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6-1-1954

Preacher's Magazine Volume 29 Number 06

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Olivet Nazarene University

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Recommended Citation

Corlett, D. Shelby (Editor), "Preacher's Magazine Volume 29 Number 06" (1954). *Preacher's Magazine*. 277.
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Vol. 4 No. 1

THE Preacher's Magazine

JUNE

1954



The Preacher's Magazine

Volume 29

June, 1954

Number 6

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D. SHELBY CORLETT, EDITOR

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all communications to the PREACHER'S MAGAZINE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

Editorials

A Saving Ministry

The pastoral ministry is primarily a saving ministry. It is saving, not alone in that the work of evangelism is prevalent, but also because the idea of conservation is strongly emphasized. Here we use the word save in the sense of not to waste, to save by conserving, or to keep from being spent or lost. Another title stressing this idea would be, "How to Keep Our People in Christian Experience."

The holiness churches were brought into existence primarily to conserve the results of holiness evangelism. Yet we are not without problems in this work of saving or conserving, in keeping our people in the experience of holiness. What pastor's heart has not been grieved deeply because of the people of his congregation who are unstable in experience? They are seekers at the altar often; much of the time they make a profession, but do not become settled in Christian life. Who is responsible for this instability? Who has failed? Why so many folk who are frequently returning to the altar because of a lapse in Christian life?

I

Perhaps the emphasis of the ministry of the church has been weak. Dare we face a frank consideration of our weaknesses at this point?

Have we overly stressed the emotional accompaniments to the spiritual experience at the expense of grounding the faith of the people on the Word of God? To be sure, there is feeling in spiritual experience and life. But emotional manifestations are fluctuating. God's choicest saints pass

through "heaviness through manifold temptations" or trials of faith, when emotions are at a low ebb. Only the sure foundation of the Word of God and confident trust in His un failing goodness will enable them to stand in such times of trial.

Perhaps unconsciously we have stressed the experience of entire sanctification as the end of the Christian life, a finality which when once reached needs no further pursuit of spiritual life. The emphasis upon the carnal mind's keeping God's people in a state of "babes in Christ" is good; but if we imply that by being entirely sanctified or having the carnal mind removed these babes are immediately brought into an experience of Christian maturity, the emphasis is harmful. The removal of the hindrance to growth through being sanctified makes for more rapid development in spiritual life, but does not at once bring maturity. Maturity comes through years of growth in grace.

May it not be that in our desire to stress "walking in the light" to be entirely sanctified we have implied that when a person is entirely sanctified he has reached the end of walking in the light? How false! It is a continuous walk in the light that makes the life of holiness so satisfying and useful.

Have we thought too much in terms of "experience" and not enough in terms of "life"? How frequently are these terms heard; "Watch your experience," "Don't lose your experience," "Don't let your experience leak out"! Whatever is meant by such terms, it does suggest the thought that the individual is one thing and his

experience is another, and the chief purpose of the individual is to not lose his experience. Is such a thought true to life? By no means. Spiritual experience, that of the new birth, is the door to spiritual life. The experience of entire sanctification cleanses the heart of the born-again person and admits him into the life of holiness. The individual's obligation is not to "watch his experience"; it is to develop the life brought to him in the experience; it is to explore the territory opened to him through the door of experience.

A beautiful analogy of this truth is that of the married life. Through the experiences of courtship and the marriage ceremony a couple enter into the married relationship. Is it their business to watch their marriage? Or are they to devote themselves unreservedly to each other in the enjoyment and development of their lives in the married relationship? In other words, marriage is not the end; it is the means to the blessedness of devotion and fellowship of the married life. Likewise entire sanctification or spiritual experience is not the end; it is the door to a growing devotion and life of obedience to and fellowship with God. We make a mistake when we make experience the end; life is the end, with experience the means to that end.

II

Were ministers to cultivate a more understanding ministry there is no doubt that much of this instability could be checked.

As much as we value the mourners' bench and the great work done there, we are bound to realize that the mourners' bench does not solve all problems. There are personality problems, physical or health problems, psychological adjustments, home problems, and many more which need

much consideration beyond the mourners' bench. There are also those problems related to periods of "heaviness through manifold temptations," what some Christian mystics have called "the dark night of the soul," the times of heavy trials of faith, which are not solved at the mourners' bench. Yet these problems become frequently the rocks of defeat for many sincere believers. Had they a proper understanding for meeting these problems, many would become established in Christian life who are now unstable.

Perhaps more of us than would care to admit are guilty of what a layman saw was a weakness in his pastor, when he said: "He does not take us beyond the mourners' bench." His pastor had little helpful ministry for those who were saved or entirely sanctified; he failed to give "the sincere milk of the word" in such a manner as to enable God's children to grow in grace. There always must be a ministry for development after we have brought people into the experience and life of holiness. Weak preaching at this point makes for instability in the lives of many hearers. Nothing but constructive Bible preaching will lead people on in the spiritual life.

There are those in need of help who as yet have not understood the difference between stumbling and falling, or between falling and backsliding. Many a sincere young Christian is overcome by temptation, is inadvertently overtaken by sin, and for the lack of proper teaching he then gives up in defeat and leaves off following Christ. It was to this class that St. John wrote when he said: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2). Here is an immediate remedy for the child of God overtaken by sin, a place of immediate adjustment or restoration. Here is God's strong provision for human frailty. Certainly God's people should be taught to make use of the loving Advocate, the Son of God and our Saviour, at the moment of defeat and not to wait to make the adjustment later at some public altar.

The fathers of the holiness movement laid stress on this statement: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37: 24). There is quite a difference between falling and backsliding—to backslide is to turn back from following Christ; to fall is to keep the determination to follow Him in spite of falling and to make use of the Advocate to forgive and adjust the fall.

Many of us have heard staunch leaders of the past advise the soul in depression to make use of Isaiah's great statement: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10). At times more shallow thinkers have condemned those who were in darkness or depression, in heaviness through manifold tests, and have thus contributed to the spiritual instability of these persons.

Certainly we need an understanding and sympathetic ministry if we are to keep our people in the experience, if we are to have a saving ministry.

Is it not true, brethren, that when

we succumb to the temptation of the day and become promoters of religion, managers of churches, dispensers of religious propaganda, and the like that we lose the keen interest in the spiritual welfare of our people? We are called to be ministers, shepherds, lovers of people, healers of souls, and proclaimers of the edifying gospel, as well as "fishers of men."

No doubt a stronger emphasis upon love in the life of holiness would be a great factor in bringing help and blessing to the minister and stability and progress to his church. It is not a mere circumstance that "perfect love" was the outstanding emphasis of the Wesleyan revival. Love wins and saves when law and legalism only blight and destroy. How we need a revival of old-fashioned teaching on "perfect love" in our holiness churches!

III

What may we do to keep our people progressing in the life of holiness?

Nothing contributes to the development of Christian life and graces more definitely than the consistent practice of devotional exercises; the daily quiet time for Bible reading, scriptural meditations, and prayer, as well as habitual spiritual-mindedness. Some of non-Wesleyan groups put us to shame on this point. Their extreme emphasis upon observing these devotional exercises to keep under the carnal nature is wrong. But the practice of being careless about daily devotional exercises because we have been cleansed from the carnal mind through the experience of entire sanctification is also wrong.

In these matters the pastor must be an example. People generally will not go far beyond their leaders in these matters. Whether we like to recognize it or not, the results of consistency in devotional practices are

evident; the radiance and blessing of the well-fed spiritual life cannot be hidden. On the other hand, no amount of bluster and talk can hide the barrenness of the life that is not nurtured by these spiritual exercises.

Through preaching, especially the type which magnifies the place of the Bible in Christian life as the source of food and nurture as well as a Light and Guide, people will be brought to a greater appreciation of its worth and their own need of reading it. Every encouragement should be given to make our people readers and students of the Bible. The same may be said about the matter of prayer.

The realization that the life of holiness is the enjoyment of a relationship with God will encourage people to cultivate a growing fellowship with Him through the Holy Spirit. Jesus had much to say about the help of the Holy Spirit in Christian life. Many sermons have been preached upon "When He Is Come." Have we also stressed the privileges of His presence as Comforter, Teacher, Guide, Helper, Power, and Strength?

Love is the secret of faithfulness in all phases of Christian living. If we love God sufficiently we will be faithful in the unseen practices of devotion, we will have a "first love" which will constrain us to give our best to Him in sacrificial service, we will love others as Christ would do, or as one has said, "Look on them with the feelings of God"; also we will be faithful in attendance upon the means of grace. But love must be nurtured to live and grow. Nothing can contribute more to keeping alive a true devotion to God than a realization of God's love for us. We must be encouraged again and again to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Or to realize, as Paul

did, that He "loved me, and gave himself for me." Love will never grow cold if we kindle it with a humble awareness of God's love to us.

What an obligation rests upon the pastor! He is the shepherd with the responsibility for the lambs, the sick and lame sheep, for the feeding and watering of the whole flock, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The exhortation which Paul gave to the Ephesian elders is so applicable today: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

SOME WORTH-WHILE BOOKS

I have had the privilege of reviewing the first volume of a reprint of the famous *Ellicott's Commentary on the Whole Bible* being published by Zondervan. There will be eight volumes to this set with the printing to be completed by August of this year.

No preacher can have too many standard commentaries on the Bible, and Ellicott's is among the very best. We can describe its value in no better words than those used by Dr. H. Orton Wiley, dean of Nazarene theologians, in his commendation of this set. He says: "It is a valuable addition to anyone's library who is interested in the exact grammatical interpretations of the Scriptures . . . authoritative scholarship . . . reverent in tone . . . not primarily doctrinal, but purely critical and grammatical, aiming only to present in the most accurate form the sacred writers . . . We use them constantly and recommend them highly."

(Continued on page 8)

The Preaching of Roy T. Williams

By James McGraw

WHEN the Reverend Sam Holiday made up his mind something needed to be done, he usually found a way to do it. He did not find it easy to plan a revival for his New Hope Methodist Church, but he believed God wanted it, and he finally found a way to finance it. He sold his cow for twenty-five dollars and his wife's sewing machine for eight dollars. That was enough money to work with, and Josh Sanders was called as the evangelist. The revival was on.

At the close of the campaign, when only one convert had prayed through, Sam Holiday may have been tempted to believe the revival was a failure and the price of his cow wasted. A half century has passed since then and by now Sam Holiday's cow has become the most-talked-about animal in the holiness movement, because the one converted and sanctified during that revival was Roy Tilman Williams.

The man who bought the cow from that old-fashioned Methodist preacher thought she was worth twenty-five dollars, but the hundreds of thousands who have been blessed and inspired by the Spirit-anointed ministry of Dr. Roy T. Williams believe the animal was worth more than all the gold in Fort Knox. If Sam Holiday and Josh Sanders never accomplished anything in their entire lives except the winning of that one sixteen-year-old youth in Many, Louisiana, they may well be given an honored place among the worthy servants of Christ.

Roy T. Williams was endowed with a rare combination of physical, men-

tal, and spiritual powers. He was a descendant of the distinguished British family of Isaac Bartram, and grew up in a family of good breeding and high moral standards. He was a handsome man, with tall, erect, strong frame and coal-black hair and eyes. Dr. G. B. Williamson described him in his biography as a man whose "whole personality was magnetic. To look at him was to be inspired and challenged." His appearance and bearing as he stood behind the pulpit gave the impression of strong and virile leadership. He inspired confidence in the minds of his listeners, and he thrilled all who heard him with his masterful messages.

His intellectual capacity is not fully appreciated in a hasty glance at the simplicity of his sermons and the practical quality of his thinking. Without exception, those who knew him well in his administrative responsibilities came to appreciate his keen insight and sound judgment. He was gifted with an extraordinary ability to think clearly and logically and then express himself accurately and understandably.

In an era of spiritual giants such as Bresee, Reynolds, Goodwin, and Chapman, he stood among them as one who possessed a supreme devotion to God and a singleness of purpose to do His will. He was Christlike in his love for people of all classes and stations in life. When Dr. Williams came to town, it was notable that people of other denominations always came to hear him. He was loved by Nazarenes and non-Nazarenes, by

Christians and sinners, by poor and rich alike.

None but an intellectual, moral, and spiritual giant would be elected to the presidency of the South's leading holiness college at the age of twenty-eight, and given the highest honor and greatest responsibility of his church—the office of general superintendent—at the age of thirty-three. The fact that this was the history of his service to his church gives a glimpse of the greatness of the man Roy T. Williams.

The preaching of Dr. Williams revealed the influence of his homiletics professor in Texas Holiness University at Peniel, Texas, Dr. A. M. Hills. This was especially true in his earlier ministry, when he carefully and meticulously prepared sermons which conformed to the best of homiletical style in every detail. He requested two weeks' notice before preaching, and spent many hours in careful preparation and earnest prayer before each effort. Even in later years, he usually withdrew to be alone in prayer and meditation for two or three hours before preaching. After the first few years of his ministry, he began to preach with more unction and with greater evangelistic passion. Dr. J. B. Chapman once said of him that he was the ideal of his fellow students at Peniel, a strong man among the strong as a professor at his alma mater, and a standard and a pattern for preaching ability as a camp-meeting evangelist. "He always came up with something fresh and worth-while," said Chapman. "With evident preparation of spirit, voice, and manner, he would preach effectively and with a show of finish that was quite gratifying to his sponsors."

Roy T. Williams would hardly be classified as an expositor, nor did he

often preach expository sermons, yet he was most certainly a Biblical preacher. This fact is evident upon examination of the thought and content of his messages. It may be overlooked by the careless student who notes only that there are not many expositions among his sermons; and yet it is there in the frequent use of Biblical illustrations, in the careful homiletical treatment of his texts, and in the content and subject matter of his sermons, which abounded with themes of the great doctrines of the church. "Practicability was his style and purpose," wrote Albert L. Gamble in his thesis for his degree at Nazarene Theological Seminary, "and his object was response in the lives of his hearers." He was never guilty of the sin of playing for the applause of his listeners, and was not interested for profundity for its own sake. He selected texts with the needs of the people in mind. He could preach on the temptation of Abraham in such a way that his audience would feel that he was dealing with their present problems.

He drew many of his illustrations from his own life, and they were strikingly interesting as well as effective. One of the best remembered of these experiences he used for an illustration was the conversation he once had with his wealthy hostess. She had a \$9,000.00 automobile, and the furnishings in her home cost \$75,000.00. She said if she had her life to live over again she would not marry a man for his money, nor for his brains, nor for his looks. Dr. Williams thought it strange that such a woman would make this statement, and she continued by saying, "I would marry a man for his temperament." To this he replied, "I agree with you in principle, but would like to suggest a better term, 'quality of spirit.'" "Yes," she said, "that is what

I mean, quality of spirit." Dr. Williams then made a very forceful application, emphasizing his point as to the importance of our spirits and attitudes in the making of life's choices.

In a storm at sea, in a conversation with a wealthy dowager, in the remark of a hotel elevator operator, in the incident of a middle-aged service station attendant giving him too much change—in these and countless other experiences from everyday life R. T. Williams knew how to illustrate his Biblical truth and make it real and practical so that it lived in the hearts of his listeners. This is certainly a mark of success in the preaching of the gospel. It follows the example of the Galilean who so often illustrated His sermons with references to the lilies of the field, the birds of the air, a grain of wheat, or a man who had two sons. Williams, like Jesus, talked a language the common man could understand.

The use of illustrative materials from life situations gave the preaching of R. T. Williams a practical quality which many have attempted and few have achieved, and yet it did not keep his sermons from being Biblical sermons. We must point out that this style was an indication of strength rather than weakness. We are reminded of the way Havner expressed it, that the man who always aims above the heads of the game he tries to shoot is not proving he is a good hunter, but merely proving he is a poor shot. When Dr. Williams preached, he made his hearers feel they were listening to a man who loved them, understood them, and knew the solution to their problems.

Roy T. Williams was a master in the art of sermon delivery. He spoke in a conversational tone as he began his messages, then raised his resonant, musical voice dramatically as

he climaxed each point in his sermon. He used very few gestures, and he did not walk about as he preached. Often he pointed his index finger at the audience as he made his point, or raised his hand heavenward, or placed his hand over his heart as he would speak of his love for Christ and his desire to please Him. He would turn his shoulders and face to one side or to the other, as though he were speaking directly to someone in the audience seated to the right or the left of the sanctuary. His eye contact was flawless. There was no time during the delivery of his sermon when a listener might doubt that the message was pertinent, practical, and appropriate to those who heard it. Seminarian Billy J. Lakey expressed his reactions to a study of the preaching of Dr. Williams by saying, "When the people heard him, they trusted him, looked up to him, and felt that he was interested in them as people . . . and they felt he loved them."

We have the recording of his sermon, "What Manner of Persons Ought We to Be?" from the text II Pet. 3:11. It does not adequately reproduce the magnetic charm of his personality nor the princely manner of his delivery, nor even the matchless quality of his voice. With a little imagination, however, we can sit there with the audience in Detroit First Church as they listened, and we can feel the challenge of his evangelistic appeal as he made it.

His climax came as he described his feelings on one occasion when he was near death, and believed he was dying.

But one morning at five o'clock I lay in bed asleep. I came to the crisis. The doctor was out. The nurse was out, and I lay in bed unconscious in sleep. And all at once I awakened as if frightened . . . I knew something had gone wrong

. . . something unusual had taken place, and I asked the question, "What's wrong?" I could feel the big beads of sweat on my head and from my head to foot I was trembling and shaking, and I said, in a moment, "I know the trouble—this is death."

He went on with his vivid description of the thoughts of a man as he breathed each breath, thinking it might be his last, and continued:

And I lay there for a moment, realizing then that clothes meant little, that food meant little, that money meant nothing, and that all I had done, all I had gained, now was so insignificant. Only one thing mattered now: What am I? What sort of man am I? Am I prepared now to go across the Great Divide? Am I prepared now to stand in His presence? And tonight, I bring that proposition to your attention. Will you look at it? Will you examine it? I believe you will, and I believe you will do it conscientiously, wholeheartedly. The question is this: "Would I be willing to meet God in my present condition? Would I be willing to stand before God just as I am tonight? Would I be willing?" If you are not willing to meet God like you are, then I challenge your will power, I challenge your sense of fair play, I challenge your manhood, your womanhood . . . come!

Never was R. T. Williams better in his preaching than when making such an appeal. The repetition of phrases, the emphasis upon the appeal to high and lofty motives, the masterful methods of holding the attention, presenting the truth, and moving the will of his listeners can be caught only in a small way by reading the words or listening to the recording. Those who heard him can testify as to the tremendous effectiveness of his preaching, for they not only saw and heard, but they also felt his preaching.

This example and many others we might also cite gives in a small measure a glimpse into the heart of his ministry. It was preaching as preachers thought it should be done, and it

was preaching such as the layman could enjoy and appreciate. It was preaching of divine truth, fresh from God's Word, presented through a human instrument fully dedicated and distinctly blessed of God. It was preaching such as Chrysostom, Savonarola, Luther, Wesley, and Finney have done. It was preaching from the heart—a heart touched and set aflame by the Holy Ghost—and it went straight to the hearts of his hearers.

"What manner of persons ought ye to be?" was the question asked in the text of that sermon we shall keep among those possessions we cherish. Our prayer as we remember the man who preached it is, "O Lord, make us to be the kind of men You want us to be, and by Thy grace let us be nothing less than the best men it is possible for us to be. Amen."

Some Worth-while Books

(Continued from page 4)

Another Zondervan book brought to my attention is Maclaren's *1024 Best Illustrations*. Maclaren is my favorite writer, so naturally the book would have much appeal to me. It has been published previously under the title "Pictures and Emblems." It has the cream of Maclaren's descriptive and illustrative material gathered from his sermons and writings. Recently I purchased a current book of quotations, etc. compiled by a prominent writer. To me, there is more of real helpful material in one chapter of Maclaren's book—and there are ten chapters—than I found in the entire current book. It sells for \$2.95.

Of course the place to buy these, and any other books you may need, is at our own publishing house. Liberal terms are offered in the purchase of sets such as Ellicott's.

Fruit-bearing Christians

By Melza H. Brown*

TEXT: *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:8).*

Every life bears some kind of fruit. Jesus said in Matt. 7:16-20: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." This portion of scripture shows that all men bear some kind of fruit. But the Christian is to bear good fruit, the fruits of the Spirit, the fruits of righteousness or holiness.

In St. John, fifteenth chapter, the Lord is talking about fruit-bearing Christians that bear the fruit of the vine. He said, "I am the true vine." He said also, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In the Christian life fruit-bearing is essential.

In Matthew, twenty-first chapter, we have two records of God's displeasure with the non-fruit-bearing tree. In verses 17-22 we read concerning the fig tree, on this occasion Christ went out of the city into Bethany and "in the morning as he returned into the city, he hungered. And when he saw a fig tree in the

way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." Again beginning with the thirty-third verse of the same chapter Christ speaks a parable: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." The lesson here is very plain, that God planned that He should receive fruits in His vineyard. And His plan is that every tree of His planting shall bring forth fruit.

In St. John, fifteenth chapter, the lesson is concerning the bearing of fruit of the Spirit, the fruits of righteousness and holiness. Only a Christian can bear this kind of fruit, because the individual must abide in Christ. He said, "Abide in me, and I in you. As the branch cannot bear

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fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." These verses give proof of the fact that fruit of the Spirit can be borne only by the Christian or the individual that abides in Christ.

I

Fruit-bearing is essential. Christ said here that "every branch in me that beareth not fruit he taketh away." In Luke 13:6-9 we have a parable spoken by the Lord when he said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Here is another parable teaching the necessity of every Christian bearing fruit for the Lord, showing that fruit-bearing is essential to Christian life.

This fifteenth chapter of St. John shows that every Christian must bear fruit or be taken away. But it also teaches that there is a possibility of bearing more fruit and much fruit. Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here He says the Father, or the husbandman, takes away the branches that do not bear fruit. Also the Father purges the branch, that it may bring forth more fruit.

Every Christian that has been born of the Spirit, thus coming into the

family of God, is to be a fruit-bearing Christian. But this lesson teaches that there is a purging or a cleansing process made possible by the Father himself, by which the Christian is prepared to bring forth more fruit. The Father "purgeth it, that it may bring forth more fruit." The Christian's responsibility here is to be willing for the Father to cleanse or purge the soul so that the individual may bring forth more fruit. But the objective of the Father is much fruit. He said, "He that abideth in me, and I in him, the same bringeth forth much fruit." This abiding in the Father and the Father abiding in him is a continual process, a process of growth and development. Abiding means living in, remaining in. And He said, "If ye abide in me, and my words abide in you," this means a continual living process, or an ongoing. In the eighth verse He says: "Herein is my Father glorified, that ye bear much fruit"; so the object of the Father is much fruit. The desire of the Heavenly Father is much fruit.

The Christians who have been born of the Spirit and cleansed from all sin are to have as their objective or their goal much fruit, by which the Father is glorified.

The Christian begins to bear fruit immediately upon conversion. If an individual has repented he begins to bring forth fruit meet for repentance, which is conduct becoming a profession of penitence, or conduct becoming a Christian. John the Baptist refused water baptism to the Pharisees on the ground that they had not brought forth fruit meet for repentance; they had not brought forth conduct which was becoming to an individual who was claiming to be a follower of the Lord Jesus Christ. An individual who is sanctified wholly, cleansed from all sin, is to

bring forth fruits unto righteousness, which are holy actions springing from a renewed and a cleansed heart.

Fruit of the Christian life which is lived in the Spirit is to be in all goodness, righteousness, and truth. "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). The life is to be a good life, a holy life, and a truthful life.

Paul prays that the Philippian Christians (1:9-11) shall grow, abound, develop; that they shall approve or choose the things which are excellent; that they may be sincere, without any offense; and that they be filled with righteousness or the fruits of holiness, which are by Jesus Christ and to the praise of God. The fruit of righteousness is by Jesus Christ; no one can bear this fruit except by the Spirit of Christ. And this fruit is to be to the glory and praise of God. The desire of every Christian is to glorify God in praise to His name.

Fruit is the result or the effect of faith, through love. Thus Paul prayed that their love may abound yet more and more. If the individual's love to God increases, then the fruits of righteousness increase. The fruit of good men is the works of holiness and righteousness. The fruit of evil men, of course, is sin and iniquity. Good fruit is borne through the Holy Spirit, faith in Jesus Christ, and love for God.

Much fruit is the objective desired by the Father. The desire of every sanctified man and woman is to bear much fruit for the Lord. But desire is not enough; we must know how to bear much fruit. The Apostle Paul prayed that our love might abound, increase more and more, so that we might be filled with the fruits of righteousness. All fruit of the Spirit

is made possible by increased faith or a growing faith. So the Christian must be directed as to how to increase and grow in faith and love in order to bear more fruit, or to bear the much fruit which will glorify the Father.

There is a very definite relationship between this fruit-bearing in the church and the work of the ministry, for the minister is given of the Father as a gardener to look after the fruit-bearing plants or the planting of the Lord. While the purging process can be done only by the Father, yet there is a work for the ministry to perform in relationship to fruit-bearing. The care and nurture of Christians as given by the ministry has a very definite relationship to fruit-bearing.

Some churches are noted for their fruit-bearing and other churches are not so noted because they bear very little of the fruit of the Spirit. The care and nurture of the Christian is essential to the spiritual development and growth of the Christian life and thus also essential to producing fruit or the bearing of much fruit.

II

Let us consider the relationship of the ministry to the fruit-bearing of the church.

The pastor of a church is really a gardener. He is the dresser of the vineyard. The Father has arranged to expect that the ministry shall produce fruit-bearing Christians. The minister is called the dresser of the vineyard, to be a caretaker of the planting of the Lord. There are four very definite parts or tasks given to the vinedresser or the caretaker of the vineyard in relation to fruit-bearing.

There is the cultivating of the field. Plants cannot grow well or produce fruit in an uncultivated field. The

man who takes care of a vineyard must spend much time in cultivating it, tilling the soil; keeping the soil in condition for the tender plants and also for the development and growth of the older plants. When the soil becomes hard and stony, the plants will wither and the fruit will be very small and very undesirable. The pastor's work in cultivating the field lies in two areas, calling and counseling. Perhaps these two are very closely related, because as a pastor calls he also counsels. Or sometimes the individual comes to the pastor for counseling. But unless the pastor is a "calling pastor" not many will come to him for counseling. This work is trying but important. No pastor can successfully produce in the church the desired fruit of the Spirit and Christians that bear much fruit without giving time, energy, and real work to the business of calling on the Christian people, praying with them, counseling with them, and taking an interest in their spiritual welfare.

Many times a pastor can give counsel to Christians that will enable them to bear much more fruit for God. I remember one young man with a family who came to me for counseling. He had been offered a position in another town at an increased salary and was in question as to whether he should accept it. After questioning relative to the town, he admitted that there were no spiritual privileges and that it would be a pagan community for his family of children. In spite of the fact that it meant financial loss for him to remain where he was, he decided for the spiritual welfare of his family to continue his present job. This meant the saving of this man to the leadership of the church, and also saved his family for the Kingdom and meant the bearing of much more fruit for the Lord than if he had moved to a town where

there were no spiritual advantages and little opportunity for his family to have a spiritual home or Christian fellowship. Months later proved that he was better off financially by following the counsel of his pastor.

There are many times that Christians need counseling relative to their individual problems which enables them to better align their lives with God's program and thus bear more fruit and thus glorify God.

The pruning process. Vineyards must be pruned. There are useless branches that must be taken away. Otherwise they only hinder the producing of good fruit or much fruit. Those who are familiar with the life of the vine know that the branches must be pruned back, the lifeless branches taken away. And so in the life of the Christian there are things that must be put away. There are things that hinder the fruit-bearing in the Christian life, and thus some things that the minister must deal with. However, many of these problems can be dealt with better individually and personally rather than in the public ministry. A negative ministry never produces a great fruit-producing church. No church can thrive on just pruning. While the pruning is essential and must be done, yet it can be ever done to the destruction of all of the branches which bear fruit. Negations do not make life; they only make possible the giving of life or of the life flowing through the branches after being pruned. Thus no ministry if successful can major on negatives. However, if a pastor realizes that some of his people are hindered by practices in their lives that keep them from bearing fruits of holiness and righteousness, as he wins the confidence of the people he can, in calling, deal with these particular problems and try to

lead the people out into a greater, fuller life by the leaving off of these things which do hinder fruit-bearing. Every pastor has a very definite relationship to the fruit-bearing of the Christians in the standard that he holds relative to the Christian life. If no standards are held up and none of the signs of the modern world are preached against or condemned, gradually they will creep in and sap the spiritual life of the people and defeat the bearing of much fruit.

The feeding of the plants, or the feeding of the vineyard, or the feeding of the church. This is one of the great tasks of the gardener. Not only must the soil be cultivated and the plants pruned, but the soil must be fed. Today, in modern agriculture, many kinds of feeding processes are used. The soil is enriched by many commercial products which make possible the producing of far greater fruit, which otherwise would be impossible. God intends that His field shall be enriched with the Word, that the plants shall be well fed on spiritual food. Here a little and there a little, constantly and continually the Word of God must be brought to the people in such a way that they can understand it, and that they will be glad to feed upon it. For the Word is the bread of life for the soul. Jesus, the Son of God, is revealed through the Word; God's plan is revealed through the Word; and the soul is strengthened through the reading and the hearing of the Word. No Christian can bear much fruit without being grounded in the Word of God, and constantly feeding on God's Word. The Word must become more and more precious. The ministry has a very definite relation to the measure in which the people enjoy the things of God, as to how much they read the Word, how much time they spend in the study of it. Thus,

as ministers of the Word, we must so preach the Word that the people will feast upon it, relish it, enjoy it, and want more of it. This ministry of the Word must also be a well-rounded ministry. It must not run on a tangent. No preacher can afford to major on some particular hobby of his own; neither can he major on any one line of truth and expect the Christians to bear much fruit. The soul must feed on the entire Word, on all lines of truth. Thus the preacher must expound the Word of God in entirety; he must preach on all of the essential doctrines and lead the people out into deeper spiritual life.

The watering of the field with prayer and tears. The Scripture says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Word is not effective unless accompanied by the Holy Spirit. And the Spirit responds to prayer. A praying ministry means a fruit-bearing laity. Prayers and tears of the preacher are a very important part in the enabling of the plants in the vineyard to bear much fruit. The Apostle Paul was a great missionary but also a great pastor and superintendent of churches. Much of his ministry was given to prayer. He prayed at all times. He attended prayer meeting down at the riverside, held a prayer meeting in jail, and saw the organization of the Philipian church as the result of a midnight prayer meeting. He prayed for the Christians constantly. Some of the greatest portions of his Epistles are his recorded prayers. Read his prayers for the people's spiritual welfare, prayers for their development in spiritual things, prayers for their sanctification, for their being made holy, prayers that they should be kept by the power of God. Paul was con-

(Continued on page 22)

The Life of Holiness and Witnessing

By Neal Dirkse*

THE BAPTISM of the Holy Spirit introduces us to a new plane of Christian experience . . . it is not the end of the road! Altogether too often has the recipient of this mighty invasion settled back with a sigh of relief, happy that the struggle of consecration is over and looking forward to the relaxed life of ease implicit in this second benefit! God's intent has always been that the sanctified experience is to produce a sanctified life. The very act of "dying out," of putting ourselves on the altar, of the consecration of our all, is to bring our lives up to date in obedience, that henceforth our lives shall be obsessed by that new motivation that leads to perfect obedience to the will of God. We offer ourselves to Him for whatever He chooses for us, without reservation.

To speak of a holy life without thinking in terms of service, of soul winning, is to think contrary to the stated word of God. The very act of sanctification is an enabling experience; it rearranges the "within," that the "without" will forever be different. Since God can use only prepared vessels for His highest service, this essential experience must be understood as that preparation. The experience of holiness is not our stopping place; it must be the place where life begins to take on new measure. The primary reason why God insists on cleansing the heart from indwelling sin is that the vessel may serve without a selfish reference. All of the

indwelling bias toward the ego that thwarts God's purposes must be removed. The evil tendency that short-circuits God's best for us must be corrected; the animus toward God's holy will must be eradicated. The sin of resentment, of ill will, or self-pity, of self-sufficiency—and all the hordes of evil monsters that dwell within under one guise or another—must be cleansed, in order that God may begin a new work on a clean foundation. No one ever got very far in the business of soul winning whose heart contained these seeds of sin, for his best efforts became worthless and weak so long as the inner traitor within his soul beggared his needed strength.

The cleansing is to enable God to do something more, to replace the motivation from selfishness to Christ. There is not a Christian who has ever come into a saving experience of divine grace but knows he *ought* to be dealing with others about their need of their Saviour, but the inclination is so often lacking. Herein is this lack filled . . . a depositum of the "love of God" himself is planted within the soul. The same love that produced Calvary is now resident within the human heart! This kind of love (Paul had to steal a word from the idol-worshippers in order to describe it, *agapeo*—love among the gods one for another, a *divine* love) will do the same in my heart as it does in God's heart, give me a compassion for the lost about me, until I dare say no less than Paul said, "Follow me, as I follow Christ." This divine love

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received into a pure heart, will create a compelling constraint within to reach that one for whom He died. This divine love is not for personal enjoyment; it is to provide the drive to enable us to do what our hearts want to do . . . tell someone else.

Added to this treasure of heavenly riches is something more, that will make our words carry with them something other than human, and our efforts to be more than clay—the power of the Holy Ghost. We need more than the poor human intellect or emotion can produce by itself. While the human is used, yet it becomes a channel for the power of God . . . a power that convicts, a power that gives courage, a power that reaches over through the medium of human channels.

When one so analyzes the tremendous experience of holiness, it becomes immediately apparent that it is underscored by the active tense . . . all items to enable us to do what normally cannot be done! So recognized, what greater task becomes incumbent upon anyone who has come this far, what else remains for any of us, but to *bear fruit*?

Apparently the primary reason God went to such an extent to do for us what He did was that we might become literally the best example of His grace on earth, that we might re-present Jesus back to earth again. If this sounds like blasphemy, make your argument with Paul! The whole purpose of holiness is to enable us so to reveal Jesus, so to demonstrate Him in our daily lives, so fully to illustrate the sort of life Jesus lived, whether in the market place or the mission, whether in the pulpit or in the place of labor, that others shall be influenced to know Him too.

The Christian life is again illustrated in the vine and the branches.

Here the pruner's knife, suggestive of the purging experience of holiness, is to enable us to bear more, better, and lasting fruit. To read other than this interpretation into this amazing message of Jesus is to evade the primary import it has to our daily living. The inescapable mutuality cannot be avoided . . . purged to bear fruit, bearing fruit to remain in the vine. To put it into words none can misunderstand, the main reason the Holy Spirit sanctifies us is to make fruit-bearers of us; and if we are to remain in a sanctified relationship, we must bear fruit. Fruit, in this instance, is the reproduction of kind . . . souls.

As a matter of experience, the work of personal evangelism becomes incumbent upon us, not so much for the neighbor's soul on whom we call, as for our own. When the heart grows careless in its witnessing to others, the heart grows cold and indifferent. Witnessing begets victory and blessing; blessing and victory beget witnessing . . . and witnessing is another word for soul winning. You remember that on the Day of Pentecost only 1 man preached, but there were evidently 119 out witnessing. The two together brought a harvest of 3,000 that day. Preaching, revivals, and personal witnessing must go together for greatest effectiveness, but let us not overlook the essential phase of it all . . . personal witnessing.

Again, incident to the outpouring of the Holy Spirit on the Day of Pentecost, the waiting disciples were instructed to tarry until endued with another world's power, in order that they might be witnesses of Him. If this was the purpose behind God's greatest gift to man, then the inevitable logic of it demands that we use the equipment divinely given to accomplish the purpose divinely intended. Perhaps one of the outstanding reasons why so many of our

people, including preachers, lose the original glow and radiance of that initial outpouring of the Holy Spirit in sanctifying grace is the fact that we cease to be active and consistent witnesses.

Observation as well as personal experience will reveal the awful truth that too many have left their first love . . . beginning with a carelessness in witnessing of Him. No one will witness of Him without winning someone to Him, and no one will ever win another to the Master without a new revelation of Him for himself. David knew the secret 'way back in his day, when he prayed for a renewal of a right (holy) spirit within him, that he might then tell sinners of the folly of their way; of a joy that would come from telling others. Psalms 51 gives the incident, and implies in what he said in that prayer is what he had *failed* to do in order to keep his spirit right, his life right, the joy of the Lord intact. It is not stretching the scripture to suggest he had failed to tell others, which failure in turn led to the debacle of his life. The first guarantee to maintain a joyous relationship with God is to be a soul winner . . . and a happy Christian isn't likely to stray off into forbidden pastures!

Once more, Paul in his message to the Corinthians urges them to be fully reconciled to God, in order that the *ministry* of reconciliation may be committed to them. The word itself comes to us in the original as used in the gasoline industry. The catalyzation of crude oil into high octane gas is accomplished through an intricate though comparatively simple process. The by-products of the crude oil are numerous, but its primary product is this high octane gasoline used for aircraft. The word

catalyze is taken directly from the Greek and means "to reconcile." The individual is to be completely changed through the reconciling processes of God Almighty, in order that he may become the catalyzing agent in God's hand to change others. If, then, God cleanses a man's heart in order to use him to change other men's hearts, and the agent refuses or fails to accomplish the intended purpose, is it not reasonable that God will withdraw from that individual, to some extent?

The fearful logic of the whole proposition is frightening: that one can as easily lose his soul by disobedience in this area as in any other; that to fail to reach others is to lose contact with God himself. For when an instrument fails to accomplish the purpose for which it is ordained, does it not "cumber the ground" and become "good for nothing"? Except for a mercy that lingers long to cultivate and fertilize through the providences He allows to overtake one, where would most of us be? And what will be our lot at the Judgment, when we have been ashamed of Him to the extent we have hesitated to share Him with others! None of us will admit the possibility of being ashamed of Jesus . . . yet what other reason can be offered in failure to witness for Him to others!!

The life of holiness is a life to be used of God as a channel to reach others. If we choke the channel with any hindrance, God's plan is frustrated. If we will maintain an overcoming and victorious relationship, we will give expression to our love for Him by allowing the love of God to reach through us to others, and will keep the channels open that the power of the Holy Ghost may operate as it will.

Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 2:11-21

IN THIS second part of chapter 2 we find a very interesting incident, recorded only here. The first two chapters of Galatians are autobiographical and supplement the narrative of Paul's life as given in Acts. Despite the contentions of critics, we hold that there are no "clear contradictions" between the two. Neither Acts nor Galatians professes to give a complete account of Paul's movements.

BLAMED OR CONDEMNED?

The last part of verse 11 reads in the King James, "He was to be blamed"; but in the Revised Versions, "He stood condemned." Which is preferable?

The verb *kataginosko* means "blame, condemn." But it is interesting to note that in the only other two occurrences of the word in the New Testament (I John 3:20, 21) the King James uses "condemn"—"If our heart condemn us," "if our heart condemn us not." Clearly that is the right translation there. Should it be translated the same way here?

The answer of practically all good scholars and commentators is, "Yes." Lightfoot says: "Not 'reprehensible', but 'condemned'. His conduct carried its own condemnation with it." Burton affirms that this is "evidently much more appropriate in a clause in which Paul gives the reason for resisting Peter." Huxtable, in the *Pulpit Commentary*, says: "The rendering *to be blamed*, correct so far as it reaches, is inadequate in

expressing the sense which St. Paul had of the *gravity* of St. Peter's offense." Lange's *Commentary* also supports this translation. Alford, the outstanding conservative commentator of a century ago, says of the King James translation here: "No such meaning can be extracted from the perfect participle passive." Lenski, a Lutheran fundamentalist of our generation, comments: "The term Paul employs is legal." One is reminded again that although the King James translators did a good job for the seventeenth century, yet they did not have anywhere near the accurate knowledge of the original languages of Scripture that is available to us today. Every earnest student of the Bible desires a translation which takes into account the sanctified learning of the best devout scholars of our times. No lover of the truth will condone a changing of the content of divine revelation. But the sincere Bible student will welcome every effort to get back to the real meaning of what the Holy Spirit inspired men of old to write. No single Bible version gives that adequately and accurately, as everyone who reads the original Hebrew and Greek knows full well. The most logical position—as we feel every competent conservative Bible scholar would agree—is that adopted recently by the Mission Covenant church. Its sixty-seventh annual conference resolved that the Bible should be read "in all of its translations and versions." For those who do not read Hebrew and Greek, that is the only way to gain a comprehensive knowledge of the exact

meaning of the Bible as originally written. It is only thus that we "may be able to comprehend *with all saints* what is the breadth, and length, and depth, and height" of the marvelous truths of God's Word.

HYPOCRISY OR DISSIMULATION?

The thirteenth verse reads in the King James: "And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation." The verb translated "dissemble with" is *sunupokrinomai*, which occurs only here in the New Testament. The noun "dissimulation" is *hupokrisis*, which gives us our English word "hypocrisy." ("Hypocrite" is also from the Greek *hupokrites*.)

The simple verb *hupokrinomai*—to which *sun* ("with") is added here—means literally "answer from under"; that is, from under a mask as an actor would do when playing his part. Vine (I, 242) writes: "It was a custom for Greek and Roman actors to speak in large masks with mechanical devices for augmenting the force of the voice." So the verb here, *sunupokrinomai*, means "join in acting the hypocrite, in pretending to act from one motive, whereas another motive really inspires the act" (Vine, I, 324). Probably the best translation of this verb is "play the hypocrite." And without question "dissimulation" should be changed to "hypocrisy," as in most of the recent versions.

How could their conduct be thus labeled? Vincent says: "Their act was *hypocrisy*, because it was a concealment of their own more liberal conviction, and an open profession of still adhering to the narrow Pharisaic view." Peter and Barnabas had both associated freely with Gentile Christians. In his present attitude Peter was repudiating the light he

had received at Joppa on the housetop (Acts 10). Paul saw clearly the serious consequences for the Church in dividing it into Jewish and Gentile branches. That is why he dealt so firmly with the situation.

While we are on the subject, it might not be amiss to notice Cremer's definition of a hypocrite. He writes (*Lexicon*, p. 380): "The hypocrite seeks to appear before men as he ought to be but is not before God."

STRAIGHT OR UPRIGHTLY?

In verse 14 Paul says that Peter and Barnabas "walked not uprightly." The verb is *orthopodeo*, found here for the first time in Greek literature. It comes from *orthos* ("straight") and *pous* ("foot") and means "make a straight path, pursue a straight course." Vine says that it is "used metaphorically in Gal. 2:14, signifying a course of conduct by which one leaves a straight track for others to follow." The implication is that Peter and Barnabas had swerved aside from the path of truly Christian conduct. Burton writes: "The present word is apparently not simply a general ethical term for doing right, but, as the context implies, denotes straightforward, unwavering, and sincere conduct in contrast with the pursuing of a crooked, wavering, and more or less insincere course, such as Paul had just attributed to Peter and those who followed him." Williams (CGT) agrees with Vine in holding that the word "suggests not only a crooked walk but the crooked track thereby made, likely to lead others astray." Perhaps the best translation is, "They were not walking straight."

DECLARE RIGHTEOUS OR MAKE RIGHTEOUS?

The verb *dikaioo* occurs three times in verse 16 and once in verse 17. It

is uniformly translated "justify" in most English versions. However, Goodspeed has "made upright" and Young has "declare righteous." Verkuyl inconsistently has "made righteous" the first two times and "justify" the last two times. Williams employs the rather lengthy circumlocution "Come into right standing with God."

What does *dikaioo* really mean? The difficulty of the problem is shown somewhat by the fact that Cremer devotes no less than sixteen pages in his *Lexicon to dikaios* and its cognate terms.

He defines the adjective *dikaiois* as meaning "what is right, conformable to right, pertaining to right—just." He then goes on to say (p. 184): "Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before him." He further notes that it designates "the normal relation of men and their acts, etc., to God."

Under *dikaioisune* (righteousness) Cremer comes closer to our problem, when he writes (p. 193): "The Pauline conception of righteousness denotes the state of the believing man called forth by the divine acquittal."

The verb *dikaioo* occurs rarely in classical Greek. But in the New Testament it is found thirty-nine times, (twenty-seven in Paul), while its cognate terms occur about two hundred times. Unquestionably it is one of the central ideas of the New Testament.

Cremer gives as its fundamental meaning in the New Testament, "to recognize, to set forth, as righteous, to justify." (p. 195). He also says that with Paul it "denotes nothing

else than the *judicial act* of God, whereby man is pronounced free from guilt and punishment" (p. 197).

Abbott-Smith defines righteousness as "conformity to the Divine will in purpose, thought and action." He gives the meaning of the verb in the New Testament as "show to be righteous." Thayer agrees with this. He says that negatively it means to "declare guiltless," positively to "declare acceptable."

Burton (ICC) has fifteen pages of fine print on *dikaiois* and its cognate terms. He notes (p. 460) that *dikaiois* in classical Greek was "fundamentally a forensic or court term." But in Hebrew usage the corresponding words are "prevaillingly moral as well as forensic" (p. 466). In the New Testament "righteousness" means "conduct and character which satisfy the ethical requirements of God, and so render one acceptable to him." It also means, in a more forensic sense, "acceptance with God" (p. 469). It includes forgiveness "Since, according to Paul, 'all have sinned and are destitute of the divine approval,' forgiveness is included in righteousness, either distinctly and explicitly, or by implication."

But is this all that the term implies? Vincent objects strongly to that conclusion. He says: "The meaning to *declare* or *pronounce righteous* cannot be consistently carried through Paul's writings in the interest of a theological fiction of imputed righteousness." He calls attention to passages that speak of justification by works of law, and then observes: "If one is justified by the works of the law, his righteousness is a real righteousness, founded upon his conformity to the law. Why is the righteousness of faith any less a real righteousness?"

(Continued on page 22)

Keeping Spiritually Fit

By Ernest E. Grosse *

"Exercise thyself . . . unto godliness"
(I Tim. 4:7).

Holiness is not a faith to be embraced. It is a life to be lived. To regard it as a mere mental conception is to reduce it to an abstraction and thus to annihilate it. The flame cannot exist of itself; there must needs be an altar. The altar is meant to bear the flame and the flame requires an altar. It is with this altar that we are primarily concerned in this article.

The heart of man is the altar. Charles H. Spurgeon wrote a book of illustrations under the title *Sermons in Candles*. He got his inspiration from Prov. 20:27, "The spirit of man is the candle of the Lord." But a candle without a flame is useless. The Holy Spirit is the Flame. "He shall baptize you with the Holy Ghost, and with fire." This fiery baptism becomes a personal experience which expresses itself in holy living.

The spiritual life must be nurtured, directed, protected, exercised, and expressed. It must grow, develop, and mature. Sanctification is both a crisis and a process. It is at once an act of God and a process of growth. There is a wide difference between purity and maturity. Between the two there are tests, temptations, battles, struggles, stress and strain, and at times uncertainty and bewilderment. The Apostle Paul did not come to the experience expressed in his dying testimony in a day, or a week,

or a month or a year. In the interim there were numberless struggles, as indicated in his own words, "I follow after," "I press toward the mark," "So fight I," "I endure all things," "I keep under my body." It was necessary for him in co-operation with and obedience to, God to plan his life carefully with a definite purpose to fulfill the will and purpose of God in him and through him in behalf of the Gentiles and Christians of all ages.

The solemn duty and sacred task of the holiness preacher is to instruct his people in the way of holiness. In order to do this efficiently and successfully he must know at least these three things:

He must, first of all, have a positive assurance that he is sanctified wholly. Without the experience he will be at best a crude caricature of the ideal to which he aspires to lead his people.

Secondly, he must understand well the doctrine of holiness, both in its scriptural and its practical aspects. He must not be confused in his thinking. He must know how the experience of holiness relates itself to life with its manifold and complex circumstances.

Thirdly, he must understand human nature. He can ill afford to speculate in the important areas of carnal manifestation and human reaction. To err at this point is to fail tragically in his diagnoses of spiritual disorders and consequently to prescribe the wrong remedy. A good

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understanding of human emotions, complexes, reflexes, phobias, fixations, inhibitions, and biases is imperative. Many a sincere soul has been driven into confusion and despair and out of the holiness movement because a sincere but ill-equipped "soul-doctor" blundered disastrously in his diagnosis and treatment of the case. Folk often have far more confidence in the pastor's understanding of spiritual disorders than the pastor merits.

To sum up, I would say tersely but most emphatically, Know God! Know the doctrine! Know people!

Modern medical science has gone far from the philosophy of the ancient family doctor. He treated the disease. His descendants treated the causes underlying the disease. But modern medical practitioners have gone a step farther. They head off disease by an understanding of the principles of health—how to attain health, how to retain health, and how to maintain health and nurture it.

This is the area of responsibility in which the holiness preacher must demonstrate his proficiency. He must recognize spiritual health when he sees it, and lead the spiritual ones in the normal areas and practices of holy living. He must be able to detect spiritual deficiency and know how to correct it. He must sympathize with and show a Christlike compassion with the spiritually degenerate, diseased, and deformed, and know how to heal them.

Health authorities tell us that there are certain habits which we must form and keep in order to remain vigorous and hearty. It is even so in the spiritual life. Here the holiness preacher renders his most valued service. It is his duty to lead his people into devotional habits by which spiritual robustness is sus-

tained and perpetuated. It is imperative that he should be able to clearly distinguish between those practices which are wholesome and those which are harmful.

There are certain devotional practices which are indispensable to holy living. These he should not only urge his people to adopt, but lead them in their observance. He should practice them scrupulously in his home and in his own life consistently. It would be wise for the holiness preacher to formulate and present to his people a schedule of devotional practices. These should include:

Faithful attendance upon all the means of grace. Is worship essential? Then his people must feel the need of attending the Sabbath morning worship services. Is evangelism important? Then the people should certainly unite in vigorous support of the Sunday evening evangelistic services. Is Bible study imperative? Then the people should certainly attend all sessions of the church school. Is prayer indispensable? Then the people should be present when the saints meet to pray. Is soul saving urgent? Then they cannot absent themselves from any of the revival services. Church attendance is a prime factor in the maintaining of spiritual victory and vigor.

Private devotions. These should be practiced with the same regularity as the taking of food and sleep for the needs of the physical body. Daily reading of the Bible and private prayer are indispensables. This fact the preacher must declare vigorously and persistently.

Devotional reading. If holy character is to be sustained, our people must "take time to be holy." There is no short cut to matured sainthood. Nor is this coveted state reached without cultivation. A wholesome, balanced

menu of devotional literature should include: the Bible, the *Herald of Holiness*, *Come Ye Apart*, the *Other Sheep*. Then, depending upon age, such periodicals as *Conquest*, *Standard*, *Youth's Comrade*, *Junior Joys* should occupy a prominent place in the home. A list of good holiness books for devotional reading should be listed and recommended by the wide-awake pastor. It might encourage his people to purchase these books if he sends for them in volume order.

Church work. Here is offered opportunity for the development of every talent in the service of Christ. The alert pastor will find use for all of them in the church and in extra-church service channels. We will either use these consecrated talents or lose those possessing them. What a wealth of service potential exists in the total talent resources of the church! The exercise of these makes for the spiritual health, not only of the individual, but of the entire church body.

Personal evangelism. The current Crusade for Souls offers a most effective and fruitful channel for soul-winning effort. No practice contributes more to spiritual health than the regular practice of personal soul winning. Training classes should be urged and conducted by the pastor, following which the visitation teams should be carefully directed and led by the pastor himself.

If the holiness preacher will "make full proof" of his ministry, he will go far toward making *foolproof* his ministry. If under God he will strive to become a master pastor, the opportunities which are offered for success and victory in his parish will be without bounds and his ministry will be richly rewarding. Such a pastor will be in demand everywhere. He will never want for a pulpit.

Fruit-bearing Christians

(Continued from page 13)

stantly praying for the spiritual welfare of his people.

The desired goal and end of the Christian life is eternal life. "The fruit of the righteous is a tree of life" (Prov. 11:30). So let us labor that the trees in the garden of the Lord may bear much fruit here for His glory, and in the end that they shall have everlasting life.

Gleanings from the Greek New Testament

(Continued from page 19)

In connection with Rom. 3:20 Vincent gives an extended discussion of *dikaioo*. After recognizing the fact that the main emphasis in classical Greek is judicial, he defines its New Testament meaning as indicating "the act or process by which a man is brought into a right state as related to God." He further emphasizes the idea of a right state by saying: "Justification aims directly at *character*. It contemplates making *the man himself* right." He concludes with this significant statement: "Justification which does not *actually* remove the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal *declaration* that a man is right is a fiction." That seems altogether logical.

So although, as many commentators note, the philological background of *dikaioo* suggests primarily the judicial sense, yet the strong moral emphasis of the New Testament demands that God shall *make* righteous those whom He *declares* righteous.

The Faith of a Blind Man

By John W. May

TEXT: *Dost thou believe on the Son of God?* (John 9:35)

The blind man had much that is in common with us today. He could not see Jesus with his physical eyes. He relied upon his ears to carry the message of Christ to his sensibilities. His faith was based upon what he heard and what he felt. His unquestioning, childlike faith is worthy of our attention and imitation.

FAITH IS PERSONAL

He had a personal faith. No one believed for him; he must exercise his own being and powers to faith. We could well put the emphasis here on the word "thou" in Jesus' question. He could not see but he could believe. He could not heal himself but he could trust himself. He could not understand but he could accept. There was much he could not do but here was something he *could* do; he could obey, and go and wash. This is not a mysterious magic to be gained by a few. The promise still is true, "According to your faith be it unto you." Faith is founded on at least two conditions. The first of these is memory of the past, what history and experience tell us of the qualifications of God. The second is our obedience to the will of God to the exclusion of all others, including our own. A personal faith brings personal benefits, personal happiness, and personal victory.

FAITH IN A PERSON

The words "Son of God" are of supreme importance at this point. In whom is the blind man to place his faith? While he could not have seen, he must have heard of, the One who

healed the nobleman's son, the impotent man, and fed the five thousand. But above all he is called upon to believe in a personal benefactor, the One who healed *him*.

Dr. T. M. Anderson, in his book *Searching the Scriptures*, said, "A preacher should never be in want of something to preach when he has Someone to preach." We may add to this, "One should never be in want of something to believe when he has Someone to believe." We are not called upon to believe a theory, a philosophy, a psychological tenet, or merely a doctrine; we are called upon to believe a Person, the second Person of the Trinity. It is not trust in a good man but in a good God; not in humanity but in Divinity.

FAITH IN PROGRESSION

The faith of the blind man progressed with his understanding. There was never a question of his healing; that was an evident fact. The test came concerning the Healer. The progress of his faith may be seen in three statements he made:

1. "A man that is called Jesus" (v. 11).
2. "He is a prophet" (v. 17).
3. "Lord, I believe" (v. 38).

As his understanding grew, his faith grew also. Knowledge is never a barrier to faith. The more we understand of God, His workings, and our life, the more faith will increase. To "count your blessings" is always a stimulus to faith.

(Continued on page 27)



SECOND ANNUAL

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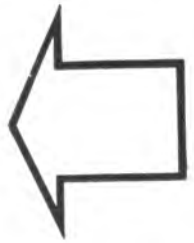


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A Father's Day Sermon

By F. Lincicome

Shew thyself a man (I Kings 2:2).

True manhood is the grandest thing in all the world, and God has much to say about it. The Book of Genesis has fifty chapters and it covers a long period of interesting history and yet, as a matter of fact, one-half of the book is taken up with the colossal manhood of Abraham and one-third of it in telling us of the remarkable character of Joseph, while the story of creation itself is dismissed with less than 800 words.

I. *Show thyself a big man.* How big are you? Are you big enough to speak in praiseworthy terms of your rivals? If you are not, you need to grow some. Are you big enough to acknowledge a mistake? It takes a big man not to make a mistake, but a much bigger man to acknowledge his mistake. Are you big enough to overlook a slight and forgive an injury that was done to you twenty years ago? Are you big enough to do little things, or would your college training stand in your way?

II. *Show thyself a whole man.* Before some men could be considered whole men, some parts of their moral economy would have to be restored. Most men are abnormal: either overdeveloped or undeveloped at some point. An overdevelopment of one faculty will prevent the normal growth of other faculties.

III. *Show thyself a strong man.* Weakness has been the damnation of not a few men. Esau was a weak man. He sold his birthright for a mess of pottage. Esau didn't get much for his birthright, but he got as much

as Lord Byron got for his. He got as much as Napoleon got for his, and he got as much as some of my readers got for theirs. Samson was a weak man. He got his head in the lap of a woman. Samson's mother was twenty-one years making a man out of him, but this woman made a mutt out of him in twenty-one minutes.

IV. *Show thyself a successful man.* True success does not consist in what you have but in what you are, and must be viewed in the light of another world. We have all been made for two worlds. A one-world man is a failure. The man that lives for only one world has dissipated one-half of his heritage and has committed suicide for both worlds. The man that makes a preparation for this life and none for the life hereafter is wise for the moment but he is a fool forever. To have lived and died without Christ, you have been a failure.

V. *Show thyself a homemaking man.* It takes two things to make a home: home authority and home example. One of the blackest clouds hanging over our nation is that home authority is so fast breaking down. Everywhere the children are getting beyond the parents. It is bad for the parents, but worse for the children. It is a common thing to see a little girl ten and a boy twelve stand up and argue a case with Mother and too often win in the argument. We hear a lot about birth control, but it is not birth control we need half as much as control after birth. Some tell us the youth of this generation are worse than the youth of a generation ago.

If they are, I have this to say about it: they deserve our sympathy, for the youth of today are at a decided disadvantage over the youth of yesterday, a twofold disadvantage in that they have greater incentives to evil and also fewer restraints. I am convinced of one thing, that neither the law nor the gospel can make a nation great separate and apart from home authority. We can no more build a great civilization without the Bible in the school and authority in the home than we can build skyscrapers on shifting sand.

Home example must accompany home authority. Home authority is not of much account unless followed by home example. We need more fathers like Abraham, of whom it is said, "He will command his children after him." The two outstanding words in that verse are the words "command" and "after": "command" standing for authority and "after" standing for example. Children who have a father like that are fortunate, a father who not only teaches them by precept but teaches also by example. We teach far more effectively by example than by precept. The Bible says, "Train up a child in the way he should go," and the best way to do that is for both father and mother to go that way themselves. You fathers can't expect your boy to pray if you cuss, to tell the truth if you lie, to stay sober if you get drunk, to go toward heaven if you go toward hell.

Joshua was an ideal father. "As for me and my house, we will serve the Lord." God said to Noah (not to Mrs. Noah), "Come thou and all thy house into the ark," and in point of time the father should always lead the way. "A boy tied to a man going right seldom goes wrong."

You ask me what is the greatest

menace to the boyhood and girlhood of this nation and I will not tell you it is the booze joints nor gambling dens. I will tell you it is the scarcity of real fathers and mothers. You give every boy and girl in this nation a real Christian father and a real Christian mother and we will solve the child delinquency problem. One of the big contributors to this delinquency problem is the defective home. The fathers and mothers are the cornerstone of this nation and, as I see, the cornerstone is fast crumbling.

The Faith of a Blind Man

(Continued from page 23)

FAITH IN POSSESSION

The words, "Lord, I believe," are the apex of his experience of faith. Here is faith, based upon experience and understanding, in action. His walking to the pool to wash may be said to be an act of desperation; his statement and action, to be an act of aspiration and worship. Someone is said to have traveled to see a woman of great faith, only to hear her say that she was not a woman of great faith but a woman of little faith in a great God. The degree of faith in possession must always be balanced by the degree and intensity of our feelings concerning God. Dr. H. C. Benner once said, "Faith is that attitude of heart and mind that brings God into a situation."

The natural rule that causes one to trust most the one he loves the most applies in the spiritual realm. He who loves God most trusts most. He who learns more about Him possesses more of an intelligent faith in Him. He who puts Him in the pattern of life possesses a faith that will give symmetry, beauty, success, and happiness to that life.

The Sunday Evening Service

By Duane E. Muth*

ONE OF THE great problems of the Christian Church in all parts of the country for several years has been how to draw a large congregation on Sunday nights." This statement could have been quoted from a recent issue of the PREACHER'S MAGAZINE, but I assure you that it is not from any recent publication.

Some time ago just before retiring, I picked up a book that had been tucked away in the night stand. It was dated 1899 and dedicated to "all pastors who aspire to be soul winners." As a pastor I was naturally interested and turned to the author's introduction, which was entitled, "The Sunday Night Service." Because of the present emphasis in our publications on the Sunday evening service, I started to read with avid interest. The problems of the turn of the century were evidently much like ours today. Because the Sunday evening services were not well attended, many experiments were tried. The use of a hall or opera house instead of a church building, an expensive musical program, an outside speaker, and many other attractive schemes were devised, none of which produced the desired results. In despair, many closed their doors on Sunday night.

The author proceeded to suggest the methods he used to build capacity crowds on Sunday nights in a downtown church in a large city. May I submit his theory and some of his methods which I believe are worthy

of our serious consideration. Schemes, programs, and clever devices ultimately wear out. He suggests some basic principles that will keep our Sunday evening services not only well attended but effectual in reaching the lost.

First, he reasons that "men and women will not go to church very long, or very frequently, unless they are *personally* preached to." On Sunday night he preached directly, simply, and earnestly to the sinner. With the use of Bible stories and Bible truth, a straightforward appeal can be made to the unsaved in our audiences.

Secondly, he suggests that he always preached for an immediate decision. It is for us as Nazarene pastors to regard the Sunday evening service with such importance that the evangelistic spirit of this service of the church is maintained. By so doing we enlist the whole church in the supreme work of saving men, and the night service will become the medium by which this vital task is accomplished.

Thirdly, he implores the preacher to give time to sermon preparation. We are enjoined to make the Sunday evening sermon hold as important a place in our thinking and preparation as the Sunday morning message. Because it is an evening service it must be both interesting and illustrative in content, but simple and brief in form. Brevity is of utmost importance in our fast-moving age.

In the closing paragraph of this

(Continued on page 48)

*Pastor, First Church of the Nazarene, Eugene, Oregon.

The Revealing Christ

By J. Kenneth Grider, Ph.D.*

IT WOULD SEEM that Adam knew what God is like, since the Lord God walked with him in the Garden. It would appear that Abraham knew what He is like, since God appeared to the patriarch in special manifestation seven times at least. One would think, too, that Moses knew much about Yahweh, through the burning bush and the Sinai contacts with the Lord. And Jeremiah must have known the God of righteousness in a near adequate manner, judging from the spiritual quality of his preaching.

But for these Old Testament men, God was largely hidden; they did not see what He is actually like. The Apostle John implies this when he writes, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Only through Christ, then, have we had an adequate look at the Father.

God's attempts at revealing himself to men reached their pinnacle in the revelation which came through His Son, the epitome of all God's self-disclosures. From a study of the first eighteen verses of John, chapter one, a passage often called the prologue to that Gospel, one sees the possibility, the actuality, and the motivation of Christ's revelation of the Father. One also notes what man's response both was and should be.

POSSIBILITY OF THE REVELATION

Three factors, according to this passage, made it possible for Christ

to reveal God the Father. One was *Christ's eternity of existence*. Verse fifteen speaks of His pre-existence, for it records John the Baptist as saying: "He that cometh after me is preferred before me; for he was before me." But this statement does not contain the whole truth; it only shows that Christ existed before His birth as a Babe at Bethlehem, a position taken by many heretics, such as Arius, who said that Christ is the first of created beings. The account here teaches more, however, than mere pre-existence: it proclaims the eternity of existence on the part of the Son, for John says, "In the beginning was the Word, . . ." (John 1:1). This is an infinite sweep in retrospect.

Another factor which made it possible for Christ to reveal the Father was *our Lord's association with Him*. John says, ". . . the Word was with God, . . ." (John 1:1). He also declares, "The same was in the beginning with God" (John 1:2). In both verses, the word translated "with" may also be understood to mean "at," "close upon," "near to," or "in the vicinity of." The Son was therefore in close association with the Father. This association, moreover, seems to have been a harmonious one, for John speaks of the ascended Christ as being "in the bosom of the Father" (John 1:18). Having been with the Father from the beginning, therefore, and being in such harmonious fellowship with the Father that upon His ascension He went to the Father's bosom, it was possible for our Jesus to give

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us an adequate and undistorted revelation of what the Father is like.

A third factor entering into the possibility of our Lord's revealing the Father is that *He himself is God*. Modernists today, some of whom unite with such anti-Christian bodies as the Unitarians and the Jehovah's Witnesses, and others of whom are somehow allowed to remain within groups whose members are generally understood to be Christians, and who are modern Arians or Pelagians even without disguise, deny that Jesus Christ is God. But the Apostle John declares, ". . . and the Word was God" (John 1:1). And as God, or, more precisely, as God the Son, it was possible for Him adequately to reveal God the Father.

ACTUALITY OF THE REVELATION

But what did the Son do in order to make actual that which was theoretically possible? What did He do in order actually to reveal the Father? For one thing, *He created the world*. John says, "All things were made by him; and without him was not any thing made that was made" (John 1:3). He also declares, ". . . and the world was made by him, . . ." (John 1:10). Not many of us agree with Tennyson, who said that we can understand all we need to know about both God and man from the study of a single flower; but most of us view nature as, on the whole conducive to the ideal fulfillment of human life, and therefore as an evidence that God is beneficent. To this degree, then, the created world is a revelation of what the Father is like; and Christ, according to John, is the Creator of the world, a teaching which should perhaps be integrated with Genesis, chapter one, and understood to mean that Christ, along with the Father, was Creator.

But Christ's function in creation is

not the distinctive factor in His actualizing the revelation of the Father. The distinctive factor in that revelation is *the Incarnation*, a "Divine inhistorization" which means that God is but a heartbeat away, and which makes it evident that God is a loving, understanding Father. During the Old Testament dispensation, God had been thought of with awe and fear. But in the angelic announcements, Mary and the shepherds were told not to fear. They would not now need to fear God, for He had chosen to become one-with-them, and thereby to become revealed, through the incarnate Son, as a loving, sympathetic Heavenly Father.

MOTIVE FOR THE REVELATION

One motive for revealing the Father as He did was in order *that He might become the Mediator between the Father and us*. John writes, ". . . that all men *through him* might believe" (John 1:7). Through Christ, therefore, as Mediator, the sinner believes that God the Father forgives his willfulness. Not priest nor preacher, then, and not canonized saint nor friend; but Christ, as the Apostle would have us see, is the Mediator.

Another motive for Christ's revealing the Father was *in order to make sons of rebels*. All of us have sinned against God. We have both refrained from doing what we have known was God's will and have actually done those things which we knew to be opposed to His will. In both instances, we have rebelled against His will, and thereby have become alienated from Him. But marvel of marvels, Christ revealed to us that when atonement for our sins had been made the Father was willing to forgive us rebels and make us His sons, adopting us into His family. John declares,

"But as many as received him, to them gave he power [or, the privilege, the prerogative] to become the sons of God" (John 1:12). The same John, writing his First Epistle, says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." (I John 3:1).

A third motive for Christ's revealing the Father was in order *that He might declare to us that the Father was now supplanting the Old Testament law with grace and truth*. The law, given to Moses by God himself, had had its proper function in its apportioned time; but in this new era, following the revelation of God which came through Jesus Christ, it was to be superseded by mercy, made possible by the atonement, which merciful character is a "truth" about God that had not been fully evident in Old Testament times. John asserts, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

A fourth motive for Christ's revealing the Father was in order *to mediate the truth that those who become sons, the law being superseded by grace and truth, might have the type of God-directed life which is characterized by grace stacked upon grace*. The King James Version renders John as saying, "And of his fullness have all we received, and grace for grace" (John 1:16). From this translation, it would appear that after we have received of Christ's fullness, God gives us grace in return for our grace. But this is not what John is saying. On the basis of the original it should not be translated "grace for grace" but "grace upon grace"—as Adam Clarke and the Revised Standard Version render it. Adam Clarke

interprets this phrase as meaning that the Christian receives "one blessing after another." That is a possible meaning, but one might also think of it as an assurance that the Christian, as he lives out his dedicated life, will have, from God, grace stacked upon grace.

RESPONSE TO THE REVELATION

For the most part, Jesus Christ's revelation of the Father was rejected at the time when it was made. John tells us, ". . . the world knew him not" (John 1:10). He also informs us, "He came unto his own [the Jewish people], and his own received him not" (John 1:11). And he states, "The light shineth in darkness; and the darkness comprehended it not" (John 1:5). The Jewish world, which received not its own, was in darkness through pharisaic externalism. The Gentile world, which, more understandably, received not Him who had also created them, was in the darkness of pagan idolatry and superstition. Neither Jew nor Gentile, in any large measure, received the revelation, which disclosure would have dispelled their darkness because it was given by Him who was the very personification of light.

But insofar as Christ's revelation of the Father was received at that time, and whenever it is now accepted, it was and is on the plan stated in verse thirteen. John there says, "Which were born, not of blood [not because of being of a certain race, as the Jewish], nor of the will of the flesh [not because of a fleshly desire, as attempted by Simon Magus, who 'received' the message because he thought he would thereby gain money and acclaim], nor of the will of man [not merely because of the desire of friend or loved one], *but of God.*"

A LIGHT IN THE PARSONAGE

Be His Inspiration!

By Mrs. John Riley

IN OLDEN TIMES when knights went out to battle, their ladies helped to buckle on their armor as they dressed for combat. A knight was more likely to win if his lady had braced his armor. To be the most help to your minister husband—be his inspiration! It is more important than anything else you do. To be a good minister's wife does not depend on technique or skill or accomplishment as much as on being a good wife.

Remember Eve? She was inquisitive and un-co-operative and selfish. Delilah was talkative and Lot's wife was worldly-minded. Ahab's wife and Job's wife pitied their husbands instead of strengthening them. But the good wife in Proverbs was not selfish, nor inquisitive, nor talkative. "The heart of her husband doth safely trust in her . . . She shall do him good and not evil all the days of her life." To be a helpmeet is to lift and to support. A wife can inspire her husband to work, to study, to pray, to read, to call. Don't be a clinging vine—be his inspiration!

The minister's wife shares so much of his life that the district superintendent is always interested in her. Many good preachers have been rejected because of their wives and many poor preachers have been helped. A wife can double a man's influence or cut it in two. It is a great honor and a great responsibility. A successful wife will likely succeed as a minister's wife.

Back of most successful pastorates are happy homes. "Love, honor, and

cherish" was the promise and a perfect marriage will need cherishing. Dr. R. T. Williams often admonished in his ordination services, "Love your husband or someone else will." If a wife is guilty of emotional non-support, her husband may be tempted to look outside for sympathy. Love never grows old or dies. But jealousy and neglect will kill it. Cold criticism can undermine a man's confidence and belittle every good thing in his heart. Jealousy brings torment and ruins a minister's usefulness. Some men have had to move and some even to leave the pastorate because of the disease of jealousy. If you love him, trust him. Accept his work as a doctor's wife does. The very nature of the ministry brings him the confidence of people. He is "father" to his flock and many pour out their hearts to him. Protect him with your trust and confidence. Respect his keeping confidences; wait, and don't ask questions. The work of the ministry could crush a man who did not have sympathy and warm understanding at home. A wife who keeps her husband happy and at rest does more for the parish than any other service she might perform. Industrial firms have found a high average of their accident-prone employees come from homes where there is no harmony.

A restful, orderly home helps a minister's morale. The wife creates the atmosphere and the inspiration of the home to help the minister do his best work. It isn't drudgery to keep a house shining for someone you

love. A man goes out from such a sanctuary rested and ready to meet the problems of those less blessed. And a man will hurry back to such a home, eager to smell the perfume of supper cooking. There are many ways a wife can free her husband's mind so that he can study, and withdraw intrusion and interruption so that he can stay at his work. It is worth while to subordinate everything to his preparation for Sunday. And Sunday night and Monday a wife knows best how to help "unbend the bow."

A man will work with twice as much heart if he feels that his wife is sympathetic to all he is trying to do. Alone he might become disheartened, but praying together they are strong enough to put an army of ten thousand to flight. To appreciate him and tell him so is better than any tonic or vitamin in a bottle. It is a grievous sin to fail to appreciate him. Would you do some great thing for the church? Inspire your husband to do his best, brace his armor as he works for the cure of souls.

You certainly may talk back to me.

Write me in care of the editor.

MRS. R.

THE PREACHER'S WIFE

*You may think it quite an easy task,
And just a pleasant life;
But it really takes a lot of grace
To be a preacher's wife.
She's supposed to be a paragon,
Without a fault in vision;
A saint when in the parsonage,
As well as in the pew.*

*Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home!
Whenever groups are called to meet,
Her presence must be there—*

*And yet the members all agree
She should live a life of prayer.*

*Though hearing people's burdens,
Their griefs both night and day,
She's supposed to spread but sunshine
To those along the way.
She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.*

*Her children must be models rare
Of quietness and poise,
And still stay on the level
With other girls and boys.
You may think it quite an easy task,
And just a pleasant life;
But it really takes a lot of grace
To be a preacher's wife.*

—AUTHOR UNKNOWN

HOW TO KEEP SAVED . . .

I feel burdened to speak to you a word about keeping saved. We should not forget, that it is as important to keep saved as it is to get saved. We urge people to get saved, for without salvation men will be lost forever. But, it is so important to keep people saved. What are the spiritual rules for the Christian? (1) Bible reading each day . . . reading God's Book to feed the soul. (2) Secret prayer . . . talking to God . . . waiting in His presence. (3) Church attendance . . . the assembling of ourselves together for prayer, fellowship, and the receiving of spiritual blessings from the preached Word. (4) Live in obedience to the blessed will of God. God has a purpose for our lives . . . find out His will . . . and obey Him. (5) Render Christian service for the Master and others. Keep busy for Him.

—W. B. Walker

ONE MAN'S METHOD

The District Superintendent

THE district superintendent in the Church of the Nazarene fills a unique position, and one that is not too enviable! Probably too many pastors have never taken the time to really understand some of the problems and difficulties attached to this position in the church. It is not difficult to set the man who fills this office in a separate category from ourselves, and thus isolate him with an invisible wall, forgetting that he too is an intensely *human* being . . . and oftentimes a mighty lonesome one.

His is the difficult task of accomplishing a ministry within the context of certain policies and methods, responsible for the advance of the Kingdom and the church, while entirely dependent upon others to do much of the actual work. He is called upon to advise and counsel with men who themselves fill a position of potential or actual leadership, and must be able to so inspire these pastors as to see the total work of the church advance. This will not always be an easy situation; for, while every pastor is responsible for his own parish, he sometimes overlooks the fact that he is as well responsible to a larger vision and challenge—the work of the entire denomination. It is the work of the district superintendent to help bridge this gap, and serve as a co-ordinator and trouble-shooter. He is himself responsible to the general superintendency and the general church, but dependent upon “his” pastors to help him accomplish his ministry. Consequently, though he is responsible for the advance of a total district program within the context of the general pro-

gram, he can do little without the voluntary co-operation of those who comprise his “team.” Recognizing the varying types of individuals with whom he must work—and work successfully—the task to which he has been elected may not be the easiest one to perform! In the light of this situation, it seems timely to suggest a few items which we pastors can heed, in order not only to make it easier for our district superintendent, but that together we can more effectually advance the kingdom of God.

First, let us never forget that our district superintendents are human, and that they have at heart the same love for God's work that is shared by the pastor. They are men who can also become discouraged, and who likewise are tempted; they are men who also appreciate a kindly word and the occasional expression of understanding that none can give better than a pastor. The average district superintendent spends innumerable hours on the road away from his home and loved ones . . . and he misses them! He is not only intensely desirous of having the work of the church advance, but is equally anxious to see “his” men succeed in their particular fields. He not only shares the problems of the entire denomination in a way that differs from the pastor, but is, as well, concerned over the individual problems and difficulties of each and every pastor on his district. He probably suffers more over the failure or defeat of an individual pastor than most will ever know. It has been the writer's

privilege to share the confidence of his superintendents, and it has been an impressive reaction to see the depth of their feelings for an erring pastor, and to what lengths they will usually go to help a man make good, even though he may have failed in several other fields previously. For the most part, a district superintendent is "softer" and more long-suffering in his attitude toward "his" men than the average pastor would be to an erring member. We have listened to discussion of certain individuals who have been guilty of serious offense, wherein the district superintendent seemed to be overdoing his effort to find some sort of justification for a man's action or attitude. Brethren, these God-appointed men deserve our understanding and support, as well as our unreserved commitment.

The district superintendent *wants* his men to succeed. This is well-nigh axiomatic, for even if his motive were a selfish one he is concerned over the pastor's success in his field . . . for his success will reflect the overall success of the district. He knows that when a man is happily situated in what he feels to be God's place for him, he will do his best work, all things being equal. It is seldom necessary for a pastor to feel that he cannot confide in his superintendent relative to problems in his pastorate, for more often than not it is this man who will "go to bat" for his pastor. If the church board refuses to move along the general lines of the denominational program, or refuses to give full co-operation to a particular effort that seems justified, or if a pastor needs an increase in salary, or needs to have certain things said to the board or congregation that would be unfitting for the pastor to say, it is his "DS" who will usually step into the breach. There are very few of these men who will not support the pastor before his church or official board in any problem or difficulty, less than a moral defection. And even in this, it has been known that the

superintendent will go to uncommon lengths to save not only the church, but the man as well!

Another area in which the superintendent fills an essential place is in the changing of pastorates. When it comes to making a change, a minister need have little hesitancy in talking it over with his superintendent. As a matter of almost daily experience, we pastors tend to place our district, and even our general, superintendents into a difficult situation by abruptly resigning from our church, and then expect these men immediately to place us in a comparable or better pastorate. It is not unusual for a good man to be left stranded in times such as this, for none of our superintendents can arbitrarily create an opening for a man. If first a pastor would discuss the situation with his superintendent, he could easier and with less tension relocate such a man. The unfair criticism of the district superintendent at a time like this is unjustified, for the best of men cannot do the impossible. It is so much better procedure to discuss the matter frankly and openly with him, give him opportunity to advise and counsel, and help in finding a proper place for his ministry, than to suddenly resign and then tell the superintendent what he has done! Within the context of our way of doing things, such co-operation will accomplish more for both the minister and the superintendency, and good men will not suffer as irreparably as some have for their precipitate action.

One district superintendent stated to us that he felt it was perfectly in order for a man to write him to let him know he would like to work on his district. As he put it: "I don't always know when a man is ready to move, or that he would move onto my district. It is a wrong notion to assume that God is going to do for our men what He gave the intelligence to do for themselves." Dr. J. G. Morrison once told us that he felt it was the individual pastor's respon-

sibility to contact the district superintendent of the district on which he would like to work, stating his desire and other pertinent data. When asked if this did not preclude providential leading, he said, "It is true that God does lead us, but do you not think He can lead just as well, perhaps better, if the very instruments He would use to provide that guidance were informed? God's leadership and guidance are always dependent upon human co-operation. He can shut doors as well as open them, if He doesn't want a man on a certain district!"

Then again, no district superintendent desires to lift a man out of a field where he is happily and blessedly advancing the Kingdom, and put him into a situation where he may not fit so well. Nor are these men clairvoyant to the extent that they can know when a man has felt in his heart that his work is done in his particular field, unless he informs him. The superintendents we have known are usually as much interested in the individual minister's advance to larger fields of service as is the man himself. Some misunderstandings have developed simply because a superintendent, with best of motive, has recommended one of his own successful men to a better field and larger area of service than his district would provide. It would be easier on all concerned, and more in keeping with the message we proclaim, if we would but relate to our district superintendents the same holy motives we ourselves would prefer to be credited with in our work.

Perhaps one area in which much misunderstanding occurs is in the assigning of budgets to the various pastors. Suffice to say, the district superintendent usually has little to do with forming or outlining these policies. He is wise enough to know that if his work is to succeed, he must have the good will of "his" men. Consequently, most of them will assign to the pastors themselves the matter of working out the total bud-

gets, and then breaking them down to individual quotas. The Ways and Means Committees of our District Assemblies do not often see the superintendent during their deliberations, unless he is specifically asked to be present, and to present certain items. Having served many years on this committee, we speak with some assurance that, for the most part, these budgets are assigned by the men themselves to themselves, and that no pastor or church is ever requested to carry budgets that are unfair. It becomes the superintendent's task, thereafter, to urge the men to do the task that they have assigned themselves. Surely, then, there is little room for the pastor's "gripes" when his apportionment is more than he thinks it should be. After all, the pastor's attitude toward the matter of budgets will be reflected in the attitude of his board and church. No one is deceived when a pastor comes to state to the Ways and Means Committee, "My church board voted to cut the budgets." All who have served in the glorious task of the ministry know that the board may be reflecting an attitude fostered by the pastor himself. If the pastor is big and magnanimous in his spirit, determines to support his district's program in all of its facets, sets a good example in his own support, it won't be long before the returns will start coming in. A magnanimous spirit is contagious—people will give more and be thrilled at the blessings of God in their expression; budgets will be paid, and salaries have even been known to increase. God pity the "little" man, for he begets a "little" people. A "little" people soon have a little church . . . in both senses of the word.

God bless our district superintendents! They deserve our prayers and our support, as they help us do the whole task of the Kingdom. We could not function without them, and we do not think we would care to try

(Continued on page 48)

SERMON OUTLINES

CAN WE GET BY WITH SIN?*

(Study carefully II Sam. 11:1—12:14 as background material for the message.)

TEXT: *Thou art the man* (II Sam. 12:7).

In this story, one of the great tragedies of Bible history, is a proof that a person cannot get by with sin.

David—A man chosen of God, anointed king, preserved from death through Saul's jealousy, given a united kingdom, greatly blessed of God.

His Sin—An idle king not with his fighting armies—his sin with Bathsheba—his deceitful dealings with Uriah—his murder of Uriah—a ruling monarch whose deeds were not to be questioned by his subjects—his deed covered for many months, perhaps as long as a year, until exposed by God through the prophet Nathan. Although this sin was hidden from others, God saw it; "the thing that David had done displeased the Lord" (11:27). The sin was a blot on the nation and a reflection upon God; ". . . hast given great occasion to the enemies of the Lord to blaspheme" (12:14).

Nathan's Rebuke—His story (12:1-4)—his plain accusations, "Thou art the man"; "Thou hast despised the commandments of the Lord"; "Thou hast taken his wife to be thy wife"; "Thou hast despised me" (12:7-12).

None are so high but that they come under God's condemnation for sin. No sin is so carefully covered but that God sees it and He may reveal it. You can't get by with sin.

David's Confession, "I have sinned against the Lord" (12:13). Why had he not made this confession before he was discovered? For the same reason as people give today: he thought he could get by with it. However it is to David's credit that when he was rebuked he did make a clean and full confession.

What was David's inner condition during these months of covering his sin? He was fighting with a troubled conscience. No doubt he describes the bitterness and remorse he experienced in Ps. 32:3-4.

To say, as David did, "I have sinned," is difficult to do. It was not "We have sinned," as if he were a member of a crowd. It was, "I have sinned." In dealing with God we must come out of the crowd and face our own individual need before Him. We must come out of the broad way, where many travel, to the narrow way of personal dealing with God, the narrow way of personal confession.

God's Forgiveness—"The Lord hath put away thy sin; thou shalt not die" (12:13). Note Ps. 32:1, 2 as an expression of the forgiveness he received.

*Here are four sermon outlines related to David's sin and restoration, as described in Psalms 51. They may be used as a series or separately.—*Editor*.

David's Punishment—Although he was forgiven for his sin, yet he had to face its consequences (12:10-14). The sword would never depart from his house—he was opposed by members of his own family, as was the case of the rebellion of Absalom—his wives were to be ravaged before his eyes—his child born to Bath-sheba would die. No one can get by with sin; no one can escape its consequences.

—Contributed

WHEN MAN FACES GOD

SCRIPTURE READING—Ps. 51:1-7

TEXT: *Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom* (Ps. 51:5, 6).

This psalm seems to be the prayer of confession made by David after his sin with Bath-sheba. It is a prayer, a confession of sin, a man coming face to face with God and with his own sin, a man looking into the depths of his own heart. He sees the character of God, "Behold, thou" (v. 6); also his own nature, "Behold, I . . ." (v. 5).

I. *The Character of God* (v. 6)

A. Behold what God is.

1. A supreme, sovereign God. The One above all ruling monarchs, the One before whom all must bow—"Against thee, thee only, have I sinned" (v. 4).
2. The holy, righteous God, the One who is opposed to all sin. He is the very opposite to all evil, who condemns and punishes sin, who demands truth in the inward parts (v. 6).
3. A God of justice—"That thou mightest be justified when thou speakest, and be clear when thou judgest" (v. 4). Against this God he had sinned. True, he had sinned against Bath-sheba, Uriah, himself, his own family, the nation; but above all he had sinned against the just God.
4. A God of salvation—"Thou God of my salvation" (v. 14).

B. Behold God's demands.

"Thou desirest truth in the inward parts." God has an ideal for the inward man as well as a law for outward conduct. His inner ideal is truth, purity, sincerity, an inner conformity to His will and nature. This David lacked.

II. *The Nature of Man* (v. 5)

- A. What we are—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Not a confession of a sin of his mother, but of his own inner condition before God.)

1. Behold my sinful condition.

His need was desperate—his sin was deep within his nature. This is a confession, not an extenuation. He was startled at what he found within his own heart. The fountain of his life was corrupt. The lust, adultery, deceit, selfishness, murder, came from his own evil heart. (Note Mark 7:21-23.)

2. Behold what I have done. Note:
 - a. The scope of his sin (vv. 1-3)—“*my sin.*”
 - (1) “My transgressions” (v. 1), meaning rebellions
 - (2) “Mine iniquity” (v. 2), meaning crooked dealings
 - (3) “My sin” (v. 3), meaning his error or wandering
 - b. The ever-present condemnation of his sin—“ever before me (v. 3). Done in a brief moment of time, the condemnation lingered.
 - c. The chief direction of his sin, “Against thee” (v. 4). Against God, Heavenly Father, Friend, Blessor.
 - d. Abhorring his sin, confessing it, he turns to God.

III. What God Can Do for Us

- A. A plea for mercy (v. 1)
 1. “Have mercy upon me.”
 2. “Blot out my transgressions.”
 3. “Wash me throughly from mine iniquity.”
 4. “Cleanse me from my sin”—which he recognized as “bloodguiltiness” (v. 14).
- B. A plea for inner purity (v. 7)
 1. “Purge me with hyssop” (as a leper was cleansed; see Lev. 14).
 2. “Wash me”—from inner corruption.
- C. His faith in God
 1. “I shall be clean.” If God answered his prayer for purity, he would be clean through and through.
 2. “I shall be whiter than snow”—not merely “as white as snow” (Isa. 1:18), but “whiter than snow,” a true cleansing.

When man confesses his sinful condition to God in a plea for mercy and cleansing, God will answer the prayer and faith of that man with definite works of grace.

—Contributed

THE GIFTS OF A MERCIFUL GOD

SCRIPTURE READING—Ps. 51:8-11

The sinful state in which David found himself, and which is described in the preceding verses, was no light matter with him. He was deeply convicted, greatly concerned, and earnestly desirous to have a complete renovation of character, lest again he be overtaken by such sin.

The expressions of these verses are not mere rhetorical statements. They are the earnest cries from a sinner who is conscious of a broken relationship with God, the guilt of sin, and the uncleanness deep within his nature.

I. He Prays for Restored Relationship.

“That the bones which thou hast broken may rejoice” (v. 8).

- A. This is a cry of a heart which once enjoyed God’s presence within. The broken relationship was like broken bones. God’s face had been turned from him; the joy of relationship was gone.
- B. It indicated his inability to function normally as a spiritual person—broken relationships were as broken bones. The hurt of his sin, this

hurt within his heart, must be healed or restored—none but a merciful God could do it.

II. *He Prays for Forgiveness.*

“Hide thy face from my sins, and blot out all mine iniquities” (v. 9).

A. He had acknowledged to God, I have “done this evil in thy sight” (v. 4); now he pleads for God to turn His face upon him in mercy, not in justice—“Hide thy face from my sins.”

B. “Blot out all mine iniquities”—my crooked dealings. Take them all away, straighten out my record, take away everything that stands between me and Thee (see Isa. 44:22). A later psalm of David indicates the answer to this prayer: “As far as the east is from the west, so far hath he removed our transgressions from us” (Ps. 103:12).

III. *He Prays for the Renovation of His Heart.*

“Create in me a clean heart, O God” (v. 10).

A. By the heart he meant the center of his life, that inner reservoir of life from which all thoughts, intentions, and urges come. His past experience had taught him that only a new creation, the work of the divine Creator, could cleanse his heart. Pardon was good, iniquities blotted out was good—but not enough. He must be clean within.

B. His plea—“Create in me a *clean* heart.” Only a clean heart, purity within (the “inward parts” of v. 6) will make one clean through and through: clean motives, clean living, clean conversation—the very opposite of the natural state of uncleanness and inner sin.

IV. *He Prays for the Transformation of Character.*

“Renew a right spirit within me” (v. 10).

A. A “right spirit” means a constant, steadfast spirit. He had been motivated by a crooked and perverse spirit; he had been of a vacillating disposition. He must be so completely transformed that this old spirit will be entirely gone and a right, constant, steadfast spirit will prevail. He seems to pray: “Lord, change my spirit; fix me up for the time to come, that I may never in like manner depart from Thee.”

B. Purity of heart and steadfastness of spirit go together. Holiness brings establishment and stability, a security of love.

Note his references to “spirit” in this psalm: twice to God’s Spirit, “thy holy spirit” (v. 11); “thy free spirit” (v. 12); and once to his own spirit (v. 10). Only God’s Spirit, the Spirit of creation, can create a pure heart, can bring a right spirit, can make a man holy. The Holy Spirit is our only source of true steadfastness.

—Contributed

THE JOY OF SALVATION

SCRIPTURE READING: Ps. 51:12-19

TEXT: *Restore unto me the joy of thy salvation* (v. 12).

Relate this thought to the preceding thought of the psalm—because of sin the joy of salvation was gone; really, salvation was gone, for to be without one is to be without the other. David prized highly this joy of salvation, hence he prayed for its restoration.

I. Joy Had Filled a Large Place in His Prayer.

- A. "Make me to know joy and gladness" (v. 8), the joy of healing and strength.
- B. "Restore unto me the joy of thy salvation" (v. 12), all of which was a gift from God. He knew that God was the source of all true joy.
- C. He pledged a joyful expression, ". . . my tongue shall sing aloud of thy righteousness" (v. 14). ". . . open thou my lips; and my mouth shall shew forth thy praise" (v. 15).

II. Joy Resulted from Allaying His Fears.

- A. His fear of being cast away—"Cast me not away from thy presence" (v. 11). He deserved to be cast off, that he knew. He did not desire the penalty pronounced upon Cain (Gen. 4:14). By receiving the mercy of God such fears were allayed, joy was restored.
- B. His fear of having the Holy Spirit leave him. "Take not thy holy spirit from me" (v. 11). He had known Saul. He knew that the Spirit of the Lord had departed from him and an evil spirit troubled him (I Sam. 16:14). He may have heard Saul exclaim, "God hath departed from me" (as in I Sam. 28:15). David knew that God's Spirit was now dealing with him; he did not want to share the fate of Saul. He feared such separation. Joy comes through deliverance from such fears by the assurance of acceptance with God.

III. The Joy of Right Relationship with God.

- A. In the healing of broken relationships—the broken bones may rejoice (v. 8)
- B. In the forgiveness of sins (v. 9)
- C. In a clean heart and a right spirit (v. 10)
- D. Through the indwelling Spirit of God (v. 11)

IV. The Manifestation of the Joy of Salvation.

- A. The teaching of transgressors Thy ways (v. 13)
 - 1. Who knew better than he the way of the transgressor and the work of God's grace?
 - 2. The desired results would be the conversion of sinners (v. 13). This would bring continued joy—the joy of service, of winning others to Christ.
- B. The offering of praises to God
 - "My tongue shall sing aloud of thy righteousness" (v. 14). Salvation—deliverance from bloodguiltiness, from the pollution of adultery, the dark stains of murder, his duplicity and deceit, the purity of heart received from God, were abundant reasons for such praises. He requests God to assist him in this praise. "Open thou my lips; and my mouth shall shew forth thy praise" (v. 15). It is with the sacrifice of praise that God is well pleased (Heb. 13:15-16).
- C. The joy was manifested in a continued attitude of sincerity and penitence (vv. 16, 17). Outward performances of religion are not enough; they may have no heart meaning—sincerity is demanded. Humility, a broken and contrite spirit, must remain as a continuous factor in spiritual life.
- D. The joy was manifested also in the fulfilling of his obligations to the nation—to others (vv. 18, 19).

Joy is the great asset of the spiritual life; the joy of the Lord is the strength of the Christian. The joy of the Christian is the most attractive factor of the spiritual life.

—Contributed

THE DAY OF PENTECOST

SCRIPTURE READING—Acts 2:1-8, 12-18, 22-24, 32, 33, 39.

The scripture reading gives an account of one of the great days in the religious history of the world. It was a feast of the Jews. People from many nations attended. While these Jews observed the old feast, the 120 followers of Jesus entered into the fulfillment of all that this feast pictured. Let us think of the Day of Pentecost.

I. *Historically*

Pentecost was one of the three main annual feasts of the Jewish people. These feasts were:

A. *The Passover*, which commemorated the deliverance of the people of Israel from their bondage in Egypt.

Added significance was given to this feast when they settled in Canaan, for it became also the feast of the first fruits, when the sheaf of grain was waved before the Lord. (Study Lev. 23:1-12.)

B. *Pentecost*, meaning fifty, which came fifty days after Passover, was the second of these great feasts. The generally accepted teaching is that it was the commemoration of the giving of the law at Mount Sinai.

After they were settled in Canaan added significance was given to this feast. It marked the completion of the grain harvest which was begun at Passover time. Now the meal offering, consisting of two loaves of bread, was waved before the Lord. (See Lev. 23:15-17.)

C. The Feast of *Tabernacles* was the third great feast. This commemorated the wanderings of Israel in the wilderness. (See Lev. 23:33-43.) This feast marked the completion of the whole harvest, fruit, vintage, etc.

II. *Typically*

A. The typical meaning of the feasts

1. *Passover* marked the beginning of things rooted in redemption. Its lamb was slain, the blood on the door was their safety; the lamb eaten was their food and strength for the journey. Christ is our Passover (I Cor. 5:7). He is the First Fruits of them that slept. He fulfilled in fact all that was pictured in type by this great feast.

2. *Pentecost* marked the completion of the harvest begun at Passover. It marked the completion of the work of Jesus in redemption. Pentecost was as much the work of Christ (Acts 2:32, 33) as was Calvary. Calvary would have been incomplete without Pentecost. While the faithful Jews commemorated the giving of the law in days of old, the faithful followers of Jesus entered into the new covenant (Heb. 8:10). The law was written in their hearts; they were filled with the Holy Spirit.

3. *Tabernacles* pictures the final harvest of redemption when the

saints of God will be gathered from everywhere to be with Him. It is yet to come in fulfillment. (See Rev. 7:9-10.)

B. The typical teaching in the lives of the disciples

1. They were partakers of the first fruits of Christ's redeeming work, the first sheaf of the harvest. They were partakers of the redemption typified by Passover and fulfilled in Calvary. They were Christ's, not of the world, as He had indicated frequently.
2. To the disciples and others, Pentecost was the fulfillment of their initial salvation—the completion of what had begun at Passover. They experienced the inner dynamic, the fullness of the Holy Spirit; they had the new covenant written in their hearts; they were purified in heart (Acts 15:8, 9).

They became the spiritual body of Christ, the Church. No longer were they stalks of grain loosely bound together; they were now the loaves waved before the Lord, a spiritual unity, a spiritual organism, the body of Christ.

C. The typical teaching as related to Christ

1. He is our Passover, sacrificed for us (I Cor. 5:7), the Lamb of God. His blood was shed for the remission of sins. His life was given as a ransom.

On the day after the Passover, the first day of the week, when the sheaf of the first fruits was waved before the Lord in the Temple at Jerusalem, our Lord came forth from the grave, "the firstfruits of them that slept" (I Cor. 15:20).

2. Pentecost was the completion of His provision of redemption. Read Peter's statement (Acts 2:32, 33). At Calvary, Jesus had shed His blood as a ransom for many. At Pentecost Jesus "shed forth this" in sending the promise of the Father upon the faithful, waiting disciples.

Study the picture presented by this statement of Peter—Jesus, no longer in humiliation, now presents himself before the Father. He is accepted, His work of redemption is perfect, He is exalted. Somewhat as a token of His acceptance and exaltation He is given "the promise of the Holy Ghost." What has been promised, that which has been looked for, is now His. Will He keep it to himself? No! He sees the faithful ones waiting for the promise of the Father—He sheds forth this, He pours out the Holy Spirit. Thus the disciples enter into His victory above.

III. Doctrinally

- A. Pentecost is the earthly reflection of Christ's heavenly exaltation. He is *exalted* above—His sending of the Holy Spirit was an indication of this exaltation, as He had said (read John 7:38, 39; also 16:7). These people had seen Him in His humiliation; now He is exalted and the coming of the Holy Spirit on earth was the evidence of such heavenly glory and exaltation.
- B. Pentecost means that the children of Christ share in His victory. His whole life on earth was *for* us; He died *for* us; "He now appears in the presence of God *for* us" (Heb. 9:24).

He is *exalted* for us: He shares this great victory with us; sends the

promise of the Father—fills with His Spirit. Empowers us to be victors in life and service.

He is glorified above—through the fullness of the Holy Spirit, He is glorified in His people.

Sharers in His victory! What transformation! How glorious were the examples of power, of victory in all circumstances of life, of success in service, of burning zeal and quenchless enthusiasm, of unfailing devotion, of triumph over persecution and death seen in the early Pentecostal Christians! What a rebuke to our feebleness, our fearfulness, our powerlessness!

- C. Pentecost is the pledge of the abiding presence of the Holy Spirit in the Church. (See John 14:16; Acts 2:39.) By divine authority Peter extended the promise of the fullness of the Spirit to all coming generations: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Surely that includes God's children until the end of time. A permanent Presence, an unfailing promise.

If this tells us anything it says to every one of us: "This is your Day of Pentecost." Everything that any of those 120 faithful followers of Christ received on that day which was essential to their relation to God, to their having full victory in Christian life, and for their success in Christian service, now *is ours today*. What the infant Church of Christ received that was essential to its life and success is the Church's today. This is our Day of Pentecost. Oh, that we may be challenged to make it a reality in our lives NOW!

—Contributed

GOD INDICTS THE NATION

TEXT: *She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God* (Zeph. 3:2).

Here are four indictments brought by the faithful prophet of God against Jerusalem. They are so applicable to present national situations that they become God's indictment against the nations today.

I. "*She obeyed not the voice*"

The voice of God has been heard—it is heard today. It is a call to repentance. "Except ye repent, ye shall all likewise perish" (Luke 13:3).

Over and over again godly leaders, modern prophets of God, have urged our leaders to call for days of repentance and prayer. These leaders have refused to hear God's voice, although repentance and turning to God is the only way in which our nation can be saved from eventual moral disaster.

II. "*She received not correction*"

The judgments of God are abroad in the world. His judgment was seen in the recent world war, in its death, destruction, suffering, and deprivations.

Even the victors are being judged and punished with prolonged confusion, tensions, and severe limitations.

Modern nations are not learning from the tragic experiences of former

nations and civilizations which have collapsed through their sin and rejection of God and His way of life.

III. *"She trusted not in the Lord"*

Modern nations are trusting in their armaments, atomic bombs, large armies and navies. They trust in political pressures and human organizations. They depend upon their alliances, their ingenuity, their secret agreements. God is ignored at the United Nations and other councils of nations. We trust in ourselves, not in God.

IV. *"She drew not near to her God"*

This is a godless day. A recent poll indicated that almost every person in the U.S.A. believed in God, but how many of them "draw near to God"? God is believed in, but ignored. We live comfortably without Him; plan our lives and national activities without considering Him and His wisdom; we run our homes, our business, our civic activities, our national and international affairs without giving God any true place—it is a godless day.

V. *What can we do?*

These indictments are true of nations today. There is only one hope; it rests with God's spiritual people—the holy remnant of this day. God's holy people are the salt to this corrupt age, the light to this dark day. As the prayers of God's faithful ones have saved nations in other days, so must we be faithful in our duty to God and the nation. We must pray; we must work for righteousness; we must cry aloud and spare not; we must demonstrate in daily living what God can be to all people who will put their trust in Him, draw near to Him with their hearts, and obediently walk with Him through life.

—Adapted

THE MARKS OF CHRISTIAN MATURITY

TEXT: Eph. 4:11-16

Sometimes parents are overheard to say regarding their children, "Will they ever grow up?" They refer to immaturity of emotions rather than to physical growth. God is as greatly concerned about our Christian maturity. God's intention is that we "grow up" (v. 15). The Apostle Paul here defines what constitutes Christian maturity (v. 13).

1. A oneness of faith in Christ
2. A full knowledge of the Son of God
3. Attaining the moral stature of Christ
4. To be reached by all who are Christ's, "all come"

The degree to which the Christian reaches this goal of Christian maturity will be evidenced or marked by certain evidences in daily living.

I. SOME MARKS OF CHRISTIAN MATURITY

A. The Ability to Be Useful in Service (v. 12)

1. Childhood is play time and adulthood is serving time.
2. The saints are to be perfected for the work of the ministry.

Some translators remove the unfortunate comma in the King James Version.

Weymouth: "In order to fully equip his people for the work of serving."

Phillips: "His gifts were made that Christians might be properly equipped for their service that the whole body might be built up."

3. The idea that ministers are to do all the serving is unscriptural. All reconciled men are ministers of reconciliation (II Cor. 5:18).
 4. Maturity is evidenced by accepting responsibility. After some preparation Paul was soon ready for service.
- B. The Ability to Remain Stable in Purpose (v. 14)
1. Immature people are tossed in purpose by every wind. The immaturity of the disciples of Jesus before Pentecost. They denied Him. Ran when in danger. Swore under pressure.
 2. Mature men are steadfast. For Christ all roads led to Calvary. For Paul, "I press toward the . . . prize." Illustrate: Luther when asked to retract at Worms.
- C. The Ability to Be Governed by Principle, Not by Passion (v. 15)
1. Adolescents become fanatically devoted to part truth. They act by passion and expediency.
 2. Adults are sincere followers of truth. They beware those who stir up strife by half-truths. They do not quickly believe those who talk down other Christians.
 3. Adults who are matured live by Bible principles.
- D. The Ability of Engaging in Co-operative Activity (v. 16)
1. Children lack ability to co-operate. They must be taught.
 2. Young Christians need to learn to co-operate in Christian action.
 3. Some immature Christian habits in non-co-operation.
 - a. Distributing tithes at one's own discretion
 - b. Having an interest in only one aspect of Christian work
 4. Mature people know how to work in unity with others.

II. HOW CHRISTIANS BECOME MATURE

- A. By Accepting the Instruction of God's Leaders (v. 11)
Children have parents to assist in their growing up. Christians have pastors, etc. to assist them toward maturity.
- B. By Pressing On to Perfection (v. 12)
The crisis of perfection—sanctification
The growth of perfection—holiness in life
- C. By Gaining a Knowledge of Christ (v. 13)
By Bible reading, using Christian literature
By depending on the Holy Spirit to show us Christ
Illustration: Most of us learned to write with a copybook before us.
- D. By Living Close to Christ, the Head (v. 15)
Keeping close to Him by prayer
Keeping Him supreme in our affections and choices
Illustration: As every great picture must have a focal point, so Christ must be the focal point of our lives.

CONCLUSION:

Do you have the marks of Christian maturity or are you pleased with a few indications of Christian manhood in your life?

The African puts on a few trinkets and seems tickled with himself. We

laugh at his childishness. But do we too put on two or three virtues and smile with satisfaction at our moral status? Are you perfecting holiness in the fear of God? Are your responses in daily life indicative of Christian maturity?

—MURRAY J. PALLETT

Pastor, First Church, Billings, Montana

THE LORD'S SUPPER

SCRIPTURE READING: Matt. 26:17-30

It was a tradition of the Jews that in the days of the Messiah they should be redeemed on the very day of their coming out of Egypt. And this was exactly fulfilled, for Christ died the day after the Passover, on which day they began their march.

I. Jesus Observes the Passover

A. The disciples took it for granted that Jesus would eat the Passover, and they knew it took some preparation and they asked the question, "Where wilt thou that we prepare the passover?" He sent them to such a man as would open his home for them, and they went at the bidding of Jesus to prepare for the Passover—"They made ready the passover."

Their lamb was killed in the court of the Temple; it was roasted; the bitter herbs, bread, and wine were provided; the cloth was laid, and everything set in readiness for such a sacred feast.

B. They ate the Passover according to the law. Jesus sat down, in the usual table gesture. His sitting down denotes the composedness of His mind when He addressed himself to His disciples on this occasion. "He sat down with the twelve"; Judas was not excepted.

C. Jesus gave notice of His knowledge of the treachery that should be among them. Note the feelings of the disciples on this occasion.

1. They were exceedingly sorrowful. Peter said, "Be it far from thee." It, in Peter's mind, would be a reproach to their fraternity for an apostle to prove a traitor.

2. They began to inquire, "Lord, is it I?" Those who know the strength of the tempter and their own weakness and folly cannot but be in pain for themselves when they hear that one of them should betray Him. None of them suspected Judas, but there seems a fear lest it be any one of them. "Is it I?"

D. Jesus tells them who the traitor is—he is a familiar friend—"He that dippeth his hand with me in the dish." External communion with Christ in holy ordinances is a great aggravation of our falseness to Him. It is base ingratitude to dip with Christ in the dish and yet betray Him. Judas opened the way for his conviction with his question, "Master, is it I?" To which Jesus quickly replied, "Thou hast said."

II. The Institution of the Lord's Supper

A. The broken bread. The body of Christ is signified and represented by the bread. He said formerly, "I am the bread of life." It is upon this metaphor that this sacrament is built.

1. He blessed the bread—setting it apart for this use by prayer and thanksgiving.
 2. He broke the bread—denoting the breaking of His own body. He was bruised for our iniquities.
- B. He took the cup—the blood of Jesus is signified and represented by the wine. He took the cup—the cup of grace, the sacramental cup.
1. His command, “Drink ye all of it: for this is my blood of the new testament.” Hitherto it has been the blood of animals which was shed for sins; now it is the blood of Jesus—here represented metaphorically in the blood of the grapes (see Gen. 49:10, 11).
 2. His blood is shed for many for the remission of sins. Pardon, reconciliation, a spiritual relationship with God through Christ are provided through this precious Blood.
 3. His promise and hope of a new day—“I will not drink henceforth of this fruit,” etc. His earthly career was soon to cease; there would be the coming of the Kingdom; this sacrament will then be “new”—fulfilled. We too will take our leave of sacraments, to drink them “new” in the “Father’s kingdom,” where the joy and glory of fellowship with the Lamb of God will exceed all we knew here.
 4. They sang a hymn. This is a gospel custom, a practice of worship. They went out to the Mount of Olives, to the garden to pray.

After we have received the Lord’s Supper it is always good for us to retire for prayer and meditation—to be alone with God.

—REV. J. PAUL DOWNEY
Pastor, First Church, Yakima, Washington

The District Superintendent

(Continued from page 36)

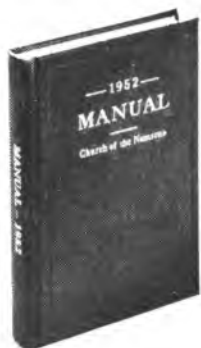
getting along without them. Theirs is as holy and sacrificial a ministry as any pastor’s. The demands upon their time are greater; the demands upon their pocketbooks are greater; their sacrifices are greater. The district superintendent is the best friend a pastor could have, for he doesn’t have to “put on” before him; he knows from personal experience all the troubles a pastor has. He carries them along with his own. Make a “buddy” out of him; drop him an occasional note of gratitude for his work on the district; don’t forget the holidays—cards are cheap, and a small gift is so expressive!

The Sunday Evening Service

(Continued from page 28)

treatise, the author declares that an earnest preacher of ordinary intelligence and common sense can have a good Sunday night listening audience. His last statement is a summary and challenges the man of God. “Set your pulpit on fire, brother, with an earnest giving of yourself to save men, and multitudes of sinners will flock to see the flame, their hard hearts will be melted and they will be saved.” It is my humble opinion that our hope in solving this problem of attendance on Sunday night lies largely with the prayerful application of fundamental principles.

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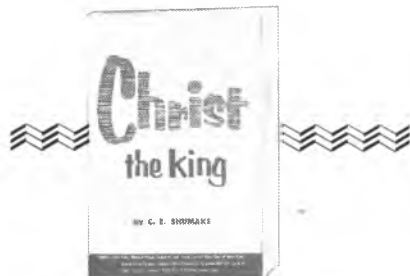
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