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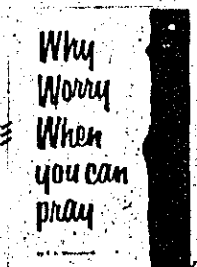
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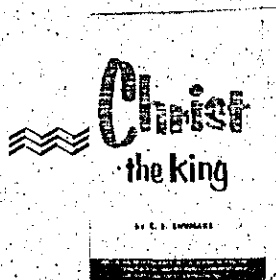
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Editorials

The Preacher and His Bible

THE Christian minister is essentially a man of one Book. It is not meant to imply that he is not to read other literature, but it is important to stress that the Bible is the one Book to which he must give prime importance.

The preacher may learn much from the greater literature of the world. The writers of the world's classics often wrought better than many of them realized as they revealed the deep things of life. The human heart, its hopes and fears, its reach for goodness and the depths of evil which lurks within, its ideals and ambitions are set forth as well as its defeats. The best in literature is a help to the understanding of human nature and its needs, and as such it is of great value. But by far the greatest revelation of man, what he is, his struggles and defeats, as well as what he may become, is given in the Word of God. In the Bible also is found the greatest revelation of God and of His interest in human life. No literature, past or present, is of sufficient importance to a minister as to take the place of his study and knowledge of the Bible.

The early apostles stressed the importance of the Word of God in the life of the minister. They refused to "serve tables" when doing so would rob them of time to study God's Word. They pledged themselves thus: "We will give ourselves continually to prayer, and to the ministry of the word."

Every minister, sooner or later, comes face to face with this issue: "serving tables"—looking after the material welfare of the church, committees, keeping the machinery of organizations going, etc.—or the study and "ministry of the word" of God. A minister must give himself to the study and ministry of the Word. He

will never drift into it, nor will he find it forced upon him by circumstances. If he ever does this important work he must give himself deliberately and resolutely to it.

I

How shall a preacher study the Bible? Certainly his primary interest should not be the seeking of texts or the findings of sermonic material. As a child of God his first interest in reading and studying the Bible is for his own soul's edification, to know and understand God's message to his own heart. Unless God speaks to the preacher out of His Word, unless that Word searches and inspires his own heart, he will never have an effective ministry of the Word for others.

He must study the Word to have a clear knowledge and understanding of its message. He must not be content to know the meaning of only a few verses of scripture; he must seek to have a general and expanding knowledge of the message of the whole Book. He will never outgrow the Bible, nor will he exhaust its truths. The great men of the Christian Church of all ages have been men of the Bible. John Wesley is as good an example as can be found in history. He was truly a man of one Book. Yet what an influence he had upon his own and later generations!

Men have distinguished themselves by becoming well acquainted with this Word. Could there be a better ambition than to desire to excel as a Bible student and preacher? The late Dr. G. Campbell Morgan was such a man. On one occasion when speaking of his book on the Book of Job, he said that he read the Book of Job over fifty times before he undertook to write one word of his message. He also implied that he followed this procedure with the other messages.

he had written on books of the Bible. When he spoke there was never any question in the minds of his hearers about his knowledge of the Bible. One of the most inspiring messages this editor has ever heard was Dr. Morgan's sermon on "The Romance of the Bible." He knew the Bible so well that he inspired others to find romance and blessings in the study of it.

Read the Bible message itself until you know its teaching. Seek the aid of Bible teachers, compare the different versions, study the commentaries and other books of Biblical interpretation, but let them be only a help for the understanding of the message; do not permit them to do your studying for you. Many pastors would be better Bible preachers now had they bought more commentaries and Bible study books and fewer lightweight sermon books, or books from which they sought only outlines and illustrations.

The minister is primarily an interpreter of the Bible. At each service of his church the congregation looks to him asking, "What would God have you say to us from His Word today?" They look for prophetic preaching—not the foretelling of future events, nor the speculative interpretation of Biblical prophecy—but preaching that makes known God's Word and its meaning to present-day conditions and needs. God's Word is a timeless message. It is well to know its meaning to those to whom it was given originally; it is better to be able to interpret that message to the people of today.

There is a message in God's Word to meet any human need. The message of the preacher will be varied to meet the needs of his people. There will be needed a word of comfort, a message of hope and assurance, a word of inspiration and encouragement, a word of exhortation, of reproof, of rebuke. No more timely message could be given to preachers than that given by Paul to Timothy centuries ago: "I urge you, Timothy,

as we live in the sight of God and of Christ Jesus (whose coming in power will judge the living and the dead), to preach the word of God. Never lose your sense of urgency, in season or out of season. Prove, correct, and encourage, using utmost patience in your teaching" (II Tim. 4:1-5—Phillips' translation).

The minister who relies upon the guidance of the Holy Spirit and prayer will be blessed in his study and interpretation of the Bible.

II

There is power in the Word of God. Jesus implied the thought of this power when He said, "The seed is the word of God" (Luke 8:11). That there is power in a seed is demonstrated by its ability to overcome obstacles and come forth into a plant. There is great power in words, in ideas, in truth. The spread of communism is an exhibition of the power of an idea. Wrong though it is, it is powerful in its influence upon people. There is power in truth. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Preachers need to realize that when they are presenting the Word of God they are dealing in a most powerful activity. Note the emphasis upon the power of the Word of God given in the Scriptures. Here are a few: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

The Word is powerful because it is the word of God, a living word, a penetrating word, a revealing word, a saving word. It is powerful because it is inspired by the Holy Spirit, and when presented by a minister filled with the Spirit it becomes most effective. There have been times when God has honored His Word and its power has been manifested even when the messenger was himself not filled with the Spirit but was even sinful. Were preachers to be more aware of the power of the Word of God, their ministry would be more successful.

III

Bible preaching is always appropriate. Really such preaching is expected by all Christian congregations. The people look for the message of authority that is present in Bible preaching; a "Thus saith the Lord" authority. Even sincere people will question at times the ideas of the preacher, but none will question the direct message from God's Word.

There is a freshness in Bible preaching that cannot be found from any other source. Although the preacher is dealing with the world's oldest Book, he may be anointed with the Spirit to bring fresh insights and inspiration from its message. It is God's eternal Word. It is the timeless message for all ages. When its message is blessed of God it will be as fresh and inspiring to the people as anything from the daily news.

This day calls for rugged living. Nowhere else is there to be found a more rugged message, a message which alone can meet the rugged demands of this day, than in the Scriptures. It may be that preachers have been too easy in their preaching, too soft in dealing with the problems of human life, have touched sin too lightly. No true preacher of the Word will be guilty of such discrepancies in his ministry. In the end people love and appreciate ministers who bring a rugged scriptural message more than those with an easy message.

The Bible must have a large place in the minister's life, study, and preaching. He should give it such a large place in the public services as to inspire his people to carry their Bibles to church; in fact, the Bible could be given such an important place in the services as to make people feel a loss sustained by not having Bibles with them. On the other hand, has it not often been the case that ministers have used so little Bible in the services that there was little reason for people to bring their Bibles with them?

We will have Bible-loving, Bible-carrying people in the pew when we have Bible-loving, Bible-preaching preachers in the pulpit.

A New Editor

Beginning with the August issue Dr. Lauriston J. Du Bois will become the editor of this magazine. It became apparent last fall that the present editor could no longer carry the editorial responsibilities, so at that time he presented his resignation to the Board of General Superintendents, offering to continue to serve until a successor should be prepared to take over as editor. It is indeed a distinct pleasure and honor to pass on these responsibilities to such a well-qualified person as Dr. Du Bois.

He is well trained educationally, having received his college education in one of our own schools, afterward obtaining a master's degree from a state university. He knows editorial work, for he has served for years as the competent editor of our young people's periodicals. He has been a successful pastor and knows well the problems of a pastor. He has had wide contact with our church on the American continent; thus he knows the needs of the ministers of all sections. He is a fine Christian brother worthy of our confidence and co-operation.

It has been a great privilege to serve you as editor. Give your new editor the same co-operation and support that you have given us.

The Preaching of Joseph Grant Morrison

By James McGraw

CAN'T YOU do a little bit more?" Nazarenes whose privilege it was to hear a man named Morrison preach can never forget the thrilling challenge in those words. There was something about the preaching of J. G. Morrison that called for action, and thousands who came to hear him feeling that they were doing their best to help send the gospel of full salvation to the ends of the earth left his meetings certain that they had done little indeed, and determined to carry a greater share of the burden for souls.

It was no accident that Joseph Grant Morrison became the preacher that he was, for his home background provided an environment which made it easy for children to learn piety and godliness. His parents were deeply spiritual people, and they had great trust in God. In Dr. Morrison's book *Other Days*, he tells of an incident that gives us an example of the faith his father had. His family was returning from a trip to Sioux Falls, South Dakota, with a supply of provisions, when a tragic stampede of the thirsty cattle resulted in the provisions being lost in the Big Sioux River. That evening at the family worship, the father prayed: "O Lord, we thank Thee for safety from the waters; but if Thou hadst not willed our rescue, we would have trusted in Thy goodness and wisdom just the same." One can imagine the effect such a prayer had upon the children, with no reference to and no whining over the lost provisions; just thanksgiving for their lives being spared! Not only that, but an affirmation of faith in God's goodness even had their lives been lost!

With such a family background as a foundation, J. G. Morrison was converted at the age of sixteen, and soon

answered the call to preach. His college education came only with the help of his increasing faith in God and as a result of great sacrifice. On one occasion he went for two and a half days without any food before work was found and he was enabled to continue his studies. Such experiences give evidence of the determination he had, and show something of his courage and stamina.

His first pastorate was a hard place for him to fill, and perhaps during this time he went through some of his most severe trials. At the age of twenty-four, however, he received the baptism with the Holy Ghost, and his life and ministry were immediately changed. He told of his experience later:

He transformed my life; He transformed my ministry. From that moment it was a joy to serve Him; a thrilling pleasure to preach His truth; a glad privilege to suffer for Him; and a deep satisfaction to be in His wonderful service. I shall praise Him forever for His goodness to me.

Not many who heard Dr. Morrison preach knew of his experience as an army captain during the Spanish-American War. His service for his country proved to be another example of his fine character, for during those days of hardship and testing times he continued his influence for Christ and holiness. He was able to hold together the boys from his church and town, and nearly a hundred of them went through the war together without one of them ever taking up the habit of smoking or drinking.

Dr. Morrison's record of service in the kingdom of God is one of loyalty and enthusiasm. After his return from the war, he became the founder

of the Laymen's Holiness Association, and was president of that organization for ten years prior to his joining the Church of the Nazarene in 1921. At the time he joined our church, bringing about a thousand members of the Laymen's Holiness Association with him, he became district superintendent of the Central Northwest District and made a splendid record of service in that capacity. Afterwards, he was elected president of Northwest Nazarene College in Nampa, Idaho, and served as college president until he was chosen as Dr. H. F. Reynolds' assistant in the Department of Foreign Missions. A year later he became secretary of the department and editor of the *Other Sheep*. He served faithfully and loyally in this office until his election as general superintendent in 1939.

J. G. Morrison always preached on themes he believed to be of vital importance. His sermons were on such subjects as "The Boundaries of Regeneration," "Can Carnality Be Eradicated in This Life?" and "Is Holiness a Necessity or a Luxury?" His many messages on "Faith" were always forceful and effective. There was a peculiar driving power behind his sermons which brought results and action from his hearers.

Morrison will be best remembered for his sermons on holiness, faith, and stewardship. He preached a high ethical standard of conduct, and he often called his heart-searching messages "curry-comb" sermons. He prodded, probed, searched, and tested his hearers until they became fully aware of the importance of clean living. He always preached such sermons with a tender spirit, however, and never with anything approaching a spirit of harshness. He had a habit of punctuating his probing with a unique, high-pitched chuckle, and he could "pour it on" pretty heavy with the help of such good-natured humor interspersed frequently among his points. When he paused and grinned broadly at his audience, any possible

tension that may have existed was immediately gone, and J. G. Morrison was ready to probe some more. Even those who may not have agreed with him could hardly help appreciating his tender spirit and his enthusiastic delivery.

In preaching on "Faith," he once described his experience of praying through until he came to the place where he could believe God for anything. He grasped the promise that if his faith were as a grain of mustard seed, he could say to yonder mountain, "Be thou removed into the sea," and it would be done. He went on to say that about that time he looked out through his window and saw Mount Baldy towering in the distance, and he exulted with characteristic enthusiasm, "It was a good thing for that mountain that I did not want it removed into the Pacific Ocean, for I believe at that moment I had faith enough to move it."

John Broadus, the saintly master of homiletic style, has said that sermon introductions may be taken from one of three possible sources: the text, the topic, or the occasion. Dr. J. G. Morrison's introductions would comply with the rules of good sermon construction, for they were taken from these sources. Most often his introductions were taken from the text itself, and were examples of excellent contextual types. They were both brief and clear. They contained something, as a rule, which aroused interest and captured attention. They had dignity without dullness, and they were as fresh as the morning news.

We have in his sermon "Is Holiness Obtainable in This Life?" an idea of Morrison's concept of the place of Biblical references in preaching. He quotes such authorities as Wesley, Fletcher, Watson, Clarke, and Fox; but he quotes scriptures more often and more freely than any other sources. For example, in one division of his message he quotes two Old Testament references and three from the New Testament. In another, he uses

one from the Old Testament and six from the New Testament. We find no less than five scripture quotations in any one of the divisions of this sermon.

His use of argumentative style is indicative of his orderly and disciplined mind, and reminds his listeners of the logic of St. Paul preaching to the Athenians. His sermon on "Is Holiness a Necessity or a Luxury?" contains this interesting bit of reasoning:

Let us reason on this important matter a bit. What keeps a human being from the sweet fellowship of God? Is it not his utter unlikeness to Him? In what does this unlikeness consist? Is it not in the Holiness of God, and the unholiness of man? What can possibly give one a sense of great comfort as he faces the Judgment bar? Will it not be the possibility of having a moral similarity with the Judge? What can give that similarity? Holiness!

This indicates not only the logic of Morrison's preaching, but also reveals a unique feature of his style, which is the use of questions and answers for emphasis. Here are six pertinent questions asked in such a manner as to leave the answers immediately clear to his listeners. He has also carried this method a step further by asking a series of questions which can all be answered by the same word or phrase, and then repeating that word or phrase forcefully after each question. He did this very effectively in the same sermon quoted above when he emphasized the need for holiness and described the uncleanness from which God has called us. He raised the question of one manifestation of carnal hearts after another, and after each asked the question, "Is that clean?" The use of questions and answers and the repetition of words and phrases for emphasis are notable and distinct characteristics of his unique style of preaching.

Ramon P. Vanderpool has pointed out in a paper for one of his classes in Nazarene Theological Seminary that Dr. Morrison had an uncanny

ability to detect and prevent any wrong tendencies that he thought existed in the church. He knew how to preach with the needs of his listeners in mind, and he possessed that unusual and rare capacity to resist common tendencies and at the same time prevent any tensions or conflicts from arising. His success along this line speaks very well for his humble and Christlike spirit, and also points out his fearlessness and boldness in delivering the messages he believed to be needed.

Dr. E. P. Ellyson has said of him that he always bore a burden for his audiences when he preached. His friends have known him for his life of devotion, and the courageous way in which he faced the many problems connected with his work. Dr. M. Lunn once said, "We were never with him for any great length of time before prayer was wont to be offered, which accounts, no doubt, for his great faith and vision." He was a man of prayer, a man of faith, and a man of vision. These characteristics behind his messages meant the bringing of divine truth from God to men through a man dedicated to his task of being a good messenger.

One of Dr. Morrison's characteristic gestures was his way of holding his Bible in one hand while he preached. This seemed to lend added force to his messages, for not only were his audiences hearing the scriptures quoted quite frequently but they were also seeing God's Word held there before them by this Biblical expositor, and there was awesome power in every reference to the Sacred Writ. He did not use very many gestures, but did use his arms and body quite effectively in delivering his sermons, and often walked about the platform while he preached. In camp meetings and revivals, he sometimes walked down in front of the pulpit so as to get nearer his audiences, where he could "see the whites of their eyes as he

fired his shots." Fire he did, and the centers of his targets were usually hit.

A practical preacher, a Bible preacher, and a zealous crusader, Dr. Morrison was nevertheless able to rise in moments of oratory. Some of his conclusions are masterpieces of rhetoric, and he knew how to clinch and close his sermons with fitting climaxes. He could use poetry and hymns in making his conclusions effective. Listen to one of his sermons as he brings it to a conclusion:

... Ten thousand laity, once beautifully sanctified, are now weltering among the damned. Why? They did not watch! Poor old fallen human nature pleaded for gratification of its desires. The devil artfully used his powers. Gold never had so beautiful a glitter. Business prosperity never seemed to allure with such a persuasive pull before. Infatuation actually, under Satan's hypnotic spell, seemed like love. The Holy Ghost through that Sanctified heart begged, pleaded, and threatened. But the guard was thrown down. The defense was abandoned. Carnality reasserted itself. The fatal step was taken. The same tragedy of Eden was re-enacted. The soul began to stiffen with the frosts of sin. The spiritual nature congealed. The mind lost its ability to grasp divine values. The man reeled, caught at vacancy, fell down, down, down! "And in hell he lift up his eyes, being in torments."

My soul, be on thy guard,
Ten thousand foes arise,
The hosts of hell are pressing hard
To keep thee from the skies!

One thing is certain: when J. G. Morrison preached, the people were moved to action. He carried a great burden for souls, and had a tremendous capacity for love. He was known as a great friend. His passion for souls was indicated by some of the titles for his articles in the *Herald of Holiness*. He wrote on "What Will the Church Do?" "Evangelism—Some Suggestions," "A Great Awakening Is Possible," "A Formula for a Passion for Souls," and many other topics of like nature. Were he alive today, he would be making use of every opportunity to challenge us to enter wholeheartedly into the *Crusade for*

Souls Now, and his faith and vision would be an inspiration.

Once while herding cattle in his youth, J. G. Morrison was frightened by a storm which threatened his life. He watched in terror while lightning killed four of the animals in his herd, and in his fear he began to pray. Peace came to him as he felt God's presence, and he thought God spoke to him in these words: "Don't be afraid. I want you to work for Me. Nothing can hurt you until I decide that your work is done." On Thanksgiving Day, 1939, his Lord decided his work was finished and called him to his reward. His enthusiasm, his optimism, his boundless energy, his loyal devotion to his church, and his radiant personality left an indelible impression upon the church he served, and the people called Nazarenes will, when they think of him, be heartened to try "to do a little bit more."

DEPART TO SERVE (Benediction)

This hour before thy Creator
Has been blessed for thee not alone,
But to inspire your life for service.
Salvation to be lived must be shown.
Go forth from His courts with rejoicing
Into fields of service and love.
Let thy friends and thy neighbors be guided
By thy life which is ordered above.
For religion that is selfish is worthless.
The last shall be first we all know.
Then share thy great blessing with others;
God's will ordains it be so.
He that saveth his life shall lose it;
He that loseth his life, he shall find
That true blessings of grace and salvation
Have been there for the asking each time.

EVERETT D. PENROD

The Pastor with a Shepherd's Heart

General Superintendent D. I. Vanderpool

THE POSITION of the pastor is authorized in the church by the Spirit, for "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). His position is highly important in that no other group of ministers gets into the homes and hearts of the people as do the pastors. Then opportunities are always present to give guidance and spiritual counsel to sincere souls. A member of the church will confide in his pastor about his problems when he will speak to no one else. The pastor's work may be abundantly fruitful in the salvation of souls. He can "hand-pick" many for Christ as they contact him in their times of sorrow, disappointment, and perplexities of life. The man troubled about his soul will seek out the pastor, who has visited in his home or who has shown a friendly attitude, when he would not raise his hand for prayer or go to a public altar. The careful pastor can lead him to Christ or to a public altar, where he may find Christ, and in due time the individual will become a staunch member of the church. Then again the pastor's work affords many pleasant events. The Christian fellowship and close friendships of the years will warm the heart with pleasant memories.

Seeing the young man converted and join the church pays high dividends to the weary pastor. Performing the marriage ceremony when the young man stands before the church altar with his lovely bride is a pleasant task indeed. The dedication of little babies and the participation in the anniversaries are pleasant events

which become a part of a pastor's work. It is no wonder that it is hard for the pastor who has served a church for years to sever connection, pull up roots, and move lock, stock, and barrel to another pastorate three hundred miles away. It is like tearing out heartstrings. But the wise pastor knows that he owes such a move to the church and to the pastor who follows him.

The relationship of the pastor to the church which he serves is pictured in the Scripture by the analogy, used by the Saviour when He said to Peter in His parting message, "Feed my lambs," "Feed my sheep." Peter emphasized the same analogy when he said to the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4). The Apostle Paul continued the analogy in his parting address to the elders of Ephesus, when he said, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The church which the pastor serves is God's flock of sheep. That pastor is a shepherd of the flock. The flock does not belong to the pastor but to the Chief Shepherd, and to Him the pastor must give an account for the way he has cared for the flock. And from Him the pastor will receive the crown of glory which fadeth not away.

The work of a pastor is that of a shepherd. He must have the shepherd's heart if he properly cares for the flock and pleases the Chief Shepherd. The pastor with a shepherd heart will love the members of his flock, not for what they can pay or the position they hold, nor for the courtesies they can extend, but for what they are. A little lamb, a sick or crippled sheep, a stubborn sheep, an old sheep, or a prize winner—the Good Shepherd gave His life for that sheep. It has a place in His heart. The pastor with the shepherd's heart will lay himself out to bring that sheep safely into the fold. He will labor gently and carefully with the children in the Sunday school. They are the lambs of the flock. His vision tells him that in a short time they become strong, dependable members, bearing their share of the burden. Every church has some elderly people who have reached the zenith of their usefulness in active service. However, their achievements of the past and their daily prayer life make them a mighty force in any church. They deserve attention from the pastor, and his shepherd heart will not permit him to forget them.

There are not many of our churches which at some time have not had a member who insisted on being the "bell sheep" of the flock. He has wanted to set the pace and chart the course. He is a genius and a success in his field, but his field is farming, building, banking, doing construction work, overseeing groups of men, and not running a church. In his field he can build up or knock down; he can hire or he can fire. His plan is to transfer the same methods over into the church program. He is a good, useful man, but he has become a problem sheep.

The pastor must prove his love for the flock by clearly and kindly pointing the way and setting the pace that will be best for the flock, and at the same time by his kindly attitude re-

tain the "bell sheep" as part of the flock.

The pastor with a shepherd's heart cannot peacefully rest until he is assured that every member is safe and comfortable within the fold.

I stayed in the home of a young rancher who had changed from cattle to the sheep business. He purchased three thousand sheep his first year. He was inexperienced as a sheepman and had only meager equipment for caring for his sheep. While I was there, an early spring blizzard of fierce proportions came upon his unsheltered flock. For nearly sixty hours he fought with the falling and drifting snow. He came to the house only to eat a few, hasty meals; then back to his flock that needed him. He never took off his clothes nor slept on hour until the storm was over. Other sheepmen in the country lost hundreds and in a case or two over a thousand. My rancher friend lost only seven sheep, but the loss of these seven caused him great distress. He was more than a sheepman. He had a shepherd's heart. He loved his sheep. Two days after the storm I saw an old Mexican shepherd carrying a little lamb in his arms. As he stroked its fleece, I heard him say, "He is a s-e-e-k-lamb." It was the shepherd's heart that made the old Mexican so concerned about the sick lamb.

No pastor with a shepherd's heart can sit unmoved while the names of people living in the community are removed from the member roll. The shepherd heart will drive him to don his greatcoat, go out into the storm, buck the blizzard, fight off the wolves, and bring the lost sheep back to the fold. These members who have backslidden are to be pitied; we must not let them go. A sincere Crusade for Souls among the thousands that church boards dropped from the rolls would have changed the picture this past year. Oh, for the shepherd's heart!

Another mark of a pastor with a shepherd's heart is that he is con-

cerned about every need of his flock. Jesus said to Peter, "Feed my sheep." Paul said, "Feed the church of God, which he hath purchased with his own blood." Proper pasture for the flock is imperative. David in the twenty-third psalm declared that his Shepherd led him beside *still waters* and made him to lie down in *green pastures*. Food and water for his trusting flock must ever be a chief concern of the pastor with a shepherd's heart. That pastor knows that drinking from stagnant pools or swift currents is dangerous business. He also knows that feeding upon short grass, weeds, and desert brush will leave a flock ragged and unprofitable. Preaching that majors on the speculative in prophecy, that deals with nonessentials as if they were fundamentals, or that reaches out into the spectacular to tickle or thrill an audience, is not a diet that is conducive to growth or good health. A measured portion of it might furnish spice for a message, but the measure should be small. Preaching that deals with dress and behavior, world relationship, and the standards of the church has its place and should not be omitted. But for a steady, balanced diet for the average flock, there is nothing like giving them "Obedience," "Brotherly Love," "Soul Winning," "Perseverance," "Faith," "Holiness," "Generosity," "Second Coming of Christ," and "The Perils of Blacksliding." An occasional message on "Death," "Hell," and "The Judgment" will help to keep our people alerted for any eventualities.

Another concern of the shepherd for the flock is its safety. Storms, flash floods, pitfalls, prowling wolves, and thoughtless wandering are perils that keep the true shepherd alert and watchful. Perils surround the church of God that call for alert pastors with watchful eyes. Strikes, business failures, or calamities from storms, flood, or fire may leave a church with little income. Here the pastor must be an ensample to the flock—sympathetic, courageous, hopeful, and ever present

to give comfort. I came into a town after disaster had struck. The members of the church were stunned by their losses. They shivered in the cold. I brought food, clothes, and blankets. The sad eyes of these people told me that they felt as if they were sheep without a shepherd. They were just that—their shepherd had fled to save his skin, which I felt was hardly worth saving. Other pastors were there; he should have been there.

Prowling wolves of false doctrines come in packs upon some flocks. Here the pastor with a shepherd's heart must stand up and fight out to the finish—to flee is proof of being a hireling—fighting it out until with David he can testify, "There came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him." When wolves begin to steal the sheep or tear the flock, tolerance ceases to be a virtue. Pastors must be alerted to the dangers of opening their pulpits to representatives of independent works who are constantly making appeals and sometimes misleading and untrue statements concerning what they are doing.

Founders of some independent works have held properties in their own names and have in this way built up an estate for themselves, and it may finally go to their ungodly relatives. They are a law unto themselves and give financial accounting to no one. Certainly courtesies should be extended to old, reliable, benevolent organizations which have a sky-blue record. The Departments of Foreign Missions and Home Missions have on a program that needs every dollar our people can raise. Pastors with the shepherd heart will try to protect their unsuspecting sheep from these subtle approaches.

There is a need for pastors to be constantly on the watch for attractions which may lure members into hidden

pitfalls. Worldly amusements and sinful pleasure have a powerful influence upon the youth of any generation. Demas forsook Paul because the amusements of Thessalonica and the love of this present world got hold of him.

The pastor with the shepherd heart will do everything within his power to give guidance to legitimate hungers of his flock. Boys' camp, girls' camp, and young people's camp with carefully chosen and closely supervised programs will be a great blessing to the youth of our church. Youth Week and a young people's revival can bring blessing to all.

Two or three times a year a well-planned evening with singing, prayer, games, fun, and refreshments can add zest and enthusiasm to a group of sanctified young people. The pastor must set a wise example in all these activities.

Just as cool springs, green pastures, and a kind shepherd will assure a profitable flock of sheep and cut losses from sickness or wandering to a minimum, so the pastor with a shepherd's heart can love, feed, protect, and guide the church of God over what the Chief Shepherd has placed him until that church is happy, fruitful, and her victories brought to a maximum and her loss cut to a minimum.

I am thinking of a minister friend who assumed his full task as pastor of a small, struggling, county seat town and who in his desperation to have a revival in his church revealed that he was a pastor with a shepherd's heart. He wrote me a letter saying: "Please come and give me a revival. I am desperate. I shall have a revival in the church or a funeral in the parsonage." Knowing the character of my friend, I went to be with him. He had visited in every home for miles around—the mayor, the banker, the businessman, the railroad man, the retired farmer at the edge of town, the homesteader, and the dry land farmer miles away. He had knocked at their doors: He had inquired about their spiritual

welfare. He had assured them that they were no longer sheep without a shepherd. He had urged them to call on him when they were in trouble, need, or perplexity. He had driven hundreds of miles, made hundreds of calls, and spent many hours in prayer before I came.

The first night the crowds came, conviction settled down, sinners were converted, backsliders were reclaimed, believers were sanctified. His months of earnest efforts began to pay off the first night. The pastor with the shepherd's heart laughed, cried, and shouted as the wandering sheep came home. At the end of two weeks scores had been converted. The church was transformed; the impact of the revival was felt for miles. The influence of that revival lives on. Strong laymen holding important places in our church today came home in that revival. Pastors of some of our strong churches today found God in that revival. The pastor of that church had the shepherd's heart. The Chief Shepherd called him home several years ago and gave to him a crown of glory that fadeth not away.

My prayer: "Please, Thou Chief Shepherd of the sheep, give every pastor in the church the true shepherd's heart. Send him out to love, feed, protect, and guard Thy flock. Let him find no undisturbed peace until the last wandering sheep for which he is personally responsible is safely housed in the fold and sheltered from the storm. This I ask in Thy name and for Thy glory. Amen!"

*He always wins who sides with God;
To him no chance is lost.
God's will is sweetest to him when
It triumphs at his cost.*

*Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be His sweet will.*

—Selected

How to Be a Bible Preacher

By R. L. Lunsford*

THE BIBLE is the most important possession of the Christian Church, more important even than all its vast material resources combined—its funds, its endowments, its lands, its churches, its educational and philanthropic institutions, and its business enterprises. We make this high claim for the Bible on the ground that it is the original and supreme witness to that truth of God of which these material resources are but the instrumentalities. The Bible sets forth both the historical reasons for the Christian faith and the origin, growth, and clarification of those truths with which the Christian faith is primarily concerned.

Thus writes Edwin Lewis in his recent work, *The Biblical Faith and Christian Freedom* (Westminster, 1953). He goes ahead to say about the preacher:

The preacher, as the interpreter of the Bible, is the most important figure in the Christian church. We make that high claim for him on the ground that it is his specific responsibility to keep the Christian faith continually before the mind of the church in such wise as to move the heart of the church, inform its understanding, and motivate its will, and beyond that and through that to keep the Christian faith continually before the world.

Having established the centrality of the Bible as the most important possession of the Church and the preacher-interpreter as the most important figure of the Church, Lewis proceeds to point out the inseparability of the two as follows:

The preacher-interpreter and the Bible are therefore not to be separated. The most important possession of the church and the most important figure

in the church are mutualities. The human situation being what it is, the one calls for the other. The message implies the messenger, and the messenger implies the message. It is axiomatic that the preacher must be steeped in the Bible to be really a preacher.

If we accept these three concepts as fundamental (as I am sure each of us does) then we are faced with an exciting—and disturbing—conclusion: We are either Bible preachers or else we have no legitimate claim to the title of preacher! We are therefore constrained to apply the test immediately: Are we, after all, Bible preachers?

There is considerable evidence to the contrary. There is, first of all, the testimony of our laymen. "Can't Olivet do something more to produce Bible preachers?" is a question often proposed to the speaker. "We appreciated him; he preached the Bible to us," is also a sometimes-heard compliment. One of the most devastating criticisms I have recently heard was the comment of an intelligent—and very loyal—layman who remarked concerning the sermon of a guest preacher, "He spent all his time telling us what a 'good Nazarene' should be like but never got around to telling us how a Bible Christian should live."

There is also the testimony of the ministry. "How can I learn to be a Bible preacher?" is the preacher's echo of the layman's question.

Most telling of all is the preacher's performance. The thirty-three members of last year's Principles of Preaching class spent a considerable period of time discussing the relative value of the several sermon forms. At the conclusion it seemed unanimously agreed that the most profitable type of sermon was an expository mes-

sage, with textual preaching in second place and topical preaching having no defenders at all. However, when it came time for the men to preach their oral sermons, and each man chose his own message, twenty-nine of the thirty-three preached topical sermons!

This is evidently somewhat typical, not only of the theological student, but of the active preachers as well. Ask a group of ministers their opinion concerning the most profitable type of sermon, then ask each the type of sermon he preached last Sunday, and I dare say the proportions will be about the same as with the homiletics class cited above.

Some clues to the anomaly were revealed in a later class discussion. When the professor called to the attention of the homiletics class the inconsistency between their profession and their performance, and asked for some suggested reasons for such, these were a few of the chief reasons offered: "Expository sermons are too hard to prepare." "They are too hard to deliver." "The subject I wanted to discuss wouldn't lend itself to expository treatment," and, most damaging to the dignity of us older preachers, "I haven't heard enough expository sermons to have a good idea of how to prepare and deliver one!"

Without pausing to analyze and criticize the objections of the young homileticsians; it seems a safe conclusion that their first three objections were simply only echoing those of their older brethren, and their fourth an appraisal of the result.

This is not to suggest that only textual or expository sermons are Biblical in content nor that one cannot be a Bible preacher while delivering a topical sermon; it is only a broad hint that such is usually the case. It is further to suggest the possibility that while we have professed ourselves to be Bible lovers we may have been Bible neglecters. It is partially to admit that one of our critics may have had something when he said, "The

average Nazarene congregation is the most Bible-starved crowd in evangelical Christendom."

However, in the midst of our discouragement there is hope. Remember, please, that four of the homiletics students did attempt textual or expository sermons. Remind yourself also that our laymen in chorus are calling for more Bible-centered preaching. And consider it significant that you are among those gathered here for the First Annual Bible Conference. Seriously, there is quite evidently a widespread call from both the laity and the ministry for sermons rich in scriptural content. On the part of the laity the call is prefaced with "Give us" while from the ministry its preface is, "How can we?"

The burden of this paper is to attempt a partial answer to the latter question, i.e., "How can we be more effective Bible preachers?" One approach to the problem is posited on the traditional idea that the Bible is its own best interpreter. Accepting that dictum, we conclude that the best way to learn to be Bible preachers is to study the homiletic methodology of the preachers of the Bible.

EXAMPLES

Examining the methodology of the men whose sermons are recorded or reported in Holy Writ has proved to be a most refreshing and stimulating experience. The range of materials studied prevents an exhaustive treatment and calls for some highlighted examples followed by summarization and conclusions.

Might we not well begin with the oldest book of published sermons—the Book of Deuteronomy? The methods of Moses are implied in the very name which has been assigned this series of discussions, the word Deuteronomy meaning "second telling, or 'second law,'" thus indicating that Moses not only reiterated certain key portions of the law but also expounded them to the new generation in order that they more clearly understand their meaning. Having thus set

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the example himself, Moses exhorts the Hebrews to use similar technique as they pass the law on to future generations. In chapter 6, verses 3-9 and 20-25 he urges:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

The centrality of the Scriptures as the subject matter of Old Testament preachers is further illustrated in the story of the return from Captivity as recorded by Nehemiah. You recall how Ezra, the priest, brought the law before the congregation and read from morning until midday while, as Nehemiah reports, "the ears of all the people were attentive unto the book of the law." You further recall that, as Ezra read, six men stood on his right hand and seven on his left to explain the meaning of the law to those who

listened, with the result, as Nehemiah further reports, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

A similarly significant incident is recorded in II Kings 22 (also II Chronicles 34) when in the process of repairing the Temple the workmen discovered the long-forgotten book of the law. Disturbed by its message, Josiah, the king, inquired of Hilkiah, the priest, who in turn called for Huldah, the prophetess, to interpret its meaning. Under the constraint of the lady preacher's exhortation, we are told:

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem with him, and the priests, into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

The result was the expulsion of Baal worship from the Temple and the restoration of Jehovah worship.

We could tarry long in the Old Testament, reviewing the preaching of the prophets Amos, Jeremiah, and others. Let us, however, go on to the New Testament to pick up the pattern of preaching as revealed by some of its recorded sermons.

From the ministry of Jesus, we cite only two instances: His first and His last recorded sermons. From Luke 4:16-22 this significant statement:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Thus in His first recorded sermon is seen the centrality of the Scriptures as He preached. While some time might be spent in attempting to make a distinction between the preaching and the teaching of Jesus, that would be outside the province of this paper. Let us rather pick up one other example of His preaching—the discourse during the walk to Emmaus, where, in Luke 24:25-27 He says:

O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

The Scriptures again are the framework of the message of the Master.

Peter followed his Lord's example in his celebrated Pentecostal sermon when, with Joel 2:27, 28 as his text and the psalms of David as his illustrations, he preached a Bible-centered sermon and had 3,000 converts! Again in his defense before the Sanhedrin for the healing of the lame man, Peter expands the Word of God, drawing now from Moses and the prophets, and it is alleged 5,000 found the Lord.

A bit later, Stephen, in what must have been an impromptu sermon, proved himself a master of the Scriptures as he stood before the council and from Abraham to the Exodus demonstrated the love of God and the unbelief of man.

For our final New Testament witness, let us call upon the master preacher, Paul, who went from synagogue to synagogue, from city to city, and from nation to nation, where as Luke tells us in Acts 17:2, 3, "Paul,

as his manner was, went in unto them, and . . . reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Again, as in our survey of the Old Testament preachers, we are forced to say that these New Testament messengers are simply typical of their kind; that while many others might be cited, the conclusion would be the same.

We are ready then to ask, What is the conclusion? It is simply, and I hope startlingly, this: *The preachers of the Bible were Bible preachers!*

If we agree that the above conclusion is a valid one, we are ready to ask, How did they do it? What was their methodology?

For one clue to the answer let us once more turn to Edwin Lewis. He says:

It is axiomatic that the preacher must be steeped in the Bible to be really a preacher. He must know what the Bible contains, but he must also know the meaning of what it contains. The first is a matter of the assiduous application of the learning process; the second is a matter of prolonged cogitation, of deep wrestlings of the spirit, of patient searching for the key to the treasures which the Book enshrines. Biblical preaching is Biblical knowledge set on fire.

That's it! Bible knowledge set on fire! They had so steeped themselves in the Bible that, as Jeremiah says, it was as a fire in their bones. Would the figure be too earthly if we suggested that they were so saturated with the Word of God that it flowed out of them under pressure?

TECHNIQUES

However, we are not concerned at the moment with their inspiration but with their technique. Leaping over the processes, let us come quickly to conclusions, and suggest that the Bible preachers had evidently developed four skills. Here they are: (1) the skill of selection, (2) the skill of analysis, (3) the skill of interpretation, and (4) the skill of syn-

thesis. Let us examine each one briefly.

1. They had developed the skill of selection. To be a Bible-centered preacher does not imply that one be ready to preach on any portion of Bible at random, or on the whole Bible. Rather, it suggests that one know his Bible well enough to recognize portions that are appropriate for such treatment. Thus, Jesus chose the Isaiah passage for his first Nazareth sermon, Peter chose Joel, and Stephen the Exodus story. They knew the Scriptures sufficiently well to know what passage was applicable.

2. They had developed the skill of analysis. That is, they possessed the skill to which Paul exhorted Timothy when he urged the young preacher, "Study to . . . rightly dividing the word of truth." I think it was T. Harwood Pattison who said: "The preacher should so understand the laws of analysis that he can take a text apart, not as a child breaks up a watch, with a club, but as the watchmaker does, with deft and well-trained fingers." Such was the skill of the preachers of the Bible that, for example, the oft-alleged mistakes of Stephen prove to be no mistakes after all, but rather to demonstrate that Stephen possessed a more intimate knowledge of the Scriptures on the spur of the moment than did his critics after careful study.

3. The third and quite likely the key skill of the Bible preachers was the skill of interpretation. Here again Edwin Lewis has some words of wisdom for us:

It is quite possible to "know the Bible," as the saying goes, and yet not to know it. It is quite possible to have the Bible at one's fingertips, and still miss the real meaning of what one can so glibly quote. A string of verses quoted from Ezekiel, Daniel, Matthew, chapter 24, and The Revelation of John may appear to be impressively Biblical, while actually being used to support a complete misrepresentation of what the Bible is fundamentally about. Through that living whole which is the Bible runs the deep integrating movement of

divine self-revelation, and it is possible to be familiar with the whole and still not detect the inner uniting movement. It is this inner movement that constitutes the ultimate reason for the existence of the Bible itself. All the parts of the Bible have their own necessity, but that necessity is relative to the purpose and meaning of the whole. He who would possess the true principle of interpretation must therefore possess the true principle of discrimination.

It is this skill which validates the work of the ministry. The Ethiopian eunuch could read Isaiah's magnificent prophecy but he needed Philip to interpret its meaning. The hearers at Pentecost well knew Joel's prophecy but needed Peter to interpret its relevance to their present situation. The rabbis and priests could probably quote from memory most of the Old Testament prophecy. Paul's interpretation was so conclusive that many of them turned to the Lord. And it was while Ezra read and his assistants explained that the law took on life to the Jews newly returned from captivity.

4. The fourth skill was that of synthesis, a bringing together. Referring again to Pattison's figure, who can tell time by the pieces of a watch? It requires the reassembled watch to declare the hour. It was so with the preachers of the Bible. They not only possessed the other three skills in abundance, but they could also bring together the truths of the Scripture with such beauty, force, and conviction that the multitude at Pentecost would receive the Word with gladness and Agrippa would cry out, "Almost thou persuadest me to be a Christian."

There, then, must be the homiletical secrets of the effective preachers of the Bible. They had developed the skills of selection, of analysis, of interpretation, and of synthesis.

I would call to your attention, especially, one portion of my phraseology—they developed their skills, rather than received them as gifts. If, as James suggests, the men of the

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The Preacher's Magazine

The Bible in the Church Service

By P. J. Bartram

THE CHURCH of the Nazarene has just concluded its "Bible-Emphasis Year." In it, we have stressed not only the reading of the Bible, and the memorization of the Scriptures, but also the carrying of our Bibles to Sunday school, the midweek service, and the Sunday preaching services. I am wondering how deep an impression the campaign has made on either preachers or laymen. I have some doubts about the outcome; for, generally speaking, we are not a Bible-carrying people. I have continually urged my people to bring their Bibles, especially to Sunday school and to the midweek prayer meeting. I checked on Wednesday night and found about half of them had brought Bibles and others had availed themselves of Bibles from the rack used for that purpose in the back of the prayer meeting auditorium. Only a fair percentage of our people bring Bibles to Sunday school and morning worship service. On Sunday nights the percentage of Bibles in relation to the attendance is much less.

In contrast, I think of a young preacher friend of mine, recently graduated from college, and new to our city, who went "shopping" on a Sunday morning for Sunday school and church service at an aggressive, fundamentalist type of church of another denomination. He was deeply impressed with one aspect of the service: the people were a Bible-carrying group. Everywhere in that large congregation there were Bibles, open Bibles, and they were being used by the larger portion of the congregation. They not only listened to the reading of the Word; they fol-

lowed that reading reverently in their own Bibles. Then as the pastor developed his expository message, they kept their Bibles open for reference. I think it is commonly agreed among us that there are some church groups who do carry their Bibles to church more than our people do and, further, that these same groups, generally speaking, are more fully acquainted with their Bibles than many of our own people are.

This all raises some questions. I'm not so sure that we Nazarenes, ministers or laymen, on the whole, believe in the necessity or in the value of carrying Bibles to church. I know that some of our schools give points for bringing Bibles to Sunday school, but is our Sunday-school teaching so situation-centered that a Bible in one's hand would be superfluous for lack of us? And doesn't the lesson leaflet discourage the bringing of Bibles? And what would be the actual purpose of a child's carrying a Bible to a Sunday school if it is never used in class or assembly, except to obtain points? Do our pastors give proper attention and thought to the reading of the Bible in the worship services? Do we make a Bible in the layman's hand a necessary tool in study and worship? Would our ministers prefer for the people to just listen to the reading of the Bible, rather than to be occupied with finding the place and following the reading in their own Bibles? If so, is there some merit in that opinion? I'm only asking.

I am wondering if Bible-carrying to a revival meeting is not a superfluous gesture. I wonder if another stirring illustration, or a few more moments for the evangelistic sermon, is not more important to some evan-

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gelists than a brief but pungent portion from the Word. I have asked more than one evangelist to do my people the courtesy of at least telling them where his text of scripture was to be found. One visiting minister at each service read his scripture lesson or gave his text without so much as telling the people where to find the reference. I asked him afterward, while discussing together the merits of Bible reading from the pulpit, if he had a purpose in his procedure. He replied that he felt that it distracted the people for them to be looking up the reference. He further added that it was his practice generally to delete the scripture lesson because of the time element. I have sought in my own mind the reasons for the position we so generally take. I don't think it's just indifference, or the time element, alone. I think it's a point of view, maybe not thought through, nor expressed, but a pattern nevertheless quite generally developed throughout the denomination, as it is in many another denominational group: Do these groups which so noticeably carry their Bibles to church have more reverence for the Word? Does their emphasis on a "verbal" inspiration as against our plenary emphasis make them in any sense guilty of bibliolatry? Are they sidetracked, while we are in the middle of the road? Or are we maybe sidetracked a little too much in the opposite direction? I'm still asking.

Whatever may be the correct answer to the questions I have asked, I do feel there is a need for increasing audience participation in the use of the Bible in our services. I mention particularly the midweek prayer meeting and the morning worship service.

There are varying opinions on how to conduct a midweek service, but of one thing I am sure: the Bible lesson, led by the pastor, is a "must." We rob our people of needed food and renewed spiritual vitality when we as pastors come up to the mid-

week service without a full and rich preparation in some portion of the Word. For a year and a half now we have been studying in the Gospel of St. John on Wednesday nights. We encourage participation, by urging the people to have their Bibles with them, by giving them clearly the location of the passage of scripture and waiting for them to find the place, by inviting them to follow the printed as well as the spoken Word, by sometimes having members of the audience read cross references, and sometimes by encouraging their questions and comments. At times it gets so interesting that we have to put the clamps on audience discussion because of the time element. I believe the study should be largely expository and should contain some devotional thought having present and personal spiritual lift for the people attending. Midweek prayer meeting is a people's meeting, but I believe that the twenty minutes spent with the Word can be of such a nature that the people will feel they have personally participated in interest, in thought, and in spiritual blessing.

What place should the Bible have in the Sunday morning worship service? Obviously there cannot be the same kind of audience participation as in a Bible discussion group in the Sunday-school hour, nor even as in the midweek service. But there can and must be lay participation of mind and heart if the service is to succeed. The focal point of participation must of necessity be in the pastor's reading of the scripture and in his message, centered in that scripture portion. Let us discuss first the reading of the scripture lesson.

When should the scripture portion be read? Many pastors use a short devotional lesson, or a responsive reading, prior to the pastoral prayer. But the scripture portion having to do with the sermon should be read either just prior to the sermon or with a vocal number between the two. The irrelevancy of the song to the scripture and sermon emphasis in question

may make the former suggestion preferable.

The audience posture is a matter of opinion. Some have their people remain seated in order that there shall be as little distraction as possible. Some have the audience stand for the prayer to follow, or out of respect for the Word, or, if read prior to the sermon itself, that the people may change their position before listening to the sermon. More personal value will probably be gained with the people seated for the reading.

As to the length of the lesson, too extended a portion will tend to lose the audience interest. A minister was telling me about a recent union Thanksgiving service in his part of the city. He spoke highly of the minister's message. It was both timely and thought-provoking. But, said my friend, the speaker lost his audience at the beginning by reading in a monotone a long chapter from the Bible, even though another minister had already read a Thanksgiving scripture lesson.

Very important is the way in which the scripture is read. The manner and the spirit of the reading are every bit as important as the preaching of the sermon. The minister can make it a matter of no consequence by reading in a monotone, by reading it hurriedly, by failing to pre-read and meditate on the portion to be read, by just thinking it doesn't matter anyway. Or he can make it a ministry of blessing. He can transmit to his audience his own feeling by sharing with them in the upward glance, by the warmth of his own spirit, and by transmitting that warmth of spirit in vocal expression, and even by an occasional gesture, by reading it as if he were living it, as if he were telling it. Much of our fumbling in the reading of the Word is a result of a lack of intelligent and spiritual preparation for this sacred ministry. There is real value in reading the Scriptures aloud in one's own study, and seeking to catch the spirit and message in our own minds. I read in Neh. 8:8, "So

they read in the book of the law distinctly, and gave the sense, and caused them to understand the reading." The book, chapter, and verse should be clearly announced, and time given for the people to find the place and follow the reading. I believe that the reading of the scripture lesson may become for many of us an experience of sharing to a fuller extent with our people the riches of the precious Word of God. The Revelator wrote (1:3): "Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear . . ." (R.S.V.).

Speaking now of the sermon itself, can we make our people more Bible-conscious in the way we use our Bibles during the sermon time? I believe we can. Paul said to Timothy, "Preach the word." The Bible should be the minister's most used Book in his own study and preparation. If he knows it he will use it in the pulpit in such a way as to make his people more Bible-conscious. Church members of another denomination, speaking of their pastor, said to me, "He's not what you'd call a great preacher, but he certainly knows and interprets the Bible to us." And because of that fact he has been widely used across the country in Bible conferences and revival meetings. Someone has said, "Preaching from the Bible saves one from the futile strain of trying to preach a great sermon every Sunday." In some types of preaching one can read his text, or even quote it, then close the Book and lay it aside, as if to say, "Well, that's that," and then get on with the sermon. But how much better to preach with an open Bible, making occasional reference to it, either to the context, to some good quotation from the Word to back up a point of emphasis, or to an apt Bible illustration which drives the truth home! The Bible itself is a great Source Book of illustrative material and it is the best.

In I Tim. 4:13 Paul urges Timothy to "give attendance to reading, to ex-

(Continued on page 28)

Oral Reading of the Bible

By Mallallieu A. Wilson*

MY FATHER used to tell about a sermon he heard back in the last century on the text, "He maketh my feet like hinds' feet" (Ps. 18:33). The old preacher pronounced the last words "hens' feet" and then proceeded to preach on the impossibility of backsliding; for, said he, hens have toes on the backs of their feet and so can't slide back.

Of course, this misreading was more than a simple mispronunciation, but failure to pronounce words correctly and give the correct expression to the various parts of sentences not only reveals a lack of understanding of the meaning. It may actually create a misunderstanding of the thought.

Not many years ago I heard a young preacher with some college training expound the text, "The God of Israel your reward" (Isa. 52:12). Not recognizing "rere" as an old spelling of "rear" and "ward" as another word for "guard," he pronounced the word "re-reward." Admitting that he did not know the meaning of such a word, he proceeded to reason that since a "reward" was something good, a "re-reward" must be even greater.

There is only one way to avoid such ludicrous errors. That way is always to read beforehand and in private every scripture that is later to be read in public, checking the pronunciation and meaning of any words about which you are in doubt. Oral practice is also necessary to learning to give the proper expressiveness to Bible reading. Elimination of gross errors of pronunciation and of oral interpretation is not an impossible task for any preacher, even though it is true that the peculiar phraseol-

ogy and wording of the Authorized Version does make the Bible harder to read well than other types of literature.

PRONUNCIATION

The first problem, that of pronunciation, is not nearly so great as most readers fear. Aside from names of people and places there are not many commonly mispronounced words. Usually whenever any way of saying a word becomes common it is no longer a mispronunciation. The few mispronunciations that never are approved, such as pronouncing "shew him" as "shoo him" instead of "show him" should not be hard to correct. After all, no one has trouble learning that "sew on a button" is not "soo on a button."

The proper names in the Bible are not as hard to pronounce as they appear to be. If the names are familiar, it is safe to pronounce them as most other people do. Don't worry if the pronunciation as marked in your Bible seems to be different. For example, many Bibles indicate that the second syllable in the name "Isaiah" should be pronounced as "sigh," although most of us in America pronounce it "zay," and should continue to do so. The "sigh" pronunciation is found because so many editions of the Bible are copied from editions printed originally in England.

If a proper name is so rare that you have never heard it pronounced before, it probably makes no difference which way you pronounce it, provided you use one of the pronunciations that can be justified from the spelling. This means that you must not omit syllables or insert others not found in the word, or transpose the order of syllables and sounds.

The unforgivable fault is to balk and not pronounce the name at all—just to say "what-you-may-call-him."

When pronunciation of proper names is attempted but without success, the fault is usually failure to properly divide the word up into syllables. A five-syllable word cannot be pronounced in three syllables. Nor can two syllables be spoken at once. Yet I have seen students attempt each of these impossible feats repeatedly.

Suppose we study a jawbreaker like "Tiglath-pileser." Broken into syllables it is no harder than a series of very simple words. "Tig" is as easy to say as "pig" would be. Then come "lath," "pie," "lee," and "sir." Now say the whole series, stressing the accented syllables. "Tig-lath-pi-lee-sir." Not hard, is it?

Just be sure in all these names to keep the sounds and syllables in the order in which they are printed. Don't say "Til-gath" for "Tig-lath." Evidently this reversal of sounds was common even back in the days when the king with this outlandish name lived, for in some places in the Bible he is referred to as "Til-gath-pil-neser." When it is given in this way, the word should be pronounced accordingly, but do not coin your own variations.

EMPHASIS

When all the words have been pronounced acceptably, they give little meaning or none unless emphasis is properly distributed among the words and phrases. Even our most educated ministers too often run through passages that are rich in fine shades of meaning and make them almost meaningless by letting their emphasis fall wherever the natural rhythm of the sentence makes it easiest. This place is too often in the wrong place. Especially does this seem to be true with the Authorized Version.

For example, it is naturally easy to emphasize the last word in a sentence. Hence, most people will read, "Follow peace with all men" (Heb.

12:14). Paul never meant to excuse people from quarreling with the women and be peaceable only with males. Actually the word "men" is not even in the original Greek, but was put in the translation merely to make the English reading smooth.

Probably no fault does more damage to our reading than this of always emphasizing that word in a sentence which is placed last. The correct practice is to emphasize the last word that is important.

Which words are important? Probably this problem can be solved in most cases by finding and emphasizing the words that are in contrast or which represent things or ideas not mentioned previously.

So frequently does emphasis indicate a contrast that, even when no contrast is expressed, the incorrect stress gives the impression that a contrast is implied. The verse discussed above is an illustration of this. Another illustration is Paul's statement invariably read, "... the dead in Christ shall rise first" (I Thess. 4:16-17). This emphasis gives the impression that there are those dead in sin who will rise later. As a matter of fact, this verse is frequently quoted to prove this very theory. But any thoughtful consideration of the whole passage will show that an entirely different contrast was in Paul's mind: a contrast, not between Christians and sinners, but between Christians alive and Christians dead. Reading the passage with the emphasis on the correct words will make this very clear. "... and the dead in Christ shall rise first. Then we which are alive..."

St. Paul was especially given to using sharp contrasts. Only by locating all of these contrasts and making them stand out clearly can the truth become intelligible from our reading. More than forty years ago I heard a sermon by General Superintendent E. F. Walker based on the words in which Paul was commissioned by Christ. His reading with tremendous stress on the pairs of contrasting

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words and expressions brought out the truth in a way I have never forgotten.

There are some words in this passage needing various degrees of emphasis besides those I have indicated below. But try reading the passage with strong emphasis on the pairs of contrasting expressions and notice what new angles of the thought become apparent.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Closely related to the principle of emphasizing words in contrast is the principle that words and expression that have already been mentioned should not be stressed when they occur again. If a word, idea, or expression is repeated, it should be soft-pedaled and the stress placed on the word or idea that is new. For example, after the words in Proverbs, "Wisdom is the principal thing," we should read the last phrase, not "therefore get wisdom," but "therefore get wisdom."

Again in the verse, "Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7), "angels" should be one of the words stressed the first time it occurs, but not the second time. Such interpretation clouds up the thought. To give a clear interpretation read the second clause with the heavy stress on "his," thus: "and Michael fought and his angels."

There is a familiar verse in Isaiah whose force is usually lost in oral reading by emphasizing too many

words and not emphasizing one key word. Usually the reader emphasizes the words in this way "No lion shall be there, nor any ravenous beast shall go up thereon. (Isa. 35:9). This implies that a lion is not a ravenous beast, and that "going up" on a road is different from "being" on it. Notice the difference in thought when the last word heavily stressed is "any." "No lion shall be there, nor any ravenous beast shall go up thereon."

I have mentioned the danger of emphasizing the last word in a sentence when it is really not the most important. It is especially difficult to keep the emphasis off such a word when it is part of a word-phrase which demands emphasis. Even in such a case, less stress should be put on that part of the phrase which is least significant even though it does come last. Stress the first part of the phrase more heavily, as it is the part most important. What, for example, was most important about the prodigal leaving home—the fact that he left the city and went to a region more rural? Or that when he left home he went far away? My students, like most preachers I have listened to, invariably read that he "went to a far country." But a better interpretation is that he "went to a far country." The last word is not important. Perhaps my student was not so wrong, after all, who once read it "he went to a far county."

All this may seem very elementary. Perhaps it is and there are even some other elementary principles that need to be observed. Even after mastery has been achieved of reading to give the thought, there is still the problem of reading so as to properly convey the rich emotional meaning in much of the Bible. This is no easy art. But basic to all more advanced skills in reading are these simple principles of (1) pronouncing the words accurately, audibly, and clearly; and (2) stressing the words and phrases

(Continued on page 28)

The Preacher's Magazine

The Responsive Reading

By Eugene Stowe*

PERHAPS the most telling criticism that can be made of our worship services is the small place given to the reading of God's Word. All too much of the time our preaching is of a topical nature from one verse or even a portion of a verse and that short text is all the scripture read during that service. Important as are the other components—the hymns, prayers, offering—are they of such priority as to outrank the public reading of the Bible?

Part of the time the reading of an extended passage of scripture as a background for the sermon will be in order. However, variety can be added to the worship program with the use of the responsive readings found in the last section of the hymnal. Several distinct advantages may be found in the frequent use of those readings.

1. Audience Participation

Old-line denominations are now awakening to the value of our evangelical practice of congregational "amens" and "hallelujahs," realizing that the more participation from the pew the more vital the service becomes. In the responsive reading we have an opportunity to get each worshiper into active participation in a most important worship practice.

2. Support of Theme

Particularly in the Sunday morning service it is common practice to give attention to the selection of hymns in keeping with the general theme of the sermon and service. From such titles as "Praise," "Prayer," "Stewardship," "Missions," and "Communion" the pastor may well find selected scriptures which will contribute to the theme of the service. Those who are

purchasing the new Nazarene hymnal, *Praise and Worship*, will be gratified to see the enlarged section of readings, which gives even greater choice.

Any form of worship tends to lose its effectiveness unless varied, and such is the case with the responsive reading. Several variations suggest themselves.

1. Unison

Occasionally read the entire lesson in unison. This is especially effective with such familiar readings as Psalms 1 and 23 and I Corinthians 13, which many have committed to memory.

2. Leaders

There is no law against having a layman lead the responsive reading on occasion. Choose a good reader with a voice strong enough to be heard all over the auditorium. If the congregation has trouble staying together in its reading, have your song leader or someone else on the platform act as leader of the response.

3. Groups

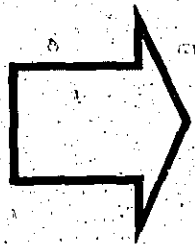
It may be interesting occasionally to vary the reading by dividing the congregation into two groups—women and men, or two sections of seats—and having one lead and the other respond.

Regardless of what methods may be used, the results of enlarged use of the Bible in our services are assured, for "all scripture is given by inspiration of God, and is profitable . . ." (II Tim. 3:16).

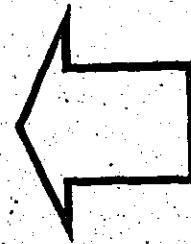
To glorify God is to make Him visible, to make manifest the splendor of His loving-kindness, the majestic urgency of His passion for men.

—JOHN A. MACKAY

*Pastor, College Church, Nampa, Idaho.



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+ + + +

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Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1954. No material postmarked later than this date will be accepted in this contest.

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JUDGES—A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted.

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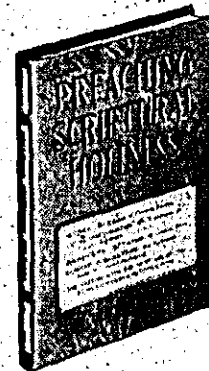
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The Preacher's Responsibility

By V. H. Lewis*

To Preach the Central Theme of the Bible

PART III

LET US advance into another view by saying that the responsibility of the preacher in the preservation and promotion of second-blessing holiness necessitates that he have a clear scriptural comprehension of it. The fact sometimes escapes our cognizance that the one who speaks continually to a crowd of people wields the tremendous power of being able to groove and channel their thinking, thus shaping their lives and deciding their destiny. Look, fellow preachers, at the grooved and darkened minds of the misled millions of Europe. Notice when you can the picture of Europe's children and see its effect in the set of their faces. What a task faces the world to try to remove the poison so deeply implanted in their thinking! As we teach people, so they will think; as they think, so will they live; as a man liveth, so will he die. What will the judgment day be for the preacher, the molder of human lives? We are deciding from week to week, with tremendous power of presenting thought, the destiny of those who are the recipient of those thoughts. That is why we must have a clear, scriptural comprehension of holiness, so that it can be preached scripturally.

Scripturally presented holiness is sane, logical, beautiful, and desirable to the hungry hearts of men. To harp

*Superintendent, Houston District.

on self-conceived idiosyncrasies that in one's thinking seem to be important and criteria of degrees of spirituality is odious to man and obnoxious to God. To relegate holiness to a set of partly inane, freakish acts and looks is to discredit it. This is about as effective as to take a small bit of stone from a peak of the Rocky Mountains to the folks back home and, laying it before them, tell them that this is what the Rocky Mountains are like and cause them to believe that they can talk with authority on how the mountains appear. How foolish! There is much more to the Rocky Mountains than appears in that stone. There are gigantic peaks thrust like eternal pillars high into the sky. There are the clouds like lacy white collars around the glistening peaks. There are the song of the wind in the pines, the clear wild song of the mountain bird, the deep canyon with its dizzy depths, the brook down in the deep valley like a blue ribbon entwined in the green bosom of the earth. There is that feeling that comes only when you stand in the midst of the vastness of yon high wild peak and feel the magnificence of God. All these are a part of the mountains.

So it is with holiness. There is much in it. Only the student of the Word will be able to relate it properly to God and man. Only the student will see it in its beginning, in God's created holy man in the garden when

the dawn of time was just breaking across the hills of the centuries. To the student it will show its gleaming pure light down through the pages of Holy Writ. He will see it in the types and symbols of the Old Testament. He can catch its gleam in the giving of the law, and locate it in the Temple. He can hear it plainly in the cries of the great prophet Isaiah. The student can see its prophetic shining in the light of the inspired prophets of God who stood peering on down through the years to Pentecost. The man of the Book can trace it all the way until the appearance of the matchless Saviour. He will notice that all Christ's sayings and deeds were pointed to its realization in the world. The reader of the Bible will be able to prove it in the writings of the apostles and carry it on from Pentecost through to today. Only the student will be able to catch it again in Revelation and relate it to the standards of the judgment. Only the student will be able to preach it until tears of unutterable longing flow from the eyes of his listeners and cause them to pant with a great thirst for the water that springs from the fount of God's holiness. Only the man of much Bible study will be able to sound the clear, scriptural call until his voice becomes the echo of the call of the matchless Christ. He alone can point the way with assurance and with firm hand lead men into the indescribable peace of holiness.

Further still we pursue this thrilling theme as we call to mind that the responsibility of the preacher in the preservation and promotion of second-blessing holiness necessitates that he present it in power. We know that those who first carried the banner of holiness in the Early Church did so with great power. This power was with them, in them, convincing

all men in their living and in their dying. This is the power of the Holy Ghost. This power or unction upon the preacher that marks him as God's vessel of usefulness is the secret of success. Prayer, much prayer, is necessary for the preacher. The preacher who meets his God in the solitude of scriptural meditation and who keeps the great white vigil of prayer while the world sleeps is the one who today shall with power press on winning souls for the Master.

Still once more let us today accept the indisputable fact that the responsibility of the preacher in the preservation and promotion of second-blessing holiness necessitates that he preach it as an experience. Holiness is more than a doctrine. It must never become the particular shibboleth of a denomination but rather always be the glorious experience by which men are fitted to live and qualified for heaven.

Is it not a sad fact that other churches drifted into the deadly fallacy of being content only to mention holiness once in a while and from there content to leave it slumbering in their manuals and creedal beliefs while they drifted farther and farther from God and into worldliness? God forbid that we shall ever see that day and fall into that terrible cycle of death. Holiness is an experience! We have it; our people must have it. We must strive and pray and preach sanctification until more and more of our people possess it. Then our great church will march on meeting the challenge of today with the glorious real answer—the sanctifying power of the Holy Ghost a second definite experience. Then revival fires will burn, the crowds of the hungry will come, the cause of missions will advance, church problems will be settled, and in the realm of heaven above God will be pleased.

Today is our day. Its duration is brief at the longest. Tomorrow, fellow ministers, we will be marching down the last stretch of the trail, the sky red with the last glow of our setting sun, and the evening air will be resounding to the faint tolling of the bells. We will be relinquishing from tired hands the banner, beautiful banner of holiness unto the Lord. We will be giving it to those who come after us. We can hand them a heritage as pure as our predecessors gave to us. We can give them a church that is built solidly upon the foundation that shall not fail, steeped in the faith of our fathers.

We shall then take the last few faltering steps and with no regrets over lost opportunities, battle-scarred, knees calloused, heart aflame, courage high, knowing in our hearts that we have not failed our generation, we shall then with a mighty leap land in the presence of our King and hear Him make heaven, heaven forever for us as He says, "Well done, thou good and faithful servant of the great message and experience of holiness." And that will be reward sufficient!

The Bible in the Church Service

(Continued from page 19)

hortation, to doctrine." Weymouth in his footnote adds, "I.e., public reading, public exhortation, public teaching." I am sure of this, that if Nazarenes in general are to become increasingly Bible-reading and Bible-loving Christians it will be because we who are called to preach the Word, who are called to give attention to public reading and public exhortation and teaching, have a deepening sense of our own responsibility as pastors and evangelists in this holy matter. If there is any just criticism of our church in the matter of Bible

knowledge, the fault must of necessity lie with our ministerial leadership. We must re-evaluate our position. We must build our people on a more solid foundation of Bible truth. We must make more room for Bible teaching. We must prepare our people to meet the pressures of our modern world, not alone upon the fact of an inward assurance of divine acceptance, but also upon the authority of the Bible's "Thus saith the Lord."

Oral Reading of the Bible

(Continued from page 22)

that should be emphasized because they are significant, they are new, or they are in contrast.

Even without the help of a teacher, a preacher may learn to observe these basic things. Did you read that last sentence as "these basic things"? Oh, well, now you know better. Just practice them, and you may be amazed at how your oral reading of the Bible is improved.

I Know He Hears

*I may not always know the way
Wherein God leads my feet;
But this I know, that round my path
His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.*

*Sometimes above the path I tread
The clouds hang dark and low;
But thro' the gloom or thro' the night
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."*

*I may not always understand
Just why He sends to me
Some bitter grief, some bitter loss;
But though I cannot see—
I kneel and whisper thro' my tears
A prayer for help, and know He hears.*

—Selected

The Preacher's Magazine

Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 3:1-9

The Epistle to the Galatians has three clear divisions. The first two chapters are autobiographical. Chapters 3 and 4 are doctrinal. Chapters 5 and 6 are practical. At least, these are the dominant elements in these three divisions.

We come now to the second part of the Epistle, in which Paul develops the main thesis of this letter, namely, that men are justified by faith in Jesus Christ apart from works of law.

THOUGHTLESS OR SENSELESS?

Paul's strong emotions while writing this letter are revealed in the opening words of chapter 3: "O foolish Galatians." The word "foolish" is *anoetos*, which Young, Ballantine, and Verkuyl render "thoughtless," Moffatt, Goodspeed, and Williams translate it "senseless." It is a combination of *nous* (mind) and "alpha privative," which negates the meaning of a word to which it is attached (e.g., *amoral* means non-moral). So the fundamental meaning of this adjective is "not thinking."

But the translation "thoughtless" seems too weak to convey the force of the expression here. Vincent notes that "*nous* is used by Paul mainly with an ethical reference, as the faculty of moral judgment." Hence his deduction: "Anoetos therefore indicates a folly which is the outgrowth of a moral defect." If we take "foolish," not as a half-playful expression, but as a serious, earnest accusation of moral and mental failure, then perhaps it is a better rendering than either "thoughtless" or "senseless," both of which may seem to stress the mental aspect more than the moral.

BEWITCHED?

Yes, that is what the word means. *Baskaino* (only here in the N.T.) originally meant "slander, speak ill of one." Then it came to have the meaning "blight by the evil eye, fascinate, bewitch." Vincent says: "Paul's metaphor here is: *who hath cast an evil spell upon you?*" Concerning the use of this word in the papyri, Moulton and Milligan write: "The popular belief in the power of the evil eye, underlying the Pauline metaphor in Gal. 3:1, is well illustrated by the common formulas in closing greetings." As an example they cite these words from a papyrus letter of about A.D. 25, or about the time Jesus was beginning His public ministry: "But above all I pray that you may be in health unharmed by the evil eye and faring prosperously." The entire phrase "unharmed by the evil eye" is one word in Greek, *abaskantos*.

This does not mean, of course, that Paul believed in magic, although the masses of his contemporaries apparently did. When we use the word bewitch we are not thereby subscribing to a belief in witchcraft. Paul is simply saying: "You folk are acting as though someone has bewitched you. You seem charmed by these false teachers who are leading you astray."

How often we feel that way today about vacillating Christians or prospects who suddenly turn away! The only adequate explanation seems to be the influence of some satanic power that diverts them from God.

PLACARDED OR PORTRAYED?

Paul declares that, before the very eyes of the Galatians, Jesus Christ had been "evidently set forth." The

phrase is one word in the Greek, *proe-graphē*. The American Standard Version translates it "openly set forth." Moffatt renders it "placarded" and the bulk of the best commentators favor this translation. Weymouth has "portrayed" and the Revised Standard Version "publicly portrayed."

The verb *prographo* literally means "write beforehand," and that is its use in Rom. 15:4. But it very early took on the meaning, "write up in public, placard." Lightfoot says: "It is the common word to describe all public notices or proclamations." And he makes the pertinent observation: "This placard ought to have kept their eyes from wandering, and so to have acted as a charm against all Judaic sorceries." Vincent puts it well: "Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?"

The homiletical hint here is obvious. We need to warn people to keep their eyes on Jesus in order that they may not become "fascinated" (Latin for casting a spell) by the worldly allurements around. When our eyes are filled with the bright shining of the Light of the World, we shall not be captivated by the dazzling neon signs of the world's pleasures. The glitter and glamour of this world's brightly lighted Broadway—how significant the name (cf. Matt. 7:13)—holds no fascination for the heart that is centered on Jesus. When we are following the Light, other little flashes may annoy us, but they will not divert us from the narrow way that leads to life and light eternal. The crying, crowning need of Christians everywhere, and especially our young people, is for them to fall in love with Jesus until they are so entranced by His beauty that all else seems pale in comparison. If I may be allowed to testify, I should like to say that that is what happened to me thirty-one years ago, and it still holds me.

SPIRIT OR SPIRIT?

In verse three Paul writes: "Having begun in Spirit, are you now finishing in flesh?" The perplexing question confronts the translator: Should "spirit" be spelled with a capital or a small s? It makes very good sense either way. Of course the Greek manuscripts give us no help here, since the oldest copies have large, square "uncial" letters and the later copies have a running ("cursive") scrip. In each case the letters are all the same.

The Greek word is *pneuma*, from which we get "pneumonia," "pneumatic," etc. It originally meant "a movement of air, wind, breath." But when a person's breath leaves his body, he is dead; that is, his spirit is gone. So the word for "breath" was also used for "spirit."

But is the reference here to the human spirit or the Holy Spirit? Almost all English translators have taken it in the latter sense and so have written "Spirit." One exception is Ballantine (*Riverside New Testament*), who uses a small s. Weymouth paraphrases the question: "Having begun by the spiritual, are you now going to reach perfection by the external?" That wording is true to the Greek, and gives clear meaning to the passage.

Vine (*Expository Dictionary*) writes: "In Gal. 3:3, in the phrase 'having begun in the Spirit,' it is difficult to say whether the reference is to the Holy Spirit or to the quickened spirit of the believer; that it possibly refers to the latter is not to be determined by the absence of the article, but by the contrast with 'the flesh;' on the other hand, the contrast may be between the Holy Spirit who in the believer sets His seal on the perfect work of Christ, and the flesh which seeks to better itself by works of its own."

Obviously, this is an open question, where dogmatism is out of place. But the meaning is much the same whichever way we take it. It is the Holy

Spirit who gives us spiritual life. The main emphasis is on keeping the spiritual supreme, rather than the material. Probably we should follow the majority of translators in capitalizing "Spirit" here.

MINISTER OR SUPPLY?

No, we are not talking about whether you are the regular or supply pastor! What I have in mind is a Greek word in the fifth verse, *epichoregon*. In the King James it is translated "ministereth." In the Revised Standard Version we find "supplies."

The simple verb *choregeo* comes from *choros* (chorus, choir) and *hegeomai* (lead). So the word originally meant "lead a chorus"; then, "supply a chorus"; that is, defray the expense of providing a chorus at a public feast. In later Greek it means simply "furnish, supply." But it also carries the added idea of supplying lavishly or abundantly. Probably the prepositional prefix *epi* in the compound verb here emphasizes still further the idea of abundance (so Lightfoot, Burton).

The form here is the present participle, which would suggest continuous action—"the one supplying to you the Spirit." While there is a crisis moment in which the Holy Spirit comes into the believer's heart, yet there is also a sense in which the Spirit is being supplied richly to us as we walk in the light.

ACCOUNTED OR RECKONED?

In verse 6 we read that Abraham's believing "was accounted to him for righteousness." The Revised Standard Version reads "was reckoned to him as righteousness." As is very frequently the case, both translations are entirely correct.

The verb is *logizomai*. It is a favorite word with Paul, "being used (exclusive of quotations) some 27 times in his Epp., and only four times in

the rest of the N.T." (Thayer). Its original usage was mathematical: "reckon, count, compute, calculate." There is probably an example of this in Luke 22:37, in a quotation from the Septuagint: "He was reckoned among the transgressors." Then it came to be used metaphorically in the sense "reckon, take into account." That is the meaning here in the sixth verse, where the statement is quoted from the Septuagint of Gen. 15:6. In the papyri it is commonly used with the meanings "put down to one's account," "place on deposit for someone." It is clearly a bookkeeping term primarily.

Cremer exhibits a strange and strong Calvinistic bias in his treatment of *logizomai* in relation to this verse and similar passages in Romans. He stresses the ideas of imputation and substitution. For instance, we find this statement, all in italics: "That is transferred to the subject in question, and imputed to him, which in and for itself does not belong to him" (p. 399). Again he says: "But faith is now put in the place of righteousness" (*ibid.*). He seems to imply that though a man is not actually righteous he is reckoned so in God's sight. We hold that God could not "reckon" a man as righteous unless and until He had made him righteous. Faith is put to one's account as the grounds of making righteous, not as a substitute for righteousness.

FAITHFUL OR BELIEVING?

In verse 9 we read that those who come to God by the faith route are blessed with "faithful" Abraham. The Greek word has two distinct meanings: (1) "faithful, trustworthy"; (2) "believing, trusting." That the second is the proper meaning here is clear from the context. It does not mean here "faithful," but "full of faith." The King James, though wrong here, translates it correctly in John 20:27—"Be not faithless, but believing." It should be so translated here, "believing Abraham."

Let's Stay in Our Field

By Milton Harrington

A SHORT TIME AGO I was given an invitation to speak to a Rotary Club in another community than my own. The problem immediately faced me of what should be the contents of my talk. Many pleasant and possibly entertaining subjects presented themselves to me but I was not quite satisfied in my heart with any of them. Then swiftly making its way through the gathering thoughts an illustration came to me from past usage. The young man in the pastorate of a college town wrote his aged father of his problem. In his sermons, if he should quote from Greek mythology, the professor of that field would be sitting there noting his mistakes. If he should turn to psychology, the professor of that subject would know his mistakes. On and on he named the various ones. The wise father wrote him, saying, "Preach the gospel; I doubt but what they know very little of that." My searching for a field of thought was done.

Paul might have been answering a query from Timothy in this regard when he said, "Preach the word; be instant in season, out of season," in the pulpit and out of the pulpit. Politicians in their addresses will often turn to the Bible for an apt quotation. Ministers must turn to that Bible, not just for an apt quotation, but for that privilege of sowing beside all waters. We propose that the religion of our Lord is adaptable and must be taken into every portion of living. Then we must listen to that preaching of ours and take with us that religion

into our talks before social and service clubs. Should Paul have stood in my place, or yours, that evening his introduction would have probably been like this, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Sitting before the minister of God in a service club or organization are men and women who know nothing of the gospel of Christ. That that has been presented by other ministers is a sort of good-fellow, service-to-humanity proposition that has left them dry and uninterested. If they wanted to hear about banking, or communism, or the conditions of the world they would have invited someone who knows those fields. They need not our brilliance nor entertainment in these subjects. Brethren, they invite us to have us stay in our field when we address them. You will never preach to some of them in your church, where you will feel at home and have the prayers of the saints backing you. I know it is a new environment for most of us, but talk to them heart to heart of spiritual things—maybe we can snatch one of them from the burning and reward enough will be ours.

Lovington, New Mexico

There are two things you never want to pay any attention to—abuse and flattery. The first can't harm you and the second can't help you.—*Selected.*

The Preacher's Standard of Living

By Evangelist P. P. Belew

ACCORDING TO the old story, the preacher prayed, "Lord, keep me poor and humble," and a church member responded, "Amen! Lord, You keep him humble, and we'll keep him poor." The incident is of doubtful authority, but the story suggests some thoughts concerning the preacher's standard of living. Whence its source? and what is its proper level? Such questions, like many others, are more easily asked than answered. But in the light of the Bible and history, these should not be too difficult.

In regard to the first question, the Scriptures are abundantly clear that God intended for the church to support the ministry. This is the sense of both the Old and the New Testaments. Therefore in the division of Palestine, the priestly tribe of Levi was given "no part nor inheritance with Israel." Said Jehovah, "The Lord is their inheritance, as he hath said unto them" (Deut. 18:1, 2). But God also said, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21). In addition, the priests were given portions of the sacrifice offered to Jehovah, and certain monetary offerings.

Likewise, speaking of the same principle, Paul says: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . it is written in the law of Moses, Thou shalt not muz-

zle the mouth of the ox that treadeth out the corn" (I Cor. 9:7, 9). His conclusion is, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

It is not possible to answer the second question with complete finality. No hard and fast rule can be given to cover all the circumstances. The preacher's standard of living changes from generation to generation, and varies with circumstances in the same generation. Some preachers are now finding it difficult to get by on salaries that some former generation would have considered fabulous. It should be evident to everyone that one cannot serve effectively in this atomic age and live on the economic level that was considered standard in the days of the horse and buggy. On the other hand, one can increase his standard of living with—or in advance of—his income, until any reasonable remuneration is inadequate. Yesterday's luxuries become today's necessities. And one may soon feel that he needs the summer months for rest and a yacht for relaxation.

Although the preacher's standard of living must be considered flexible, it should have a guiding principle. I venture the assertion that, by and large, the preacher's standard of living should approximate that of those among whom he labors. If it is too far below this, he is handicapped in approaching the people; and if it is too far above this, the people are handicapped in approaching him. Neither is desirable. The church is

most effective when preacher and people are close in spirit. Such practice may sometimes "put a crimp" in the preacher's aspirations, but rising above disappointments is a part of his calling. The Spirit-filled preacher is motivated by the desire to save souls and do good, not by a purpose to "keep up with the Joneses."

For the most part, it seems providential that so many preachers live on an economic level which makes it necessary to pray, "Give us this day our daily bread." This both helps to keep us in touch with God ourselves, and enables us to sympathize with and comfort others who are fighting life's fierce battles. Paul says, "Having food and raiment let us be there-with content" (I Tim. 6:8). This is sufficient to live in comfort, which is about all that one can justly claim in a world so filled with spiritual and physical need. Before George Muller married the second time, he required his fiancée to dispose of her earthly possessions. He feared that

they would hinder his life of faith. Does this reflect the thinking of Jesus when He said to His first preachers, "Sell that ye have, and give alms" (Luke 12:33)?

John Wesley, who said, "By riches, I mean not thousands of pounds; but any more than will procure the conveniences of life," made fortunes. But he lived economically himself, gave all that he made to the work of God and the poor, and died with little or nothing to call his own. This is as it should be. Jesus, our Lord, "had not where to lay his head." And it is certainly unseemly for one to get rich while posing as His representative and preaching sacrifice to others. And what shall be said of preachers who, while drawing large salaries from the church, engage in secular enterprises? Perhaps Paul had such things in mind when he wrote, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4).

How to Be a Bible Preacher

(Continued from page 16)

Bible were men of like passions as we, does it not follow that they must have shared with us the difficulties of developing finished skills and style of preaching? And does not their success encourage us also to seek to develop such abilities and gifts as we have as nearly to perfection as possible?

F. W. Robertson began his ministry as a rather mediocre preacher. The major portion if not all of his ministerial career was spent at Brighton, a parish totaling less than 300 souls. He died at the age of thirty-seven. And yet Robertson developed such a mastery of the Scriptures and such a style of delivery that I dare say few if any of you do not

have his sermons in your library. It is quite likely that no man in modern times has so profoundly influenced the English and American pulpits. His sermons are almost exclusively textual or expository in form. Every one of them is steeped in scripture. Dr. W. R. Matthews, dean of St. Paul's in London, said of him recently, "We need preachers who could do for this generation what Robertson of Brighton did for his."

That, my brethren, is the cry of our day, "Give us Bible-centered preachers." It is sincerely hoped that out from this First Annual Bible Conference will go several of you back to your pulpits with the high resolve, "I will be a Bible preacher!"

ONE MAN'S METHOD

Illustrating the Sermon

THE USE OF illustrations in the development of the message is so axiomatic that to write about it ought not to be necessary. Nevertheless, some of the most thought-provoking messages one will come to hear in a lifetime could be increased in their effectiveness with the use of pertinent illustration. The use of such a tool does not come easily, nor naturally. For some it will always be easy to pick something specifically apt out of the air, but for most of us it means calculated hard work. The telling of a story is not an automatic assurance of illustration. Too often the illustration tempts us in its use beyond the point where it serves . . . it seeks to become an end in itself. That there are some definite limitations to their use should be self-evident, even though all of us have been guilty of giving it too full a rein.

An illustration, the books on homiletics tell us, should turn on a light in some shady area of thought. It should illumine the subject in hand . . . and *only* that. When an illustration becomes the one thing the folk remember after they have forgotten the message, one may know the message was a failure. I was chagrined one Monday afternoon when a daughter of one of the members told of how she had been unable to sleep all the previous night because of her concern about the outcome of a half-told story, used for illustrative purpose. Quite evidently, the message had not reached her because of a poorly used story. If an illustration does not illustrate the particular thought being developed, it is better left out, no

matter how tempting the morsel. Wait until a better time and a message in which it will fit.

Some masters of the pulpit have built sermons about a story or poem they discovered, just so as to have a perfect setting for a perfect illustration. While not classifying myself in that illustrious group, I've nevertheless been guilty. The wonderful story about the organ that would not play in the music room of a famous castle . . . of how the master had sent far and wide for those reputed to be able to fix it, but without avail . . . of how a wandering stranger came to his door for lodging on a dark night . . . of his subsequent curiosity about the organ that no longer played, and the peasants who were no longer thrilled by its evening music . . . and then the climactic statement, "Let me try" . . . and the stranger repaired the long lost instrument. When asked how it was possible for him to repair an instrument the greatest musicians in the land had been unable to repair, came the simple reply, "I made the instrument." A story like that to climax a message on the One and Only who can repair the human soul from its malady was inevitable . . . and blessed of God!

Normally, an illustration should be briefly told. Perhaps Scherer is our best example of this. His illustrations are usually but a few lines, but they accomplish their mission. The actual tool itself can be a brief story, a poem, a quotation, a parallelism, a word itself—anything that creates a picture within the minds of the hearers and makes more personal the mes-

sage in hand. How many of us there are who have not heard, and perhaps been guilty ourselves, of overtelling a story or overdrawing the illustration! Brevity will tend to discourage this. As soon as the purpose has been accomplished, it should be dropped. Simplicity is another aspect not to be overlooked. For the actual purpose of illustration is to make clear and to simplify what might otherwise be too profound. Jesus, the Master Preacher, used the simplest and most pointed illustrations. He picked them up from the laborer about Him, the birds flying around Him, the grass at His feet.

Pertinency to the subject in hand is where we too often stumble. It must have more than remote relationship to what we are talking about, or one may be tempted to go on to illustrate the illustration! Whenever these "windows" are used, they must be placed in the proper places, or else his structure will become unbalanced. While none of us are likely to be tempted to illustrate the passage about "divers diseases" with bends and cramps and cold, yet too often (especially when we are listening to the other fellow preach!) we discover illustrations almost as farfetched. Forbid yourself the luxury of telling a story or quoting a poem just for the sake of impressing your audience. If it does not illustrate the message and make it more lucid, then forget it.

That they should be used sparingly should not be necessary to mention. But alas, how wonderful it is to string along a half dozen stories, tie a moral around them, and call it a message! God help us! Our first business is to make Christ real to men and women who make up our congregations. They are not in the mood to be entertained; they need the vital bread of the Living Word. Only to the extent that this primary purpose is served is their use justified. Remember, to quote Luccock again, our business is to present a Personality, not suggest an idea. And to the extent our messages reveal the Living Christ, who alone can

bring comfort to the bruised and hurt, to that extent are we the true ministers of the gospel.

The biggest problem I find in the matter of illustrations, is *finding* them! It becomes a more and more insistent task to collect and collate them as one grows older. Every preacher wants to keep fresh in his thought and the content of his message, lest he be guilty of what Dr. J. B. Chapman used to say was the middle-aged preacher's biggest danger . . . dying like a tree, beginning at the top! Therefore, to use illustrations that illustrate, and not be guilty of using them more than once, he must do something about getting them. Some turn to the volumes on illustrations that you can buy in most secondhand bookstores for a quarter. The trouble with these is that they sound as secondhanded as they are. The best source is one's own observations and experiences. These could and should be collected and filed. With wide reading one comes across many good stories, poems, quotes, figures of speech that can be used. Making one's own index in the back of the book he reads, or clipping and attaching to a card for filing, is about as good a way as I've found . . . and this isn't too good! The best source many preachers have been discovering more and more, myself included, is the Bible itself. Clovis Chappell uses such and so does Billy Graham. There is hardly a subject one cares to develop but he will find apt and pertinent material illustrating it in the Bible. One's first reaction to this may be similar to my own . . . not as interesting or attention-arresting as something more spectacular or current. However, it does accomplish something else that other illustrative material cannot count on as surely, God's blessing in the use of His Word. The more one uses Biblical illustrations, the more one will continue to be amazed at the effectiveness of them.

The one greatest danger in the use of illustrations is the probability of

using a good one more than once to the same crowd. And don't think the folk don't remember it! I had the "good" fortune of having an elderly lady in one of my congregations who had a photographic memory . . . at least, she never seemed to forget anything! After having spent six years in a certain pastorate, I stated I was going to preach the same message I had preached the first Sunday I was there. After the message this saint of God reproached me for having told an untruth. She said she remembered the message as thus and so, and gave several illustrations and thoughts I had given. In checking again the records of that first sermon, I found she was right, and I had erred by one year—of which she also reminded me! So don't count on getting by with the recurrent use of any illustrations. The best way to prevent this is to put them in a separate file, or to mark them accordingly if in the index of a book you have read.

Personally, I keep a file on illustrations, putting them in a separate file after they have been used. I clip pertinent materials, quotes, figures of speech, stories, poems, on a three-by-five card, and place under both subject and scripture reference. This simplifies their use a great deal. If I find something good in a book I cannot clip, I put the general thought on the card, with the reference, and file under the two headings. While this is a bother at the time, it has paid dividends many a time over. To find an apt illustration at the right time for the right spot is greatly facilitated by this method for me. The observations and personal experiences that make good illustrative material are likewise filed, for memory is not too trustworthy!

After all has been said, every preacher will still hark back to his own methods. This is all right, as long as there is a consistent method, so use of materials on hand is forthcoming. What good to have a huge

library of books if little of their content is available for help! They may make good background to impress the laymen . . . but that won't help much if somehow their help is unavailable. This is especially true of the illustrative materials.

While illustrations must always be in the background of the message, and never have the pre-eminence, they must nevertheless be there. Closets may be a small part of a house, but if they are absent the house isn't much good. It may be that, with the unusual mind, memory will be the best means of retaining the illustration, or a reference to its source. More could and should be made of this, according to Luccock, by simply exercising the powers of alertness and retention in reading . . . a sort of "sitting on the edge of the chair" attitude in reading. But for most of us, this isn't done, whether from lack of capacity or lack of time for the reading itself. Attendant with danger as is the "file-complex" mind, still most of the outstanding preachers of previous days had some system whereby they could lay their hands on materials as needed for the message. Even though one may never use some of the material collected, it will keep his mind alert to be on the lookout for them. The average preacher who keeps such a notebook or file will confess to the fact that there are many illustrations in his possession he has never used. Nevertheless, it is also true that there are many which he has used.

The glorious task of bringing the message of a wonderful Redeemer to a needy congregation will always be the preacher's biggest and most challenging task. Whatever investment he makes to this end is justified in time, money, effort. Mere collection for collection sake is unworthy; but to collect, file, assimilate, and utilize to the one end of seeing another darkened and destitute heart enlightened by the grace of God makes all of it worth-while.

SERMON OUTLINES

DON'T FRAME YOUR FAILURES

Raymond C. Kratzer, Nampa, Idaho

SCRIPTURE: I Kings 19:1-7

TEXT: *He . . . went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die (I Kings 19:4).*

INTRODUCTION:

This episode in the life of Elijah has its humorous points as well as its serious and pathetic angles. You will remember the story of Elijah's great victory at Mt. Carmel, when he challenged the prophets of Baal to prove who was the real God, and told the people that they had halted long enough between two opinions, and that now was the time to decide who really was God. Elijah's God had answered by fire and the prophets of Baal had been slain by the sword.

When Queen Jezebel heard about it, she sent forth a threat against Elijah that by tomorrow he would be as dead as the prophets of Baal. Elijah saw his life in danger and, since he knew the terror of the old queen, he ran for his life. Now such strenuous activity was not easy for a man of his age, but fear goaded him on. He went south to the land of Judah and then to Beer-sheba, where he left his servant and hastened alone to the desert, where the children of Israel had wandered four hundred years before. After he had walked all day in the burning sand, he sat down to rest under a juniper tree, tired, discouraged, and disconsolate, and said the words of the text: "O Lord . . . take away my life . . . I have lived long enough."

This experience symbolizes the attitude of many people today when things are going against them. Note three things Elijah did under that juniper tree in his hour of need. And I often wonder what consolation an old juniper tree could give anyone! Almost devoid of foliage, smelly, unattractive, and yet here was a man who fled many miles and sought comfort from such a miserable comforter.

I. HE FEARED THE FUTURE.

A. He had just cause to fear from the human standpoint.

1. Jezebel and "terror" are almost synonymous. This is adequately illustrated by the episode of Naboth's vineyard. When her anger was aroused she could twist her weak husband around her finger and do almost anything she wanted. She was truly the "queen behind the drone." Ahab was a weakling in any man's language.
2. But let us look at the past few weeks of Elijah's life. God had worked mighty miracles through him and climaxed them all when he prayed fire down from heaven to consume the sacrifice on Mt. Carmel.
3. But then he allowed fear to fill his heart until the future looked dark and foreboding and he wanted to die and be done with it all.

B. People today are much like Elijah in this respect—out on a desert sitting under a juniper tree, saying, "Take me, Lord; I can't stand it!"

1. Fear is one of the most demoralizing influences of life. The truth of the matter is that most of our fears do not materialize. We just waste our time and energy. Many fears that haunt humanity are imaginary. Some men live in constant fear that their home will burn, or that they will have a terrible accident, or that death will be a long-drawn-out affair. They suffer anticipating disaster.
 2. Many people fear to go God's way. They shrink from solving their problems by returning good for evil, or losing their life in order to save it, and thus suffer spiritual defeat most of the time.
 3. Some think that if they obey God they will starve to death. I am sure that will not be the case. However, what if they did! It would only be a short cut to the glory world.
 4. Fear leads to discouragement and that is bad.
- C. We cannot expect to always be on the mountaintop. We cannot always see our efforts crowned with success. But let's not let Satan get us discouraged!
Not only did Elijah fear the future as he sat under the juniper tree, but

II. HE FRAMED HIS FAILURES.

A. In spite of his great victory on Mt. Carmel, he recognized that he had not convinced old Queen Jezebel of the priority of the eternal God, and that Baal was a false God.

1. In the midst of framing this failure, he looked at his whole life, and decided that it was worthless. He said: "I am just like my fathers, I am worthless. Let me die . . . there is no one else serving Thee in spite of all of my efforts. Let me die! I am alone, alone, alone!"
2. What a tragedy to see a great Christian soldier so overcome by a "seeming defeat" that he was about to go down in Biblical history as a failure instead of winning the race and standing out as an example of courage!

B. Many times Christians give up within sight of the goal of the salvation of their loved ones and friends. They frame their failures and allow their energies to be dissipated under the juniper tree of failure.

C. Let us not frame our failures, but let us forget them, and press on to achieve success in the kingdom of God.
In the last place, Elijah—

III. HE FORGOT HIS FAITH.

A. He prayed: "O Lord, I have lived long enough, take away my life. It's no use trying any more; people are against me and Thee." He was blue, discouraged, and pessimistic. Three times he utters the pathetic "alone, alone, alone."

1. He saw his adversary and he forgot his God. He saw himself and did not see the forces of God awaiting his faith. A moment of reflection would have changed the whole aspect.
2. Right here we should think of the words of Jesus: "Be not afraid, only believe." What if Jezebel does rage? Jehovah still lives.

CONCLUSION:

As we read the account we discover that God finally got through to him. He gave food for his fear, sustenance for his failures, and a look at the future for his lack of faith. He saw 7,000 people who had not as yet bowed to Baal. He also saw that in Elisha he had a close friend who had been powerfully influenced by his life and who would continue to carry the torch of righteousness after he was gone. God is always faithful.

July, 1954

ANSWERED PRAYER

SCRIPTURE: Dan. 10:1-13

TEXT: II Chron. 7:14

INTRODUCTION: This is the day of greatest opportunities that we as a church ever faced. The world seems to be going lower in sin. Old-fashioned honesty, high standard of morals, desire for deep spirituality seems to have taken a drop in the thinking of people. The church faces a challenge as we have never before faced. We can disregard our challenge and fail our Lord or accept the challenge and win for our Lord, make this world a better place to live in, and win souls to God and the church. We should be and can be a mighty marching army against the enemy. Daniel was a man of prayer and risked his life to get an answer.

I. HE PRAYED (9:4).

We face a spirit of prayerlessness.

III. I overheard a member of a Sunday-school class say that the evangelists and pastors had time to pray but church members were too busy.

II. HE PRAYED AGONIZINGLY. "I Daniel was mourning" (10:2).

A. Over the sins of the people (9:5, 6, 10)

B. Prayed till he was weakened physically (10:8)

When we get concerned over the lost, there will be praying that will be answered. We need to see lost souls in hell without God.

III. Moses wanted his name blotted from the book of life or his people saved.

III. Paul in Rom. 9:3, "For I could wish that myself were accursed from Christ for my brethren . . ."

III. HE FASTED (10:3).

A. The disciples failed and Jesus told them the power of fasting (Matt. 17:19-21).

B. Esther, after fasting three days and nights, went into the presence of the king and was granted her request.

IV. DANIEL HAD OPPOSITION (v. 13).

A. The devil will fight every inch of the way to answered prayer.

1. By telling you that you don't have time.

2. By telling you that you are not physically able.

V. DANIEL FASTED AND PRAYED TILL VICTORY CAME (vv. 10-12).

A. Personal victory (v. 7)

B. Collective victory (v. 14)

CONCLUSION. We can have spiritual victory. The power of fasting and praying is still what it was in yesteryear. We must put it into practice. I have known sinful men go to bed thinking they were sick because someone was praying for them.

God's Word tells us that "the gates of hell shall not prevail against" His Church. That doesn't mean the Church is in safety behind a divine wall to sit idly by, but that the Church is a conquering, mighty army advancing against the devil, who cannot withstand the pressure of a praying, fasting, trusting church.

—L. I. WEAVER

THE SECRET OF GREAT LIVING

TEXT: Heb. 12:1-2

The picture behind this text is that of a great arena. It is crowded with spectators. At one end is the emperor with his royal attendants. They are looking on as others run or compete in the games.

I. The Cloud of Witnesses

The author thinks of the great worthies of faith, those who were examples of great living, mentioned in the preceding chapter, as the spectators to our race. Jesus, the great Lord, is also there.

A. God had witnessed to their faith.

They had "obtained a good report" (vv. 2, 39) or "had witness borne to them" (A.R.V.). Abel "obtained witness" (v. 4). Enoch "had this testimony." All those mentioned had witness borne to them (v. 39).

B. They were witnesses or examples of the power of faith.

1. In life and service.

2. In suffering and toil

3. In victory in conquest

C. They were witnesses to the faithfulness of God.

II. The Race

The race does not mean heaven primarily—ultimately it does; but our progress toward the full realization of God's purpose in our lives—great living, holy living.

Success in this race, or great living, requires:

A. Self discipline—a denial of all that hinders

1. Without—"lay aside every weight."

2. Within—"the sin which doth so easily beset us"—carnal dispositions and affections. Discipline here means a dying indeed unto sin that we may be alive unto God. Christ makes real this death through His work of sanctification.

B. Decision—"Run . . . the race"

Put your whole heart into this race—have a strenuous and determined effort. As the author says, "follow [pursue as a hound pursues in the hunt] peace with all men, and holiness" (v. 14).

C. Patience—endurance. A persistence that day by day inspires us to continue the race with renewed faith and courage. Something that brings a freshness of life and blessing as we determinedly pursue the race.

III. The Supreme Inspiration for Great Living

"Looking unto Jesus the author and finisher of our faith"

A. In this race Jesus, like the emperor of old in the arena, is set in a place by himself. Others are witnesses to faith; He is the "author and finisher," our perfect Example of faith, the perfect Example of great living.

B. To Him we must look.

1. Not only as an Example, though He is that (I Pet. 2:21). He is the perfect revelation of what man was intended to be, our Pattern.

2. He is the Object and the Giver of faith. It is through faith in Him, through His grace and power that we may be able to follow His pattern. In Him we find the secret of "great living."

—Selected

LIVING WITH CLOSED HEARTS

TEXT: *No man cared for my soul* (Ps. 142:4).

This is a cry from the lips of David, when in fleeing from King Saul he found refuge in a cave. From a human standpoint, it is a cry of despair—no man would know him, refuge failed him, no man cared for his soul. He found no one with an open heart. David, however, did find help in God. So many end in despair because no one cares.

I. *Why do we not care for souls?*

A. Generally we are so engrossed with our own cares, troubles, and experiences—we are so self-centered we do not see the helplessness of others.

B. So often we lose the individual soul among the crowd; we think in terms of people and do not care for individual souls. The absent pupil is lost among the total attendance record of Sunday school.

The backsliding church member is lost among the statistics of church membership.

The individual sinner, the lost soul, is lost to us in the crowd.

C. We do not possess enough of the compassion and love of Christ to care. Often our love for souls is lost in our being busy about the affairs of the church, in our interest in keeping rules and holding up the standards of Christian life. We, like the church at Ephesus, lose our first love—a love for souls.

II. *What does it mean to care?*

A. A strong conviction of the value or worth of a soul

B. A realization of the danger to which lost souls are exposed

C. To have a deep concern and a sincere love for lost souls which will inspire us actively to seek their salvation

III. *Who should be concerned?*

There are many who are caring for other needs of people: their homes, food, clothing, education, and other matters of temporal welfare—but who cares for their souls?

A. All Christians should care for the souls of others. It is the Christian thing to care, for in this Jesus is our great Example. He cared and He gave His life, His all to save.

B. People in particular places of responsibility should care.

1. Christian ministers should care.

2. Sunday-school teachers should care.

3. Christian parents should care.

4. All church members should care.

IV. *Consider the awful consequences of not caring.*

A. Think of the blighting effects of indifference, carelessness, and unconcern upon individual Christians—upon the church; the tragedy of living with closed hearts.

B. Think of the many about us who will be lost, lost eternally, if we do not care. It is well for all of us to remember that there is someone within the circle of our acquaintance who will never be saved unless we win them to Christ.

APPEAL—Let us repent of our carelessness, our unconcern. Let us get so close to Christ as to have some of His compassion and love, to care as He cared for others.

—Adapted

IN MEMORY OF CHRIST

(Communion Sermon)

SCRIPTURE LESSON—I Cor. 11:23-26

The Apostle Paul received a special revelation of the institution of the Lord's Supper in this scripture: "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). There He blended the fulfillment of the old covenant into the presentation of the new covenant.

I. In the old covenant Israel was saved by blood, and in the wild lands of the desert to which they had escaped from their bondage God fed them with manna, the bread which came down from heaven.

In this new covenant, we are saved by the blood of Jesus, and He is that Bread which came down from heaven, the Bread of Life, upon which our souls feed. Hence in this first Lord's Supper, He said: "Take, eat, this is my body, which is broken for you."

Since Jesus was then sensibly present among His disciples, His literal body could not have been meant; thus they could only understand His statement symbolically: "As this bread is to your physical health, so My body is to the spiritual health of those who believe and partake."

II. After eating the Passover supper, Jesus took the cup and said, "This cup is the new testament in my blood" (Luke 22:20). They knew that the old covenant had been sealed with the blood of animals (Heb. 9:18-20). But the blood of Jesus is the seal of the new covenant (Heb. 9:12). This cup, His blood, is the deed by which His new will or covenant is sealed (Heb. 10:16-18). It is the covenant of life through Christ, forgiveness through His blood, fellowship through His abiding presence, keeping or preservation through His power, the inner enjoyment of spiritual relation with Him toward which the old covenant could but point.

III. It is a perpetual memorial.

Some leaders of men have built their monuments of stone. The deeds of the mighty men stand engraved in bronze and stone to remind future generations of their accomplishments. But Jesus cared not for physical monuments; His is an inner Kingdom, the Kingdom of love. His covenant is a spiritual renewal, with His laws put into the hearts and written in the minds of those who accept Him as Saviour and Lord. His great victory came, not by valor on battlefields, but by humble obedience to death, even the death of the cross. Here He conquered sin and hell and the devil. Here through the shedding of His blood He provided eternal salvation for all who will accept Him. Here He became the living Conqueror through His resurrection.

This ordinance, the Lord's Supper, is a memorial of His passion. As we partake of the bread and wine, we do so as a memorial of our Saviour, in remembrance of Him.

This sacrament also points forward. It is as a lighthouse which heralds the fact of Jesus' coming again. We announce by taking of this Lord's Supper that Jesus died for us, that He is now a living Christ, and though bodily absent He is spiritually present, that He is now our glorious Saviour, and that we will continue to do this until He comes again, when there will be no need for these or any other symbols.

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

WHAT IT MEANS TO BE A CHRISTIAN

SCRIPTURE: Gal. 5:13-26

TEXTS: Rom. 5:1; Eph. 1:4

INTRODUCTION:

Christian religion founded upon the truth that man who was afar off now brought nigh by the blood of Jesus Christ. Wonderful fact of personal communion and relationship with God a reality. God in human experience, God in everyday living, Jesus Christ our Friend and Elder Brother, the Holy Spirit as our constant and abiding Comforter: this is the meaning of vital Christianity! A mere professional Christianity little better than other religions. World dying for lack of real and vital Christianity.

I. WHAT IT MEANS TO BE A CHRISTIAN

A. Inwardness of Christian life.

Power through Christ to "remake" the individual. Sinner remade into Christian; drunkard, into sober man; person of impurity and lust, into one of pure heart and spiritual mind. Two ways to be justified. One is never to have done anything wrong, to have been perfect from infancy. In this sense "there is none righteous, no, not one"; other way is the way of repentance and faith. In vital Christianity the heart is changed.

B. Outwardness of the Christian life.

Christian experience affects the outward. Life is all of one piece. We live not only unto God but also before men. Both are important. Jesus said, "Ye are my witnesses." In other words He says, "People will know of Me as I am represented to them by you." We must not overlook the fact that the power of Christianity is somewhat determined to the extent in which Christianity is practiced by Christians. Christian experience begins within, but cannot remain there solely. Christian not only is one who holds inner fellowship with his Lord in depths of his soul, but one who shows the reality and power of that fellowship in all attitudes of life. The Christian must live Christ to experience Him!

C. Norm of Christian experience is holiness.

This should always be considered in connection with Christian life. Unfortunately, term sometimes in bad repute. Some erroneous ideas of holiness.

1. Retirement from world, refusal to participate in normal activities of life. Old monks and monasteries example of this.
2. Complete obedience to requirements of church. Example: Roman Catholicism.
3. Only highly emotional state. Example: fanaticism.

Right Idea of Holiness:

- a. Cleansing—negative
- b. Purity—positive
- c. Power—positive
- d. Christlikeness—positive.

CONCLUSION:

Many things of beauty in world, etc. Greatest beauty is beauty of the Lord seen in lives of His children.

—C. E. SHUMAKE

THE LAND OF BEGINNING AGAIN

TEXT: And the vessel that he made of clay was marred in the hand of the potter; so he made it again . . . (Jer. 18:4).

INTRODUCTIONS:

A few years ago, while listening to Ted Malone's radio program of poetry and music, I was fascinated by a bit of poetry which he quoted.

*I wish that there was some wonderful place,
Called the land of beginning again,
Where all our mistakes and all our heartaches
And all our poor selfish griefs
Might be dropped like a shabby old coat at the door
And never put on again.*

Surely, this is the heart cry of millions on earth: to find a place where they could drop off their sins, their griefs, their selfishness, their carnal dispositions, and their heartaches, like a shabby old coat at the door, and never put them on again. The voice of the preacher is raised to say, "Thank God, we've found such a place." The pen of Jeremiah, the prophet, tells us that the marred vessel can be repaired. The experience of millions through the centuries emphatically declares "the shabby old coat" of sin can be dropped off at the door.

In an hour of personal discouragement, God showed Jeremiah that the marred vessel could be repaired, "so he made it again."

There are three fundamental aspects of our text:

1. There is a divine blueprint for every human vessel.

Just as the mind of the potter carried a design before shaping the vessel on the wheel, so God blueprints our lives. We are stamped with an infinite design. We are called to fulfill a divine plan, a holy purpose. Such was the case of Moses, Paul, Luther, Livingstone, and such is true of the countless "little" people who have served the Lord faithfully. Such is true of you! The plan may be broad in scope, as it was with Saul of Tarsus. It may be confined to the small task in a small place. However, the plan is blueprinted just the same.

2. We have the power to destroy the divine blueprint.

We may choose to fulfill the plan of God or we may refuse God's will and mar the vessel.

A. Israel marred the plan of God.

B. Churches can destroy the divine blueprint.

C. Individuals can refuse God's will and mar their lives. So it was with David, who said, in Ps. 31:12, "I am like a broken vessel."

3. There is a land of beginning again.

The marred life can be shaped again. The marred vessel can be remade. The shabby old coat can be dropped at the door and never be put on again! Christ's gospel is for the unfit, the marred, the stained. The vessel that he made was marred, "so he made it again." Christ went to lonely Calvary and gave himself to make men over—to make them new—to make us "new creatures" in Him.

Conclusion:

Thank God, through Christ, there is a land of beginning again!

—DUANE E. MUTH

THE RECORDER OF SECRETS

(A parable-like sermon illustrated by using a wire or tape recorder)

SCRIPTURE: Ps. 139:1-14

TEXT: Luke 8:17

INTRODUCTION:

1. It is too bad a preacher's wife cannot turn him off (or . . .).
 2. It is humiliating to let him hear himself.
 3. It is hard to believe our own record on a wire recorder.
- God records everything concerning our conduct.

A wire (or tape) recorder resembles God's record in three respects.

I. It makes a true record.

1. It records every word. Illustration: My wife hears some things; a secretary may miss some words.
2. It shows all the errors: the slip-of-the-tongue, gossip, oaths.
3. It reflects the personality—things friends won't tell us.
4. It cannot be edited by another as a written article.

II. The record may be repeated.

1. We like to play back some things that we are proud of. Illustration: Jack Shuler made a record of his wedding.
2. Some records are played over and over again. We wish that memories of some sins could be forgotten.
3. The record may be used as evidence against us. It makes a lot of difference who possesses the record.
4. The judgment from the record will be just.

III. Part or all of the record may be erased.

1. God can speak pardon and obliterate a sinful record. (Effective to illustrate with a machine during the sermon.)
2. The old record cannot be restored.
3. A new life may be recorded over the old life.

CONCLUSION:

1. It is best to know the worst about ourselves.
2. There is chance for improvement if we face our sins.
3. All unworthy records must be forgiven.

—JAMES H. WHITWORTH

THE SATISFYING CHRIST

TEXT: *If any man thirst, let him come unto me, and drink* (John 7:37).

1. "If"—the one condition to which the Saviour's invitation is addressed. Souls are dying everywhere, not because there is no water, but because they do not thirst.
2. "Any man"—the universal invitation.
3. "Thirst"—soul thirst, the need which Christ alone is able to supply.
4. "Let him come unto me"—Christ is the Gate to the fountain; He is the One who supplies the need, who satisfies the soul.
5. "Drink"—find satisfaction. Not only to come, but also to "drink."

—J. R. MILLER

LOOKING FOR CHRIST'S RETURN

SCRIPTURE READING: II Pet. 3:1-18

TEXT: *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless* (v. 14).
Give brief summary of chapter as introduction.

I. The Hope the Promise Inspires

"We . . . look for" (as a result of Christ's coming):

1. "New heavens and a new earth" (v. 13).
2. The nature of these: "Wherein dwelleth righteousness." Quite a contrast to this present world.
3. Hope's inspiration—we "look"—habitual and continuous looking. (See v. 12; also Tit. 2:13.)

II. The Preparation Necessary to Realize This Hope.

1. "That ye may be found of him" implies an investigation of our preparation. Much as the virgins—wise and foolish—in the parable of Jesus (Matt. 25:1-13). Some (the wise) were "found of him" prepared; the foolish were found unprepared.
2. "In peace"
 - a. With God
 - b. With others
 - c. With ourselves
3. "Without spot, and blameless"—inner purity
 - a. undefiled by sinful activities or impure hearts
 - b. Blameless by giving full devotion and obedience to God
 - c. How made and kept thus? (See Eph. 5:25-27; I Thess. 5:23.)

III. Out Attitude Toward His Coming. "Be diligent."

Be alert, careful, watchful, obedient, giving wholehearted devotion to God.

GOD'S GREATEST GIFT

TEXT: John 3:16

1. The source of man's redemption
"God's love"
2. The measure of God's love
"He gave his only begotten Son"
3. How redemption is provided
By the sacrifice of Christ
4. How man is to be saved
"Believe on the Lord Jesus Christ"
5. Who will be saved?
"Whosoever believeth in him"
6. What salvation is.
Deliverance from sin and perishing
The gift of eternal life

—J. R. MILLER

THE WELL OF SALVATION

John 4:1-42

There are many Biblical scenes that have their setting at a well curb:

- A. Well in Haran where Jacob and Rachel met.
- B. Well in Bethlehem from which David desired water.
- C. Well in our text, called the well of salvation.

Jesus sat on this well curb one hot, Oriental noonday. A woman came to draw water, perhaps coming at this time of day to escape the side glances and sneers of the respectable women of the community. The Master took advantage of this opportunity to give one of His greatest messages.

I. Revealing interrogation—v. 10, "If thou knewest"

- A. Gift of God. His salvation is a gift. We can never deserve it. A man recently built and equipped a church valued at \$1,500,000.00 and gave it to his congregation. This was a wonderful expression of benevolence, but cannot merit one sin forgiven or one moment of spiritual peace.
- B. Who is it? She saw Him as a poor, tired, wayworn Jewish traveler. But He was the Saviour of the world. Men see Him today as a teacher, historical character, religious leader. He is the Son of God, the Saviour of the world, the coming Judge.

II. Gospel declaration—v. 13

- A. "Whosoever drinketh of this water shall thirst again." Things of the world fail to give permanent peace and joy. Sinclair Lewis died a miserable man. His secretary and companion wrote as follows: "As I knew him during his last year Sinclair Lewis was a restless, lonely man constantly looking for something he could not find or if he found it no longer wanted it. At the moment of his death he seemed to be continually hounded by visions and deliriums. His last words were, 'Alec, help me. I am going to die.'"
- B. "Whosoever drinketh of the water that I shall give him shall never thirst." Christ completely satisfies the soul. It is not just one drink that satisfies for life, but we have a well of water springing up into everlasting life, an ever-present source of spiritual blessing and help.

III. Searching examination—v. 16, "Go, call thy husband"

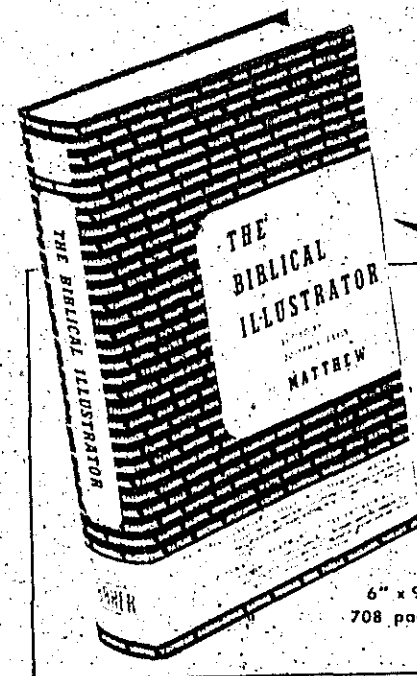
Jesus always probes into our hearts. One reason why many people do not go to church is that they would refrain from being reminded of their sins. Perhaps to me He would not say, "Go, call thy husband"; but He might say, "Go, call thy sister, child, grocer, employee, employer." Every type of spiritual maladjustment must be brought into proper relationship in order to receive Christ's blessing.

IV. Glorious affirmation, v. 29, "Is not this the Christ?"

The most glorious moment in anyone's life is when he fully recognizes the presence of God in his life. This woman went testifying and bringing others to him.

—L. GUY NEES

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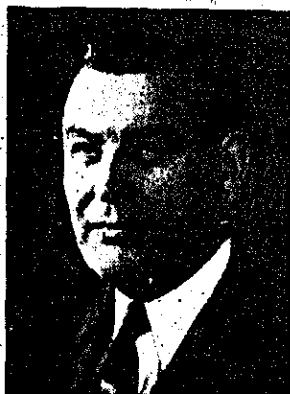
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LAURISTON J. DU BOIS, Editor

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GUEST EDITORIAL

Introducing Our New Editor



understanding which will be a help to all our ministers.

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

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

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

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

—SAMUEL YOUNG, Secretary
Board of General Superintendents

Your Magazine

By Your New Editor

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

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

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

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

Our vision for the magazine is, as follows:

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

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

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

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

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

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

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

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

* * * *

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

The Preaching of James B. Chapman

By James McGraw*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SERMON OF THE MONTH

The Implications of Entire Sanctification

By Fletcher Spruce*

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

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

I. MAN IS DEPRAVED

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

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

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

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

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

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

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

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

And unless you have experienced

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

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

II. A REMEDY FOR DEPRAVITY

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

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

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

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

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

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

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

III. SELF-CRUCIFIXION IMPERATIVE

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

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

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

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

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

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

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

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

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

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

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

IV. VICTORY IS AVAILABLE

Entire sanctification implies that victory is available to every son of

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

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

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

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

—Anon

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

—EDWIN LEWIS

Spirituality in the Ministry

By Peter Wiseman*

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

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

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

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

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

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

*Nyack, New York.

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

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

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

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

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

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

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

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

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

Child Evangelism by the Pastor

By Melza H. Brown*

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

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

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

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

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

Children are very responsive to the

*Pastor, First Church, Little Rock, Arkansas

August, 1954

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

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

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

wonderful Saviour during the most important years of his life?

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

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

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

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

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

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

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

CRUSADE FOR SOULS

Supplied by Alpin P. Bowes

CRUSADE ECHOES

A Redhead Finds God

By Oscar F. Reed

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

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

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

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

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

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

The Crusade pays big dividends!

A PASTOR ASKS

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

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

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

Here's Something You Can Use

One Dozen Real Reasons for Visitation Evangelism.

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

HOW WE DID IT

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

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

This Is Your Page

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 3:10-18

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

TREE OR WOOD?

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

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

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

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

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

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

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

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

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

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

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

COVENANT OR TESTAMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

MAKE IDLE OR DESTROY?

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

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

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

The first thing we notice about

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

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

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

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

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

God Versus Gadgets

By Fletcher Spruce

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

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

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

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

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

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

Is it?

Wonder if he ever heard of the term "restitution"?

SERMON CONTEST

(See July issue for details)

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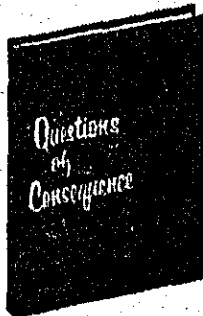
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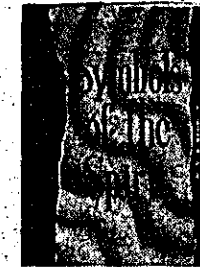


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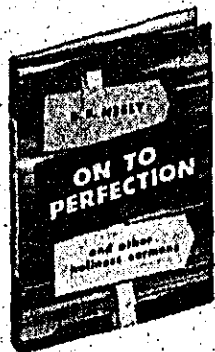
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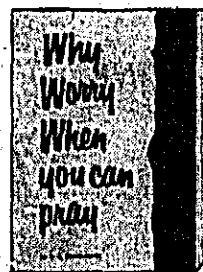
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Gloves

By Mrs. John Riley*

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

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

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

*Nampa, Idaho

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

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

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

Musings of a Minister's Wife

By Mrs. W. M. Franklin*

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

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

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

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

*Chelan, Washington.

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

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

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

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

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

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

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

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

Through Paul Martin*—

Youth Speaks to the Church of the Nazarene

I. Give us homes where love and understanding reign.

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

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

*Evangelist and youth worker

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

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

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

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

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

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

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

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

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

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

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

"9. He can say what he feels and

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

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

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

An Effective Ministry

By Ed Bennett*

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

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

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

*Elder, San Antonio District

August, 1954

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

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

How an Active Zone Rally Can Help The Local Church

By Clinton A. Rock, Jr.*

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

RALLIES ARE A BENEFIT

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

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

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

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

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

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

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

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

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

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

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

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

HERE'S HOW WE DID IT

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

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

PASTORS "NIBBLE" AGAIN

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

*Pastor, Watonga, Oklahoma

How One Man Reached One More Soul

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

SUNDAY-SCHOOL HOMES

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

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

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

"Oh, I see. Won't you come in?"

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

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

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

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

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

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

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

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

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

I Heard a Presbyterian

By Roy J. Yeider*

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

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

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

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

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

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

*Pastor, First Church, Seattle, Washington

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

"Don't you miss the Sunday school and church now?"

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

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

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

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

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

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

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

UNSAVED COMPANIONS

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

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

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

given it quite a bit of thought recently."

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

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

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

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

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

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

OTHER AREAS

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

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

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

Consecrated Leadership

By A. W. Staples

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

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

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

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

A leader identifies himself with the people.

A leader will visit and stay with his men.

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

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

A leader anticipates the need, and serves.

The self-centered man is unworthy of leadership.

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

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

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

He inspires his men and engenders enthusiasm.

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

A leader never passes the blame down.

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

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

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

SERMON WORKSHOP

SERIES

Laymen of the Bible

(A Layman's Philosophy of Life)

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

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

(A Layman's Religion)

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

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

(A Layman's Money)

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

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

(A Layman's Communion)

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

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

J. ORTIS SAYES, Pastor
Arlington Heights Church
Fort Worth, Texas

August, 1954

CRUSADE FOR SOULS

An Inner Compulsion

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

SCRIPTURE READING: II Cor. 5:9-21

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

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

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

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

SUBJECTS

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

THE PURIFYING HOPE

SCRIPTURE READING: John 3:1-11

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

I. Remarks.

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

II. Sonship gives the hope of being like Jesus.

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

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

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

Text—" . . . even as he is pure."

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

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

IV. God eradicates sin nature through the Holy Spirit.

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

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

—H. B. GARVIN

A WALK IN THE FIELDS WITH JESUS

SCRIPTURE READING: Luke 8:4-15

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

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

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

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

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

II. JESUS, THE OBSERVER.

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

III. THE GREAT PARALLEL.

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

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

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

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

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

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

- A. The custom-hardened soul that lives only in a routine which becomes a rut.
- B. The superficial soul that is easily enthused but easily wilts.
- C. The soul with a hundred interests but not one grand ideal.
- D. The soul that responds to the seeding of the Word of God, holds it fast in an honest and good heart, and brings forth fruit with patience.

V. CHRIST, THE GARDENER, THROUGH ME, THE PREACHER, IS ASKING THAT YOU BE GOOD SOIL FOR HIS SEEDING.

—FRED SMITH

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

—J. B. CHAPMAN

THE MAN WHO HELD TO THE COURSE

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

INTRODUCTION:

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

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

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

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

I. WHEN THWARTED IN A GOOD CAUSE

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

B. Discouraged by failure. Miscarried plans.

We wonder why the test

When we try to do our best.

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

II. WHEN BLACK DISCOURAGEMENT COMES

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

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

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

III. WHEN CALLED TO AN APPALLING TASK

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

B. You have a great commission.

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

IV. WHEN IN SPIRITUAL CONFLICT

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

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

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

V. WHEN AMONG DISOBEDIENT, UNFAITHFUL PEOPLE

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

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

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

VI. WHEN THE END IS AT HAND

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

B. We shall reach the journey's end.

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

CONCLUSION: Do you know the eternal, unseen God?

—MURRAY J. PALLETT

The Preacher's Magazine

WEIGHED IN GOD'S BALANCES

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

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

A. All must give account.

1. The student has final exams. Graduated according to his credits.

2. The farmer weighs in his produce. He is paid for what he has. Cannot collect for what he does not have.

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

II. God's balances.

A. God judges in spiritual values.

1. Not Dun and Bradstreet rating. Their financial rating was high.

2. Not social standing. These people were celebrities. They were the top social group of their day.

3. The things that most people count success they had: wealth, fun, and folly.

B. The Lord judges in righteousness.

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

1. "The soul that sinneth, it shall die" (Ezek. 18:4).

2. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

III. "Found wanting." Without.

A. Found without what God requires.

1. Lived for time, and failed to prepare for eternity. (Rich man built barns.)

2. Had a profession but did not have salvation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

3. Without works of righteousness. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

4. Foolish virgins had no oil.

CONCLUSION:

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

What have you lived for if you miss heaven?

—HENRY B. HUGHES

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

—J. R. MILLER

CONVENIENT BETRAYAL

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

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

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

I. Convenience of ease (verse 37), "Couldst thou not watch one hour?"

- A. No place is the Christian walk described as easy, but rather—"Fight the good fight of faith," "Gird up the loins of your mind."
- B. We watch one hour when—
 1. We put Christ and the church before business, personal plans, and others.
 2. Pity the person who acts only by whim and by impulse.
 3. Do some things simply because they are right.

II. Convenience of flight (verse 52)

- A. Mark forsook Christ and fled, leaving his clothing.
- B. Many seek to avoid life and decision by flight.
 1. Flight from responsibility.
 2. Flight from conviction.
 3. Flight from self and sin. Many try to "get away from it all."

III. Convenience of stumbling and falling (verse 27)

- A. Easy to say, "I guess I can't live it," or, "I guess I didn't get it."
- B. Of course there are difficulties, but God has planned and provided for Christians to succeed and not fail.
- C. Rise like a man to face your difficulties. It is comparatively easy to find reasons for failure.

IV. Convenience of a sign (verse 45), kiss of Judas

- A. Christ is still on trial. Do not betray Him!
- B. A silence when the Church and holiness are assailed.
- C. Loyalty to the powers that crucified our Saviour.
- D. The cure is to have God cleanse the evil heart of unbelief.

V. Convenience of denial (verse 71), "I know not this man of whom ye speak."

- A. That which starts with spiritual ease may end in outright denial.
 1. Would Peter have been different in the hour of testing if he had watched "one hour"?
 2. Would you be different if you would enter into the sorrows of your Christ over a lost world?
- B. Eyes that see not, and hearts that bear no burdens, may cause one to deny his Lord.
- C. Ease, flight, stumbling, a sign, may lead to outright denial.

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

—WILSON R. LANPHER

WHEN GOD'S PATIENCE WEARS OUT

SCRIPTURE LESSON: Jer. 7:8-16

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

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

I. THE SINNING PEOPLE

A. Listen to this indictment: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?"

B. What a picture of present-day America!

1. Annual crime bill in America—15 billion dollars.
2. Major crime—robbery, assault, rape—committed every ten seconds, night and day.
3. More people killed in murder, suicide, homicide, and alcoholic auto wrecks in last decade than in all wars ever fought. There were 22,000 suicides last year.

C. But we pull our Pharisical robes about us and say, "Why tell that to us?"

1. Within the sound of my voice are thieves, murderers, adulterers, idol worshipers!

a. Mal. 3:8-9. Have you kept a record? We always tend to overestimate what we do for others and underestimate what they do for us. *Remember last month's bills*—the difference between what you estimated and what they came to? It is the same with tithing.

b. Matt. 5:21-22 and 27-28. God looks on the motive life and judges the thoughts as well as the deeds.

II. THE UNANSWERED CALL

A. The faithfulness of God—verse 13, "I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not."

B. Could God have been more faithful in calling Israel to repentance, early and late?

1. Called in providences of Red Sea, manna, water from the rock.
2. Called in every judge, king, and prophet who called the nation to repentance—Asa, Isaiah, Daniel, and Ezekiel.

C. Could God have been more faithful in calling you to repentance?

1. Every loved one returned from war, every close call on the highway, every faithful preacher of the gospel who has warned you and wooed you to repentance was God's call.
2. The call of a God-given conscience today.
3. The call of Holy Ghost conviction—uneasy in church, around Christian people.

III. THE IMPENDING JUDGMENT

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

IV. THE FORBIDDEN PRAYER

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

Seek God today, before judgment falls!

—EUGENE STOWE

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

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

—GASTON FOOTE in

Living in Four Dimensions
(Fleming H. Revell Company)

The Preacher's Magazine

BOOK BRIEFS

The August Book Club Selection

**VARIETY IN YOUR PREACHING

By Perry and Whitesell (Revell, \$2.50)

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

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

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

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

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

CHURCH SCHOOLS BOOKS

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

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

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

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

THE LORD OF THE HARVEST

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

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

THE NEW BIBLE COMMENTARY

Edited by Francis Davidson (Eerdmans, \$7.95)

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

ANSWERING GOD'S CALL

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

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

INTRODUCTION TO THE NEW TESTAMENT (3 volumes)

By Theodor Zahn (Kregel, \$17.50)

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

ANALYTICAL STUDIES IN THE PSALMS

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

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

DESIGN FOR CHRISTIAN LIVING

By Hugh Thomson Kerr (Westminster, \$2.50)

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

LENTEN SERMON OUTLINES

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

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

THE MIRACLE OF THE CROSS

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

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

DAVIS DICTIONARY OF THE BIBLE

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

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

THESE ISSUES WE MUST FACE

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

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

DANIEL AND THE LATTER DAYS

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

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

THE WALK, CHARACTER, AND CONVERSATION OF OUR LORD

By Alexander Whyte (Zondervan, \$3.50)

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

THE TREASURY OF ALEXANDER WHYTE

Edited by Ralph G. Turnbull (Revell, \$2.50)

Twenty-nine sermons by this prince of Scottish pulpits and a biographical sketch. Here are patterns for devotional and evangelistic preaching.

THE WORLD'S RELIGIONS

Edited by J. N. D. Anderson (Eerdmans, \$2.50)

A carefully documented study of the seven major religions: animism, Judaism, Islam, Hinduism, Buddhism, Shinto, Confucianism. Each section authored by an expert in his particular field.

WHEN A MAN PRAYS

By Arthur A. Rouner (Revell, \$2.50)

The approach of this book to the subject of prayer is best stated by the author: "When a man prays, what actually happens in the soul of the man, in the mind of God, and in the structure and operations of the universe? How can and how does the amazing interaction of prayer take place?" In a careful study, illuminated by pertinent illustrations, seven aspects of prayer are considered: The Problem of Prayer, The Cornerstones of Prayer, The Nature of Prayer, The Chief Functions of Personal Prayer, Praying for Others, The Conditions of Effective Prayer, Pray Without Ceasing.

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