doubts or fears rob us of the precious heritage that is rightly ours.

So this verse has a special message for the newly converted and may be used helpfully by the pastor in assisting them to get settled in their experience. We sometimes forget that born-again Christians are at first only babes in Christ and that, like all babies, they need care and keeping. Too often we lose our new converts before they get established in the grace of God, simply through carelessness and neglect.

Pulpit and Parish Tips

In the Sickroom

By E. E. Wordsworth*

A PASTOR CALLED ON a very sick saint who was dying of cancer. She had been ill for many months and was in excruciating pain, though she was a patient sufferer. This pastor entered the home and was graciously received. He went to the bedroom where the woman lay and where other members of the immediate family were gathered; he read lengthily from the Scriptures, then knelt in prayer. His prayer was long and loud, to the great distress of all present—all but himself, that is. The sick one dearly loved her pastor and refrained from complaining, as did also the family, even though the sick one's lovely face showed signs of increased pain brought on by the unwise procedure. Without doubt a positive injustice was committed by a thoughtless and ill-trained pastor.

Prayer in the sickroom should always be brief and subdued. In the home or hospital great wisdom is necessary at the bedside. Do not kneel, but stand and pray quietly and tenderly. In the hospital room if other sick folks are in the ward with no friends visiting them, it is well to speak a word to them and ask their permission before you pray. Include them in your prayer insofar as it seems wise. This courtesy and kindly consideration will be appreciated. When visitors are present, caution should be exercised. Sometimes a warm handshake, a smile, an encouraging word, a tract, is more effective than a prayer. Often a Bible verse and a "God bless you, I am praying for you" does infinite good. It is well to give our sickroom conduct a good once-over frequently. We can learn to be better pastors of the sick.

*Evangelist, Lynnwood, Wash.

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CHAPTER 5

AND seeing the multitudes, he
up into a mountain: and
he was set, his disciples came
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ye from Chāl-dē'-āns, with a
voice of singing declare ye, tell



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By V. H. Lewis**

City-wide Revival Campaigns

By Leslie Parrott*

THE GREATEST city-wide evangelist of all time was a Jewish preacher. He was not a handsome man. His shoulders were stooped. He had flying hair and a massive but kind face. But when he stood before an audience, king and peasants sat in rapt attention. Although well educated, he lived an awful life of sin, even instigating a murder. Even after his conversion, his thrilling experiences mounted one on another. His life story, "Over the Wall in a Basket," was good for a big crowd on Monday night in any revival.

However, this evangelist did not depend upon his life story to draw crowds. To keep the record straight, he once wrote a crusade committee, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Equipped with unusual native ability, with a good education, and with the constraining love of Christ, St. Paul launched city-wide revival after city-wide revival which brought him the just accusation of turning cities upside down.

I often think of St. Paul as the first district superintendent. He went into the major centers of his day to organize churches. He always started with a home mission revival, but in nearly every instance, the home mission revival grew into a city-wide campaign.

Ephesus, for instance, was a great metropolitan center. It was comparable to Detroit, Seattle, Los Angeles, or Atlanta. It was the home of the great temple to the goddess Diana, one of the seven wonders in the ancient world. People came from all quarters to worship at this beautiful but pagan shrine. On a broad boulevard leading up to the temple entrance, there was a long series of shops operated by goldsmiths and silversmiths. These craftsmen made little replicas of the temple and images of the goddess Diana. The people bought these to set up shrines in their own homes.

These men were doing a thriving business until Paul started his revival. As the people were converted, they no longer needed their shrines. So many people were converted that the image business fell to nothing.

*Pastor, Flint First Church, Michigan.

**Executive Secretary, Department of Evangelism.

Finally, the goldsmiths and silver-smiths met at the local union hall and from there marched to the courthouse. They demanded the revival be stopped because Paul was ruining their business. And any revival is a success that threatens the livelihood of the image workers.

That's not all:

The pagans at Ephesus were given over to the study of astrology and fortunetelling. They had great sums of money invested in their books of magic. However, after their conversion they no longer needed these books, so they decided to have a fire.

I don't know how Paul handled this unusual service, but I can imagine. He was an opportunist. I imagine he called a special holiness rally in front of the city hall. Coming with armloads of books, the new converts actually emptied their homes of trashy literature. The people threw their books into the pile that mushroomed to great proportions. Oil was poured on, and while the people sang hymns of praise, the incense went up as a testimony to their change of life. The commentators tell us there was \$10,000 worth of these books, and that was back before inflation.

This was one of the greatest street meetings ever held.

Paul was a tremendous district superintendent and city-wide evangelist. Today some of the cities which drove him from their gates have their only claim to fame in the fact he one time visited them.

Another great city-wide evangelist was born June 17, 1703, in the county of Lincoln, at the parsonage of Epworth, England.

With the equivalent of a modern Ph.D. (which he got at Oxford), with a heart which had been strangely warmed at Aldersgate Street, and with a burning compulsion to reach the masses, John Wesley took the

world as his parish. And in city after city he too was accused of turning things upside down. Dr. Alice Mae Tenney said, "The report which Wesley gave for the neighborhood of Kingswood, a coal mining town just outside Bristol, could be repeated for every community [where Wesley conducted his meetings] . . . Describing the people as originally 'but one [step] removed from beasts . . . without desire of instruction, as well as without the means of it,' he told how in one year the scene had changed. 'Kingswood does not now . . . resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness and the idle diversions that naturally lead thereto . . . Peace and love are now there.' City haunts of vice were converted into respectable residential and business sections.

Dr. Bebb, a great church historian, said, "Wesley led more people to Christ than any man who has ever lived in England . . . and . . . the number reached by the revival was greater than in any other age since the time of the Apostles. . . ." All historians of the eighteenth century recognize this fact: the city-wide revivals of Wesley saved England from a revolution.

The heritage of city-wide revivals is tremendous for holiness people. It first began in Jerusalem on the Day of Pentecost when 120 crude, unlettered, but Spirit-filled Christians swept the city with a blaze of revival fire which resulted in thousands of conversions.

The heritage of holiness city-wide evangelism was carried on by St. Paul. John Wesley later revived and carried on the crusade. The biographies of Bresee, Reynolds, Morrison, and Bud Robinson show their revivals often made an impact on the entire community and county.

But why are our revivals, even united city-wide efforts, often anemic and of little effect? Perhaps we need to reconsider the basic principles on which these meetings thrived. There are at least five characteristics of the holiness city-wide campaigns.

First: These men had faith for revival in spite of circumstances. Neither Wesley nor Paul nor Bresee had a publishing house capable of printing 28,000,000 pieces of holiness literature in a year. They didn't have a half dozen holiness colleges to train their converts nor a holiness seminary to produce their brand of preachers. They knew nothing of a coast-to-coast broadcast nor of an efficient nationwide Sunday school organization.

But they had revivals anyhow! If those men lived today they would have used every means which we employ. But the point is this: they didn't wait for the opportune climate; they had revivals in spite of bad weather.

Second: In the revivals of these men, the doctrine of perfect love was predominant in the preaching.

We should give consideration to any organized community effort to reach sinners for Christ. However, in co-operating with other denominations, we often meet on our lowest plain doctrinally, rather than our highest. More often than not, we give up our terminology at the outset. Then we listen to the evangelist, hoping he will preach consecration or deeper experience which we may construe to substitute for sanctification. In co-operative efforts we become the victims of doctrinal domination diametrically opposed to our purpose for denominational existence. More union Nazarene revivals, city-wide holiness meetings, and district holiness conventions could eliminate this prob-

lem. For time, effort, and money invested, there is no greater return for spreading scriptural holiness than revivals of all kinds sponsored specifically for holiness people. Our product is good; we need greater production and a better sales force.

Third: Prayer was a dominant feature of these revivals. At Pentecost they tarried in prayer ten days and had the revival in one day. We easily reverse the process with one day of prayer and ten days of revival. Regardless of one's evaluation of Billy Graham's ministry, he is known for two characteristics: his sincerity and his dependence on prayer. He will not even enter a city for a campaign unless a great number of cottage prayer meetings have been going on for a period of many months. How much more, then, should our revival efforts seethe with an atmosphere of prayer!

Fourth: These revivals emphasized holy living on the part of the converts. Paul preached, "Be thou an example of the believers." In all his Epistles, without exception, he demanded holy living of those who professed Christ.

John Wesley believed that perfect love was to be expressed in holy living which is self-discipline, both positive and negative. Anyone who thinks Wesley did not preach negatively has never taken time to read his sermons. He had no time for a religion which did not affect one's living.

Fifth and last: These revivals were born of ministerial hearts that were aflame. Their sermons were on the level of humanity, but they contained a spark of Divinity. If we do not have revivals, we can't blame our people. The trouble isn't a backslidden church; the trouble is us. Every re-

vival is born in the burning heart of a spiritual leader.

I held a revival in our beautiful church in Medford, Oregon. In the early days, before the church was organized, a holiness pioneer of the Northwest, Rev. ———, pitched a tent in the center of the town and proceeded to hold a city-wide campaign. He couldn't co-operate with the other holiness churches. There were none! He didn't have money for advertising. But after the tent was up, he rode on his horse up and down the streets like Paul Revere, calling people to the meetings. They had a city-wide campaign all right, and today we have one of our strongest churches of the Northwest located there.

Those early evangelists had within themselves something from which revivals sprang. I'm not sure I can even analyze it. They had the Holy Spirit all right. But that wasn't all. A lot of

good, sanctified Christians are incapable of sparking a revival. The early evangelists also had a holy daring. They weren't afraid to risk all for a revival. Then they had a spirit of anticipating success. They didn't expect to fail. They believed revivals were a present-day probability if the conditions were met.

But I think I am impressed most that these men had an utter abandonment of self to the will of God for the sake of holiness revival fervor. Administrative work, church obligations, personal success were all subjugated to their rightful second and third positions, that these men might be most concerned with holiness revivals.

I do not claim to have attained. But my prayer is that God will help me and will help you in the areas where we serve to be centers around which a holiness revival may begin.

BE YOURSELF

You remember the ancient quip about the schoolteacher who asked, "What is in our world today that wasn't here fifty years ago?" Imagine her surprise when the irrepressible Johnny piped up, "Me!" Well, Johnny had something. And the world had something too—Johnny! A Johnny that was different from all the millions of Johnnies ever born! If God made us different it's foolish to try to be someone or something other than one's natural self.

Be yourself. Quit posing as someone other than yourself. "Stir up the gift that is in you." Be natural. Only thus can you make your greatest contribution.

—GASTON FOOTE, in *Footnotes*
(Fleming H. Revell Co.)

I. A Holy Ghost Crusade Through Bible-centered Preaching

By C. E. Stanley*

THE RELATIONSHIP OF THE PREACHER with the Holy Spirit and the preaching of the Bible is the combination that spells success or doom in reaching the lost. In Acts 20:28, we read, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the flock of God." There are some truths in this passage that we cannot evade. First, it is the Holy Spirit who had made the elders and bishops referred to overseers of the flock of God. The Holy Spirit had selected them; that is why we believe in a God-called ministry. Second, there is the implication of failure in that they were admonished to "take heed therefore unto yourselves, and to the flock." It is an awful responsibility to be called to preach the gospel and fail in that responsibility. Failure to be the leader with a shepherd heart! Failure in building up the church in the most holy faith! Only eternity will reveal the judgments of those who have failed. Still again, the word relates that we are to feed the flock. We are not told to tickle them, to entertain them, to congratulate them, but to feed them! In Jeremiah 23:1, the Lord speaks forth to say, "Woe be unto the pastors that destroy and scatter the sheep of my pasture!" I am sure that the spiritual application of this scripture implies that when we fail to feed the flock of God with a Holy Ghost-directed ministry of the Word the people are scattered as sheep having no shepherd.

When the divinely called man of God steps into the pulpit with the Bible in his hand, he has not only the attention of the people but of the Godhead. The Father is interested that men come to know of His love, the Holy Spirit is interested that the sinner be convicted of sin, and the Son is interested that men know that He died for them and that His grace is able to keep day by day. Again I say, the Godhead is interested that the deepest needs of man be met, whether the need be for the sinful in coming to the fountain of forgiveness or cleansing, whether it be the changing of a heart of depression for the garment of praise, or the weak from spiritual pygmies to giants in the faith. This is the work and duty of the minister, to preach the gospel backed up by the Holy Ghost, who mends and heals the lives and souls of men.

Dr. J. H. Jowett once said that the task of the church was "to redeem the strong from the atheism of pride, the weak from the atheism of despair, to help little children see the glorious attractiveness of God, and the aged to realize the comforting care of the Father and to bring all within the scope of its influence to a personal knowledge of salvation."

Bible-centered preaching is the need of the hour to meet the ills of the world, and this kind of preaching is the only kind that will unlock the mystery of God to human need. This kind of preaching will answer the questions of man which lie basically beneath all other questions, for those

*Pastor, Des Moines, Iowa.

questions are, "Why am I here? Where did I come from? Where am I going?"

Bible-centered preaching will answer what E. Stanley Jones chooses to call "the three oppressions: sin, suffering, and death." For sin it reveals a Cross, for suffering the mercy of God, and for death the resurrection and everlasting life.

In the preaching of our day there is entirely too much lecturing, mere oratory and personal opinion founded on the opinions of men rather than on God's unchanging Word. While books may be helpful to the preacher to whet his mind on pertinent truth, they must *never* displace God's Word, for that Word is a perennial stream of freshness. Its flow of healing waters is never quenched. Even its most familiar passages yield spiritual refreshment o'er and o'er as the Holy Ghost causes it to erupt to meet the needs of the hour.

It is small wonder that Paul wrote Timothy, "Preach the word." "Study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the word." "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Someone has said, "Doctrine is the plumb line by which we build the walls of our religion. If our preaching is Bible-centered our doctrine will emerge and produce a vertical wall that will be good to look upon, that will show the skill of a master mason." The Bible must ever be the Book by which we formulate doctrine, and not the opinions of men.

The story is told that Alexander the Great one day stood before Diogenes and asked the philosopher if there were anything he could do for

him. The grim reply was, "Simply get out of my light." Likewise we must not allow the opinions of men to get in the light of the revelation of God concerning doctrine.

Again, Paul said that God's Word was profitable for reproof and correction. When it is preached with the driving force of the Holy Ghost it will bring men into line quicker than months of lecturing logic. I have often been amazed by the way God has used the Word to reduce the many twists of men which lay grafted in their desires and natures.

Still again, I like the fact that there is "instruction" in righteousness, that the man of God may be perfect.

The preached Word is ever compelling, persuading, and leading men to a deeper and closer walk with God. Every type points to that more perfect way, every promise fairly shouts, "Lo, I am with you alway." Every narrative reveals the patience and sureness of the workings of God, as well as the fact that sin has its pay-day.

Let us now consider the elements on which Bible-centered preaching is contingent. May I first mention that it is contingent upon the romance of preaching. The preacher's heart must first be thrilled with the message that God has given him to deliver to the people. There has been much said about a man itching to preach; and while our desire to preach must never be to be seen of men, still there must be a divine desire, "Woe is unto me, if I preach not the gospel!" and that woe must be positive as well as negative.

I am sure that a pastor who is always surrendering his right to preach to everyone who happens his way is failing at the point of romancing in the gospel with his flock. Surely that pastor's heart is not as thrilled with the message that God has delivered

unto him as he should be. To move the more to the ridiculous side of the ledger, the surrendering of the romance of preaching for cheap entertainment, plays, lectures, etc. is testimony that the preacher's own heart is waning in its love for God's Word.

Professionalism is ever a peril of the ministry and many have been the men of God who have bowed at the shrine of the "deadening familiarity with the sublime." The temptation to preach old outlines, familiar truths without the unction of the Holy Ghost that makes the minister's heart glow, is a curse of the ministry. It not only paralyzes the church but stifles romance from the preaching of the gospel. Is this not what Paul means when he says in II Corinthians 3:6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Yes, this is our danger, to live in the mountains and lose sight of the height, to be guideposts rather than guides, to minister with our lips with our souls unexercised.

Another element that I would mention is that of prayer. No minister can preach as God would have him preach without praying. There are ministers who preach on prayer who *do not* practice praying. Too often we excuse ourselves because of the multitude of details that flood our daily lives. Some time ago I read of a minister in other days who was dying and this was his confession: "I

have not failed to visit, I have not failed to study, I have not failed in promotion, but I have failed to pray! I am dying and want to confess that many times I did not pray because I didn't want to, other times my living was so shabby I did not dare to, and other times I consoled myself that I was too busy. May God have mercy on my poor accounting of stewardship of the gospel."

Dr. Andrew Bonar labored as a minister in Scotland a couple of generations ago. Those of his congregation said he was the most holy man they had ever met. The secret of that statement lay in his prayer life. From his journal we read, "By the grace of God and the strength of his Holy Spirit, my rule is not to speak at the beginning of the day to any man until I have first spoken to God; not to do anything with my hand until first I have bent my knees; not to read letters or anything until I have read something from His word that blesses me." He then went on to explain that every morning after three hours of devotion he felt drawn much to pray for the peculiar fragrance which believers have about them who are very much in fellowship with God. We can never hope to preach a Bible-centered gospel that will quicken unless we are men of prayer! Bonar goes on to say that "besides my vigils of prayer, I find I must keep prayer up at intervals throughout the day lest I lose the spirit of prayer." Is this not what Paul means when he says, "Pray without ceasing"?

SELF-PITY

Self-pity is the world's great trash barrel of human ego.—JAS. OTNEY, "Self-Pity," *Reformatory Herald*, 6-22-'49.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

FIFTY YEARS AGO

"People have been looking back to the good old days of fifty years ago ever since Adam's 51st birthday. Seems strange that all the good people and all the good times were fifty years ago."
—*Selected.*

THE ARITHMETIC OF FULL SALVATION

1. Sin subtracted!
2. Grace added!
3. Gifts divided!
4. Peace multiplied!

How does your life "add" up?

—*Henryetta, Okla., First Bulletin*

THINK!

"The fellow who's never been tempted to do wrong isn't necessarily good—he's just unconscious."

"Only the weak drink. Men who have resources within never try to bolster themselves up with liquor. The bottle is always an escape mechanism."—*E. Stanley Jones.*

SOME DEFINITIONS

A *boy*—a noise with dirt on it.

A *liar*—one who has no partition between his imagination and his information.

Courtesy—The eye which overlooks a friend's broken gate and sees the rose blooming in his garden.

Wooden swearing—slamming doors about the house.

—*Selected*

*Pastor, Waco, Texas.

THE ARTIFICIAL AND THE REAL

The great historian, Pliny, tells how the master artist, Zeuxis, once painted a picture of a boy holding a bowl of grapes, so realistic that when he hung the huge canvas outside to dry, a flock of birds literally swooped down against the canvas in an attempt to steal away the grapes from the bowl. While everyone lauded Zeuxis for his seemingly perfect work, he himself was dissatisfied. When asked why, he said: "If the job were perfect even the boy would have been so realistic that he would have scared the birds away."—*Selah.*

HAPPY IS A TITHER

I've found new joy in Christian life;

My heart is now alive.

There's peace within, no grief or strife,
Since I began to tithe.

—*Elkhart First Church Bulletin*

STRANGE "VICTORY"

A man who has lost his temper several times over the cat told the preacher the following: "I've got it now! Last night I stumbled over the cat again, as I was going down to the basement. I never kicked him at all. I just threw him in the furnace."

Books!

The largest theological library in the world was recently dedicated. The Robert E. Speer Library on the campus of Princeton Theological Seminary in New Jersey is now under construction. The \$1,500,000 structure is expected to be completed next spring.

December 1, 1957

Morning Subject: THE CHRISTIAN'S UMPIRE

TEXT: Colossians 3:15

- I. THE UMPIRE OF DAILY LIVING
 - A. The peace of God is the peace of a balanced mind.
 - B. The peace of God is the peace of transparent relationships.
 - C. The peace of God is the peace of a restful conscience.
 - D. The peace of God is the peace of unselfish plans.
- II. WONDERFUL PRIVILEGE TO BE A CHRISTIAN
 - A. Fortunate person who can say, "Christ is my life."
 - B. To be "risen with Christ" is to have level of life lifted.
- III. CHRIST IN US CREATES DIFFERENCES
 - A. Natural necessity to put some things off.
 - B. Natural necessity to put some things on.
- IV. CHRIST PROVIDES AN UMPIRE FOR CHOICES AND DESIRES
 - A. For physical, mental, soul health let the peace of God rule.
 - B. Don't argue with the umpire.

—ORVAL J. NEASE, *Pastor*
Ontario, California

Evening Subject: JESUS' REDEMPTIVE PRAYER

TEXT: Luke 23:34

- I. THIS AMAZING SETTING FOR FORGIVENESS
 - A. Within his hurt heart there was room for forgiveness.
 1. They had blasted His good will at every turn.
 2. He had offered no harm—only love, life, healing.
 3. He had a right to resent them.
 4. But He had a love that wanted to forgive.
 - B. Forgiveness—the only cure for resentment.
 1. Resentment—enemy No. 1 of human relationships.
 2. Resentment—life's most destructive power.
 3. Resentment—destroys like a cancer.
 - C. Forgiveness is the Christian response to life's hurts and irritations.
- II. THIS AMAZING POWER OF DELIVERANCE
 - A. Christ can forgive your sins.
 1. Amazing flow of forgiveness is ready to deliver you from the power of sin.
 2. This is why a church is built, why the Bible is written.
 3. His shed blood can be applied to your sins now and set you free.
 - B. Christ can deliver you from resentment and enable you to develop forgiving relationships.

—ORVAL J. NEASE

December 8, 1957

Morning Subject: FIRST GOSPEL SERMON

TEXT: Luke 2: 10, 11

INTRODUCTION:

- A. Astonishing pronouncement from heaven.
 - 1. Magnificance and humility were fused on that day.
 - 2. God's highest purpose lay in a mother's arms in a stable.
 - 3. Wrapped in swaddling clothes was the Lamb of God, which taketh away the sins of the world.
- B. God gave you something to tell your children.
 - 1. Christmas is a miracle—not a myth.
 - 2. Christmas is a door—not a window.
 - 3. Here is the first gospel sermon.
- I. **THERE IS BORN UNTO YOU—A SAVIOUR**
 - A. Almost incredible event—Incarnation.
 - B. God through human flesh joined the power of heaven with the limitations of humanity.
- II. **BE NOT AFRAID**
 - A. Fear wields the greatest negative power in life.
 - B. Practicing a daily personal trust in Christ can conquer fear.
- III. **BE FILLED WITH JOY**
 - A. True joy is God's gift to men.
 - B. Happiest people are devoted Christians.

—ORVAL J. NEASE

Evening Subject: CHRISTIANITY CLARIFIED

TEXT: I Corinthians 1: 9, 30

- I. **WHAT DOES IT MEAN TO BE A CHRISTIAN?**
 - A. Today's average church a travesty on true Christianity.
 - B. Average "definition" of "Christian" is unsatisfactory.
 - C. God defines Christianity for us.
 - 1. God sent Jesus Christ for a redemptive purpose to the world of men.
 - 2. Christ prayed that we might be anointed and sent as He was.
 - 3. Christ died for sinners and for the church.
 - 4. The name Christian is exclusively associated with Jesus Christ. We are only Christian as we are Christ's.
- II. **A CHANGE OF HEART**
 - A. Experience of regeneration.
 - 1. Repentance, faith, forgiveness, justification.
 - 2. Preparation for full consecration begun.
 - B. Experience of entire sanctification.
 - 1. Consecration, faith, cleansing.
 - 2. Perfect love relationship with God and man.
- III. **A CHANGE OF LIFE**
 - A. Christianizing every department of life.
 - B. Emphasis of Christianity—redeemed relationships!

—ORVAL J. NEASE

December 15, 1957

Morning Subject: LET'S KEEP CHRISTMAS CHRISTIAN

TEXT: Luke 2: 10

I. LET'S FACE THE CHRISTMAS PRESSURES.

- A. How easy to dread the rush and work of Christmas season!
- B. Don't get lost in the Christmas wrappings.
- C. It is proper to keep the Christmas customs and traditions but . . .

II. LET'S KEEP A CHRISTIAN CHRISTMAS.

- A. Let Christ enter your home and join your family circle.
 1. Christmas is *primarily* for children—but not entirely.
 2. Christmas is friendship, love, joy, oneness, good will, music, laughter, simplicity, sincerity all wrapped together.
 3. Christmas is supplying what people need—love, understanding, consideration, a helping hand, a smile, a prayer.
 4. Christmas is love outdoing itself—life at its beautiful best.
- B. Let the glory of Christmas enter your heart.
 1. Christmas is not in the store—but is in the hearts of people.
 2. Christmas means Christianity—a second chance for humanity.
 3. Christmas is the birth of God's promise of a Deliverer.

III. LET'S KEEP SAYING, "MERRY CHRISTMAS."

- A. Here are good tidings of great joy.
- B. Not primarily a historical Santa Claus—a present Christ.
- C. A challenge to the best that is within you.

—ORVAL J. NEASE

Evening Subject: SIMPLICITY OF THE GOSPEL

TEXT: Philippians 1: 21, 27

INTRODUCTION:

- A. Life's perplexities drive us to simplicity of gospel of Christ.
- B. Hard for depraved human nature to be content with the virtue of this simplicity.

I. PHILOSOPHY OF THE GOSPEL

- A. Its simplicity of hope (II Timothy 1: 12).
- B. Its simplicity of motive (Romans 13: 10).
- C. Its simplicity of power (II Corinthians 9: 8; Philippians 2: 13).
- D. Its simplicity of doctrine (Galatians 2: 20).
- E. Its simplicity of evidence (Romans 5: 1).

II. REALITY OF THE GOSPEL

- A. COMPLICATIONS OF SIN.
 1. Complications of doubt, unbelief, mistrust.
 2. Complications of personal hatred.
 3. Complications of moral weakness.
 4. Complications of mixed up doctrines.
 5. Complications of personal guilt, condemnation.

- B. Simplicity of personal Christian experience.
 - 1. This is true, meaningful happiness.
 - 2. This is life at its best—Christ in you!

—ORVAL J. NEASE

December 22, 1957

Morning Subject: VOICE OF THE ANGEL

TEXT: Luke 2:8-14

INTRODUCTION:

- A. I hear the confusion of modern and ancient voices.
- B. The shepherds were not accustomed to voices from the sky.
- I. THEY WERE VOICES OF HEAVENLY AMBASSADORS.
 - A. Sharing God's joy, God's message, God's invitation.
 - B. They were the arms of God reaching toward the hearts of men.
- II. ANGEL'S MESSAGE WAS GOD'S MESSAGE TO THE WORLD OF MEN.
 - A. God's will not fearfulness, but good tidings, joy to all.
 - B. If ever we needed a gospel, this is the day.
 - 1. Our world groans its need for God.
 - 2. People are giving up because God has lost His reality for them.
 - C. We need the voice of the angel (its full message).
- III. WE HAVE NO ANGEL.
 - A. We have rejected the Christ of the angel.
 - B. We try hard to get along without Christ.
 - C. Life's problems crush our souls.
 - D. We become parasites—surviving on our sly schemes.
 - E. We become afraid, discontented, vacillating.
 - F. We are not meeting life in His name.
 - G. We need an "angel" to speak from heaven.
- IV. THERE IS AN ANGEL.
 - A. He offers a Saviour and King; peace and hope.
 - B. He is the angel of Christmas.
 - C. His message is that it is commitment to Christ that really matters.
 - D. He assures us—take Christ's word for life!
 - E. I point you to the angel of Christmas!

—ORVAL J. NEASE

CONCENTRATION

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—*Sunshine*.

Evening Subject: THESE MEN WERE WISE

TEXT: Matthew 2: 1-12

- I. THEY WERE WISE WHEN THEY SEARCHED FOR CHRIST.
 - A. Wise enough to recognize the star, some men never do.
 - B. Wise enough to acknowledge message from heaven.
 - C. Wise enough to seek the will of God.
- II. THEY WERE WISE WHEN THEY FELL DOWN AND WORSHIPED HIM.
 - A. All men do something with Christ.
 - B. These men did not argue with God's revelation.
 - C. They opened hearts and minds to the highest truth they could find.
- III. THEY WERE WISE WHEN THEY GAVE HIM THE BEST THEY HAD.
 - A. These gifts were symbols of worshiping hearts.
 - B. Signs of spontaneous surrender in love.
- IV. THEY WERE WISE WHEN THEY REFUSED TO LOOK BACK.
 - A. They refused to return to Herod.
 - B. They trusted God's leadership all the way.
 - C. They were wise enough to follow His whole will!

—ORVAL J. NEASE

December 29, 1957

Morning Subject: GOD'S MIRACLES—YOUR HORIZONS

TEXT: I Corinthians 3: 18-23

INTRODUCTION: Three delusions are saturating today's world.

- I. THESE MAY BE YOUR DELUSIONS.
 - A. The delusion that nothing matters but you.
 - 1. Life begins with you and ends with you.
 - 2. Pleasure, passion, pride become focus points of personality.
 - B. The delusion that you have to own the world to be happy.
 - 1. Obsession for possessions.
 - 2. Frustrating feeling that happiness depends upon appearance.
 - C. The delusion that the greatest power on earth is physical power.
 - D. Here is good news—God made a miracle to master every delusion.
- II. THESE ARE GOD'S MIRACLES.
 - A. For first, God revealed the miracle of love.
 - B. For second, God revealed miracle of the kingdom of God within you.
 - C. For third, God revealed the miracle of the personality of the Holy Spirit.
- III. THESE ARE YOUR HORIZONS.
 - A. Supreme miracle is God's power to renew minds and transform lives.
 - B. Your challenge is to help men master their delusions.

—ORVAL J. NEASE

Evening Subject: HEAVEN

TEXT: Revelation 21: 1-7, 22-27

I. A NEW HEAVEN AND A NEW EARTH

- A. Bible assures us that God is building a new heaven and earth.
- B. Heaven will be glorified perfection of spiritual and physical.
- C. True happiness will prevail.
- D. Perfection of beauty and the beauty of perfection will be there.

II. NO MORE SEA

- A. No cheerless, trackless wastes of waters or lives.
 - 1. Sea implies separation—*No more sea!*
 - 2. Sea implies restless existence—*No more sea!*
 - 3. Sea implies turmoil of storms—*No more sea!*
 - 4. Sea implies painful mystery—*No more sea!*
 - 5. Sea implies rebellious power—*No more sea!*
 - 6. Sea implies peril, limitations, trouble—*No more sea!*

III. A HOLY CITY—NEW JERUSALEM, TABERNACLE OF GOD, SHALL BE WITH MEN

- A. Place of perfect oneness.
- B. A newness about everything we can imagine.
- C. A state of perfect satisfaction, compensation.
- D. A place of growth, harmony, activity.
- E. Peace in the full enjoyment of God's presence.
- F. True brotherhood in pure righteousness.
- G. Absolute supremacy of Jesus Christ.
- H. A touch of Jesus is a touch of heaven.

—ORVAL J. NEASE

MORNING

"THY KINGDOM COME"

SCRIPTURE: Psalms 84

TEXT: (Each division has its own text.)

INTRODUCTION: The Church is seldom mentioned by Jesus, but He spoke much of the Kingdom. Later it became evident that the Church was the body through which Christ would do His work. This message is an attempt to apply some of the "kingdom of heaven" parables to the program of the local church.

I. THE KINGDOM OF HEAVEN IS THE SUNDAY SCHOOL.

- A. Meets the needs of little people (Mark 10: 14).
- B. Does discovery work (Matt. 13: 44, also 45-46).

II. THE KINGDOM OF HEAVEN IS THE MORNING WORSHIP SERVICE (Luke 8: 5-15).

- A. The seed, the Word of God, is sown in good faith.
- B. Care is given to make the atmosphere conducive to growth.

- III. THE KINGDOM OF HEAVEN IS THE EVENING EVANGELISTIC SERVICE AND THE REVIVAL (Matt. 13:47, also 48).
 - A. The net is spread with urgency.
 - B. The "catch" is put into useful service with efficiency.
- IV. THE KINGDOM OF HEAVEN IS THE MIDWEEK PRAYER MEETING (Matt. 25:1-13).
 - A. Careful attention to the deeper things of God, applying them prayerfully and personally.
 - B. Diligent tarrying for power and consistent maintenance of the presence of the oil of the Holy Spirit.
- V. THE KINGDOM OF HEAVEN IS CONSECRATED CHRISTIAN SERVICE (Matt. 25:14-30).
 - A. Giving five-talent performance with five-talent abilities.
 - B. Recognizing that a careless "account" is serious indeed.

CONCLUSION: Are we citizens of the Kingdom? Have we discovered the worth of a child; co-operated in making the worship service a "growing" situation; helped stop all the tears in the net; minded our oil supply; developed our talents to their full? Can we pray, "Thy kingdom come"?

—HARVEY PETERSON, *Pastor*
Walla Walla, Washington

EVENING

PERFECTION IN LOVE

TEXT: I John 4:12-13

INTRODUCTION:

- A. A brief explanation of perfection in love to holiness
- B. The synonomous relation
- I. THE NATURE OF THIS PERFECTION
 - A. Love is God's gift.
 - B. Love is the highest law.
 - C. Love, the fruit of our lives.
- II. THE DEVELOPMENT OF THIS PERFECTION
 - A. Dwelling in God.
 - B. By studying the Word.
 - C. By suffering for Christ.
- III. THE PROOF OF THIS PERFECTION
 - A. We confess Christ.
 - B. The Spirit witnesses.
 - C. We love one another.

CONCLUSION:

- A. This perfection is no accomplishment of man.
- B. Jesus requires this perfection in love.

—J. E. PERRYMAN, JR., *Pastor*
Rotan, Texas

Book of the Month Selection, December, 1957**PEOPLE HAVEN'T CHANGED**

By Donald F. Ackland (Zondervan, \$2.50)

Books are so different—like people, I guess. Some have charm, others have intellectual stature; some tumble your emotions, and others stock up your illustration bin.

In *People Haven't Changed* we have a book with its full share of sermonic charm. The author writes with a fluid and easy manner. Hardly scintillating with incisive thrusts, yet it bears you along, not alone on fluency, but with thought-provoking insights. This man writes well. He does not force his words, neither does he reach for expression. He is surely a charming writer. And to read a book such as this cannot help but give help to any preacher's general style of speaking.

Now to the basic premise of the book. Clearly and repeatedly we discover modern weaknesses and sins in the cloak of Old Testament men and women. Basically from Adam to "atom" the human race is essentially the same—only in techniques have we altered. How fitting then to introduce these people (some failures, some successes) to current congregations! These sermons beg to be preached through your lips, yearn to be strained through the soul-searching of your own heart. Are there not many thousands of Achans today—if Ackland's premise is correct? This, and many others, will grip you and insist on being preached, and that right soon.

THE WHOLE GOSPEL FOR THE WHOLE WORLD

By Alan Walker (Abingdon, \$2.00)

This is directed to the denominations which have all too largely bowed evangelism out of their practices. But to churches such as ours, where evangelism is the vital breath, this has not much significant to say.

He reflects on mass evangelism in meetings where emotion may play a larger part than intellect in calling our commitment for Christ, insists that instantaneous conversion is out of the question. This is a type of book on evangelism, but not of too much value to an evangelistic church.

VOICES FROM HEAVEN AND HELL

By J. Marcellus Kik (Baker, \$2.50)

These are distinctly different. Sermons in the first person speaking directly from either heaven or hell. These will appeal especially to preachers who have a flair for the dramatic. And laymen will enjoy reading these. They are perhaps strong on drama and weak on practical application.

HOW TO READ THE BIBLE

By Richard Hall and Eugene P. Beitler (Lippincott, \$2.95)

Here will be found a wealth of Bible appreciation. There is an abundance of illustrations. It is a rich source of preaching material for sermons on the Bible, its value and its utilization.

JEHOVAH'S WITNESSES

By Walter R. Martin (Zondervan, 60c)

UNITY

By Walter R. Martin (Zondervan, 35c)

The author of *The Christian and the Cults*, editor of the Cult Library, puts in booklet pertinent and trustworthy discussion of these two errors. Martin's research can be depended upon. He is evangelical and thorough. These will be helpful to place in the hand of any person being influenced by either Unity teaching or the subtle pressures of the Jehovah's Witnesses.

THIS IS THE DAY

By Nell Warren Outlaw (Zondervan, \$2.50)

A presentation of national holidays and other days of personal interest and significance with a deeply spiritual interpretation. You will appreciate and enjoy the simple, gripping style—it is distinctly readable. The content is on a high spiritual level. The author is both versatile and fluent, and young people will thrill as they read this. It can be highly recommended for devotional reading.

HIS KINGDOM IS FOREVER

By Ernest Ice Stoffel (John Knox, \$3.00)

A book that fills a definite need: there is scarcity of available material on the subject of the kingdom of God. And this stands out as a superior treatment. The exposition of the Kingdom parables is vivid and life-related. It will go without saying that you will not totally agree with the interpretations given to all of the parables. But within Wesleyan ranks there is not total agreement on all the details of these parables either.

A good addition to the books which have come recently on the subject of the kingdom of God.

ARE AMERICA, GREAT BRITAIN, CHINA, RUSSIA, AND EGYPT IN PROPHECY?

By Herbert Lockyer (Zondervan, 35c)

A safe and sound contribution to the thinking of those of us who look for the premillennial coming of Christ.

THE HENRIETTA MEARS STORY

By Barbara Hudson Powers (Revell, \$2.50)

This will be of special interest for women who feel the call to Christian service. Here is the story of a fine Christian girl who struggled against heavy odds to carve out a ministry that now is world-wide. The spiritual tone throughout is remarkable. Miss Mears's clear reference to a "second crisis" in her Christian life and her steady insistence upon total consecration are both spiritually refreshing.

Christianity is not a "man's program"—Miss Mears proves that hand-maidens of the Lord can sway vast sectors of the church. She has become a strong spiritual influence in the lives of such evangelical worthies as Billy Graham, Paul Rees, and many more.

The vigor of her creativity, the restless energies, ever seeking fresh outlets of helpfulness—will amaze you as you read this stimulating story.

Her founding and mothering of Gospel Light Press must be read with a clear consciousness that nondenominational literature can never substitute for holiness materials if we are to develop people who know and love their church and its Wesleyan creed.

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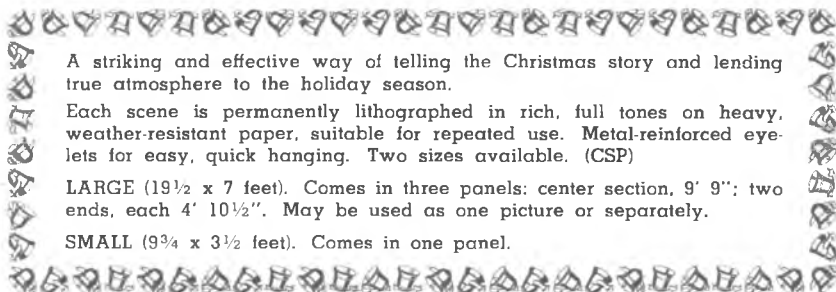
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