

# The Preacher's Magazine

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## GUEST EDITORIAL

### The Christian Home

By Leslie Parrott\*

**H**ENRY GRADY, the southern statesman, stood one day on the steps of the Capitol Building in Washington, D.C. He was talking with a senator friend who remarked with a flourish of his legislative arm toward the dome of the nation's Capitol, "Here, Mr. Grady, is the heartthrob of America."

A few days later Henry Grady made his way out among the red hills of Georgia to a farmer's little home, where he joined the family for their dinner. It was a humble place; there were no marble floors nor Corinthian columns nor any other signs of Greek architecture. But in the little clapboard house the farmer and his wife and children gathered round the table to enjoy a plain and simple menu. But before they began to eat, the farmer asked the children to bow their heads for prayer. At the end of the meal the farmer called for the family Bible to be brought and he read a passage and then united his children at a family altar.

Henry Grady went back to his office in Atlanta and wrote a letter to his friend in Washington. "You are wrong," he said; "the heartthrob of America is not in the Capitol Building at Washington, D.C., but in the thousands of Christian homes which bless our land."

Since World War II, Mr. J. Edgar Hoover and his staff in Washington

have spent considerable time in the study of the nationwide problem of juvenile delinquency. In an article on this subject Mr. Hoover said: "The answer lies for the most part in the homes of the nation. Many of the cases coming to my attention reveal the shocking facts that parents are forgetting their God-given and patriotic obligations, and more children are being sacrificed from the altar of indifference as parents throw aside responsibility."

Henry Grady, J. Edgar Hoover, and a host of other men of greater and lesser stature remind us again and again that the great need we have in America today is to strengthen the fabric of our Christian homes.

Twenty-one hundred years ago the wise old philosopher Pericles stood on the Acropolis at Athens and looked out toward the Mediterranean, where he saw figuratively the might and power of the Roman Empire advancing island by island until it threatened the foundations of Greek civilization. Pericles turned his squinting eyes away from the Mediterranean and fastened them back on his native Athens. He said, "I do not fear an attack from the enemy without our shores, but I fear the corruption and moral declension among our own people."

At a recent service in my own church I asked everyone in the congregation who had been saved in an old-fashioned revival meeting to stand

\*Pastor, Flint, Michigan.

to his feet. No less than 95 per cent of the Christians stood testifying that they were first converted in a revival or camp meeting. Then I asked the question, "If we were converted in old-fashioned revivals, why do we find it difficult to reproduce the same kind of atmosphere that has made us what we are in our beloved church?" There are many ramifications of this problem, but one of the most important aspects relates to the quality of our Nazarene homes. Without doubt the Nazarene homes of a generation ago were different from ours today. In fact the Nazarene homes just prior to World War II were different from what they are now.

#### I. OUR HOMES MUST MAKE A SPIRITUAL IMPACT ON OUR CHILDREN.

Worldliness cannot be eradicated by preaching alone. It must be done by a full co-operation and an all-out effort of parents who realize the significance of their spiritual task in the home. It is an old cliché, but still true, "The hand that rocks the cradle rules the world." The power of the home as a bulwark against sin and worldliness is immeasurable.

Abraham Lincoln one day watched the slave auction in New Orleans. As he saw innocent children sold off to a life of servitude, he heaved a sigh and said, "Someday I'll hit that thing, and when I do, I'll hit it hard!" And he did. Even his enemies were forced to call him Honest Abe. But where did Abraham Lincoln learn those lessons of decency and fair play and honesty? Long before he ever studied his lawbooks at the fireside of the coppersmith, in New Salem, Illinois, Abraham Lincoln learned the lessons of decency and honesty and fair play at the knee of his mother, Nancy Hanks.

John Wesley became the father of Methodism, but one biographer has

said, "He first became a Methodist in the parsonage at Epworth."

Dwight L. Moody preached on love and studied the love of God until he said himself that he felt he could dash into the streets and tell every person he met about the love of Jesus.

But where did Moody first develop the lessons of love? If you will take time to read his biography, you will find that it was at his own mother's knee. Moody was born in a family of nine children. His father died, leaving his mother with the full responsibility of raising the family, plus a home encumbered by mortgage. The creditors took everything they could secure, even to the kindling wood in the shed, and left the widow with her seven children in hard straits. When the firewood became exhausted, the children were kept in bed until time for school. But Moody's mother, who came from Puritan stock, had one motto, "Trust in God." She taught the children the privilege of giving from their scanty store. The hungry were never turned away, and once when the provisions for the evening meal were very meager, it was put to a vote to the children whether they should share their food with a poor beggar who had come to the door. They voted to aid him and offered to have their own slices of bread cut thinner. No faultfinding or complaining about neighbors was tolerated. Church attendance was compulsory. Boys went barefoot, carrying their shoes and stockings in their hands, and putting them on when they came in sight of the church. But it was in these early, poverty-stricken circumstances of a Christian home that Moody learned the first lessons in love.

And today our homes are building the kind of Christian characters which will dominate the church of tomorrow. The only hope for a spir-

itual church of tomorrow is to be found in a spiritual home today that stands as a bulwark against sin and worldliness.

#### II. OUR HOMES NEED TO REVIVE SOME OF THE HABITS OF THE OLD-FASHIONED CHRISTIAN FAMILIES.

One of these habits is Sabbath observance. The last war has nearly robbed us of our Sunday. In many homes it is no longer a holy day, but a holiday, or at best just another day. Church families who were strict keepers of the Sabbath in the 1930's will today work on Sunday or take a week-end excursion trip with the family with no seeming compunction of conscience. I have made one suggestion at First Church. If everyone in our congregation who works on Sunday will give all the money he makes that day to the church, I believe it will cut down perceptibly on seven-day work weeks. The old-fashioned habit of attending church together as a family, of joining in a family dinner, and the taking of rest or a relaxing walk together in the afternoon—all made sense.

Another old-fashioned habit was that of the family altar. I must have been no more than six years of age when my father came onto the back porch of the parsonage one day, where Mother was preparing fruit for canning, and told her and me about the new organization which had just been started in Kansas City; they called it "Prayer and Fasting." On the spot I became a member of the "Prayer and Fasting League" and have been one ever since. The family altar was an integral part of our home. It was just always taken for granted that after the meal Dad would send one of us youngsters for the Bible and we would read and pray together. And many little problems were settled at that family altar

before they had time to become big problems. As I look back on my days of childhood, I can see how the family altar along with other old-fashioned Christian habits was a stabilizing force in our home.

#### III. OUR HOMES NEED TO BE ANCHORED SECURELY TO THE PROGRAM OF THE CHURCH.

This means that sometimes we have to love the church and be loyal to it in spite of some things which go on. I was reminded recently that the three greatest disappointments in the life of Jesus came at the hands of churchmen.

The first was the great disappointment on His visit to the Temple in Jerusalem. It had been eighteen years since His first visit and no doubt Jesus approached the Holy City with considerable spiritual anticipation. But He arrived in the Temple to find that God's house of prayer had been turned into a den of thieves.

The second big disappointment came at the hands of His own church members at the synagogue in Nazareth. After Jesus preached His first sermon, they not only refused to accept it, but endeavored to slay Him.

And the third disappointment came on Golgotha. For it was the churchmen, the super-religious people, who were responsible for the crucifixion of Christ. But still the Scripture says, "Christ also loved the church, and gave himself for it" (Eph. 5:25).

It was during a time of spiritual declension, when even the priesthood had been corrupted by the wicked sons of Eli, that Hannah was able to save her boy Samuel to the church. She did not accomplish this task by criticizing the ministry and letting the faults of the congregation be the regular dinner table conversation. Hannah accomplished the formidable task against great odds because she

kept her family tied closely in a spiritual relationship with the church.

Jesus was twelve years of age when Mary and Joseph took Him to the Temple for the Feast of the Passover. Having concluded the days of spiritual celebration, Mary and Joseph found their place once more in the caravan which was to make its way down the mountainside from the Holy City. Having gone a day's journey, they missed the boy Jesus and, like wise parents, stopped everything to search for the lost boy. For three days and nights they searched through the city, in the homes of their friends, in the market place, and in every play-yard and street where a boy might go. At last when they had come to wit's end, someone suggested that they look in the Temple among the classes of boys which met there.

In the church they found Jesus, seated in a semicircle talking with the scribes and teachers. I cannot know the conversation between Mary and Jesus when they met. I rather imagine that Mary made a great ex-

clamation of joy on finding Jesus, and then, as is the custom of mothers, stood Him off at arm's length to give Him a rebuke for being lost.

I do not know exactly what Jesus answered her, but I imagine it went something like this: "Mother, I am very surprised. All My life you have been telling me how important the church is, that nothing else can compare with it. And I believed you! Why then did you come to the church in your last hour of desperation, and not in your first moment of opportunity?"

Either our church families can do a lip service to the church (that is disproved by their very attitude and loyalties) or they can show by their love and appreciation and loyalty and sacrifice and tears and giving and every other expression of devotion that the church is the greatest thing in their lives. Someone has said, "A boy tied to the right man seldom goes wrong." Is it not true that "the family which is tied to the right church seldom gets lost"?

#### HAPPINESS

Some cynic spoke truly, as even cynics sometimes do, when he said that there are two common tragedies in human life: One is to be unable to get the thing one most desires; the other is to get it. Nevertheless there are two wishes, which if attained lead straight to happiness. Human hearts and treasureholds swing open before them. They are attainable by everybody, and they are least likely to leave tears of regret in their wake. They are very simple, these two magic wishes. One is, to be lovable; the other, to be useful. Combine them and you have in their possessor a type of humanity closely approaching the ideal. For the person who is both lovable and useful holds the key to real happiness, and to all the wealth he can properly use.—*Nuggets (Barnes-Ross Co.).*

## FROM THE EDITOR

### Our Road to Pentecost

THERE WERE MANY roads which led to Jerusalem in that ancient day, bringing Jewish pilgrims and proselytes to Judaism to the Holy City for the annual Feast of Pentecost. This was an important Jewish day and the crowds which jammed the streets attested to the attraction it had for the followers of Judaism from many countries. Well might it be said of that memorable day, "All roads lead to Pentecost."

And it should be no different today. As pastors, we have passed the Easter season and are moving well into our spring program and on toward Pentecost, Sunday, June 9. But in more ways than just this passing of the church calendar we should be looking to Pentecost as one of the very significant days of the year. We should be occupied in preparing the roads for our people, from wherever they are, so they can make the "pilgrimage" to Pentecost again this year.

#### PENTECOST IN THE CHURCH

Most of us are quite well geared to take full advantage of the outstanding days in the church year. At Thanksgiving we attempt to get our people to deepen their grateful worship of God. At Christmas we lead our people through song, pageantry, and preaching, to the manger that they might catch a glimpse of the incarnate Son of God. At New Year's we strive to get our people to take inventory and check up on their spir-

itual lives. During Youth Week we labor diligently to challenge our unsaved youth to accept Christ and all of our Christian young people to live nobly for Christ.

During the Lenten season we move quickly and with expectation to bring our people up to the passion of our Lord in sincerity and true humility. We search for plans to rally our largest crowds of the year; we pray diligently that the recounting of the sufferings of our Lord will break the stony hearts of some of our marginal and indifferent members and at the same time deepen the devotion to Christ of our more faithful members. We put our best foot forward, make our best preparation, and once again, as at Christmas, we use every implement our talent will provide to say once again, "He arose!" Yes, the victory of Easter is important to the Christian faith and to the life of the Church.

But what of Pentecost? Have we forgotten it? By our actions some of us have. Is it not significant in the plan of atonement and in the history of God's dealings with men? By our neglect we would say that it is not important. After Easter so many of us think only of magnifying Mother's Day, honoring our graduating seniors, remembering Memorial Day, and featuring Father's Day before we go to work to try to beat the summer slump! And in so doing we fail to take our church to the Upper Room,

where the Church was born and the age of the Spirit was ushered in. And, in my humble opinion, in so doing we miss one of the very best occasions in the year to move our church up spiritually.

The time from Easter to Pentecost was a significant one to that group of loyal if wondering disciples. It can be significant for us also in this day of confusion and perplexity.

#### ABOUT THESE ROADS

We started out talking about the roads which can lead to Pentecost for each of our people, roads which come from where they are to the Upper Room, where the promise of the Father is waiting. And we must see that for each individual in our church there must be a road built, for he has particular needs, he is at a specific location with respect to his spiritual life, he must have a motivation to come to Pentecost. But there will probably be no roads unless we as pastors build them. Are we decrying that we are not seeing the revivals we would like to see? Are we whipped because so few of our people are seeking the experience of entire sanctification? Are we anxious because the spiritual level of our church does not seem to be as high as it ought to be? Are we disturbed that our church members do not seem to exemplify the fruits of the sanctified life as we feel they should? Are we distressed that our people are not as concerned with witnessing as we feel New Testament Christians should be?

In God's scheme of things Pentecost played an important role, touching all of these problem areas of church work. Perhaps, just perhaps mind you, we could see some of these situations aided if we would, this year, build some roads to Pentecost.

Let us see what a few of these might be.

1. *Teaching.* For those who do not adequately understand what the experience of entire sanctification means, the pastor must do some definite teaching which would instruct, direct, and clarify, so that their basic intellectual problems are ironed out. We need to have a stronger teaching ministry as pastors. We must not take so much for granted. We must lead those who are new to our church in a positive, constructive, thorough teaching program.

2. *Creating hunger.* There are an increasing number of people around our churches who seem to be satisfied in their spiritual state as "partial Christians." They will never be moved to that complete dedication which is the prerequisite of Pentecost until their hunger is intensified. Let us do all we can to create a hunger in the hearts of these people until they will seek the blessing without a lot of human pressure.

3. *Stirring out the carnal.* There are always some who are hiding out in the woods of carnal living and really do not want to hear the message of heart holiness. These will never find the path to Pentecost until they are stirred out of self-complacency and until they see the true state of their spiritual lives. As holiness preachers we must never get far away from the "holiness or hell" concept. We must pave our road with straight preaching on the evils of carnality and the dangers of harboring it in the heart.

4. *Strengthening the timid.* There are some in our midst who are frightened by some of the demands they feel are attached to the life of the

sanctified. They feel so weak and incompetent that they can never attain these demands. For them we must build roads of kindness and patience and long-suffering. We must remember that not all who hold back are reprobates. We must keep in mind that people, most of our people, need lots of encouragement. We cannot drive these people into the blessing, nor trap them into the blessing, nor trick them into the blessing; we must lead them, and that over the most carefully marked paths we can make.

5. *Paving with love.* Above all, if we are to get our people to Pentecost we must pave those roads from wherever they come with love. Jesus at the seaside following the Resurrection had just occasion to censor Peter and the other disciples who were there. But instead He loved them and He showed them that He loved them. And in loving them He got them to go to Pentecost. It would surprise us to know how many more people are loved into the blessing than are preached into it or whipped into it. Love is the example; love is winsome; love will open hearts' doors when all other methods fail.

#### A PLANNED PROGRAM

In the seven weeks which separate Easter and Pentecost there is ample time to work out some plans and do some preaching which will make Pentecost Sunday a mighty time in your church. Perhaps you could:

1. Preach a series of sermons on Sunday morning on various aspects of the experience of entire sanctification and the significance of Pentecost.

2. Preach a series of Sunday evening sermons around the "Personalities of the Upper Room" in which you picture the spiritual needs of certain of the followers of Jesus and show how Pentecost did something for each.

3. Plan a class in church membership for boys and girls and young people and new converts, to the end that a class of members might be taken into the church on Pentecost Sunday.

4. Plan your prayer meeting talks for this period as a time of teaching on certain aspects of the experience and life of holiness which would instruct and guide your people.

5. Encourage your people during this period in their own witnessing and in their own contacts with others to testify definitely to friends and neighbors about the experience of entire sanctification and the life of holiness they enjoy.

6. Plan a holiness convention during this time with a visiting speaker.

7. By giving attention to the matter of heart holiness during this season you might see ways to incorporate a more intensive emphasis of this kind into your year-round church program.

#### TODAY'S PREACHING

Methodist Bishop Frederick Buckley Newell, in addressing 500 ministerial and lay delegates at the opening of the New York conference's 156th annual session, said, "Much current preaching is 'trivial, trite and feeble.'"

# The Preaching of Peter Cartwright

By James McGraw\*

IT SEEMED THAT in his day, a Methodist preacher feeling his call to preach, did not hunt up a college or a Biblical institute, but rather he hunted up a horse, and some traveling apparatus, and with his library of Bible, hymnbook, and Discipline, he would start out with a text that never wore out, or grew stale, 'Behold the Lamb of God that taketh away the sin of the world!'

Thus writes Clarence Edward McCartney in his book *Sons of Thunder, Pulpit Powers of the Past*. The man he is describing is Peter Cartwright, rough, muscular, courageous, and crude but at the same time gentle, kind, humble, and considerate toward the men and women to whom he preached.

Cartwright was born in Virginia in 1785, but moved to Kentucky when he was six years old. His mother, a consecrated, sanctified Methodist, surrounded him with her love and prayers during those early days of his life. But Peter followed in the steps of his wicked father. He writes of those early years, as quoted by J. G. Lawson (*Deeper Experiences of Famous Christians*): "I was naturally a wild, wicked boy, and delighted in horse-racing, card-playing, and dancing. My father restrained me little, though my mother often talked to me, wept over me, and prayed for me, often drew tears from my eyes; and though I often wept under preaching and resolved to do better and seek

religion, yet I broke my vows, went into bad company, rode races, played cards, and danced."

At sixteen he was so strongly convicted of sin that he thought he would die. With his mother's help he prayed until peace came, and it was three months later in one of the many Methodist camp meetings of that day that he was gloriously converted. He joined the Methodist church immediately, and was called to preach very soon afterwards. His first sermon, preached in Logan County, Kentucky, was from the text in Isa. 26:4, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

"The Lord gave light, liberty, and power," Cartwright said of that service, "and the congregation was melted in tears." Among the converts who knelt at the altar that night was a professed infidel, who was genuinely converted and later joined the church.

Broad shoulders, a massive head, black, piercing eyes, and clear, heavy voice made Peter Cartwright a welcome friend and a dreaded enemy in the conflict between sin and holiness. Unorthodox but effective, he possessed the common sense which helped compensate for his lack of formal education, and what he didn't know was overlooked in the midst of an extravagant portion of enthusiasm in his Spirit-filled ministry.

William Warren Sweet (*Religion on the American Frontier, Vol. IV*) observes that Cartwright's personality fit into the western frontier so well that his success can easily be under-

stood. "The great mass of our western people," he writes, "wanted a preacher that could mount a stump, a block, or old log, or stand in the bed of a wagon, and without note or manuscript, quote, expound, and apply the word of God to the hearts and consciences of the people." Such a man was Peter Cartwright. It has been said that his circuits were like "lines of battle," and they were continuously in a state of excitement, if not outright commotion!

"Muscular Evangelism" was the term Richard W. Scharn used in describing Cartwright's ministry in a study he made, and it is true that this early Methodist firebrand was known throughout the Cumberland Mountains as one of that section's best fighters. Strange as it seems in the light of present-day niceties, in his day Cartwright saw nothing inconsistent in a good Christian thrashing of rowdies who sought to disturb his meetings, "so long as it was done in a spirit of love," he would explain. On more than a few occasions unruly attendants were literally thrown out of the meetings they sought to disturb, and then Cartwright would continue his sermons.

Afraid of no one, Peter Cartwright must have inspired interest if not awe as he conducted his tent revivals and camp meetings. In his autobiography, edited by W. P. Strickland, Cartwright tells of two finely dressed young ladies who came to his meeting, attended by their two brothers. The ladies came down near the front, but the boys stood by the door. Cartwright was not feeling very well, so he took some peppermint from his pocket and put it into his mouth. Just as he did, the young ladies "took the jerks"—a common emotional phenomenon in those times—and the brothers became enraged. They said they had seen the preacher take

something from his pocket, and they accused him of causing the condition the girls were now displaying. They threatened to give the evangelist a good beating; but Cartwright took advantage of their accusation and reaching into his pocket said, "I gave your sisters the jerks, and now I'm going to give them to you." The boys fled immediately, but later the same boys and their two sisters were all converted and joined the church.

Unorthodox, unique, and unusual are not strong enough words to adequately describe Peter Cartwright in action. On one occasion when he stopped for a night's lodging in a home in the Cumberland Mountains, the people were having a dance. A young lady courteously asked Peter to dance, and for a moment he was speechless, but then he thought of a plan. He describes what followed:

"I rose as gracefully as I could; I will not say with some emotion but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand, while she leaned her left arm on mine. In this position we walked on the floor. The whole company seemed pleased at the act of politeness in the young lady shown to a stranger. I spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company. . . ." Cartwright goes on to describe the consternation which at first seized his partner while he knelt there to pray, holding firmly to her hand, so that she could not flee, and how she finally knelt with him, as did perhaps thirty or more others in the room. Some prayed while others fled into other rooms of the house and into the yard. The dance never

\*Professor, Nazarene Theological Seminary.



did get under way that night! Cartwright prayed and exhorted, and as a result a "society" was organized with thirty-two members.

With such rough and ready tactics as he displayed, he is considered by some to be unworthy of the respect due a minister. But there is another side to the man. He was keen and sharp in debate—on one occasion he had a verbal encounter with Joseph Smith of the Mormons, and Smith came off second best according to those who were present. It is not too widely known either that Peter Cartwright sought the nomination of his party for a seat in the Congress—and the opponent who defeated him was a man named Lincoln.

Quick wit came to his rescue when a lack of education hindered him. Once a learned minister tried to bring contempt on Cartwright's ignorance by addressing him in Greek. Cartwright, of course, did not understand a word of it, but he was not to be outdone. He spoke back to him in German, which he had learned as a child from a neighbor. The minister thought it was Hebrew and was amazed. He told Cartwright he was the first educated Methodist preacher he had ever seen!

Since none of his sermons are published, we know only that his themes were mostly on Christ, the power of God, and the punishment of hell. His sermons were largely topical in construction. He preached at least forty-five minutes, and many times an hour and a half. Gestures were frequent and vigorous. As many as

twenty thousand heard him without the aid of amplifiers. Emotion was strong in the pulpit and in the audience when Peter Cartwright preached. Men and women "fell" under the power of the conviction that came upon his hearers as the Word went forth. He possessed wit and grace, mirth and dignity. A characteristic summary of his meetings was one he writes in his autobiography: "We had some very powerful displays of Divine grace, and a goodly number obtained religion, and I received about seventy into society, appointed leaders, met classes, sung, prayed, and exhorted, and under the circumstances, did the best I knew how."

He died at the age of eighty-seven, after fifty-three years of preaching, during which time he preached 14,600 times. During the first twenty years he often preached twice a day and sometimes three times, and during the latter years an average of four times a week. Eugene Simpson writes: "We may see some of his methods as crude, but we can never criticize his motives. He preached with a heart of love, and even when he was a little rough with the rowdies, they knew he loved them."

Rough and hardy as an oak; overflowing with geniality and humor; a tireless worker and traveler; a sagacious counselor, giving often in the strangest disguises of wit and humor the shrewdest suggestions of wisdom—Peter Cartwright is an example of one of the most noted, most unique, and most interesting evangelists in the history of the pioneer West.

## SERMON OF THE MONTH

### Giant Killers

By Robert L. Leffel\*

First Prize, 1956, Special Occasion Sermon Contest  
(Baccalaureate Address)

SCRIPTURE: I Samuel 17

Give me a man, that we may fight together. Goliath's challenge was destiny's invitation. Without realizing it, his call for a man to fight with him contained the implication that one man could successfully do it. God's people may momentarily fear, but He invariably provides a man. Is today's challenge any different?

Through the centuries, in varying guises, the powers of darkness have repeated their haughty challenge against the people of God. Outward details and circumstances have differed somewhat, but the conflict basically has been the same. Invariably it has been an hour of destiny! The odds have been terrific, and all too often God's people have trembled in fearful anticipation. Undeniably the circumstances have been frightening, the battle fierce and wearisome, but *Great things are done.*

*When men and mountains meet;  
Heroic deeds are not achieved  
By jostling in the street.*

—WILLIAM BLAKE

THE CHALLENGE OF THE CHAMPION

*And there went out a champion out of the camp of the Philistines, named*

*Goliath, of Gath . . . And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together (I Sam. 17:4a, 8-10).*

The world has always been in violent opposition to the Church, and has struggled in every conceivable way to bring the Church down in calamity. To interpret properly the biting sting of Goliath's challenge, one must remember that a bitter battle was raging between the Philistine army and Israel. The Philistines were securely entrenched on one mountainside and the Israelites were encamped directly opposite on the neighboring mountainside, with only a narrow valley between them. Inasmuch as the battle was temporarily stalemated, a "champion" of the Philistines, Goliath, of Gath, roused himself, sauntered to the highest visible peak, and roared

\*Pastor, Wichita Eastridge, Kansas.

May, 1957

his thundering challenge across the valley, "Give me a man, that we may fight together." While unknown in modern strategy of warfare, it was a common practice in ancient times for a single man or a select group of men to be specially chosen to fight the battle.

Who was this "champion," and what was the nature of his challenge? Goliath was between nine and ten feet in height; his coat of armor weighed 157 pounds; his javelin was borne between his shoulders, and the shaft of his spear was like a weaver's beam, its iron head alone weighing approximately nineteen pounds. For forty days Goliath had hurled his insulting challenge toward Israel, defying their army, and mocking their God. He was not soliciting peace talks or wanting to sign treaties—he wanted a man to fight with him. For forty grueling days the challenge found no response in Israel! Why? Were there no men of valor in their great army? Was there no hope of victory against the boasting champion?

The challenge of the champion then has its counterpart now. There are a multitude of worldly champions that have stirred themselves in our generation, have climbed the highest pinnacle of self-exaltation, and today are seeking to bring the Church of Jesus Christ into disrepute. Listen to the Goliath of pleasure with his tantalizing challenge of "Don't be a back number—after all, you live only once—sow your wild oats, take your fling—times have changed, don't you know?" Hear the taunt of the Goliath of possessions, crazed by a desire for things, challenge the youth of America to "get ahead, no matter what it costs," for it is materialism and secularism that count most in our competitive world. Listen again, and you might hear the Goliath of prestige beguiling Christian youth to abandon "old foggy"

convictions and standards in exchange for social acceptance in influential circles. These worldly champions have mocked the Church of God until worldly spectators have jeered and laughed. Too frequently the Church has not responded with a man "to fight."

And today, have the followers of Christ no recourse? Must Christian youth shrink back in fear, turning only a deaf ear to the sickening insults of a world that has forgotten God? Must we trample one another in retreat because no one will push his way to the front lines as our representative—and God's? Must we dig furiously to further conceal ourselves in the foxhole of indifference and unconcern; thus fortifying our defensive position? Or could it be that we need to leap out of the defensive trenches and start waging a great offensive crusade against these twentieth-century Goliaths?

#### THE CAUSE OF THE CONFLICT

*And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And David said, What have I now done? Is there not a cause? (1 Sam. 17:23, 29.)*

The fearlessness of youth does not change a great deal. In the face of Goliath's challenge a lad came forward, a shepherd boy, and inquired of his brothers and King Saul, "Is there not a cause?" The recognition of a cause at stake was the turning point for victory.

A brief synopsis of history would clearly remind us that our world is merely the sum total of the efforts of great souls who have devoted their lives to a worthy cause. One thrills as he reads of Florence Nightingale and her devotion to the cause of the

alleviation of physical pain, suffering, and deprivation. One stands at rapt attention as he reads of Jane Addams and her devotion to the cause of social reform. Consider Carry Nation and Frances Willard in their cause of prohibition. Observe Thomas Edison as he literally pours out his life to give the world many of its greatest inventions. It was in a Boston bookstore that Edison found his first complete set of the works of the British scientist, Michael Faraday. He had already begun his rigorous lifetime schedule which allowed him only four hours of sleep out of twenty-four, but that night he didn't close his eyes at all. At breakfast he was still reading Faraday. "Aren't you going to eat?" his roommate asked. Edison looked up briefly. "Not now," he said. "I've got too much to do and life is pretty short, you know." It was because these men and women were so strongly motivated by a cause that their lives are now crowned with world-wide honor and respect. Think of it! They were willing to do all this for a merely secular cause!

But it was not just a secular cause that quickened the pulse of the shepherd lad—his was a sacred cause. The challenge of Goliath was not just the careless boasting of an enraged, overconfident soldier—it was a challenge to servitude, for the defeated army would then become slaves of the victor. It would further mean that the name of Jehovah would come into disrepute with these Philistines, who had been the perpetual enemies of God and His people. It would result in a great victory feast with honors heaped upon their gods of wood and stone and metal, while the God of Israel would be ridiculed.

One cannot remember the early years of World War II without also remembering the patriotism and heroism that characterized those years,

not alone by our service men and women, but by the public as well. People everywhere disciplined themselves for necessary sacrifices. We bought War Bonds, relinquished certain of our inalienable rights to those with priority, observed sugarless and meatless and butterless days, and forfeited personal pleasures and luxuries that fuel and other scarce commodities might be conserved for military purposes. We didn't do it "just for the fun of it"; we did it because our freedom was in jeopardy. A tremendous cause was at stake!

But how much more infinitely worthy is the cause of Christ! Of how much greater significance is the cause of the conflict we are in! St. Paul declares: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). A greater cause now calls. We must show our colors, for in this battle neutrality is impossible. We must buckle on the whole armor of God, and take our stand. If the Church today would declare an all-out, offensive crusade against sin, I am confident that thousands of young people in our beloved Zion would volunteer for life to give themselves for this holy, sacred cause. God grant this to be so!

#### THE COURAGE OF THE CONTESTANT

*And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me*

out of the hand of this Philistine (I Sam. 17:32-33, 37a).

A date with destiny! But a date becomes a date only when it is accepted! In the face of Goliath's challenge, a lad came forward, inspired by a cause, and demonstrated his courage by saying, "I will go and fight with this Philistine." These are not the words of a spectator, as Eliab, the elder brother, supposed—they represent the heart and soul of a true contestant and exhibit the core of character.

But how ridiculously unfit the lad appeared to be! He was scorned by his brother Eliab, underrated by King Saul, and scoffed at by Goliath. How utterly insignificant he was, how insignificant his sling and stones, when compared with Goliath's size and equipment! (Nazarene youth, it isn't just the age and immensity of a denomination that pleases God; it is the passion and fearlessness of those who will dare to proclaim the way of salvation and consistently live for Him that counts most. Your church may be somewhat smaller and inconspicuous in the eyes of many, the facilities may be limited, but if we can have the Holy One of Israel in our midst, this makes all the difference in the world!) What David lacked in size and experience, he made up in spirit and in courage. He went in the name of the Lord of Hosts, and while others mocked and feared, he triumphed. But how did he do it?

James Hudson Taylor II suggests David's victory was attained in the following manner. In the first place, his vision was clear. David saw beneath the surface. Superficialities were not overlooked; they were seen in their proper perspective. But size, material equipment, and numbers are all insignificant to one who sees God.

Again, David's faith was steady. He had proved God's power in life's daily

experiences. Earlier a lion and a bear had been delivered into his hand. Now, again, God was his confidence. In the hour of destiny, there can be no substitute for the personal knowledge of God and His available power. Young man, young woman, know God. For "the people that do know their God shall be strong, and do exploits." What you want to be tomorrow is determined by what you really are today.

David also knew his weapon. His was a practiced skill! He had used it frequently and successfully. How straight he could sling a stone to its mark! Often had the hillside solitudes of Bethlehem found him patiently practicing. It had not all been fun, but he persisted. Finding the mark on Goliath's forehead was no stroke of luck; it was the result of constant, faithful application. God's Word is our weapon. Do you know it? Can you skillfully use it to combat and overcome temptation and error? Daily neglect of the Bible exacts a dreadful price when destiny knocks. On the other hand, its constant, deliberate, and prayerful reading pays great dividends in an unexpected hour.

But David's chief qualification for success was that he knew by personal experience the Holy Spirit's endowment with power. It was in the abandonment of his own selfish will and carnal ambitions that he was to become a usable tool in the hands of the Master Craftsman. Charles J. Connick, the famous stained-glass craftsman, tells the story of a young apprentice who came to borrow the tools of a master craftsman. "What do you want my tools for, Son?" the older man asked. "Oh, I just want them to see if they will make any difference in the work I do," replied the young man. A week later the master walked into the boy's presence and inquired: "Well, Son, how are you

doing?" The reply was, "Not so good, Master, not so good! In fact, my work is no better than it was, even with your tools." A gray-haired old artist, overhearing the conversation, said to the young lad: "Son, it isn't the tools of the master that you need; it is your

master's spirit." Let us seek to use the tools that we have inherited in our generation in conformity with the Holy Spirit. It is essential that we have the Holy Spirit, but it is even more imperative that the Holy Spirit have us.

## The Foundations of Christian Ethics

### IV. Guidelines to Conduct

By W. T. Purkiser\*

WHILE I HAVE before defined Christian ethics as a sort of formal ethics, it cannot be thereby concluded that it has no concern for the consequences of life. It may be granted that the theological concept of sin in the New Testament, at least, has primary reference to the motive with which one acts. It must quickly be added that the Christian is likewise vitally concerned with the results of his acts, for both himself and others.

Paul makes application of this in two of the most interesting ethical discussions in the Bible, in Romans 14 and I Corinthians 8. The particular issue here was one which could arise only in a society wherein Christians were living among idol worshippers, but the underlying principles are eternal and applicable to all ethical issues.

Paul places the basic determining quality of a moral act right where it inescapably belongs, in the motive of

the individual to do only that which he conscientiously esteems right. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14:14).

Immediately, however, he turns to the material side of the moral situation. I cannot live to myself and for myself without regard for the consequences of my acts. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (v. 15).

Granted that formalism alone in ethics may generate an unwholesome subjectivity, a disregard for the results and consequences of our deeds, and granted that teleological ethics may produce an externalism which fails to account for the motivation with which the person acts, Christian ethics holds these two in constant focus. One of the great dangers of subjectivism and "liberty" lies in the

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area of social consequences. There is no excuse in Christian ethics for blundering goodness, well-meaning disregard for the solidarity of the Christian social unit. Without claim to infallibility, one may yet admit the need for clearheaded and conscientious effort to determine, not only that we do that which we think to be right, but that our estimations of what is right be in as close accord with the teachings of Scripture and the well-being of the group as possible. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (I Cor. 8:9). "Surely you would not want your superior knowledge to bring spiritual disaster to a weaker brother for whom Christ died? And when you sin like this and damage the weak conscience of your brethren you really sin against Christ. This makes me determined that, if there is any possibility of meat injuring my brother, I will have none of it as long as I live, for fear I might do him harm" (vv. 11-13, Phillips' translation).

Now all truth finds its validation in experience, and has as its ultimate ground the fact (or if you prefer, the faith) that we live in a universe which has its being in the will and purpose of a personal God. When Jesus spoke of the truth, as He often did, I believe He first meant the truth which is the basis of all worthwhile human life. The Spirit of truth who comes to guide us into all truth is in John's terms "the anointing which ye have received of him" and "which abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:27).

Is it not significant that the most complete list of Christian virtues is

presented to us as the "fruit of the Spirit" (Gal. 5:22-23)? The love which is the very substance of the spiritual life; the joy which is the flower of Christian piety; the peace which is the chief legacy of Christ to His own in a strife-filled world (John 14:27); the long-suffering, gentleness, and goodness which characterize the Christian's relationships with his fellows; the faithfulness, meekness, and temperance which mark the believer's response to the requirements of God's Word—these are not abstract qualities or characteristics, but personified in the Comforter, who comes in Jesus' name and in His stead. Both the dynamic and the content of Christian ethics are found in John 14:23, "If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him."

It was Brother Lawrence who first used the phrase "the practice of the presence of God." No happier phrase has ever been coined to describe the ultimate touchstone to which the Christian conscience may bring its ethical questions. Illuminating the Word, enlightening the conscience, truing the moral judgment, "the practice of the presence" will lead the sincere Christian heart to personal ideals of which our Elder Brother need not be ashamed (Heb. 2:11).

One of my favorite illustrations concerns a boy who went away to college and took up residence in a dormitory room. A few weeks later his sister came to visit him and was given permission to go up to his room. There she found the walls covered with pictures of bathing beauties, pin-up girls, and movie stars. She said, "Jim, I notice you are fond of pictures. If I would send you one, would you put it up here in your room?" "Sure, Sis,"

said John. "I'd be happy to have any picture you would send me."

Going home, she went to the Bible bookstore and bought a print of Sallman's "Head of Christ," the full-face view where the eyes of the Master seem to be on one wherever he is in the room. She had it wrapped and sent it to her brother. A month later she visited the college again. True to his word, Jim had placed the picture of Christ over his study table. But the bathing beauties and the pin-up girls and the movie stars were all gone. "Why, Jim," she said, "what happened to all of the other pictures which were here when I visited you last time?" Jim smiled wryly, for he knew what she had been up to. "Well, you know," he said, "they just seemed out of place with Him."

This is the "practice of the presence." There are some things which may be permissible in the context of

a worldly and non-Christian life which are just out of place with Him. It is in His presence that there is "fulness of joy"; and at His right hand that "there are pleasures for evermore" (Ps. 16:11).

*Let thy mercies come also unto me,  
O Lord,  
Even thy salvation, according to thy word.*

*So shall I have wherewith to answer  
him that reproacheth me:  
For I trust in thy word.*

*And take not the word of truth utterly  
out of my mouth;  
For I have hoped in thy judgments.*

*So shall I keep thy law continually  
For ever and ever.*

*And I will walk at liberty:  
For I seek thy precepts.*

(Ps. 119:41-45)

#### YOU NEVER LOSE

It was my first loss in tennis. I left the court discouraged as only a boy of fifteen can become. My father placed his arm around my shoulder and whispered, "Congratulations, Son!"

I looked up. The smile that awarded victories was there—in defeat.

"When you give your best," he said, "you never lose. There may be times you won't reach your immediate goal, but the effort will prepare you for a much greater one. When you give your best," he repeated, "you win!"

My father believed the head swells in victory; the rest of man grows in defeat.

"Winning," my father contended, "discloses the victor; losing reveals the man. Learn to take defeat, and success will present no problems!"

Dad felt that having the proper frame of mind made it easier for a person to win gracefully. "Be modest," he said, "and teach humility. Boast and learn only hate."

—JOHN A. KRAFT, JR.

## II. "Sick . . . and Ye Visited Me"

By John W. May\*

### THE MISTAKES

ALL OF US make mistakes and it is a wonder we do not make more of them. This is true in the work of hospital calling. Trial and error is often the only successful method of learning. One has said, "Experience is the name everyone gives to his mistakes." It is meaning well and doing wrong. So we can agree with what was written of the pianist in *Impressions of America*: "Over the piano was printed a notice: Please don't shoot the pianist. He is doing his best."

In a "Letter to the Editor" column of a large daily newspaper there appeared a criticism of the actions of a group of well-meaning people. An aged woman was having postoperative trouble. Her condition was so serious she could take no food, nothing but ice. While the nurse was out, the group came into the room and prayed. Said the letter, "They proceeded to converse with Deity in tones which made you believe they thought He was stone-deaf, and raise such a ruckus as to disturb patients in many nearby rooms." The nurse came and made them leave. The paradox is that they were doing wrong doing good. While these must have been laymen, a conversation with a hospital administrator evoked the statement concerning ministers that they "ran one off." This was because one made himself obnoxious. Of course he was the exception to the rule, and no doubt, he meant well. The administrator made it clear that he expected min-

isters to use good judgment in dealing with patients.

The influence of the minister is felt in several areas of hospital work: the relationship of hospital and minister, minister and hospital, and minister and patient.

### MINISTER AND HOSPITAL

Actually in most cases the minister molds the attitude of the hospital toward him. Rev. E. E. Hale said, "He ought to have friendly connection with the hospitals. He ought to get acquainted with them all he can." Rev. Murray Morford said the minister should "closely work with the doctor," also that the hospital should work closely with the minister. Rev. Gene Phillips said, "A minister has a place of ministry in the hospital the same as the doctor or nurse." Dr. D. I. Vanderpool said, "If the preacher is courteous, ordinarily he gets mighty nice treatment." Rev. Albert Raloff said, "The minister must remember that the doctor and nurse are part of a team with the minister working for the recovery of the patient. The minister should always respect the prior rights of the nurse and doctor, must never divulge secret information, and all relationships with the nurse and the doctor must be on a high ethical and professional level."

It is well at times to check with the nurse in charge before seeing the patient. As well as briefing him on the condition of the patient it helps to establish good relations with the hospital staff. The dividends fully re-

pay abiding by the hospital rules. If the minister calls at other times than visiting hours it is better to check at the reception desk and with the nurse in charge. Occasionally one will be badly received by the hospital staff but not so often as to cause him to barge in wherever he pleases. Pushing open a closed door, he may find the doctor or nurse ministering to the patient, or the patient disrobed.

Dr. A. B. Mackey spoke of Dr. McClurkan, who opened doors for Trevecca students to hospitals. The main strength of his work was brevity and quietness. He created no excitement and attracted no attention. Hospital personnel will usually respond to such respect and courtesy.

### HOSPITAL AND MINISTER

There are occasions when the minister encounters opposition from the hospital staff in his work. The doctor in charge of a small-town hospital where I pastored let it be known that ministers, in fact all visitors, were not welcome. A change of administration brought about a condition the reverse of that attitude and I was allowed wide freedom to visit. As it was a children's hospital, they welcomed my coming to entertain the children with sketches, stories, and songs. (This courtesy extended to my visiting evangelists.) The administrator talked seriously and favorably of my taking over the work of hospital chaplain there.

A vivid picture of the attitude of hospitals toward the minister is told by Dr. Henry Shilling in the *Fountain* magazine, his article entitled "I Had It Coming to Me." A telephone call elicited a promise to make a hospital call at the "earliest possible moment," which proved to be several days later. When he finally arrived at the hospi-

tal he was nervously exhausted, physically tired, and mentally fatigued by his own grind of everyday program at home. In the foyer he began to search for a card bearing the name, floor, room number, calling hours, etc. The receptionist greeted him and upon deducing that he was a minister asked if she could preach him a little sermon.

"Do you know that this is a Protestant hospital, supported by Protestant money, built by a Protestant church for Protestant people, staffed by Protestant doctors and nurses? Yet you Protestant ministers are about the poorest advertisement for religion we have. A priest will come here to see Catholic patients, of whom we have many. He smiles, he visits, he laughs, he jokes, he shakes hands, he addresses all he sees and meets. He is at ease, he is congenial, he is friendly, he apparently loves his job.

"I am the receptionist here and sit at this desk day after day. I know a minister the moment he opens yonder door. I've studied them. They go straight to the room their card lists. They visit their friend. If in a ward, they will hardly ever smile at other patients. They seldom if ever visit another bed or even so much as be neighborly. They act like they are afraid of something. I know ministers who come here and visit the sick of their denomination and act kindly, friendly, religious, but the moment they turn to another bed to which their own patient might have referred them, they freeze up, act cold, dignified, formal, nervous, and ill at ease. Some of them act as if they hoped every other patient, except their own church members, died, as far as they were concerned.

"Reverend, you're a stranger to me. I do not know your denomination. But I am disgusted!"

\*Pastor, Charleston, West Virginia.

## MINISTER AND PATIENT

The attitude of the minister toward the patient will largely be covered in the next article. As we are here considering mistakes, however, it will be well to look at what men successful in their field consider to be common offenses. Dr. C. Warren Jones said ministers talk too loud, attract attention of other visitors and other patients. They should talk in a low voice." Rev. Murray Morford said, "Prayer should not be loud and raucous and harsh but in subdued tones." The administrator of a large hospital said the most common fault of the minister was barging in where he was not wanted. Rev. H. H. Wise once wrote in the *PREACHER'S MAGAZINE* some don'ts for the visiting pastor that can be applied here: "Don't be a whiner. Don't be a gossip. Don't be a gloom bringer."

The attitude of the minister should

be that of courtesy and respect. Certainly he should not take advantage of the patient because of illness. One patient complained to me that a minister and his son called on him in the hospital and used their visit to talk about baseball!

It is important to adopt the hands-off attitude toward traction apparatus that may be on the patient. Other evident things to be avoided are throwing one's coat over the bed or on a table in use for the patient, putting one's foot on the bed, bumping or leaning on the bed, too vigorous handshaking, halitosis, standing in such a position as to make the patient strain to hear. Certainly a pleasant but not gushing attitude is important. A nurse once remarked to me that it was cheering to see a minister with a cheerful look. So many ministers came in who were supposed to preach the good news and "they make you wonder what's good about it."

## THE GOLDEN RULE

Nearly every civilized nation has some version of a golden rule. That code of moral law is older than Christianity itself, and some of the most prominent religions express it as follows:

*Christian:* All things whatsoever ye would that men do unto you, do ye even unto them.

*Mohammedan:* Let none of you treat his brother in a way he himself would dislike to be treated.

*Egyptian:* He sought for others the good he desired for himself.

*Buddhist:* One should seek for others the good he desires for himself.

*Persian:* Do as you would be done by.

*Grecian:* Do not that to a neighbor which you would take ill from him.

*Chinese:* What you would not wish done to yourself, do not unto others.

*Hindu:* The true rule is to do by the things of others as you do by your own.

—HENRY F. HENRICH, *Sunshine Magazine*

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 3:9-18

### BETTER OR WORSE

The first verb in verse 9 has caused considerable trouble to translators and commentators. This is shown readily by the fact that the King James Version renders it, "Are we better than they?"; the English Revised Version (1881) has, "Are we in worse case than they?" (with the marginal reading: "Do we excuse ourselves?"); the American Standard Version (1901) goes back to the King James rendering; and the Revised Standard Version adopts this meaning when it translates, "Are we Jews any better off?" (but margin: "at any disadvantage?").

The word is *proechometha*, which is the present middle or passive indicative—the same form is used for both—first person plural of *proecho*. This verb, found only here in the New Testament, literally means "hold before." From its use in running a race it came to mean "excel." Hence the passive would mean, "Are we excelled?" The question then would signify: "Are we Jews worse off than the Gentiles?"—the meaning adopted in the English Revised Version. But the context does not seem to support this. In the middle it could mean: "Do we excuse ourselves?" (E.R.V., margin). Meyer similarly would trans-

late it: "Do we put forward (anything) in our defence?"

Perhaps the best solution is to adopt the sense expressed in the King James, American Standard, and Revised Standard versions: "Are we [Jews] any better off?" That seems to fit the context best, repeating the question of verse 1. But this passage may serve as an example of the great difficulty that often attaches to the translation of even one word in the Greek. It should also be a warning against hasty condemnation of those who offer a new and different version. For in this case equally good scholars—intellectually and spiritually—come to opposite conclusions and offer exactly opposite translations. The work of translating the Scriptures demands the very highest qualities of learning and devotion.

### YES OR NO?

A somewhat similar situation appears in the very next words in the Greek, *ou pantos*. Sanday and Headlam state the case clearly, as follows: "Strictly speaking *ou* should qualify *pantos*, 'not altogether,' 'not entirely,' as in I Cor. v. 10 . . . but in some cases, as here, *pantos* qualifies *ou*, 'altogether not,' 'entirely not,' i.e., 'not at all.'" Intelligent translation in-

\*H. A. W. Meyer, "Critical and Exegetical Hand-book to the Epistle to the Romans," trans. John C. Moore and others (New York: Funk & Wagnalls, 1884), p. 120.

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volves far more than just looking up words in a lexicon!

#### PROVED OR CHARGED?

The ninth verse also includes a word that so far has not been found anywhere else, inside or outside the New Testament—*proaitiaomai*. The King James Version translates it: "We have before proved." But there is general agreement among scholars that the correct meaning is rather this: "We before laid to the charge of" (A.S.V.). Vincent writes: "The reference is not to logical proof, but to forensic accusation."<sup>3</sup> What Paul is saying is that he has already brought against both Jews and Gentiles the formal charge that they are under sin; that is, in its grip.

#### A LONG QUOTATION

Verses 10-18 form an extended quotation from the Old Testament. The material is taken from six different psalms, plus one section from Isaiah (vv. 15-17 from Isa. 59:7-8). This bringing together of several separate passages of scripture was already a practice of the Jewish rabbis. Edersheim says: "A favourite method was that which derived its name from the stringing together of pearls (*charaz*), when a preacher, having quoted a passage or section from the Pentateuch, strung on to it another and like-sounding, or really similar, from the Prophets and the Hagiographa."<sup>4</sup> In this case there is no passage from the Pentateuch, but there is one from the Prophets and six from the Psalms, which was the first and longest book of the Hagiographa (sacred writings). The Hagiographa, or Writings, comprised the third division

of the Hebrew canon (our Old Testament).

If we might be pardoned a digression at this point, it would be profitable to note a statement by Edersheim in this connection. Speaking of the scribes who preached in the Jewish synagogues on the Sabbath day, he says this: "It is interesting to know that, at the close of this address, the preacher very generally referred to the great Messianic hope of Israel."<sup>5</sup> One can readily imagine how thrilling it was to Edersheim—a Jew who had accepted Jesus as the Messiah and thus been converted to Christianity—to discover in this prolonged reading of the rabbinical writings that this Messianic hope was kept constantly before the people.

Today the only gate in the east wall of the Temple area is blocked in with building stones, as it has been for centuries. It was very impressive to be told in Jerusalem that the Jews are still looking for their Messiah to open this gate and enter through it into His sanctuary. May that time soon come and the Prince of Peace bring peace to His war-torn city!

#### A TEXT WITHOUT A CONTEXT

Verses 10 and 12 have often been quoted as proof that no one can live without sin. Does not the Bible say, "There is none righteous, no, not one," and, "There is none that doeth good, no, not one"?

Those who use this argument should be reminded of the old truism: "A text without a context is simply a pretext." Anyone who hides behind these verses as an alibi for a sinning religion should be required to read the entire quotation found in verses 10-18. Is he willing to admit that his "throat is an open sepulchre," that

"the poison of asps" is under his lips, that his "mouth is full of cursing and bitterness," that his "feet are swift to shed innocent blood," that "destruction and misery" are in his ways? If not, then let him refrain from quoting two isolated statements out of this startling context of some dozen striking declarations.

Let us play fair with the Scriptures. Obviously the passage is describing the sinners of the Psalmists' day, of Isaiah's day, of Paul's day, of our day. But to apply these statements to a born-again believer, a child of God who loves his Lord and is walking in the Spirit, is the most perverted and perverse exegesis imaginable.

Paul in this passage is simply echoing the divinely revealed truth, which is demonstrated every day, that the carnal heart of the willful sinner has all kinds of sinful propensities wrapped up in it. Even though they do not all come to the surface, they are there. Thank God for a salvation which not only forgives the past and regenerates the soul but also cleanses the heart from all sin.

#### ONE AND ALL

The word for "together" in the second clause of verse 12 is *hama*. In its full force it means "one and all." It emphasizes the fact that not only all collectively but everyone individually has turned aside from God. Not only has the human race as a whole fallen from God's favor, but each and every member of it has sinned.

#### GONE SOUR

The verb in this same clause is *echreothesan*. In the King James and American Standard versions it is translated, "They are become unprofitable." The Revised Standard Version has, "They have gone wrong."

These are translations of the Greek text quoted from the Septuagint. But the original Hebrew word used in the Old Testament (Ps. 14:3) and rendered, "They are become filthy" (K.J.V. and A.S.V.; "corrupt," R.S.V.) literally means "go bad, become sour." The picture is that of milk turning sour until it is not only useless but repulsive.

#### MERCY

When the country near Albany was newly settled an Indian came to the inn at Litchfield, asked for a night's shelter and food. He was hungry and penniless. Refused by hostess. Driven away by vile epithets. A man heard it, arose, and asked hostess to supply his needs. The Indian thanked his benefactor and promised to pay him back someday. Several years after, this very man, the generous settler, was taken prisoner—taken to Canada. One day the Indian came in search of this man. Found him. Captive followed his mysterious guide. Indian led him back to safety with musket he had provided for him. One afternoon he asked him, "Do you know this place?" "Yes, it is Litchfield," he replied. The Indian replied, "And I am the starving Indian on whom, at this very place, you took pity. Now I have paid for my supper. I pray you, go home and in peace."

—CONTRIBUTED BY E. E. WORDSWORTH

<sup>3</sup>A. T. Robertson, "Word Pictures," IV, 344.  
<sup>4</sup>M. R. Vincent, "Word Studies," III, 35.  
<sup>5</sup>Alfred Edersheim, "The Life and Times of Jesus the Messiah" (8th ed.; New York: Longmans, Green, and Co., 1903), I, 449.

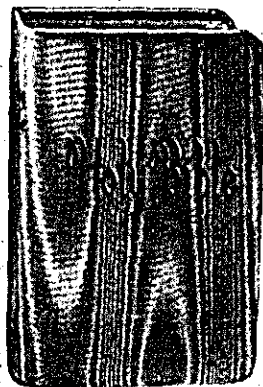
<sup>5</sup>Ibid.





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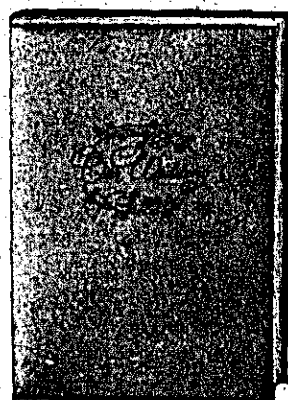
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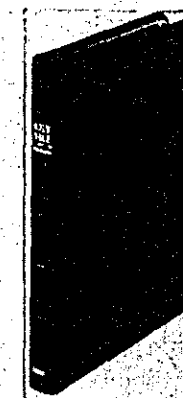
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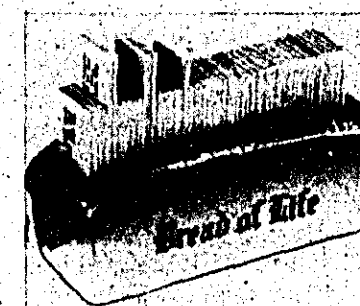
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# CRUSADE FOR SOULS

Supplied by V. H. Lewis\*

## Sunday-School Visitation

Our church at Texas City, Texas, Harold Davis, pastor, has a real program of visitation and evangelism operating. Here in detail is the framework of his organization. It is a two-fold program of (1) Sunday-school visitation and (2) a prayer and evangelism program.

"We have found this class system of visitation is the only plan that keeps going month after month. Also, it gives the pastor and superintendent clear knowledge of who is producing and who needs special guidance.

"1. All Sunday-school visitation is conducted by classes, each teacher and class being responsible to contact all their absent members and new prospects each week.

"2. Each Thursday evening is set aside as 'Visitation Night.' Groups from each class meet at the church for prayer and assignment. (No assignments are made to visit those from classes who do not furnish workers.)

"3. Groups that cannot come on Thursday are urged to set up 'day visitation groups' within their class. This is especially helpful in obtaining more ladies as workers.

"4. At monthly teachers' meeting, each teacher reports on the progress of his class."

## Preacher, You Are the Key Man!

The despotism of this day is spiritual and psychological even more than economic and political.

It is of the kind that cannot be destroyed by larger and more deadly weapons,

but by more and stronger Christian faith and ideas.

## Prayer and Evangelism Program

"1. Our church board set up a special 'Committee on Evangelism.' This committee is made up of five members and headed by a very devout soul winner.

"The committee, under the direction of the pastor, set up the following 'Prayer and Personal Evangelism' program for our church.

"One evening each week is set aside as 'Soul Winners' prayer meeting night. These are cottage prayer meetings. No pressure is put on to get people to attend these meetings and when announced it is only to name the place of meeting.

"The leader of the prayer meetings reads a passage of scripture and the prayer list, then calls for prayer. No one leads in prayer but each prays in his own way and as long as he desires. Meetings usually last from one hour to an hour and a half. It is understood that soul winners leave immedi-

ately after close of prayer, as we feel it not best to visit together after these times of prayer.

"The prayer list includes all the names of men or their families that attend our Sunday school or church who do not know Christ. At present we have sixty-three men's names on our list.

"Also, the committee directs all pre-service prayer meetings and special called prayer meetings as desired.

"After several weeks of prayer we began to make assignments to soul winners to do personal work. A name was given each worker (either his choice or that of the chairman) of an individual on the prayer list for the worker to try to win to Christ. Already several people have a check mark by their names indicating they have been won to Jesus.

"2. To further the work of soul winning in the service of the church, plans were made to train a personal workers' staff as follows:

"a. Christian Service Training was given to all interested in becoming personal workers. This was a special course prepared by the pastor and using materials from books by Dr. Jarrette Aycock as a source of much information. The course was in the six subjects listed below:

- (1) Qualifications of a soul winner
- (2) What to do prior to a revival
- (3) What to do in preparation for each service
- (4) What to do during the service
- (5) What to do during the invitation
- (6) What to do at the altar

"b. These trained workers are seated throughout the congregation in church services and, as directed by the

Spirit, do personal work. Thus, organized and Spirit-anointed, we are able to see added fruit for our labors."

Note: Contact the Department of Christian Service Training for suggestions in such a course.

## The "Stay for Church Band"

Are you having a problem concerning the children staying for church? Then why not organize a "Stay for Church Band"? Here are the organizational details.

The band can operate for about thirteen weeks. At the start of the thirteen-week period, each child is given a book of thirteen pages (stapled construction paper). On each page is the following data:

Name .....  
Date .....  
Sermon by .....  
Special feature .....  
Text or subject .....  
What I liked best in the sermon  
.....  
.....

A committee selected chooses the best book from each class participating and to that class goes a small award.

The children who attend eleven out of the thirteen weeks can be honored by the pastor, by a social, or in front of the church at a service.

During the thirteen weeks, what an opportune time to win the children to Christ and the church!

\*Secretary, Department of Evangelism.

## Preservation of Results of the Revival

By R. E. Zollinhofer\*

ON OUR BOOKSHELVES are books which will tell you what I purpose to unfold in this article. Since most of you have already read these, I will not purposefully duplicate material found in those books.

Our task is to corral as well as to round up. Getting people to our revival services is hard work. Getting them to an altar is a miracle. Getting their names on the church roll is easy for some denominations but very difficult for those of us who have some requirements for membership.

But we specialize in the impossible. God helping us to use good common sense, we are able to enroll a few each year. In every revival, if there are any seekers at all, there are three types—the repeater; the member of another church; and the unsaved, unchurched.

The first type is the repeater. The evangelist does not know that this person is unstable and is usually found seeking during every revival. While his needs are very real his coming encourages the evangelist and even aids the hesitant soul to step out, too. Best of all, sometimes that unstable person gets to the "Rock" and stands. He is cured. He has found victory. Christ has become Saviour. The repeater, whether he becomes established or not, will need little attention after the revival. Just a sincere word of encouragement will suffice.

The second type of seeker is the church member from one of our near-

by churches who for one reason or another does not want to seek God at his own altar. So he attends our services and weeps at our altar. Or this type might be a member of another denomination in our community. Likely he will become a good friend of the church, but not a member. He may tell his pastor what he has done. In any event as word filters through, his own pastor will tie him in close with his own church. He will give him a class to teach or make him Sunday-school superintendent. He is now chairman of the evangelistic committee. He won't be back. But part of our job is to "Christianize Christianity." We should be glad if we have helped another soul.

The third type of seeker is that man, woman, or family out of our own Sunday school. This is the family which we have nourished and prayed about for a year or more. This is the family which had trouble in the home. Perhaps a child died, a father took desperately sick, a mother was hurt or burned. Someone told you about them. As a pastor, you "just happened" to pass by and dropped in to give them some assistance, to pray with them. A promise to stand by in prayer won the family to the Sunday school or church. They began coming. The lessons, messages, friendliness of the people, and spirit of the church began to make an impression. The family Bible was brought out. They began to read, then to talk among themselves. Their hearts became hungry. Then came the revival. God spoke to them. They,

maybe only one of them, responded. They came to the altar of prayer. Saved! Is this the end of their needed care? No! It is now that they really need help from the pastor. It is this group that we need to preserve. They will go home, testify to friends, show an interest in spiritual things. If we fail they may drift to some off-brand organization which offers them "life" and "fire." Or in their zeal they may become sermon tasters and church tramps. Remember, the zeal of a newly born-again family is red-hot! They want action. They want more of the same. They want life.

Another type of seeker may be the struggler. He seeks; we help him to say, "Yes." We hold up his hand and sing a chorus and tell him to have faith. His tears flow. He repents. He wants to be good, mind God, and go to heaven. But really he does not have saving faith. Unless given careful attention, he will die. This man needs pastoral care. He needs to be nurtured.

Here is our problem. What shall we do to help these folk get established in our churches? How shall we protect them from the wolves?

### MY PLAN. TO CORRAL THE CONVERT:

1. Visit him within the week. (There are usually not so many as to make this impossible.)

2. Have a full, lively prayer meeting. Use organ, piano, good music, good testimony service. If the Wednesday after revival is missionary service, change the date and have the missionary meeting the following week.

3. Get the convert to prayer meeting if possible. Urge him to testify. If he is shy, have him stand and question him concerning his experience.

4. Select a fraternal family for him or a fraternal friend who will work closely with the convert. Have the

friend visit soon. Watch over his spiritual life. Make reports of any change or needs to the pastor.

5. Give him a job if possible—nothing big enough to scare him. Invite him to join the choir or a visitation group or to help in some other project. Make a place for him.

6. Make him a subscriber to the *Herald*.

7. Give him time to adjust. Don't rush him on all of the details of what is expected of a Christian.

8. Take definite steps to get the new convert to consider church membership. All who are eligible should be brought in.

I am not finished!

Not all of our results are at the altar during a revival. This is a time when the entire church is challenged. The spirit of aggressiveness has gripped the people. While the minister is weary because of the heavy burden of entertaining the evangelist and conducting the revival, the people are not so tired. To relax from the meeting the minister should go away for a day or two, but be back Wednesday night with a challenging plan to present to his people. Remember, after a revival we do not fold up the tent and move out of town. Yet too many pastors in effect do this. They close down the meeting with such a finality that the people get the impression that the season is over—the windows have been boarded up and the furniture covered over until the next meeting. This ought not to be. We have been revived. Let us put to work this wonderful spirit.

The next Sunday's service should be well planned—something special in the music line, or a harvest-home service, or another interest-getting program. Keep the spirit alive and it will survive. Most extra features

\*Pastor, Royersford, Pennsylvania.

can be financed out of the Sunday night offering. Ordinarily, Sunday night you get change in the offering. But if you have a Sunday specialty that costs money, the people will gladly put in dollar bills to pay for it.

Plan way ahead. Have a new project ready to go into within a week or two—a Christian Service Training course, a Sunday-school drive, a new church to be organized nearby, a

building program ready to begin. There is no better time to start a new project than just after a revival.

Do I always use these methods? No, but I should, for when I do they bring forth results. I am never afraid of my sheep wandering when I keep my pastures green. God helping me, I will do what I can to preserve the prospects that have resulted from the work, burden, and cost of a revival.

## Thoughts on Preaching

By F. Lincicome\*

**P**REACHERS should preach a variety. No man has a right to turn the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength. He goes to his task depleted. However sacred the topic, it should not be treated perpetually. Monotony is distasteful whether it be that of a landscape or of a thought. Let a man have a solitary topic which must be introduced at every occasion and he is speedily voted a nuisance and men avoid him. It is the same in the pulpit. Men look with disfavor on the pastor or preacher who will persist in singing all hymns to the same tune.

Preachers should not do too much denouncing. It is possible to be too bold. Excessiveness and boldness will wreck a church. Some are so afraid of being cowards that they are always on the warpath. Denunciation is their forte. To scalp a hoary-headed sin or

sinner is the aim of every sermon. The human heart cannot live on anathemas. Spunk is good but the servant of the Lord is to be more than a fighting cock. Evils can't be battered into the dust by the ceaseless lashing of a vociferous tongue.

A leader of men must be patient; a congregation is a flock of sheep. Some sheep can walk slowly, some lambs have to be carried, and occasionally an old ram must be dealt with discreetly. We are living in a driving age but it is possible for a minister to drive too fast. A minister of the gospel is not a sheep driver; he is a sheep feeder. A little more feeding and less shearing will give you less trouble. Some ministers go to a new church and at once begin to denounce and shear the sheep. When a new minister attempts to shear a flock of strange sheep the first day before noon, he is profoundly foolish.

Preachers learn sooner or later that there is a fundamental law that pre-

vents a sermon from making a greater impression on those who hear it. If it does not grip the preacher it won't grip his audience. If I do not feel, my audience will not likely feel, and this may be why so much of special singing and praying and preaching is so ineffective and causes so little motion. For we can make people act only as we make them feel. Emotion is always the prelude to motion. Motives to action come through our sensibilities; so we need more vital preaching. Why all this highbrow objection to a bit of emotion in religion? There is no cool dignity at a baseball game. Bishop Moore of the Methodist church said recently, "Our emotions are being overworked in every phase of American life except in religion." We

are serving religion too cold. God never intended His Church to be a refrigerator in which to preserve perishable piety. He intended it should be an incubator in which to hatch out young converts.

A sermon that is not touched by emotion is not much; emotion is something that cannot be manufactured. It is the loss of the emotional that is making the modern pulpit so stale, stiff, and mechanical. Many a sermon could be compared to a winter day—short, clear, and cold. Brevity is good, clearness is better, but coldness is fatal. A preacher preached a great doctrinal sermon and then asked Talmage to criticize it. Talmage said to get more fire in that sermon or else put that sermon in the fire.

## Lifting Up Scriptural Standards

By Harold J. Wood\*

**T**HE GENERAL SUBJECT is "Our Preaching Program." My specific assignment comes under the caption of "Lifting Up Scriptural Standards as a Part of Our Preaching Program." I accepted this assignment with fear and trembling. I am aware of the differences of opinion on matters of this nature. I do not pose as a specialist. As a fellow pastor I present the following for your consideration, trusting that some little good shall be derived therefrom, and at least no harm shall be done. Before coming to the specific subject, however, two related factors should be lifted up.

1. I refer briefly to the preacher, his heart life and conduct. One can

never for long preach a better gospel than he experiences in his own heart and exemplifies in his own conduct. Thus the preacher must at all times maintain a close personal relationship with God, and ever be careful in the matter of personal conduct. He must keep personal victory and show it by behaving himself at all times.

2. A word concerning the meaning of preaching is also pertinent to the subject in consideration. Webster says, "Preaching is to pronounce a public discourse on a sacred subject, especially from a text of scripture; give advice in an offensive or obtrusive manner on religious or moral grounds." I have heard men preach, and I have heard men "preach." I

\*Pastor, Gary, Indiana.

\*Pastor, Lansing South Church, Lansing, Michigan.



may have been guilty of preaching in the latter manner; if so, I pray I never shall again. Preaching is a tremendous responsibility. We should never undertake it lightly. Paul states concerning preaching, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God" (I Cor. 1:23-24). So preaching, to put it in my own words, is to speak under the anointing of the Holy Spirit, to have an ear attuned as far as is humanly possible to His direction. Preach Christ, preach the Word, not personal notions nor even personal convictions, but Christ and Him crucified. If we do this we will not be guilty of Webster's second definition of preaching.

And now to our subject. Lifting up scriptural standards in our preaching program does not mean we are to set standards nor even to demand standards. We are to simply lift them up, raise them high, so all who hear us preach may be aware of them. What are scriptural standards? Scriptural standards are those truths that are interwoven in God's Word that have to do with (1) personal relationship to God and (2) proper conduct. We could call them standards of righteousness. Scriptural standards are indeed standards of righteousness, and in one way or another should be incorporated into all of our preaching.

#### PERSONAL RELATIONSHIP TO GOD

We must ever preach that Christ died to save men from their sins. Preach that it is wonderfully possible for one to come into a relationship with God through Jesus Christ so as to have a conscious knowledge that the past is under the Blood; that we can have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph.

1:7). We must also preach that, according to the Word of God and the actual experiences of men, without this redeeming grace all men are lost. We must preach that all have sinned, thus all need this saving grace, that all are lost for all eternity, that men without Christ are on the downward road to perdition, and that Satan and hell are awaiting to receive each unsaved soul bound for a Christless eternity.

In this matter of personal relationship to God we must further emphasize the scriptural truth of Christian holiness. We must ever explain, and expound, the truth that God not only gave His only begotten Son that whosoever believeth in Him should not perish, but that Christ also loved the Church and gave himself for it, that He might sanctify and cleanse it. We must ever proclaim to men the need of being made free from indwelling sin. We must preach holiness, preach it straight and practical. Holiness is not only a luxury, it is an absolute necessity. If we are to be as God intended, and as He has provided for in the atonement, we must not only come out of the Egypt of sin but we must enter the Canaan land of heart purity. Preach the forgiveness of sins and the cleansing of our nature.

#### PERSONAL RELATIONSHIP TO OUR FELLOW MEN

Not only must we in our preaching lift up the scriptural standards of right relationship to God; we must ever preach the fact that salvation brings people into right relationship with their fellow men. Jesus said, "Thou shalt love the Lord thy God," and "thy neighbour as thyself."

That is, we must preach the ethics of holiness as well as the experience of holiness. We must preach that men who have pure hearts and right motives will ever endeavor to conduct

themselves in the proper manner. This will cover man's actions. "Be courteous to all men," is the scriptural injunction. Christian love does not "behave itself unseemly. There are many areas which could be touched here. However, I will suggest one, since it has come in for more attention than others.

We will on occasion want to speak on the matter of proper dress and appearance. Certainly there is a conservative and modest appearance which becometh holiness. We might be on guard, however, not to set forth our own standards of dress and say they are to be the standards for everyone who is a Christian. The Bible has relatively little to say on this matter. It does speak of it enough to give us a hint as to how we should dress. I don't think the preacher should say much more. People catch on quick. If the preacher, his wife and children, the piano player, and others that take an active part in the service are dressed "as becometh holiness," the worldly person will soon take note. I am positive that God will never ask us to blast away at that visiting young lady that comes into our service with earrings, finger rings, lipstick, and general worldly attire.

Let me put it this way: we wouldn't think of directing our "sermon" at a person who was in our service who obviously needed a bath, a change of clothes, and a haircut. No, we would reason thus: If this fellow gets religion it will clean him up on the outside as well. Paul summed up the

matter of modest apparel, style of hair, gold, pearls, and costly array with that "which becometh women [men as well] professing godliness," with "good works." At any rate we won't help people by insulting them. We may help them if we don't. We can best lift up the standard of proper dress by a spirit of love and understanding. If we can't win them through a kind and gentle spirit, we will never win them by being cruel and relentless.

#### PERSONAL RELATIONSHIP TO THE CHURCH

Another scriptural standard that the pastor must emphasize is faithfulness to the church and its soul-saving program. Men need the fellowship and spiritual help that the church has to offer. Those who prosper most spiritually are those who are most faithful in their attendance at the means of grace. We must urge our people through our preaching to be faithful in attendance to their own church. It is only as we concentrate our efforts that we make real and lasting inroads into Satan's domain. Not only must we preach faithfulness in attendance, but also faithfulness in other ways—in tithes and offerings, in prayer, in service, in witnessing, and in every way possible to further the kingdom of God.

Let us not fail our people by preaching a narrow or powerless gospel. Let us keep our standards high and challenge our people to live up to them.

#### Fanaticism

Fanaticism is governed by imagination, rather than by judgment.

—VERA STRICKLER  
Christian Action

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## "BY THE WAY . . ."

It is hard to believe that the U.S. was founded to avoid taxation.

The minutes you spend at the table don't make you stout, it's the seconds.

Discretion is the art of raising the eyebrows instead of the voice.

Many folk are so busy looking right and left that they have forgotten that there is an up and down!

—From the Pastor's Study

## WHEN DAY IS DONE (II TIM. 4:6-8)

1. Perfect Resignation: "I am now ready . . ." (Present)
2. Perfect success: ". . . finished my course . . ."
3. Perfect hope: ". . . kept the faith . . ." (Past)
4. Perfect hope: ". . . henceforth there is laid up for me a crown . . ." (Future)

—FIRST BAPTIST CHURCH, NORTH WILDWOOD, N.J.

## CHRIST GAVE HIS ALL IN HIS DEATH

He gave His head to the crown of thorns.

He gave His back to the cruel lash.

He gave His cheeks to those who smote Him.

He gave His face to rude human spit-  
tle.

He gave His garments to His murder-  
ers.

He gave His hands and feet to cruel  
nails.

He gave His blood to the earth to re-  
mit sin.

But He gave His Spirit to God.

—Unknown

\*Pastor, Waco, Texas.

## TIPPING AND TITHING (a parable)

Now it came to pass that on a certain day the writer was the guest of a certain rich man at a restaurant.

Now when the end of the meal was at hand, the waiter brought unto my host the check. As we arose to depart, I observed that he laid some coins under the edge of the plate.

Now this parable entereth not into the merits or evils of tipping. But as I meditated upon the coins that became tips, I began to think of tips and tithes. For the proverbial tip should be at least a tithe of the bill, lest the waiter turn against you.

It came to me that few church people treat their God as well as they do honor the waiter. For they give unto the waiter a tithe, but they give unto God whatever they think will get them by. Verily, doth man fear the waiter more than he feareth God?

—FROM THE FLAME, QUOTED IN  
BETHLEHEM, PA.,  
FIRST CHURCH BULLETIN

## THIS IS THE LIFE

1. Life philosophy: The way of life (Acts 9:2).
2. Life principle: Obeying God only (Acts 5:29).
3. Life purpose: "And we are his witnesses" (Acts 5:32).
4. Life power: "The Holy Ghost . . . to them that obey him" (Acts 5:32).
5. Life program: "They ceased not to teach and preach Jesus Christ" (Acts 5:42).

—REV. JOHN J. AURINGER

The Preacher's Magazine

## THE CHURCH IS BEING RUN BY A CLIQUE

Word has been circulated that the church is being run by a clique. It is a dangerous rumor, and careful investigation was made to ascertain if the accusation is false. The findings show that the statement is true. We must admit it. The church is being run by a clique.

Furthermore, the investigation reveals that the clique is composed of faithful members who are present at every meeting. They are teachers who are always on time, always prepared, always building their classes and getting scholars saved. They are board members who never miss a service. They are choir members who never miss a prayer meeting. They pay their tithe, and give generous offerings to missions. They are

deaf to unkind rumors and alert to opportunities to serve.

This is the clique that runs the church. We would suggest that if you are not already in this clique you join it today. Join the clique that makes the church click for God.

—FROM THE TEXARKANA NAZARENE

## THE GREAT TERMINAL POINT—"IT IS FINISHED" (John 19:30).

1. It is finished: The Law (Gal. 4: 4-5).
2. It is finished: The Sacrifice (Heb. 9:12).
3. It is finished: Salvation (Heb. 10: 12).

## Ideas

### Precious Memories Service

Memorial Sunday morning, May 27, has been designated "Precious Memories" service time in honor of those who have joined the Church Triumphant. The morning service will feature a special message by the pastor, "Looking Through the Door of Heaven."

The Gospel Hour Quartet will be singing for the morning service. The choir will sing "Be Still, My Soul" (Finlandia), by Sibelius.

Flowers may be placed in memory of loved ones now gone on. As a suggestion—wouldn't it be nice if our flowers in memory came from our own flower gardens? Personally picked and placed on the altar, they would add much to the spirit of the day. So many beautiful flowers grow in our valley, let us take advantage of their beauty.

—Medford, Oregon, Bulletin

## Unused Libraries

Are you through with your ministerial library? Every now and then we hear of someone who, since his active ministry is over, would like to pass his books on to young preachers. There are fellows here at the Seminary who would be thrilled and profited to be able to have access to your library. We are not sure how we can get you together. However, if you have a library to dispose of, write us. Tell us on what terms you would let your books go. Would you be able to give them to worthy young preachers? Would you need to charge a nominal price per volume? Perhaps if there is sufficient response we can find a way through the PREACHER'S MAGAZINE to put dusty books into the hands of our young preachers.

Also, remember if you have back copies (complete volumes preferably) of the PREACHER'S MAGAZINE which you want to dispose of, let us know what you have.—EDITOR.

## Food for Mind and Heart

### WORDS

Student: "Is waterworks all one word, or do you spell it with a hydrant in the middle?"

\* \* \* \* \*

### FEAR

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes, or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful!—DR. FRANK CRANE.

\* \* \* \* \*

### PREACHING

A minister was called upon to substitute for the regular minister, who had failed to reach the church because he was delayed in a snowstorm. The speaker began by explaining the meaning of a substitute. "If you break a window," he said, "and then place a cardboard there instead, that is a substitute."

After the sermon, a woman who had listened intently shook hands with him, and wishing to compliment him, said, "You were no substitute—you were a real pane!"

—Capper's Weekly

\* \* \* \* \*

### RELIGION

Religion ought to be our steering wheel, but too many of us treat it as a spare tire; useful only in a blowout.—JOS. FORT NEWTON, quoted by MARGARET BLAIR JOHNSTONE, "It's Time for Four Faiths," *Better Homes and Gardens*, April, 1956.

### LOOKING AHEAD

While a company of people were having dinner together, one man in the party who had spent many summers in Maine, fascinated his companions by telling of his experiences with a little town named Flagstaff, in the months before it was to be flooded, as part of a large lake for which a dam was being built. All improvements and repairs in the whole town were stopped. What was the use of painting a house if it were to be covered with water in six months? Why repair anything when the whole village was to be wiped out? So, week by week, the whole town became more and more bedraggled, more gone to seed, more woebegone. Then he added by way of explanation: "Where there is no faith in the future, there is no power in the present."—HALFORD E. LUCCOCK, in *Unfinished Business* (Harper and Brothers).

\* \* \* \* \*

### SIN

It is not enough for the gardener to love flowers; he must also hate weeds.—Sunshine.

\* \* \* \* \*

### MYSTICISM

The heart has reasons which the reason does not know. The warm heart is given the place of the clear head. The journey into the silence of mystical peace is the only thing which gives meaning to life. If related to the rest of Christianity this individual experience would become a noble thing indeed. But when it is isolated from all the rest of the Christian religion it becomes an idol . . . —LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

Selected by the Editor

## PREACHING PROGRAM

for May

May 5, 1957

### Morning Subject: STRENGTHENING OUR CHURCH HOMES (National Family Week)

INTRODUCTION: Difficult to overestimate the influence of our homes.

#### I. WE NEED TO MAKE OUR HOMES A BULWARK AGAINST SIN AND WORLDLINESS.

- A. The hand that rocks the cradle is more powerful than the arm that beats the pulpit.
- B. Our homes today are manufacturing the attitudes and wills that may dominate the church tomorrow.

#### II. OUR HOMES NEED A REVIVAL OF THE OLD-FASHIONED HABITS OF THE OLD-FASHIONED CHRISTIAN FAMILIES.

- A. Sabbath observance.
- B. Church attendance.
- C. Family altar.

#### III. OUR HOMES NEED TO BE ANCHORED SECURELY TO THE PROGRAM OF THE CHURCH.

- A. Jesus loved the Church in spite of disappointments.
- B. During a time of Church disintegration, Hannah dedicated Samuel to God and left him at the temple.
- C. We should turn to the church at our every opportunity, not our final extremity.

—LESLIE PARROTT, Pastor  
Flint, Michigan

### Evening Subject: 1. (Series) THE MAN AND HIS MESSAGE

#### I. CONSIDER THE PERSON OF THE PREACHER.

- A. He was either an itinerant philosopher or the Son of God.
- B. His own statements about himself: Luke 2:49; 9:22; John 4:26; 12:32; 13:13; 14:1; 3:17.

#### II. CONSIDER THE OCCASION OF THIS SERMON.

- A. The setting (Matt. 5:1).
- B. The timing.
- C. The multitudes (Matt. 4:24-25).

#### III. CONSIDER THE AUDIENCE WHO HEARD HIM (Matt. 5:1).

- A. We are concerned with numbers; He, with learners.
- B. We want immediate results; He took the long-range view.

#### IV. CONSIDER HIS MESSAGE (Matt. 5:2; 7:28).

- A. Essentially doctrine.
- B. Basic principles.

#### V. CONSIDER THE RESULTS OF HIS SERMON (Matt. 7:28-29).

- A. Astonished by His knowledge.
- B. Astonished by His emphasis on "love."

—LESLIE PARROTT

May 12, 1957

**Morning Subject: MOTHER'S DAY**

SCRIPTURE: Prov. 19:14; 31

INTRODUCTION: A man who has had a good mother is at a distinct advantage. A true mother:

- I. CAN BE RELIED UPON ALWAYS (Prov. 31:10-12)
    - A. "Her price is far above rubies" (Prov. 31:10).
    - B. "Her husband doth safely trust in her" (Prov. 31:11).
  - II. HAS A SOLUTION TO EVERY PROBLEM (Prov. 31:13-16)
    - A. "Worketh willingly" (Prov. 31:13).
    - B. "Riseth also while it is yet night" (Prov. 31:15).
  - III. IS AN UNTIRING WORKER (Prov. 31:17-22)
    - A. "Strengtheneth her arms" (Prov. 31:17).
    - B. "Her candle goeth not out by night" (Prov. 31:18).
    - C. "She is not afraid" (Prov. 31:21).
  - IV. HAS A SPIRIT WHICH DRAWS OUR LOVE (Prov. 31:25)
    - A. "Strength and honour" (Prov. 31:25).
    - B. "In her tongue is the law of kindness" (Prov. 31:26).
- CONCLUSION: The rewards of a good mother (Prov. 31:28-31).
- A. "Her children . . . call her blessed" (Prov. 31:28).
  - B. "Her own works praise her" (Prov. 31:31).

—LESLIE PARROTT

**Evening Subject:**

**2. EIGHT RULES FOR HAPPY CHRISTIAN LIVING**

SCRIPTURE: Matt. 5:3-16.

- I. CONTRAST TEN COMMANDMENTS AND BEATITUDES
  1. Rugged Mount Sinai
  2. Power of God manifest
  3. Inscribed in stone
  4. "Thou shalt not"
  5. Restrictive
  6. Interpreted by Moses' life
  1. Mount in Galilee
  2. Love of God manifest
  3. Implanted in men's hearts
  4. "Blessed," "happy"
  5. Enabling
  6. Through Christ's death
- II. RULES FOR UNDERSTANDING THE BEATITUDES
  - A. These are primarily spiritual rules.
  - B. Each is based on all those which precede it.
- III. THREE DIVISIONS OF BEATITUDES
  - A. Preparation for the kingdom.
    1. "Poor in spirit"—recognize spiritual need.
    2. "They that mourn"—contrite spirit.
    3. "The meek"—submission to God's will.
    4. "Hunger and thirst"—great desire.
  - B. Facts of the kingdom of God.
    5. "Shall obtain mercy"—forgiveness.
    6. "Pure in heart"—cleansing.
  - C. Rewards of the kingdom.
    7. "Peacemakers"—peace of heart and mind.
    8. "Great is your reward in heaven"—eternal life.

—LESLIE PARROTT

May 19, 1957

**Morning Subject: THE RELIGION OF AN ITALIAN SOLDIER**

SCRIPTURE: Acts 10

INTRODUCTION: Roman soldiers played a definite part in the life of Jesus and history of the Early Church.

- A. Centurion in charge at Crucifixion (Matt. 27:54).
  - B. Centurion at post in Capernaum (Matt. 8:5-13).
  - C. Julius, in charge of Paul and other prisoners (Acts 27:1).
  - D. Cornelius of the Italian band (Acts 10).
- I. "A DEVOUT MAN." DEVOTION IS NEITHER PRIVATE NOR PUBLIC PRAYER, BUT A LIFE GIVEN TO GOD.—WILLIAM LAW.
  - II. ONE THAT FEARED GOD WITH ALL HIS HOUSE.
    - A. Importance of religion in the home (Eph. 6:4).
    - B. Home, the testing ground of religion.
  - III. "GAVE MUCH ALMS."
    - A. Alms, usually money.
    - B. Alms includes all righteousnesses.
  - IV. "PRAYED TO GOD ALWAYS."
    - A. Prejudice broken down.
    - B. True state of the heart revealed.
    - C. Spiritual hunger created.

—LESLIE PARROTT

**Evening Subject: 3. THE INFLUENCE OF A GOOD MAN**

SCRIPTURE: Matt. 5:13-16

INTRODUCTION: The Beatitudes deal with our relationship to God, this paragraph deals with our relationship to the world.

- I. JESUS EXPLAINS THE NATURE OF INFLUENCE
  - A. Like salt.
    1. Palatable (Col. 4:6; Mark 9:50).
    2. Defense against corruption (Lev. 2:13).
  - B. Like a city on a hill.
    1. A landmark.
    2. Influence assumes grave responsibility.
  - C. Like a lamp.
    1. Is influence in the home.
    2. Cannot be avoided.
- II. POSSIBLE TO LOSE YOUR GOOD INFLUENCE
  - A. Salt can lose its tang.
  - B. City may fall into disrepair.
  - C. Lamp may be under a bushel of things.
- III. RIGHT USE OF A GOOD INFLUENCE
  - A. See your good works.
  - B. But glorify your Father.

—LESLIE PARROTT



May 26, 1957

**Morning Subject: LIMITATIONS OF PENTECOST**

SCRIPTURE: II Cor. 4:7

INTRODUCTION: Acts illustrates at least four limitations of Pentecost.

- I. LIMITED BY OUR FREE WILL
  - A. Ananias and Sapphira (Acts 5).
  - B. Sanctification does not place us beyond temptation.
- II. LIMITED BY OUR PREJUDICES
  - A. Peter and Cornelius (Acts 10).
  - B. Prejudice comes from emotion. "Love is blind" but so is hate.
- III. LIMITED BY OUR SHORT FAITH
  - A. Peter's release from jail (Acts 12).
  - B. Being sanctified does not make us mature.
- IV. LIMITED BY OUR UNDERSTANDING
  - A. Jerusalem conflict (Acts 15).
  - B. Sanctification does not make us all uniform.

CONCLUSION:

- A. "... that the excellency of the power may be of God, and not of us" (II Cor. 4:7).
- B. "... took knowledge ... that they had been with Jesus" (Acts 4:13).

—LESLIE PARROTT

**Evening Subject: 4. CLEARING UP WRONG IDEAS**

SCRIPTURE: Matt. 5:17-20

- I. CHRIST DID NOT COME TO DESTROY THE LAW
  - A. Why they got this wrong idea (Matt. 3:11-12; John 3:3).
  - B. How Jesus fulfilled the law and the prophets.
    1. He fulfilled the predictions of the prophets.
    2. He fulfilled the ceremonial law.
      - (a) Christ became our New Covenant (Heb. 8:10).
      - (b) Christ became our High Priest and Tabernacle (Heb. 9:11).
      - (c) Christ became our Sacrifice (Heb. 9:12).
      - (d) Christ became our Scapegoat (Heb. 13:11, 12).
    3. Christ fulfilled the moral law by yielding to it.
- II. CHRIST EMPHASIZES THE IMPORTANCE OF THE LAW
  - A. The law endures (Matt. 5:18).
  - B. Success in the Kingdom depends on doing and teaching the law (Matt. 5:19).
- III. STRICT KEEPING OF THE LAW DOES NOT OPEN THE GATES OF HEAVEN
  - A. Notice who the scribes and Pharisees were (refer to good Bible dictionary).
  - B. Notice their idea of righteousness.

—LESLIE PARROTT

**MORNING**

**CHOOSE YE**  
(A Message to Youth)

TEXT: Deut. 30:15-20

INTRODUCTION:

- A. Moses is addressing the children of Israel prior to their going in to possess the land of Canaan.
- B. These people were all young people—Caleb and Joshua were the only ones above forty years of age.
- C. Moses had made a great investment in these people and their venture.
- D. He did his best to appeal to them to succeed.
- I. MOSES PRESENTS THEM TWO CHOICES.
  - A. Every rational person covets to obtain life and good—and to escape death and evil.
  - B. Practically all of us are moved and governed in our actions by hope of good and fear of evil.
  - C. Moses gave them two advantages of serving and obeying God:
    1. They would enjoy His blessings.
    2. They would avoid His wrath. "I have set before thee this day life and good."
    3. This choice was literally *eternal* life and *eternal* good. "Or death and evil . . ."
    4. This choice was literally *eternal* death and *eternal* evil.
- II. MOSES ADMONISHES THEM TO CHOOSE WELL.
  - A. Do not make the foolish choice—choose good and choose eternal life!
    1. It is fatal to choose lightly and frivolously.
    2. Realize the true, far-reaching significance of choice!
    3. Realize that *we shall have exactly what we choose!*
  - B. Be fully aware of the fact that this choice is a continuing choice.
    1. We cannot have His blessings and benefits unless we continue to obey Him.
    2. Our service must be sincere and cheerful.
    3. Our love for Him must be kept alive. He is our "length of days."
    4. God is our Keeper.
      - a) He gives, restores, and prolongs our lives.
      - b) He sweetens life by His comforts.
    5. We must continue to do *all* the will of God!
- III. NOW, TO BE OBEDIENT TO GOD IS NOT UNREASONABLE.
  - A. It is not too high a standard for us.
  - B. It is not too hard nor too heavy for us, for Christ said, "My yoke is easy, and my burden is light."
  - C. His way and His will are not obscured from us.
  - D. Deut. 31:3, 6

CONCLUSION:

- A. Therefore, choose life; choose good; choose God!

- B. In doing so you actually choose:
  1. Happiness
  2. Fruitfulness
  3. Joy, peace, etc.
- C. You will never regret your choice if you choose life and good.

—L. P. DURHAM, Pastor  
Houston, Texas

## ENEMIES

SCRIPTURE: II Timothy 3

### INTRODUCTION:

- A. Every person who ever lived for God has had to fight persecution, opposition, and enemies of various sorts.
- B. God's Word says that the last days shall produce unusual conditions.

### I. WE HAVE OUTSIDE ENEMIES:

- A. Moses had Jannes and Jambres to face.
- B. Daniel had jealous men with listening ears.
- C. Mordecai had Haman as his enemy.
- D. Nehemiah faced Sanballat and Tobiah.
- E. Abraham had the vultures and eagles to fight off his sacrifice.
- F. David withstood Goliath of Gath.
- G. Today we still have enemies without.

### II. BUT THE ENEMIES ARE NOTHING TO COMPARE WITH THE ENEMIES WITHIN:

- A. Human weaknesses.
- B. Physical limitations and needs.
  1. Cannot ignore completely the desires of body.
  2. Cannot deny limitations of body.
  3. But we must be careful here—for we might seek a false refuge by weakly giving in to these desires and failures needlessly.
- C. Greatest inside enemy is *carnality*, with all its attendant evils.
  1. Jealousy, envy, strife, rage, revenge, backbiting, retaliation, etc.
  2. Self-love, etc.
  3. Carnality is the Trojan horse of the soul and will bring about defeat if not destroyed.

### CONCLUSION:

- A. We do not have to succumb to the enemies of the soul!
  1. Those from without can be overcome.
  2. Those within can be destroyed.
  3. The God whom we serve is able to deliver us.
  4. Through His power, and by the mighty baptism of the Holy Ghost, we can be victorious over every enemy!
- B. Turn to God, for He is our only hope against enemies.

—L. P. DURHAM

## EVENING

## HOW TO GIVE IN AND LIKE IT

### INTRODUCTION:

- A. Relationship of religion to human relationships.
- B. Bible has rather startling things to say (Eph. 5:21; Rom. 12:10; Phil. 2:3).
- C. These verses amount to a command to "give in"!

### I. GIVING IN DOES NOT COME EASILY TO HUMAN BEINGS.

- A. The virtue of submission is not popular today.
- B. Reluctance to give in is the root of most of our problems.
- C. Disposition arises from one of two attitudes.
  1. "Whatever I think is right."
  2. "I am more interested in what I want than in what is best."

### II. THE BIBLE COMMANDS US TO GIVE IN.

- A. To submit to one another (Eph. 5:21).
  1. Implies no loss of self-respect (Jesus).
  2. Does not destroy principle of authority.
    - a) in the home (context)
    - b) in the church
  3. A question of spirit.
- B. To esteem others better than ourselves (Phil. 2:3).
- C. To be willing to let others get the credit (Rom. 12:10).

### III. HOW CAN WE GIVE IN AND LIKE IT?

- A. Through perfect love.
  1. Rom. 12:10—"philostorgoi"—"tenderly loving"
    - a) like a mother's love for her child
    - b) used of the closest family ties—"kind" from the same root as "kindred"
  2. Corrects our inflated view of our own importance (I Cor. 13:4—Phillips).
  3. Curbs the human desire to impress others (I Cor. 13:4—Phillips).
  4. Curbs the tendency to insist on our own way (I Cor. 13:5—R.S.V.).
  5. Conquers envy (I Cor. 13:4—R.S.V.).
    - a) We can really rejoice in the success of others.
    - b) We can step aside gracefully.
- B. Through constant self-discipline.
  1. Focus on points in which your neighbor excels you.
  2. Be conscious of your own shortcomings.
  3. Remind yourself constantly that you are acting out of reverence for Christ.

### CONCLUSION:

- A. Certainly one of the acid tests of Christian experience.
- B. Fully possible only to the sanctified.

—WENDELL WELLMAN  
Atlanta, Georgia

## WHY WE LOVE THE CHURCH

(Children's Message)

SCRIPTURE: Ephesians 1: TEXT: Eph. 5:25

INTRODUCTION: How important do you think the Church is? We want to look about and see the answer today.

- I. THE CHURCH COMPARED TO OTHER PLACES IN TOWN. *What is the most important place in town?*
  - A. Is it the ten-cent store? Look at all you can buy there.
  - B. Is it the grocery store? We have to have food.
  - C. Is it the Frosty stand? Ice cream is so good.
  - D. Is it the clothing store? Our bodies must be attired.
  - E. Is it the school? We must acquire knowledge.
  - F. But the church towers above every one of these.
- II. WHAT THE CHURCH DOES FOR US. (Comments from scripture lesson)
  - A. Provides "all spiritual blessings" (v. 3).
  - B. Plans our holy living (v. 4).
  - C. Adoption of us all as "children" (v. 5).
  - D. Christ, the Door to the Church (v. 6).
  - E. The first step into the Church—"Forgiveness" (v. 7).
  - F. He wants us one big family (v. 10).
  - G. Love in the Church makes it beautiful (v. 15).
  - H. Christ is the Head of the Church (v. 22).
- III. WHAT SHALL WE DO FOR THE CHURCH? *Since it is so important:*
  - A. We ought to want to get saved, so we can join it.
  - B. We ought to love the church a lot. Here we have S.S., Y.P., Jr.'s, T-agers, pastor's class, Bible school, etc.
  - C. We ought to be reverent here, not write in the hymnals, not run in the church; remember the building and all its furnishings are dedicated to God.
  - D. We ought to give our tithe to support it.
  - E. We ought to be present for every service, not just once a week. Suppose you brushed your teeth just once a week? Suppose you went to school just once a week? Suppose you ate only one meal a week?
- IV. WHAT THE CHURCH MEANS TO US FINALLY
  - A. Supplies all we need to get us saved and sanctified and to keep us in the same.
  - B. Comes to our rescue when we are in trouble.
  - C. Makes plans for beautiful marriage ceremonies.
  - D. Place where we are offered to God as infants.
  - E. Place where kind words are said of our loved ones when they go from us.
  - F. Place where we find comfort and encouragement to continue on as Christians.

CONCLUSION: We are happy to welcome you who are uniting with the church today. We hope every boy and girl, every young person here will want to have the experience that will qualify him or her to unite with the church.

—NELSON MINK

## Sermons on the Beatitudes

### 4. THE SOUL'S DEEPEST NEED SATISFIED

TEXT: Matthew 5:6

INTRODUCTION: Some would have us believe that ritualism, form, externals in religion are our deepest needs. Others insist on boisterous and even fanatical demonstrations as proof of spiritual relationship. Others teach the social gospel as paramount. But it is "not by works of righteousness which we have done." Our need is a deep sense of God, a hunger and craving for Him, an insatiable thirst that only God and His righteousness can satisfy. Witness Paul and Wesley.

#### I. WHAT, THEN, IS THIS RIGHTEOUSNESS?

- A. Certainly it is not imputed righteousness. Faith in the historical Christ and redemptive scheme alone is not enough. The blood of the paschal lamb was shed and applied and the application alone saved Israel.
- B. Certainly it means more than mere external righteousness. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom."
- C. Neither is it resurrection righteousness. "Not as though I had already attained"—Paul.
- D. Then it must be the inner, spiritual, moral, imparted righteousness (Rom. 14:17; I John 1:9).

#### II. WHAT IS THE BLESSEDNESS PRONOUNCED IN THE TEXT?

- A. It is the blessedness of meeting the right conditions. "Hunger . . . thirst after righteousness."
- B. The righteousness of holy character.
- C. Righteousness received by faith, not works.
- D. Righteousness of conformity to God's law and requirement.
- E. Righteousness which satisfies the soul. Wesley translates it "satisfied." Also Weymouth.

#### III. WHY IS HUNGER AND THIRST A BLESSEDNESS?

- A. Because it is for a "blessed" experience.
- B. Because meeting these conditions prepares the way for receiving this experience.
- C. Because intense hunger and thirst cannot be ignored with impunity.
- D. Because these soul appetites must be satisfied or death ensues.
- E. Because hunger and thirst are personal with individual responsibility.

#### IV. WHAT IS THE RESULT OF THIS INTENSE LONGING, CRAVING OF THE SOUL?

- A. "They shall be satisfied" (Weymouth).
- B. "They shall be saturated" (J., F., & B.).
- C. "They shall be filled" (A.V.).
- D. "They shall be holy and satisfied" (Wesley).

E. "He who hungers and thirsts after the full salvation of God, may depend upon being speedily and effectually blessed or satisfied, well-fed, as the (Greek—righteousness) implies" (Clarke).

V. WHAT DOES IT MEAN TO BE "FILLED"?

- A. Filled with dynamic, spiritual power (Acts 1:8; 4:31).
- B. Filled with divine peace (Rom. 15:13).
- C. Filled with holy joy (Acts 13:52).
- D. Filled with knowledge of divine will (Col. 1:9).
- E. Filled with fruits of righteousness (Phil. 1:11).
- F. Filled with the Spirit himself (Acts 2:4; Eph. 5:18).

—E. E. WORDSWORTH, Pastor  
Goldendale, Washington

Sermon Starter

THE OBLIGATION OF HOLINESS

SCRIPTURE: I Pet. 1:13-16

Therefore:

Because of the provisions of divine grace just considered.  
There are some moral obligations in our Christian calling.  
Salvation is both *experience* and *ethics*.

Note:

The election of the Father	} —All demand
The sanctification of the Spirit	
The sprinkling of the blood of the Son	

holiness in man.

I. BASIC TO THIS HOLINESS IS: (v. 13)

An understanding mind  
A sober spirit  
A hopeful heart  
"Set fully upon the grace to come at the revelation of Jesus Christ."

II. PHASES OF THIS HOLINESS—TWOFOLD:

- A. Holiness means separation:
  - Characteristic of obedient children.
  - Not conformed to the former ignorant passions.
- B. Holiness means sharing the divine nature:
  - Holy like God: "Be holy yourselves in all your conduct."
  - 1. No holiness without cleansing.
  - 2. No holiness without effort—"gird up your minds."
  - 3. No holiness without grace—"hope for that grace."

Sanctification is an act of divine grace.  
—R. E. PRICE  
Pasadena, Calif.

BOOK BRIEFS

Book Club Selection for May, 1957

THE INVINCIBLE CHRIST

By Massey Mott Heltzel (Abingdon, \$2.00)

A refreshing series of sermons about that vital, revolutionary, all-sufficient, compassionate Person we all adore.

If Paul decided to centralize his preaching on "Christ, and him crucified," we can well return again and again to a reappraisal and a renewed exaltation of Christ. That is what Heltzel does.

It lacks the penetrating insights we might expect from Gerald Kennedy but also happily bypasses the "do-good" approach seen too often in liberal writings. This author lets Calvary be Calvary and insists that sin is sin.

The illustrations are apt, though some are a bit shopworn. The book has spots of unusual fluency, and quotations of prose and verse give a change of pace. You may not garner a sheaf of sermon notes but you will gain a renewed appreciation of our Lord and Saviour—and that is the greater gain.

If only his sword had been thrust in deeper to reveal the deeper heart needs for which entire sanctification alone has the answer!

THE STEWARDESS

By Eleanor Bockelman (Wartburg, \$1.00)

A book especially written for women. Develops the thesis that all of life is a stewardship, not just the Sundays and Wednesdays; that all our money is in trust—not just the 10 per cent, but the 90 per cent also.

If you want heavy reading, this is not the book. But if you want to read something that is delightfully down-to-earth, that has the "tang" of everyday home situations, that smacks of the "hurts" and "prods" of a woman's world—then here it is, look no further.

Besides, there is a reverent undertow of spiritual life and devotion, skillfully woven through the whole pattern. And for the homemaker here is good advice, not thrown at you in chunks, but like seasoning salt, making the whole reading more palatable.

Actually, this is the best stewardship book for women I have ever read. I found nothing in it that would not be helpful to girls in their teens or ladies in their eighties.

S. T. LUDWIG

THE CHRISTIAN AND HIS AMERICA

By Gerald Kennedy (Harper, \$3.00)

As is expected of a Gerald Kennedy book, *The Christian and His America* is solid, and mentally stimulating. Decrying the national trends toward such delusions as the superman myth, the power craze, the mass mind, he points out the vocations that can help and how they can help.

Here are sparkling phrases, brilliant quotes and illustrations. But the climate is that of a confirmed liberal. You will need to sift steadily.

DOCTRINE AND EVANGELISM

By Vincent Aylor (Epworth, 85c)

An intriguing title with a disappointing message. The author is liberalistic in his view of the Bible and allows not one iota for crisis sanctification.

He does speak forthrightly on sin and redemption, but each doctrine is discussed so sketchily that there is little "wrap up and take home" value when it's all read. A sad product from a Methodist pen.



### THE SECRET OF BEAUTIFUL LIVING

By Oswald Riess (Concordia, \$1.50)

A stimulating and searching book on the minister and his devotional life. A clarion call to depth of spirituality, though sadly ignorant of the life of the Spirit-filled. Yet will do anyone a lot of good and will shame most of us as we note the meticulous care given to sermonic expression. These are not words hastily piled together but carefully arranged like beads on a string.

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It deals with feature writing, fiction writing, and specialized writing. It suggests how to begin writing so your material will be accepted.

The by-line on the jacket states, "Indispensable Trade Secrets from Writing Experts." Having read this book thoroughly, I think it will greatly diminish the number of rejection slips that will come to any writer.

### MOMENT BY MOMENT

By Margaret T. Applegarth (Harper, \$2.75)

This author is a fascinating and gifted storyteller. This is the kind of book to read for two purposes, both to thoroughly enjoy it for what it is and, second, to gather from it benefit in making oneself a better storyteller. Any preacher would benefit from reading it and so would Sunday-school teachers. In fact, anyone who speaks in public at any time can improve by reading this book.

It is not strong in any evangelical emphasis, but gives sheer delight for those who like to become good at the storytelling art.

### THE EXPOSITORY METHOD OF G. CAMPBELL MORGAN

By Don M. Wagner (Revell, \$2.00)

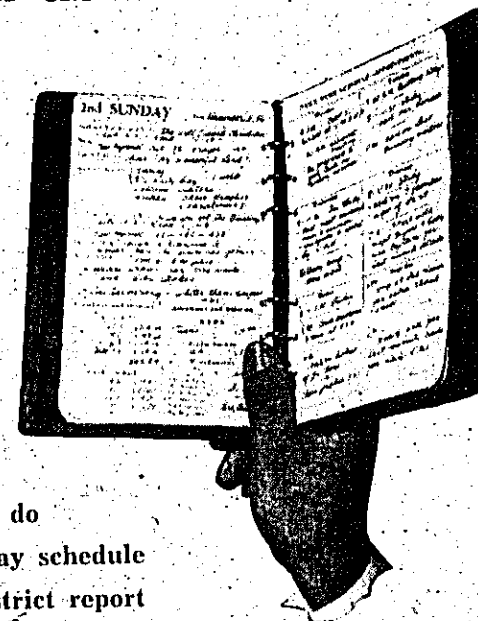
Mr. Wagner has done what no one else so far has done; he has analyzed the method of G. Campbell Morgan in expository preaching. He gives Morgan's system of procedure, describes his method of sermon building, and discusses his philosophy of expository, Biblical preaching.

In view of the interest in expository methods in our times, the book fills a need.

I think the book is well worth the reading for two reasons: (1) We need more expository, Biblical, doctrinal, scriptural preaching, and this book tells us how one great preacher went about preparing such sermons; (2) a better expositor could not have been found, if one wants to study the method of a great preacher, than G. Campbell Morgan. Nothing controversial in it. I recommend it.

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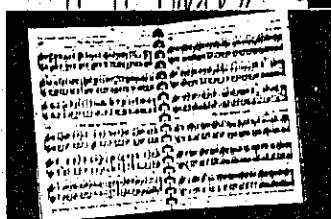
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# The Preacher's Magazine

Volume 32

June, 1957

Number 6

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## GUEST EDITORIAL

### The Divided Chancel\*

By George A. Turner

#### What Are the Religious Meanings Behind the Divided Chancel and the Pulpit-centered Types of Sanctuaries?

THERE IS an interdenominational bureau of church architecture created to serve all evangelical denominations. This agency consists of expert consultants in the specialized field of church architecture whose experience and skill are available to denominations and individual churches. Most churches and smaller denominations lack resources for an adequate staff in these highly specialized skills and the services of such an agency are invaluable. From these sources one learns that if one is planning to build a house of worship or remodel an old one he should avoid the mistakes of the past and utilize the latest in sound architectural design. A feature which characterizes modern trends in church design is the replacement of the central pulpit by the divided chancel with a pulpit on one side and a reading desk on the other. Since most local architects, church boards, and pastors are untrained in architectural design such expert advice is usually and quite naturally followed. Behind the pulpit-centered and the divided chancel types of sanctu-

aries there are diverse theologies of which many may be unaware.

Back of this trend in the architecture of evangelical churches is the feeling that the early performers took an extreme negative reaction against the elaborate symbolism of the Medieval Church. There is a feeling that in reacting against excesses in the Roman Catholic church the Protestants, especially the Puritans, went to extremes and thus deprived themselves of much that is helpful to spiritual worship. Typical of such was the aversion to Easter services among the early New England Puritans and the placing of roosters on church steeples instead of the cross. Just because liturgical churches carried symbolism too far, it is widely felt evangelical Christians need not react to opposite extremes. The newly awakened appreciation of Christian symbolism is reflected in modern books on the subject by avowed evangelicals.<sup>1</sup> The writer, edified by seminary courses in religious art and architecture, has instructed young people in Christian symbolism at camp meetings with

\*Reprinted by permission from the "Christian Minister," March, 1955.

<sup>1</sup>E. G., T. A. Stafford, "Christian Symbolism in the Evangelical Churches," 1942.

satisfactory results. It is understandable that young, frugal, evangelistic denominations should insist upon simple, unadorned meetinghouses in which utility is more prized than beauty. Will the time come when more beautiful sanctuaries are demanded? If so, on what principles, if any, will new patterns and objectives be based?

#### ARGUMENTS FOR SYMBOLISM

The arguments for more symbolism in our churches are rather extensive. Symbolism is a rather natural thing, something to which we are accustomed in nearly every phase of life. Commercial advertising makes effective use of slogans and signs to convey a message. Various organizations such as the Boy Scout movement do likewise. Why should not the Church utilize Christian symbolism and instruct its people in appreciation of art forms? Ideas are conveyed through pictures as well as by songs and sermons, so why not use all three mediums? The task then is simply that of using the proper type and amount of symbolism. Good artistic taste does seem to demand some degree of decoration. A church should be more than a box or a barn—it should have beauty. There is a kinship between the good, the beautiful, and the true. Holiness is not enhanced by ugliness. If some ornamentation is inevitable, then should it not be distinctive and meaningful Christian symbolism rather than the ignorant or thoughtless use of non-Christian symbolism? It would seem that a restrained and discriminating use of Christian symbols would be preferable to no art at all or to non-Christian symbols such as fruit, flowers, and symbols of the sun, moon, and stars. The writer has seen windows in Christian homes at Christmas time in which glowed the eight-candle lights sym-

bolical of the Jewish Feast of Dedication—Christians unwittingly testifying to a Jewish faith! The pastor should be able to give some leadership to his people in the use or disuse of symbolism. The sacrament of the Lord's Supper makes some use of symbols inevitable—let such usages be discriminating and edifying.

With reference to planning the sanctuary several factors argue for a divided chancel. There should be a focal center of the sanctuary, something which will not only be the center of attention but will lift the worshipers' thoughts toward God. This center should not be the preacher—a mere man—but it should be the symbols of Christ's presence, namely the communion table and the sacred elements. The choir (chorus) should not face the congregation but should face the worship center. If the singers face the people, the church house becomes an auditorium rather than a house of worship and the choir renders a performance for the people rather than all addressing their attention to God. Vertical rather than horizontal lines should predominate because they tend to lift the thoughts heavenward. The preacher can be heard nearly as well from a side as from a center pulpit, and the sanctuary can present an altar rather than a pulpit as the unifying center of the church building. In addition the use of the cross-form which Gothic cathedrals utilize is more significant than a rectangular auditorium. In such a church where there is a long central nave there is a greater feeling of anonymity, the worshiper can slip into the service, participate in the service as he chooses, and slip away. In the auditorium type of meetinghouse he is in a box in which he is noticed and from which he cannot easily retreat—he may be confronted with the challenge of the gospel, he may become embarrassed. This danger

is minimized in the long, narrow sanctuary and hence the unsaved may more readily come and go. By common consent the thirteenth century witnessed the flowering of Christian art and architecture. Should not the soaring Gothic cathedrals of this period be taken as the ultimate, as the norm for church architecture?

#### PULPIT-CENTERED CHURCHES

The case of the pulpit-centered sanctuary may thus be summarized. In the New Testament churches, as in the churches of the early reformers and the later evangelicals, the Spirit-inspired preacher of the Word of God was the center of interest. The Word is more important than the sacraments and more frequently ministered; therefore the pulpit rather than the altar should be central. The choir confronting the congregation is no worse than the preacher facing his congregation. In both cases there is an evangelistic message to put across, and the hymns are addressed to the believers as well as to God. By common consent the Church is an institution in which the Word of God is preached and the sacraments ministered. Giving priority to the sacraments fosters a service in which priesthood and a sacrificial system are predominant. The centrality of the Word of God is more in line with the New Testament and the ministry of the Holy Spirit. If a church, however, prefers the prophetic to the priestly, the New Testament to the Old, then a pulpit-centered sanctuary would be appropriate.

It follows that those churches which make haste to substitute liturgy and "worship" for the exposition of the Word of God are forsaking the principles of Protestantism and of early Christianity and going back to medievalism. The emotional warmth of an

evangelistic type of service is shunned for a more aesthetic type of service in which beauty and orderliness are prized more than the spontaneity of the Spirit-led service. But it should be pointed out that stained-glass windows, organ music, and candlelights and litanies are as frankly an appeal to the emotions as the gospel chorus. The Christian faith has truths which, if properly presented, have power to produce an emotional response. Feeling should be sought through thought. Deep commitments and convictions bring strong feelings and a desire to respond.

There is then a theology back of the pulpit-centered sanctuary. It is the belief that the Spirit-inspired preacher is the center and climax of the corporate worship experience. Historically it can be shown that the Jewish synagogue replaced the Temple as the religious center of the Jewish people even before the time of Jesus.<sup>2</sup> After the destruction of the temple in A.D. 70 there was never a real need for its rebuilding, since it was recognized that God is a spirit and not localized. With the passing of the sacrificial system the Temple actually was not needed, the religious needs of the nation being cared for entirely by the synagogues. The Christian church, both historically and ideologically, is derived from the synagogue rather than from the Temple. It follows, therefore, that liturgical churches in which the sacrament is central follow in the tradition of the Old Testament, with its priesthood and daily offerings, while evangelical churches in which the Word of God is central are in the tradition of the New Testament and the prophets with emphasis on instruction, "spiritual songs," and fel-

<sup>2</sup>See J. T. Jones, "A Historical Approach to Evangelical Worship" (Abingdon-Cokesbury Press, 1954), pp. 40 ff.

lowship of the saints. In the latter the pulpit is appropriately central.

#### THE PURPOSE OF THE SANCTUARY

The relationship between form and spirit is clear. Architecture should be consistent with the theology, ideology, and character of the worshipers. Prophetic, evangelistic religion requires a sanctuary in which the centrality of the ministry of the Word is reflected in architecture as well as in the order of services. Evangelistic churches need no central aisle. The place in front of the central pulpit should be filled with worshipers with side aisles leading down to the altar rail in front, where seekers may find the Saviour. The central aisle is admittedly better for funerals and weddings, and also where the building is designed for a temple rather than a place of assembly for the congregation. In virtually all religions of mankind temples are residences of the gods; they are not designed for large congregations of worshipers. In a temple worshipers come and go as to a shrine and there is little need for a congregational meeting. Liturgical

churches with divided chancel, high central altar, and center aisle are perhaps more photogenic but less conducive to prophetic, informative, evangelistic religion.

The trend toward the divided chancel is consistent with the trend away from preaching of the Word towards liturgics, but the church conforming to this trend should clearly understand that it leads towards medievalism and towards the Old Testament. It amounts to a repudiation of the emphases of the New Testament and of the Reformation of the sixteenth and eighteenth centuries. Many spiritual descendants of the reformers and eighteenth-century evangelicals seem anxious to sell their spiritual birthright for a mess of pottage. Somewhere between the ecstatic and the aesthetic, between sacerdotalism and "enthusiasm" lies the "golden mean" of a worship experience in which a Spirit-anointed exposition of the Word or an edifying interpretation of the sacraments as symbols of a high spiritual truth is shared by thoughtful, hearty, decisive people. Such will be a service in which the highest faculties of the total personality—intellect, emotion, and will—are evoked.

#### SIX MISTAKES OF MAN

The Roman philosopher and statesman, Cicero, said this some 2,000 years ago, and it is still true today. The six mistakes of man are:

1. The delusion that personal gain is made by crushing others.
2. The tendency to worry about things that cannot be changed or corrected.
3. Insisting that a thing is impossible because we cannot accomplish it.
4. Refusing to set aside trivial preferences.
5. Neglecting development and refinement of the mind, and not acquiring the habit of reading and study.
6. Attempting to compel other persons to believe and live as we do.

## FROM THE EDITOR

### Armor That Does Not Fit

WHEN DAVID, the little shepherd boy, declared that he would do battle with the Philistine giant across the valley and he appeared before King Saul to make his intentions known, he was offered the king's armor. We often wonder what was going through the mind of the leader of Israel's army when he agreed to send this lad to certain death. He had heard the challenge of Goliath day after day. Saul was the leader of his people. He himself stood head and shoulders above the average man of his army. And then also David said something about God fighting for him; and that must have struck a blow to the conscience of the apostate king. But he offered David the royal armor and even went so far as to try it on him. But it did not fit. The shin guards were too long, the face protector shielded his sight, the breastplate would not stay in place. He probably looked like some tiny fellow who had made a discovery of his dad's old clothes in the attic and had dressed up in them.

David's conclusion was that armor that does not fit is worse than no armor at all, and to this the general staff agreed, as there was no effort made to press him further to wear it. David went out to the one-sided duel with his own weapon, his simple shepherd's garb and his mighty faith in God.

I was thinking about this familiar story the other day with respect to

us as preachers. I was thinking of the warfare in which each of us is engaged, challenged by the blasphemous onslaught of Satan himself. And as I thought of it, I saw in my mind's eye a lot of us who are trying to fight in armor that does not fit. I saw us clanging around with suits of mail whose helmets are too big, whose leg joints do not match our leg joints, whose shields are too heavy, and whose spears are too unwieldy. That is, we are trying to fight in someone else's armor. It does not fit and it does not work. Our offensive maneuvers are hampered and our defensive action is ineffective. The vulnerable spots which the armor should protect are left uncovered and our action is hampered instead.

The moral to the story is: Fight in your own armor. Be yourself. Yourself at your best, even though you may feel it is not so good, is better than trying to be someone else.

Perhaps I should leave it there. But I am yielding to the temptation to make some applications and to mention several areas to which the truth applies.

#### 1. THE ARMOR OF PLATFORM BEARING

Every minister is aware that bearing on the platform and in his pulpit is a strong factor in his effectiveness. Or perhaps we should say, we see in others how effective or ineffective their platform bearing makes them. And so there are those of us who



pick out a preacher whom we believe to be successful and copy his every action. Now certainly we all learn from others and certainly we occasionally unconsciously take on mannerisms of another whom we admire, and usually such accretions do not greatly hurt us, but purposefully to mimic another is to fight in his armor and not our own.

We must all remind ourselves frequently that the affected manner, the "razzle dazzle" personality, the "ministerial tone," the "sweep them off their feet" maneuver which are not really a part of our normal way of doing things but which rather we have copied from one of the success boys, are purely and simply fighting in another's armor.

To be natural, to be oneself, to let his own personality show through—these will establish rapport the quickest and make one's presentation the most effective. May each of us fight in his own armor.

## 2. THE WEAPONS OF OUR MESSAGE

Not only the armor but the weapons also must be our own. David chose a slingshot and five smooth stones instead of a sword and a spear. The sling was his own and he had tested it again and again. It was enough a part of him that it could have just as well been growing to the end of his arm. Panic could not cause him to forget how to use it. He knew the percentage of times he could hit his mark at a given number of paces. Probably his average was one out of five. And so it is with the message we preach. Above all, it must be our own. To be true, we all read from others and all of us borrow ideas from others. This is but the pattern of study and preparation. Occasionally we may even borrow our outline from someone else or in a pinch we will

clip one from the PREACHER'S MAGAZINE. Certainly these helps are for the purpose of stimulating the thinking of our readers. Actually, however, I am not thinking of any one sermon. I am thinking about one's basic message. And woe to the one who has none to preach but what he has borrowed from someone else or, worse yet, one which has been thrust on him by another! That, sure enough, is fighting in armor that does not fit.

## 3. THE ARMOR OF CONVICTIONS

A preacher must be a man of convictions, not just of opinions, but of deep-rooted convictions. In a real sense what these are and the depths to which they are held will largely shape the emphasis of the one's entire ministry. But these convictions must be personal and not those of someone else. It is a disparaging sight to watch a preacher clank around with someone else's convictions. Such a one is never quite sure whether he is adequately "ringing the changes" on these convictions, so usually overdoes it in order that he might be sure. Since these convictions were cast in a particular mold, they never quite fit the circumstances of another's life and hence they become legalistically applied without due respect to the individual situations that are faced. One preaching his own convictions can make allowances for the spirit of the principles involved. The person preaching another man's convictions cannot make such allowances for fear of being misunderstood. In short, the preacher whose convictions were borrowed from another is fighting in armor that does not fit.

## 4. THE HELMET OF VISION

The helmet is an important piece of the armor. Not only does it protect

the head but through it we must see where we are going and what we are doing. In a helmet that does not fit, the opening for the eyes does not match our eyes, and the chances are that all we could see would be the inside of the helmet or at best a slanted view of the world outside us. Vision is important to the preacher, too. It is the fire by which his whole church program is motivated. And it is possible that there are preachers who operate only on the vision of others. To be true, we all receive inspiration from our leaders and guidance from our church program, but pitiful indeed is the plight of one who never has any more vision than that which comes to him directly from others. We need a grasp of our situa-

tion and a faith for our work and a passion for the souls of men around us which is our own. Strong is the preacher who can say, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." Equipped is the minister who finds in his own faith the strength to believe that God will be his source of victory in this present struggle.

What more could be said? Perhaps a great deal. There are many areas of life to which this truth applies. In all of them, as we face them, let us be of those who are akin to the shepherd lad and refuse to fight in another's armor, for it does not fit.

# The Preaching of J. Wilbur Chapman

By James McGraw\*

**E**VANGELISM is simply rolling away the stone and giving the dead a chance to hear the Word of life."

This was J. Wilbur Chapman's way of defining the work of an evangelist, and it was the way he sought to present the claims of the gospel upon those who heard him preach. He "persuaded" them by opening the door for the Spirit to enter. He preached, but he sought to let God speak through him. He worked, but he knew that it was God's work. He believed that evangelism "is bringing the Evangel or Gospel into contact with the unsaved" and that the work of the evangelist is one of contact only, that God himself does the work of conversion. "We are to do our part and

leave God to do His," he expressed it.

John Wilbur Chapman was born in Richmond, Indiana, in June, 1859, in the home of typical Hoosier Presbyterian parents. His father, a man of wealth and means, saw to it that Wilbur received adequate training for his work as a minister. Chapman studied for a time in Oberlin College, and received his A.B. from Lake Forest University. His seminary education was achieved at Lane Seminary in Cincinnati, and he received honorary degrees from the University of Wooster, and from Heidelberg University, both in Ohio.

Chapman pastored churches in Albany, Philadelphia, Indiana, Ohio, and New York City, but his emphasis was always upon evangelism and his

\*Professor, Nazarene Theological Seminary.

preaching was the preaching of an evangelist. He is best known for his revival ministry, and in this ministry he preached on four continents.

The personal characteristics of the man were an asset in the important matter of establishing audience rapport, for he looked like a great preacher. He stood tall and straight in the pulpit, and his appearance was, if not actually handsome, at least masterful and dignified. He commanded respect with the evident strength and energy which were possessed in his great physical frame.

His voice was pleasant and appealing, with an ability to carry well without strain, and could be heard clearly without any harshness of volume or intensity. He spoke with enough resonance and depth to be forceful, yet with a mellow, pleasant appeal that was musical and beautiful.

His own concept of the importance of the evangelistic ministry affected his preaching. He was often critical of the lack of emphasis upon evangelism to be found in the seminaries, and he believed it to be of great value to pastors as well as evangelists. His views in his book *Present Day Evangelism* seem to set forth a pertinent summary of his own preaching. He writes that an evangelistic sermon should first of all be dictated by the Holy Ghost, that it should be wrought in prayer and preached in the power of prayer, that it should be a sermon which is preached first of all to the preacher himself, that it should be preached with the expectation of results, and that it should be well illustrated throughout. In his own ministry he followed these principles.

He saturated his preaching with prayer. His own life, with keen disappointments along the way, taught him to depend upon God for the strength he needed. When financial reverses wiped out his father's for-

tune, Wilbur learned to trust God as he might never have learned had not these misfortunes come upon his family. "I have always felt that by this experience my ministry has been enriched," Chapman writes in his book *When Home Is Heaven*. He also recalls how his mother, with her naturally sunny disposition, "greeted reverses with a smile and filled the rooms of our smaller home with the music of the hymns she sang." The memory of family worship, and the place of the Bible in the home, and the singing of the great hymns of the Church—these things taught him early in life to depend upon God and to rely on prayer. Such an attitude affected his preaching as much as any other one factor.

Dr. Chapman preached persuasively because he believed what he preached. David A. MacLennan expresses in his book *Pastoral Preaching* the importance of the preacher's own attitude upon his hearers. He writes: "Let [the preacher] prepare himself as carefully as he prepares his sermon. Only a man who is himself persuaded that he is most highly privileged to speak 'in Christ's stead' the good news of God can persuade others of the truth they most need to hear and receive." Chapman agrees with this position in his own declaration that "the point that fails to move us we might as well cut out, for there is this sure test of the power of the sermon, it will as a rule move our hearers in the same proportion that it has moved ourselves. If it has helped us it will help others."

One catches the spirit of such preaching in Chapman's sermon "The Call of Judgment," in his book *And Judas Iscariot*. There is a sense of urgency throughout the message, and one is stirred to action as doubtless the preacher was himself stirred as

he prepared this sermon and preached it.

J. Wilbur Chapman's preaching was characterized by the fact that he expected results—and he saw them. He believed that preaching with no hope of results will certainly bring little if any results, but preaching with faith that God will use the effort almost always results in definite victory. He once said, "Evangelistic preachers have always found it true that in proportion as they have expected results and preached in the power of their expectation God has seemed to honor their effort and to inspire others with the same enthusiasm."

In his sermon "Paul, a Pattern of Prayer," Chapman shows an unusual ability to present a clear and striking outline such as would help his audience remember his sermon. His text is, "If ye shall ask any thing in my name, I will do it" (John 14:14). Using the apostle as an example of one who followed the pattern of Jesus in prayer, the evangelist sets forth these main divisions:

1. Prayer for Pentecost (*That Christ may dwell in your hearts by faith . . .*—Eph. 3:17-19).

2. Prayer for perception (*. . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding . . .*—Col. 1:9-10).

3. Prayer for purity (*. . . the very God of peace sanctify you wholly . . .*—I Thess. 5:23-24).

4. Prayer for power (*. . . making mention of you in my prayers . . . that ye may know . . . the exceeding greatness of his power . . .*—Eph. 1:15-20).

5. Prayer for perseverance (*. . . always in every prayer of mine for you all making request with joy . . . being confident of this very thing, that he*

*which hath begun a good work in you will perform it until the day of Jesus Christ . . .*—Phil. 1:1-11).

6. Prayer for perfectness (*Now the God of peace . . . make you perfect in every good work . . .*—Heb. 13:20-21).

7. Prayer for peace (*Now the Lord of peace himself give you peace always by all means.*—II Thess. 3:16).

Combine the ability to present such a clear, striking topical outline of a well-organized message together with a spirit of prayerful, fervent, enthusiastic expectancy, and you have a glimpse of the power that characterized the evangelism of J. Wilbur Chapman.

There is a beauty in expression, a skill in the use of apt words and phrases, a freshness in the absence of worn clichés and trite phrases in Chapman's style. For example, from his lectures on evangelism:

"Come to [the Bible] in one way and it is like a sensitive plant, its leaves will close and its fragrance will refuse to flow. Approach it reverently and it is sweeter than honey in the honey-comb. It is like water from the rock, it is light in our darkness, it is manna to our hungry souls."

Charles Mosher, seminary student, phrased his appraisal of J. Wilbur Chapman's life and ministry in these picturesque words: "His life was packed, his preaching was powerful, his sermons were purposeful, and his revivals were planned."

Another warmhearted Scotch Presbyterian, Clarence Edward Macartney, might well have had Presbyterian Chapman in mind when he expressed in his book *Preaching Without Notes* the timeless observation that "it is one thing to preach the gospel as a way or a very good way, or even the best way, and another thing to preach it as the only way"! For such was the preaching of John Wilbur Chapman.

## SERMON OF THE MONTH

### Historical Significance of the Day of Pentecost

By Mendell L. Taylor\*

TEXT: *And when the day of Pentecost was fully come . . .*

(Acts 2:1)

The Lord by whose love we were made, in whose love we are sustained, and through whose love we are perfected, has communicated and revealed himself unto us through as many facets as there are stars in the heavens. His quest for a world of sinners will always remain an unfathomable mystery to all of us who are recipients of His grace. He has planted deep desires and lofty aspirations inside us and constantly engages in the mission of making provisions to satisfy and bring to completion the magnificent potentialities of our personalities.

In the atmosphere of the Old Testament He was preparing the way for a divine-human encounter that would produce a superlative moral excellence in man. Someone has drawn the contrast between Old and New Testaments like this: "In the former we have the radio type of reception; in the latter we have a television type of reception." As the drama of the heavenly blueprint unfolds, an assurance emerges that our supreme privilege of becoming partakers of the divine nature, and being transformed into His image and likeness, was no afterthought with Him. This type of relationship is the highest experience of God which the finite soul is ca-

pable of realizing. It has been structurally inherent in the divine economy since the declaration of war in the third chapter of Genesis when "the Commander in Chief announced the heel of His warrior would crush the head of the enemy.

Man as the new infant inhabiting the cradle of time had to be taught slowly and patiently the lessons which would eventually enable him to worship God in spirit and in truth. In those days of initial beginnings man had to be taught by symbol, by ceremony, by pageantry, by pantomime, and by acted-out truth. Or to change the figure a little, the first grader reads by pictures rather than by word forms, and in the childhood of the race God gave man a picture to go by, rather than a copy of the script which should be understood in terms of ideas and ideals. Thus the Old Testament, steeped in its ceremonial system, was establishing the foundations for the larger truths which were to be unveiled in the fullness of times. Jesus declared that He did not come to destroy but to fulfill. He was not casting aside the old, but was bringing it to completion by giving it new meaning, new content, and new application.

For that reason, the phrase, "When the day of Pentecost was fully come,"

has the weight of centuries bearing down upon it as a leverage strong enough to turn the currents of the marching years and pry the hinges of civilization loose from the doors of tradition and custom.

A brief survey of Jewish religious practices and procedures taken from their picture book of dramatized truth will furnish tokens of an intimacy and experience of God which became a reality on the Day of Pentecost.

For our purpose we will show the interlocking relationship between the three major festivals in the Jewish calendar, endeavoring to point up the pattern in their timing, their historical significance, how they in turn were associated with agricultural developments, and then translate some of these figures into spiritual lessons. The ceremonial seasons that we will single out for this investigation are Passover, Pentecost, and Day of Atonement.

Chronologically they occurred in the order mentioned above. For our purpose we will follow the same sequence.

#### THE PASSOVER

In the pattern of timing the Passover festival was observed in the beginning of months—or the first month of the ecclesiastical year. Beginnings were always significant in the Jewish worshiper's mind. To start the canonical year on a spiritual level would indicate that the remainder of the year would be lived on a higher level. Place God first in the timing, so your activities and everything else will operate more efficiently.

Intricately related to the religious celebration was an agricultural commemoration. The "Feast of the First Fruits" was considered a vital part of the Passover season. The agricultural token used in this connection

was the first product of the barley harvest. It is easy to detect why spiritual and agricultural festivals should be linked together. For the Jehovah who had made possible the deliverance from Egyptian bondage was also the Lord over the earth and productivity. Nature was considered God's bigger Bible. Jehovah had been the One who had rolled out carpets of green and tacked them down with violets and daffodils; He was the One who had mixed the colors of flowers, designed the system of increase by bulbs and seeds, leveled the fields and meadows, set in motion some scrubbing rags in the form of clouds, bestowed the extravagant mood of the dawn and the restless peace that comes when the ashes of day's death are turned into the blazing beauty of sunset's grandeur. The Creator of the universe deserves special recognition in the beginning of months by being offered the first fruits of the new crop to indicate that at best we are but tenants on God's farm. How logical the order, that every time man has a special season of worship he comes before the King with a gift from His kingdom of nature!

The historical aspect of the Passover was associated with deliverance from Egyptian bondage. The final plague that brought emancipation for this enslaved people was the flight of the death angel through the land to take the life of the first-born of each family. However, exemption from this sorrow could be secured provided certain instructions were obeyed. A lamb was to be selected that was without physical defect; the lamb was to be slain and its blood was to be drained into a basin; a sprig of hyssop was to be dipped in the basin, and the blood was to be sprinkled upon the lintels and the doorposts of the houses; when the angel of death saw the sign of this sprinkling, the angel would

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pass over that house and leave the family circle intact.

The meat of the lamb was to be roasted. By one's partaking of this food, strength would be imparted to the body for starting the long trip to freedom. The menu also indicated that bitter herbs should be eaten with the meat.

The long-hoped-for deliverance became a reality, even though the Lord did have to remove the cotter keys from the axles of some chariots to halt a determined pursuit by the enemy. As a special feature at the beginning of each ecclesiastical year, the Jewish people were to relive some of the traditions of the past by celebrating the Passover festival. The agenda of events was designed to remind the chosen people once more that sprinkled blood was their protection, the eating of meat was the source of their strength, and the partaking of bitter herbs gave a small taste of the galling and stinging oppression that was their plight before a miraculous deliverance made possible their glorious freedom.

#### PENTECOST

The next important season on the ecclesiastical calendar which we will consider is Pentecost. From the viewpoint of timing, the Jewish nation calculated many things in terms of the number seven, which was considered the perfect number. For instance, the week of days was the Sabbath day, day number seven, the day they were to remember and keep holy. The week of weeks in the new year was also considered as holy. It was figured by multiplying the seven days of the week by the seven weeks necessary to bring one to the eve of the special season, which would mean that the Feast of Weeks would come the fiftieth day after Passover. The word "fiftieth day" is Pentecost. This Feast

of Weeks was referred to as the Pentecost festival.

The special celebration of this period was not without its agricultural reference. This time the first fruits of the wheat harvest were presented to the Lord. Once more the priests of the nation reminded the people that all good and perfect gifts come from the Lord, that the earth is the Lord's and the fullness thereof, and the people, and they that dwell therein. Again they acknowledged that they belonged to the Lord, for His providences had made possible the maintenance and preservation of life.

The historical aspect is related to the setting up of camp at the foot of Mount Sinai which occurred about fifty days after the departure from Egypt. At that time the venerable leader of the nomadic tribes ascended the heights of the mountain. Nature's flash bulbs in the form of lightning and nature's kettledrums in the form of thunder announced to the multitudes that God's hydraulic hammers were chiseling a message on tablets of stone. When the lightning was placed in the scabbard of a cloud and the thunder became muted, Moses descended from the mountain with one of the few manuscripts to be written in God's handwriting. The Ten Commandments outlined the basic principles of our relationship to God, our relationship to the home, and our relationship to our fellow man. The order of the commandments is fascinating. For the middle one, namely, the fifth, forms the pivot around which all the others are built. This one announces: "Honour thy father and thy mother." Respect for the parents in the home will lay the groundwork for respecting the commands that govern our attitude towards God and at the same time establish the foundation for a right adjustment to our fellow man. If the

fifth one is violated, then we have little to operate with in keeping the upwardness of the first four or the outwardness of the last five.

These tablets of stone became the chief cornerstone around which all civilized governments have been constructed.

Once each year the Jewish people were to take a glance into the rear-view mirror and remind themselves of the providences which had been so bountifully bestowed upon them. Just as they celebrated their deliverance from Egyptian bondage in the first month by observing the Passover, so on the fiftieth day following they commemorated the giving of the law by celebrating the Feast of Pentecost.

#### DAY OF ATONEMENT

The next important season on the ecclesiastical calendar which we will consider is the Day of Atonement. From the viewpoint of timing, the Jewish calendar calculated this occasion in terms of the week of months, or the seventh month.

The special celebration of this period was not without its agricultural reference. For the Feast of Ingathering was woven into the fabric of this season. This event signified the festive atmosphere which prevails after the harvest had been gathered, the wine presses were full of fruit, the barns were bulging with grain, and the food supply was at the highest point of its inventory. Is it any wonder that the people were in a mood to acknowledge to the Lord once more that it was from His fountains they drank and from His granaries they ate. Thanksgiving was accompanied with praise giving. An attitude of gratitude pervaded the autumn air. "The Lord has once more provided for the needs of His children who till the soil on His plantation, so His name should be praised and honored and exalted."

Historically, the Day of Atonement was interlocked with the moral and ethical life of the people, for the practices associated with this event were designed to bring forgiveness of guilt and deliverance from condemnation. The nearest that the people of the Old Testament came to an experiential knowledge of God was on the Day of Pentecost. That was the time when the symbol of God's presence and the worshiping people came closest together. The order of worship for this high day on the Jewish calendar may be summarized as follows:

The congregation gathered in the outer court of the Temple where the altar of burnt sacrifice was located. The eager worshiper would bring some offering in keeping with his economic standing and place it upon the burning, billowing coals to symbolize his yearning to do something that was pleasing unto God. But the congregation was far removed from the glory of His presence that resided beyond the middle court and behind the veil that guarded the entrance into the holiest of holies. Only one person was allowed to enter that sacred sanctuary and that was the high priest. He could enter this holy shrine only on the Day of Atonement.

On this hallowed day the first act of the high priest was to take a censer filled with embers from the altar of burnt sacrifice, and a handful of incense, then move slowly through the middle court, lift the veil, and enter the holy chamber. Here the glory of the divine presence flashed from the golden walls as it rested above the ark of the covenant. He would toss the incense into the censer, that the fragrant cloud might ascend before the mercy seat. This curling smoke symbolized the rising of the prayers of the people as a sweet-smelling incense before the throne of God. In an atmosphere laden with the incense



fumes the high priest would proceed with his expiating functions. The second time that he came into the holy presence he brought a basin of blood, which was sprinkled once on the mercy seat and seven times before the mercy seat. This provided an atonement for sins of the priesthood. On the third entrance into the most holy chamber the high priest brought another basin of blood and went through another series of sprinklings, in order to make atonement for the transgressions of the people.

These impersonal and formal rituals represented the highest relationship that was possible between God and His people in the Old Testament setting. The remoteness of this arrangement cannot be overemphasized; for the congregation had to remain in the outer court. Even though the high priest was permitted to go into the most holy place, all he observed in this inner sanctum was a symbol of the presence of God in the form of flashing light.

We have taken this extended trek through the calendar of the Jewish year (and I am reminded of the fact that a sermon to be immortal does not have to be eternal) to prepare us for that magnificent moment described in the New Testament by these words: "And when the day of Pentecost was fully come."

#### THE FULFILLMENT

We should remind ourselves once more that Jesus came, not to destroy, but to fulfill; not to set aside, but to put new content, meaning, and significance into old patterns. We are now in a position to place all of these graphically drawn pictures of spiritual verities in the Christian and New Testament framework.

As the Passover was commemorated by the slaying of a lamb, the sprinkling of blood for protection, and the eating of the meat for strength, so in the

New Testament, during Passover week, Jesus made His way to Jerusalem. On Friday of that sacred season He was condemned by a civil court to be crucified. Thus He became the Passover Lamb of the new covenant. As the Lamb of God that taketh away the sins of the world, yea, the Lamb slain before the foundation of the world, He provides a way for our escape from the bondage, enslavement, and dominion of sinful living. By the sprinkling of His blood upon the doorposts of the conscience, we have the death sentence removed from over our heads. He dips His cross in the fountain of His blood and writes across the scroll of our hearts an emancipation proclamation. His writing with His blood proclaims that we are freed from the monstrous tyranny of weaknesses that overpower us, delivered from the tormenting habits that enslave, rescued from the wild impulses that we cannot tame, salvaged from the relentless fears and remorseful memories that haunt us. He is not only our source of protection, but when we become the partakers of Him, He is the unfailing supply of strength for the journey. We eat of Him as the meat of the Kingdom, and Christ in us is our guarantee of reinforcements for our voyage.

As we remind ourselves of these redemptive benefits derived from the vicarious suffering of our Lamb of God, it is well for us occasionally to partake of bitter herbs. That was the regular practice of the Jewish people at Passover time. The bite and sting and unpleasantness of the taste enabled them to recall the hardship, the lashing and grinding experiences which had characterized the life in Egypt.

In a realistic manner we partake of bitter herbs when we focus our attention on what we were when Christ found us, and then try to imagine

what we would have become if we had not turned the controls of life over to Him. As this contrast is etched in the drawing room of the imagination, a spirit of rejoicing overwhelms the soul. We are celebrating our Christian Passover.

On the fiftieth day after the crucifixion of Christ another memorable event took place. In the old order it was called the Pentecost season to commemorate the occasion when the Decalogue or the Ten Commandments were chiseled on tablets of stone. In the new structure, it was the Day of Pentecost fully come. Once more there was the writing of the law of God. However, this time it was the law of love and the inscription was made on the fleshly tables of the heart. Instead of living by a code that imposed external restraints, now there is inaugurated a higher command that operates by internal desire. The new system removed the long series of red lights that flashed, "Thou shalt not," from every direction and erected a huge green light that read: "Love God with all there is of you and love your neighbor as yourself," then you can go full speed ahead. In this manner, all of the requirements of the "thou shalt not's" are met. At the same time a plus factor is added which indicates that the law of love not only refrains from something but is positive in its outreach of helpfulness and graciousness. Instead of a law that is cold, impersonal, and imposed, we now have a higher law that glows and pulsates with the radiance of an inward, personal dynamic.

Since the Day of Atonement was the nearest thing to a religious experience in the Jewish arrangement, we desire to show how its program was superseded by the marvel, the majesty, and the mystery of the experiential realities of the Day of Pentecost. In the ancient order, the

congregation must stand twice removed from the symbol of the divine presence, and had to be represented before the Lord by a high priest. While Jesus was still on the cross, the veil into the holy of holies was rent in twain. The sword of justice had been brandished and was waving back and forth to protect the entrance way into the divine presence. This had kept a world of sinners a long, frightening, guilty distance from a holy God. The edges of the sword had been blunted from the many victims who crowded in a little too close to the throne of God. But now the sword must be placed in its sheath. As the sword is dropped, the point of it catches in the veil and we can almost see it rip that middle wall of partition from top to bottom. On the Day of Pentecost it appears that two invisible hands reached out to pull the curtain apart and announce to all the world: "Come on into the throne room of God; make yourself at home in His presence; come boldly and with assurance and as often as you desire, and stay as long as you can spare the time. Present your own case and be assured that you can bring everything to God in prayer." Not only was the veil to the throne rent in twain, but the veil to the human heart was split asunder and God established His residence in this new temple of flesh and blood.

A religious democracy was established that allows every person to have as much of the Lord as he desires. A price may have to be paid, for Pentecost comes at a "plenty cost" rate. But the special order of priests was abolished and now everyone has the same set of spiritual prerogatives. A priesthood of believers is established which gives each worshiper a chance to go to the Lord in person and present his own case.

Man's capacity to receive God has been enlarged from time to time to



adjust him to the unfolding revelation of God. In the days of David, the worshiper was limited to a cup measure of the Lord. David declared, "My cup runneth over." When Jesus was on earth in person He changed the figure and said that a believer could receive from Him a well of life-giving water. But after the Day of Pentecost the only figure that was appropriate for revealing man's capacity to receive the presence and power of the Lord was in terms of rivers of leaping, artesianing, and cascading waters

mounting skyward unto everlasting life. This flowingness of the content of the soul turns us into transmitters capable of becoming God's substation or God's branch outlet. As this life of God is planted in the soul of man, we are constantly amazed that this treasure can be housed in earthen vessels. In spite of the mystery of it all, we unhesitatingly declare the reality of our experience in this fashion: "Now we know the magnificent grandeur of the earthen chalice, for it is a fit place for God to abide in His fulness."

## The Heart of the Galatian Letter

By Paul Updike\*

THE CENTRAL TRUTH of the Galatian letter has been somewhat obscured by the limited interpretation of the Reformed theology. Martin Luther viewed it with impassioned appreciation, lecturing extensively on it during the second decade of the sixteenth century. Farrar describes this Epistle as the lighted flame which gave occasion and meaning to the Wittenberg theses. He quotes Luther as saying, "The epistle to the Galatians is my epistle. I have betrothed myself to it. It is my wife."

This view is quite understandable, especially when one remembers his pressure from the untoward circumstances that surrounded him. The "liberty" of St. Paul was in bold contrast to the indulgences of Tetzel, the excesses of the papacy, and the patronages of the imperial tyranny. Against this black backdrop the words flamed like liquid fire, "The just shall

live by faith" (Gal. 3:11). This vivid climax has tended to minimize the deeper thought of the Epistle.

There are many internal evidences that show what the apostle must have meant by giving birth to this strongly worded content of his vigorous soul. Four propositions beckon the unbiased mind.

First, the writer is refuting the dependence on the ceremonial law by an explanation of the divine moral law which gives rise to faith. Second, he pictures God as the Trinitarian Deity, redeeming by Jesus Christ, issuing into the life of man by the Father, and manifesting this new life by the Spirit's power and control. Then, he moves a step further declaring that, under this yielding of the soul to the Spirit, Christ is formed within the believer and the fruit of the Spirit is borne without. Finally, this Christian perfection glory is accomplished by casting out the bond-

woman and her "seed," by crucifying "the flesh with the affections and lusts" and receiving "the promise of the Spirit."

Let us note these briefly. Wesley, in his notes on the Epistle, stresses the moral law being involved. While the whole ceremonial law is implied, it is evident that much stress is placed upon the law of circumcision of the flesh from the Abrahamic covenant. Abraham, and not Moses, receives the main treatment. The thought of circumcision is introduced as early as chapter 2, verse 7, with Abraham becoming a major object of discussion in the following chapter, verse 6. This continues through the heart of the letter into chapter 5. Whatever the thought is, it must center about some phase of circumcision.

It displays the fact that God put a curse on the flesh and, by the moral law of His own being, Christ "redeemed us from the curse of the law, being made a curse for us" (3:13). This opens the way for the moral law, wherein He could bless faithful Abraham, to remain the "ground of blessing" to the sons of Abraham "by faith."

This "ground of blessing" becomes the major thesis of the Epistle. That we might be justified (3:11) has been emphasized to the neglect of the deeper purpose revealed in verse 14 of chapter 3, "that we might receive the promise of the Spirit."

The reformers pointed back to verse 2 of this chapter and said that they had already received the Spirit and the whole blessing was their justification. However, the apostle follows verse 2, wherein he speaks of receiving the Spirit, by verse 3, in which he questions how they are to be made "perfect." Then, in verses 11-14, he leads up to the result of their being justified that they might "receive the promise of the Spirit."

This teaching dovetails with St. Paul's companion in the faith, St. Luke, when he writes both the Gospel that bears his name and the Acts of the Apostles. He reports in Luke 24:47-49 what Jesus intended for the disciples. They, according to the Gospel, are to be "witnesses" (v. 48) of "repentance and remission of sins," which were to be preached in the name of Christ (v. 47). Then, verse 49, "And, behold, I send the promise of my Father upon you." Luke reports Jesus repeated this "promise of the Father, which . . . ye have heard of me," in Acts 1:4.

These two traveling companions and important contributors to the kerygma speak the same truth couched in the same words, "promise of the Father," direct quote from Jesus. Luke puts it in both of his books and Paul here in the heart of the Galatian letter.

God is pictured here as a Moral Interventionist moving in behalf of His lost creation, bringing them to become "sons of Abraham by faith," that He might give them the "promise of the Spirit." He moves in the realm of promise or *pro-mittere*, that, by the moral law, the Galatians might come to the full expectation of reception. This rests on the morality of God and proves the morality in the heart and will of the believer, inwrought by the Spirit through faith (3:14).

In the second phase of this look at the perfection St. Paul holds out for the Galatians, let us examine the letter to see the trust that one can put in God to come to such an act of faith.

In his introductory statement, he plainly sets forth the issue of life from God the Father, "who raised him [Jesus Christ] from the dead" (1:1). Here he also mentions that grace and peace issue from the Father and the now raised Jesus Christ. The whole issue of this will of "God and our Father" is the objective of delivering

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"the brethren . . . from this present evil world" (1:2, 4).

This same Father not only has an issue which can raise up Jesus Christ but "of these stones . . . raise up children unto Abraham" (Luke 3:8). Bringing Abraham a "seed" and a fatherhood, by faith in the moral promise, opens up to the whole moral creation redeemed by Christ Jesus the privilege of "heirs according to the promise" (3:29). The initial entrance of the Spirit brought cries of "Abba, Father" in the heart. Now, since a son, an "heir of God" (4:6-7). The word "perfect" which the apostle uses to describe the condition to which he would bring them is the same word, *epiteleo*, he used in II Cor. 7:1, "perfecting holiness in the fear of God."

How the Son becomes the ground and occasion for this act of faith is not only by the Resurrection referred to above and in the beginning of this letter, but, in chapter 1:12, the Son is the sole source of revelation. This to minister the "crucified life" in which the apostle testifies he is now living (2:17, 20).

Christ, then, has "redeemed us from the curse of the law"; so now the binding of Abraham and his seed to the flesh and its circumcision gives way to the earnest of the inheritance, the Spirit himself. The Redeemer makes these "sons" candidates for receiving this blessing.

So now we look for the Comforter, who is not from "Sinai, which gendereth to bondage," but from "Jerusalem which is above." The bondwoman must be "cast out," that in this crucified life we can bear the offense of the Cross, that the "fruit of the Spirit" may flow forth in "love, joy, peace," etc. (5:22-24). The issues of the flesh are crucified as Hagar's son (4:30) was cast away from the presence and life of Abraham. The cross of Christ

becomes the ground of the belief to be "free" and the occasion for the crisis of the Cross lifted within the soul.

Since the victory of the higher and perfect law of liberty makes the believer free from the bondage to the flesh, we now can and must look to the fulfillment of the promise of the Spirit in this life now present with us. For the "fruit of the Spirit" is to be expected in this life, as a present crucifixion reality with its subsequent outflow from the "faith of the Son of God, who loved me, and gave himself for me." Thus we "do not frustrate the grace of God" (2:21).

The apostle passes on to the result of such life in the Spirit as he closes the letter. Since it is no longer in the realm of Sinai that we live, but of "Jerusalem which is above" and "free," we "sow to the Spirit" and "of the Spirit reap life everlasting" (6:8). It is a this-world engagement for a life-everlasting reality. We "walk in the Spirit" (5:16) that Christ may now live "in me" (2:20).

The climax is reached in verse 19 of chapter 4 when Paul states that Christ is "formed in you." That is the Spirit's work under the full freedom from the bondage of the flesh and the bondwoman's son. This, "our liberty which we have in Jesus Christ" (2:4), makes the *epiteleo* mentioned above, the "executing, performing" believer under the control of the Spirit.

Christian perfection in the Galatian letter is "Christlike," living by His Spirit in the hearts of those who have "died" to the world-flesh and live the Cross-life of "free Jerusalem from above" in this world. The bondwoman and her son (issue) are cast out and the free mother of us all as believers in the Spirit of Christ issues into the life everlasting of the world to come. That is the heart of the Galatian letter.

## The Doctrine of Future Punishment

By Bill Flygare\*

*And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20:15).*

**P**RESENTING the subject of eternal punishment or final damnation of the sinner is, to the minister and to his congregation, an unpalatable and an unpopular project. And yet it is a fearful responsibility and demands constant airing, and the warning to those in error cannot be too strong.

A vague, uncertain preaching about the future state has an unwholesome effect and causes skepticism. Look around you and see who it is that rejects the teaching of eternal punishment. Is it the sweet, wholesome, spiritually minded Christian? Is it the person who has a profound regard for God's law and maintains a holy walk with Him?

It is common knowledge that, in the lively, Spirit-filled revivals and awakenings of a few years back, the "old-time preachers" dwelt upon this doctrine with such vigor that sinners were startled out of their apathy, and deep and lasting revivals were seen.

There is a hell! Why not speak of it in clear, scriptural terms, so common people and children can understand and be warned, and saved from it! Men are in danger of eternal damnation unless they be converted. Why not say so, for "he that converteth a sinner from the error of his way shall have a soul from death."

So if the preacher is to be periodi-

cally unpopular by presenting this doctrine to his people, he'll have to consider it an occupational hazard and go ahead and give the bitter pill, for the patient does so need it. The souls turned from dabbling in carnal appetites and selfish indulgences will be his eternal reward.

The word hell is Anglo-Saxon. It is derived from the verb *helan*, which means "to conceal." It corresponds exactly with the Greek word *aides*. Hades is the invisible world. The Scriptures contain four words that are translated "hell" in the popular versions. These words are Sheol, Hades, Gehenna, and Tartarus.

Sheol is a Hebrew word and occurs sixty-four times in the Old Testament. It signifies the "underworld," usually without reference to condition. Thirty times it is literally translated "hell," as in Psalms 9:17: "The wicked shall be turned into hell, and all the nations that forget God."

The Greek word Hades used in the New Testament, in the majority of cases, is plainly connected with the idea of suffering and punishment. In Matthew 11:23-24 it is used as the opposite of heaven. In the parable of the rich man and Lazarus we read that he lifted up his eyes in hell (Hades), being in torment. Luke gives us a vivid picture of the torture of this place in his account of this para-

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Another word translated hell in the New Testament is *geenna* or Gehenna. It is derived from the Valley of Hinnom, south of Jerusalem. Once a green and fertile spot, it was defiled by King Josiah, who made it a depository of filth. The carcasses of criminals and the bodies of malefactors were brought here to be burned. A continual fire was kept up there. The oldest rabbinical writers used the word to designate the future world of woe. Christ employed the word to designate punishment that affects the very soul.

In II Peter 2:4 the word "hell" is a translation of the Greek word *Tartaros*, or rather of a denominative verb which means to cast into Tartarus. This is the strongest of the four, in a sense designating the very depths of hell or the lower parts of Hades, especially when the dismal gloom of that place was uppermost in that powerful old preacher's message. Peter must have regarded Tartarus as a place of misery.

In summation, hell is "an abode of the dead," "a place of torment and degradation," "a state or place of retribution," "a dark prison where fallen angels await their doom," "the opposite of heaven," "a fiery furnace," "a lake of fire."

As man's finite mind is unable to grasp the splendor and glory of heaven, so neither can he, nor does he want to, understand the depths of misery and woe in the dark caverns of eternal hell. It is only natural that he seek to avoid the passages that describe this terrible place and to prefer other than fire and brimstone preaching.

But, nevertheless, it is a necessary doctrine. Judas Iscariot was a son of perdition (John 17:12). His destiny was woe (Matthew 26:24). When he died he went to his own place (Acts

1:25). That place is expressly called a place of torment (Luke 16:28).

If, in summarizing these evidences of the existence of this place of torment, a fear is not aroused deep in the heart, the very idea of the eternity of this punishment should bring consternation. There are "everlasting fire," "everlasting punishment," "eternal damnation," "everlasting destruction," "vengeance of eternal fire," and "shame and everlasting contempt."

To disbelieve this doctrine does not destroy it. The Jewish nation believed in the future punishment of the wicked. Had that belief been erroneous, Jesus, the Teacher from God, would have exposed and corrected it, for He denounced many a notion and condemned many a doctrine beside violating many popular traditions. But He did not say one word against the current doctrine of eternal punishment. Rather, His parables and teachings employed this doctrine and His descriptions are vivid and clear as to the torments and terrors of this place.

There is only one doctrine that saves the conscience after earnest examination of what Christ and the inspired writers have had to say regarding future punishment. That is the doctrine of unconditional immortality, or the doctrine of the "final restoration of all souls with God."

There are some who say, "God, our Father, is infinite in goodness and so cannot suffer any to be finally lost but will, after retribution, finally restore them to eternal life. Otherwise He could not be infinitely good."

How absurd that heaven would cease to function and God's goodness would cease to exist unless all drunkards, all extortioners, all adulterers, all murderers, all lascivious persons, all thieves, all gamblers, all unholy persons were finally admitted there! But the Scriptures are clear that hell

is as everlasting as heaven is evident and that it is impossible for one to pass from one place to the other (Luke 16:23-26).

If the demons and inhabitants of hell had a board meeting presided over by Satan himself, they could not have come up with a more popular doctrine for sinners. But regardless of the popularity of the idea in some circles, it still does not set aside the Word of God.

There is only one possibility of a responsible soul's escaping hell. The Scriptures plainly state that we must be born again, that we must grow in grace and knowledge, and that we must bear fruit, abiding in Him. Then, and only then, can we have the assurance of heaven and eternal joy. And as we follow holiness (without which no man shall see the Lord) we can look forward to the judgment unafraid.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 3:19-20

### BROUGHT TO TRIAL

The universality of sin, and so of judgment, is expressed in verse 19 in unequivocal terms. Summarizing what has been emphasized in the first three chapters up to this point, it declares that "all the world may become guilty before God" (K.J.V.). In the English and American Revised versions this is changed to "all the world may be brought under the judgment of God." The Revised Standard Version reads: "the whole world may be held accountable to God."

The variations are all translations of one word, *hypodikos*, found only here in the New Testament. This adjective comes from *hypo*, "under," and *dike*, which means "a judicial hearing; hence its result, the execution of a sentence, punishment" (Abbott-

Smith). Thayer says that *dike* means "a sentence of condemnation."<sup>1</sup> So *hypodikos* properly suggests "under sentence of condemnation." Cremer writes: "It denotes one who is bound to do or suffer what is imposed for the sake of justice, because he has neglected to do what is right."<sup>2</sup> Abbott-Smith gives this definition: "brought to trial."<sup>3</sup> Vincent prefers "liable to pay penalty."<sup>4</sup>

So what Paul is saying in this passage is that all the world is brought to trial before God, is under the judgment of God, is guilty before God, is under a sentence of condemnation before God. It is a sweeping statement that takes in all humanity outside of Jesus Christ.

<sup>1</sup>"Lexicon," p. 151.

<sup>2</sup>Cremer, "Lexicon," p. 204.

<sup>3</sup>Abbott-Smith, "Lexicon," p. 461.

<sup>4</sup>Vincent, "Word Studies," III, 36.

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## MAKE OR PRONOUNCE RIGHTEOUS?

The verb *dikaioo* occurs in verse 20 for the third time in this Epistle (cf. 2:13; 4:3). It is found thirty-nine times in the New Testament, twenty-seven in Paul's Epistles, six in Luke's two writings, three in James, two in Matthew, once in Revelation. The soteriological emphasis of Romans is shown by the fact that it occurs fifteen times in this Epistle alone.

Because *dikaioo* is central to the message of Romans, a more extended treatment of it is in order. The verb comes from the adjective *dikaios*. In early Greek writers this was used "of persons, observant of dike, custom, rule, right, righteous in performing duties to gods and men."<sup>8</sup> Thayer says the adjective means: "righteous, observing divine and human laws; [one who is] such as he ought to be"; and so, "approved of God, acceptable to God."<sup>9</sup> Cremer observes: "Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before Him."<sup>10</sup> In other words, according to the Bible one is only "right" when he is right with God. That is a strong preaching point.

The verb *dikaioo* is defined by Abbott-Smith in its New Testament and Septuagint usage as: "to show to be righteous, to declare, pronounce righteous."<sup>11</sup> Thayer notes that the proper meaning, "according to the analogy of other verbs ending in *oo*" is "to make *dikaios*; to render righteous or such as he ought to be." But he thinks "this meaning is extremely rare, if not alto-

gether doubtful." He holds that the normal usage is "to show, exhibit, evince one to be righteous, such as he is and wishes himself to be considered." His conclusion is that *dikaioo* means "to declare, pronounce, one to be just, righteous, or such as he ought to be"; negatively, "to declare guiltless," positively, "to judge, declare, pronounce, righteous and therefore acceptable."<sup>12</sup>

Cremer says that *dikaioo* denotes "the activity which is directed to the restoration or production of a *dikaion*."<sup>13</sup> In the New Testament it means "to recognize, to set forth, as righteous, to justify."<sup>14</sup> As used by Paul it "denotes nothing else than the judicial act of God, whereby man is pronounced free from guilt and punishment."<sup>15</sup>

An observation might be in order at this point. It is sometimes assumed that lexicographers and grammarians write with complete scientific objectivity. But such is definitely not the case, nor is it possible. Every man works with certain presuppositions in the background of his thinking. It is impossible to escape this. So when Thayer (editing Grimm) states that the proper meaning of *dikaioo* is "make righteous," but then asserts that this meaning is rare and that the verb usually means "pronounce righteous" he is—in a measure, at least—giving a subjective opinion.

Sanday and Headlam in their monumental commentary on Romans have a careful discussion of *dikaioo*. They hold that its proper meaning is "pronounce righteous," and add: "It cannot mean 'to make righteous.'"<sup>16</sup>

Burton, in one of the most thorough commentaries on Galatians, traces ex-

tensively the usage of *dikaioo* in the classical Greek, the Septuagint, the Apocrypha and Pseudepigrapha, and finally in the New Testament. His conclusion is that in the New Testament it has the forensic meaning, "to recognize as acceptable [to God]."<sup>17</sup>

All of this highlights the perennial debate between Calvinists and Arminians on imputation versus impartation. Calvinists teach that in justification Christ's righteousness is imputed to the sinner. Arminians hold that in the one act of justification God makes us righteous and then pronounces us righteous. To say that God declares righteous what is actually unrighteous is to make God a liar. God, by His very nature as true, cannot assert what is not so.

Vincent has stated this truth very effectively. He discusses the classical usage of *dikaioo*, noting that the primitive meaning is "to make right." Then it came to mean "to judge a thing to be right."<sup>18</sup>

In the New Testament it indicates "the act or process by which a man is brought into a right state as related to God."<sup>19</sup> He further says: "Justification aims directly at character. It

contemplates making the man himself right."<sup>20</sup>

Coming to grips then with the issue noted above, Vincent makes this fine statement of the case:

"Justification which does not actually remove the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal declaration that the man is right is a fiction."<sup>21</sup>

It is interesting to note that the Oxford English Dictionary straddles the issue, making place for both conceptions. For the theological definition of "justification" it says: "The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God."<sup>22</sup> Arminians would change that last "or" to "and." For the theological meaning of "justify" it gives: "to declare free from the penalty of sin on the ground of Christ's righteousness, or to make inherently righteous by the infusion of grace."<sup>23</sup> Again Arminians would substitute "and" in place of "or."

God has provided more than a legal pardon. He imparts Christ's righteousness to the one who believes. Then, and then only, can He recognize us as righteous.

<sup>8</sup>Ernest D. Burton, "A Critical and Exegetical Commentary on the Epistle to the Galatians" (ICC; Edinburgh: T. & T. Clark, 1921), p. 473.  
<sup>9</sup>Vincent, "Word Studies," III, 30.  
<sup>10</sup>Ibid., p. 39.

<sup>11</sup>Ibid.  
<sup>12</sup>Ibid., p. 40.  
<sup>13</sup>Oxford English Dictionary (Oxford: Clarendon Press, 1933), V, 643.  
<sup>14</sup>Ibid.

## SUNDAY-SCHOOL EVANGELISM

The pastor will work closely with the teacher concerning the salvation of each individual in the Sunday school. The attitude of the pastor and the teacher will be one of sincere concern, conscious always that the decision of the pupil is the most important decision the child will make.—J. N. BARNETT.

<sup>8</sup>Abbott-Smith, "Lexicon," pp. 115 f.  
<sup>9</sup>Thayer, "Lexicon," pp. 148 f.  
<sup>10</sup>Cremer, "Lexicon," p. 184.  
<sup>11</sup>Op. cit., p. 116.

<sup>12</sup>Thayer, "Lexicon," p. 150.  
<sup>13</sup>Cremer, "Lexicon," p. 193.  
<sup>14</sup>Ibid., p. 195.  
<sup>15</sup>Ibid., p. 197.  
<sup>16</sup>Sanday and Headlam, "Romans" (ICC), p. 30.

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IN MANUSCRIPT FORM

DEADLINE:  
SEPTEMBER 30, 1957

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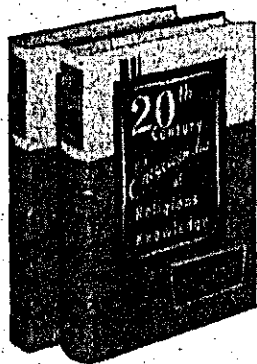
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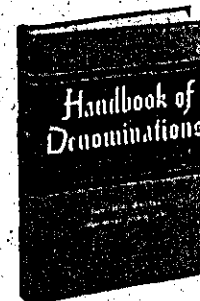


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# CRUSADE FOR SOULS

Supplied by V. H. Lewis\*

We are printing in this issue a paper written by Rev. Milton L. Bunker, the title of which is self-explanatory. We trust that everyone will read this paper carefully and pray that God will lay its truth upon our hearts. We are printing half of it in this issue and will conclude the paper in the July issue.

## The Pastor and The Crusade Program

Pastor, you are the key to this great task of evangelism in the church. You are the leader and it is your job to get the entire church to feel that it is their individual responsibility to Crusade for Souls.

### THE PASTOR'S PREPARATION

One of your first responsibilities is to prepare yourself for the task of leading this Crusade. It will take more than promotion, program, popularity, or personality. It will take sincere and thorough preparation and planning. In order to avoid serious breakdowns later, you must possess the true method and motive of the Crusade if you would successfully pass it on to others. You must challenge and inspire, not with the weight of your authority or position, but by the influence of your leadership and example.

There are several vital and important steps in this preparation.

Before the church will ever become aroused to the great task and oppor-

tunity of personal soul winning, we as pastors must have a passion.

We must be soul winners, soul winners at heart and soul winners in practice. Christ's concern for others must be at the center of our Christian living. We cannot hope to get by on the other emphases alone but a real passion and heartfelt, constant concern for the lost must be the motivating desire of our experience and our ministry. Our planning, our program, our personalities, our pastoring and preaching are all important for our success, but true success will be determined by the measure in which we have succeeded in winning souls to Christ. Our people will soon sense a superficial spirit or they will be moved by a genuine interest and passion for the souls of men. This spirit of enthusiasm will reflect itself in our people. If they are to be aroused, we must first be aroused; if they are to be stirred, we must first be stirred; if they are to be moved to action, we must first be moved to action. Pastor, reread God's Word pertaining to the evangelistic enterprise of the Early Church. Read all the Crusade and soul-winning books available from the Publishing House, written by our own men. Then pray until your mind is stimulated, your soul is astir for souls, souls that are lost, souls for whom the Saviour suffered and bled and died.

Pastor, we must set the example. Most Nazarenes are wonderful followers and are anxious and ready to move forward in our Crusade if we will but show the way. They need to know

how; they need not only to be told, but also to be shown in practical example. In other words, you must be a caller. You must reach some through personal evangelism. You need to see some saved in their homes, some in the hospitals. Many Christians are wanting to get started but just don't know where to begin. It is your task to instruct and inspire them, and by example lead them on in this the greatest of all endeavors, to win a never-dying soul for Christ.

Of course, our people need more than to be inspired; they must be instructed. Too many times our people have been inspired and challenged but we have failed to give them the information as to how to properly use the tools afforded them in performing the task. We must be well read and well informed in this all-important matter if we are to inject some of this truth into our people. We must gain firsthand experience if we are to properly counsel our congregations. We need to be experts in personal evangelism, "specialists" in soul winning.

Certainly we cannot expect to meet with any measure of success without earnest prayer to back up every phase of this earnest endeavor. This, the greatest of all our tasks, needs the greatest amount of prayer. Our example here is in the Christ. Jesus taught others to pray but He also prayed. We too must go to our knees in prayer to be empowered for the task. Beginning with you, Mr. Pastor, there must be a consuming concern that this entire endeavor in evangelism be a spiritual work and it must be backed with prayer.

The Crusade needs a prayer-prepared preacher to present this program to the people.

### THE PASTOR'S PREACHING

Our next step is to prepare our people. Our people must be sold on the

value and necessity of the "Crusade for Souls Now," otherwise the fullest results cannot be obtained. Some churches need to be stirred. Others need to be stirred to action. Some have been stirred so many times and done so little in actual activity that they have become stagnant. Some will need more stimulation than others, some will need more training than others. It will be entirely up to us to analyze our particular situations carefully and plan accordingly.

May I suggest in this connection that you endeavor to persuade your people through your pulpit ministry. Emphasis on holiness and Pentecost are essential to success. For Pentecost, as a personal experience of the Early Church, is inseparable from personal witnessing and soul winning. Holiness is your message and motivation for this evangelistic task. When the Early Church was sanctified it became a "witnessing church." The scripture states, "Ye shall receive power," and, "Ye shall be witnesses unto me." By comparing your church to the New Testament Church you can challenge your congregations to pursue the pattern of Pentecost. The tragedy is that so many today can stand and testify to being saved and sanctified but from all available evidence carry no burden for souls and do nothing to personally win a soul year in and year out. We certainly cannot and will not emphasize less the experience of holiness or the expression of holiness by testimony. However, we need to emphasize more the ethics of holiness and the example of holiness and the evangelism of holiness. Certainly any sanctified Christian should be made to feel that soul winning is the natural result from an experience of holiness.

The Early Church possessed no more than we profess but it must be said that it was a soul-winning church.

\*Executive Secretary, Department of Evangelism

Ask yourself, "Does my church measure up in this matter of winning souls?"

Pentecost is the spiritual experience that will provide the spiritual equipment and the spiritual empowerment to enable Christians to do this work of God.

Pentecost, personally experienced and properly interpreted, will produce a people empowered for witnessing and the winning of souls.

A true holiness ministry will be an evangelistic ministry. Visitation evangelism and an evangelistic pulpit go together; they are inseparable. Our evangelism must not be confined just to two revival campaigns a year. It should be a continuous emphasis. Only as we promote this evangelistic emphasis from the pulpit will our people be moved to bring in the unsaved.

Our evangelistic ministry must remind our people repeatedly that men without Christ are eternally lost, and that their only hope of salvation is in Jesus Christ. Until these facts are repeatedly emphasized we will not preach effectively and our people will not call effectively. Don't be discouraged if all of your folk do not respond after your first soul-winning sermon. It will take months and years to get some to move into this area of Christian service, and some may never respond.

Consistent emphasis of the Crusade will be the greatest factor in getting our laymen to feel that, after all, this is their job and not alone for the pas-

tor and evangelist. Preaching with a burdened heart will cause our people to feel the personal responsibility and the important—in fact, indispensable—place they have in the total evangelistic program of the church.

They will begin to realize the paramount purpose of the church is to reach the lost and to provide a fellowship through which they can bring their friends and neighbors to God.

Pastor, once you get this on the hearts of your people you will find new people in both your morning and evening services. Instead of preaching to your own people Sunday night after Sunday night, you will now have some candidates for evangelism in the evening service. Your testimony services will be more than statements of "Saved and sanctified." The fruits of holiness will be revealed in the services. Your altar services will be more than just having repeaters make their way forward; for now you will find new people with hungry hearts making their way to an altar of prayer.

You will find, too, that your revivals will be more than a "warming over" time or a "threshing of old straw." If once your people get it on their hearts to bring friends and neighbors, you will find a new interest and a new spirit in the services. Your soul winning will not be limited to a season or two during the year, but will be a constant, continuous Crusade. It will not be an occasional emphasis but rather a personal evangelistic Crusade that is always in effect.

#### THEOLOGY AND REALITY

Theological preaching is deservedly unpopular if all it does is settle a lot of problems people never heard of, and answer a lot of questions nobody ever asks.

—ROBERT J. McCracken, in *The Making of the Sermon* (Harper and Brothers)

## "Sick . . . and Ye Visited Me"

### III. The Mechanics

By John W. May\*

THE MOTIVE of the minister in hospital work is always on a high spiritual plane. He is there to help, not to hinder; to comfort, not to antagonize. The heart of a shepherd compels him to seek after the welfare of his sheep. He is a messenger from the Messiah. He is there to assure, to point to Christ, to build confidence, to represent Christ. Surely it is of inestimable value for a patient to receive a call from someone in whom he has confidence. Rev. Murray Morford said, "The frequent call will build confidence."

There are other dividends that will be derived from faithful hospital calling. Rev. Carl W. Gray<sup>1</sup> kept a record of his hospital work in 1955. He spent 115 hours in hospitals that year. He said, "It has done more to bring new people into Sunday school than anything I do." Hospital calling has often been the means of establishing good relations with the family of a patient. I can think of several families I was unable to "break the ice" with until my wife and I spent some time with some member of the family in their time of trouble in the hospital.

Someone said, "It is a common notion that any man can visit the sick. Let me tell you that very few ministers can enter a sick chamber with any probability of doing real and last-

ing good. They can read the Bible and they can pray, and yet, when they have gone, the room seems as if they had never been there. Other men, probably not so much gifted in some directions, will enter the sickroom, and there will be a light upon the wall, summer will gleam upon the windowpane, angels will rustle quietly in the air, and it will be a scene of gladness and a vision of triumph." However that may be, a true shepherd will do a shepherd's work. If he seeks for the Spirit of Christ and good judgment, he will do effective work. If the minister has difficulty it may be found in the statement of a colored lady concerning her pastor, "Our pastor is a herder and not a shepherd." With proper motives the dividends more than justify the effort we put into hospital work.

#### METHODS

There can be set down no hard and fast rules for the work. As diversified as the personalities with whom we deal are the methods, and no method will work in all cases. We can benefit by seeing how others work.

Interviews of a number of men showed division as to whether the minister should call during regular visiting hours. Calling before or after visiting hours allows a more personal contact with the patient. Calling at visiting hours establishes contact with the patient and family. It is my personal opinion that the minister does

\*Pastor, Charleston, W. Va.

<sup>1</sup>Pastor, Cross Lanes, Charleston, W. Va.

his best work unhindered by other visitors. It was agreed that the call should be short and often until danger is past, and then less frequently.

Rev. Carl Gray said his method on surgical cases is to see the patient in the hospital thirty minutes before surgery and to stay with the family until the patient returns and becomes conscious. He said that he has occasion to do this once every month on the average. Rev. Murray Morford said, "My practice is to see the patient the night before an operation is scheduled to assure him or point him to Christ. Be with him in the morning before the operation and stay with the family until the operation is over and to get the family away from the hospital. To get back once or twice the first day—every day for four days—then miss a day from then on." These are of course in cases where the patient gets along well.

In regard to reading the Scriptures, Dr. C. Warren Jones said, "Quote a promise from memory." Dr. Vanderpool said, "I quoted scripture." Rev. Albert Raloff said, "There are times when the patient will need the assurance of the great promises of the Bible and these will bring assurance, faith, and emotional stability to the patient, but this will all depend upon the physical condition of the patient and immediate needs of the patient." I have a "prescription" printed that I use on occasion (not always). I write on it an appropriate verse of scripture and leave it with the patient. A pad of prescriptions with imprinted messages may be obtained from Church Extension Service, Golden, Colorado.

### Self, Egotism

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people.

—JOSEPH FORT NEWTON

### MASTERY

No one can say he has mastered the problems of hospital calling. Methods change, we are ever learning, we must adapt to all types of situations, and no method will work always. We have endeavored in this series of articles to share thoughts to help us all to be more effective in this field. I have sought to interview men successful in their field as I had time and opportunity.

It is certain that the minister should remember at all times that he is a minister of the Lord. Dr. E. C. Oney said the minister should "always remember he's not to make himself a nuisance, and to adhere to all the rules and regulations of the hospital, and to be in subjection to the powers that be." Rev. Hale said "to remember he is a spiritual leader at the hospital as well as in the community. He is a shepherd." Dr. C. Warren Jones said, "He must remember that it is not his hospital. He should obey every rule and treat the doctors and nurses with the greatest kindness. He should be courteous and kind to them." Rev. Gene Phillips: "He is there representing Christ to the patient and in the hospital." Rev. Albert Raloff: "First he should remember that he represents God and the Church. He should remember the spiritual and physical condition of the patient and the objectives that the minister sought to accomplish in his call. He should consult with the doctor and nurse. He should not give false assurance and should conduct himself in such a way that the patient, the hospital, and the doctor will want him to return."

## MUSIC\*\*

By David M. Dawson\*

MUSIC HAS BEEN WOVEN into the very fiber of Christianity. Therefore the pastor will impair his ministry if he fails to observe the place of music in his service. Even the pastor with the least musical powers can learn some principles that will implement his leadership of the flock of God.

It is to be noted that certain rhythms, harmonies, and classes of music create their respective moods. Even the child can differentiate between boogie-woogie and a hymn. He makes the distinction, not academically nor on analysis of the tonal combinations, but by the mood it creates within him. He may not know counterpoint from syncopation, but he responds to the various classifications of music. Indeed, a nineteenth-century author, Hawers, calls music "the language of the emotions."

If music supports and controls moods, it is readily seen why it is such a valuable tool for the pastor. Inasmuch as his field is the integration of personality, and the mood is related to all the facets of the personality, music is seen to be a valuable possession in the pastor's equipment. It will serve to call to worship, to influence people to come to Christ, to comfort the sorrowing, to express the utter joy of knowing and serving the Master and exalting the omnipotent God.

The minister, then, must be aware of a sense of direction to all his serv-

ices, that he might know what music to employ. Certainly there are times for all the Christian emphases—worship, devotion, evangelism, praise, etc. The pastor's planning will include all of these experiences. Let a congregation enjoy freedom, but never forget that to be most after the pattern of God's method, there will be exercises of great dignity. God's pattern "shewed thee in the mount" followed an orderly, dignified system of worship. Surely all of His handiwork manifests a plan, an order, and a design. It is difficult to see the congruence between God's orderly fashion and the "glorious confusion" that reigns in some churches.

Let a congregation observe the orderly forms of objective worship, but never obviate the subjectivity of personal religion and its free expression. There are the subjective experiences of the fruit of the Spirit, repentance, and salvation, and these also are to find expression in our religious exercises. Both the objective and subjective phases of our faith, then, must be recognized by the pastor and fitted into his total program.

Both classes of music, also, must be employed. How impoverished have some congregations become who have lost many of the great, profound, objective hymns! They have neither been taught their significance nor have they been led to an appreciation of those qualities that have made the hymns classics in church music. Think of the hymns of Clement Marot, Calvin, Luther, and especially the

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\*\*Reprinted from "More Power to the Preacher." Used by permission, Zondervan Publishing House.

Wesleys, which came from the Reformation. Think of the hymns of Watts:

*Behold the glories of the Lamb  
Amidst His Father's throne;  
Prepare new honors for His name,  
And songs before unknown.*

and:

*O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!*

The pastor is criminal indeed who robs his people of the hymns of Anne Steele, a Baptist of 1716-78 ("Father, Whate'er of Earthly Bliss"); of John Cennick, of whom Edward Ninde writes, "Unhappily, he was vacillating. The record of his brief career shows that he was born a Quaker; he grew up in the Church of England; for a while he was with Wesley and then he shifted to Whitefield, finally becoming a Moravian, but he never lost his early devotion to the Master."<sup>1</sup>

*Children of the heavenly King,  
As ye journey sweetly sing;  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.*

Why lose Welshman William Williams' "Guide me, O thou great Jehovah, pilgrim through this barren land," or Presbyterian Joseph Griggs's "Jesus, and shall it ever be, a mortal man ashamed of Thee?" Consider Augustine's definition of a hymn: "It is singing to the praise of God. If you praise God and do not sing, you utter no hymn; if you praise anything which does not pertain to the praise of God, though in singing you praise, you utter no hymn."<sup>2</sup>

Furthermore, other churches have been poorer for not using the sub-

jective type of songs that express the personal experiences of the joy of salvation. These churches have been so completely objective that their religion has become more of a facet of life than a fusion with the Saviour. Those people have become more identified with a creed than with Christ.

Therefore, let the pastor inject both types of music into the services of the church, that his flock may adjust to either mood—the objective worship of God or the subjective witness to the joy of salvation.

In some congregations the pastor will be criticized by a few for any variance in the established service. The musically unlearned will not like to sing the classics, and perfunctory worshipers will reject the happy songs of Christian victory. The pastor's best approach is to explain to his people from the pulpit and in small groups the significance of the various types of music, their purpose, and how to enjoy them.

One type of gospel music recognizes the dignity and holiness of God and adores Him, while the other type declares the reality of Christian experience and revels in it. Behind both are great stories of authors and composers who delivered their music in veritable birth pains. Educate the people with the stories and history of the hymns and their composers, and the people will love them for their message and the blessings of both God and themselves.

#### SPECIAL USES

**The Service.** If the pastor is aware of the moods that are acquired by the many types of music, he will, with a little forethought, be able to employ the proper type in each given situation. Almost universally the morning worship service is centered around the worship of God. This is certainly proper. Then, let the worship

atmosphere be created by the use of worship hymns. A worship experience will never be achieved with songs like "Bringing in the Sheaves," "That Will Be Glory for Me" or "Oh, Happy Day." The worship situation will be helped by such hymns as "A Mighty Fortress," "Crown Him with Many Crowns," "Holy, Holy, Holy," or "Majestic Sweetness." Don't omit stanzas ("verse" refers to poetry, "stanza" to hymns) unless necessary. The continuity expressed in the sequence of the stanzas ought not to be broken. The pianist or organist will not contribute to the worship situation by improvising these hymns of dignity and praise.

The criticism, "These are too formal and take away from the feeling of the meeting," is met with the answer, "Our faith is not all feeling. We are getting subjective again. There is the responsibility of the individual believer to direct his praise to God, and to serve Him in songs of adoration."

It is good for us all to "get away from ourselves" and to flee to God. This is the wholesome escape of worship.

Now much the same is to be said for the individual-centered situation. The minister will further his emphasis upon a subjective religious experience by employing songs that have less formal music and whose words apply to the individual personal experience. Of course, even in this field there is more than one type of song. There is hope expressed in "That Will Be Glory for Me"; there is comfort in "My Heavenly Father Watches over Me"; there is dedication in "Jesus Calls Us"; there is repentance in "Just as I Am"; there is invitation in "You May Have the Joybells"; and there is testimony in "Standing on the Promises."

Let the minister plan the moods he wishes to create and use the types of

music that will create those moods. This requires forethought, and is hardly possible in a moment of time.

In a morning worship service the pastor wishes to create a mood of worship. He may open the service with the singing of the doxology, "Holy, Holy, Holy," or a choral call to worship. After the invocation, I let the choir sing the anthem, which follows the pattern of objective worship. This is followed by the reading of the scriptures and the pastoral prayer. Then the congregation rises and sings a worship hymn. In my service the mood is changed at this point by a solo pertaining to a personal Christian experience. Whether it be a gospel song, or a "heavy" number, it is pertinent to the subjective mood which prepares the congregation for the sermon. The sermon is delivered at this point, because I have prepared my congregation for it by worship, scriptures, prayer, and an appropriate song. To inject the levity of announcements and offering at this point is to lead the congregation up a blind alley.

How much superior is the practice of leading up to the sermon with the proper moods and while the congregation is not weary and "out of mood" delivering God's message to them in an atmosphere of praise and devotion which you have already brought to bear upon your hearers! The message, whatever the theme, should, with extremely few exceptions, lead up to a climax of subjective quality. The presentation of platitudes, the delivery of doctrine, and even the transference of truth do not comprise the objective of a sermon. The sermon's intention is to bring the flock, by the above means, to judge what God's will is for them and to exercise their own wills in following Him.

Therefore, make use of the moods created by the opening minutes of

<sup>1</sup>Edward Ninde, "Nineteen Centuries of Christian Song" (New York: Fleming H. Revell Co., 1938).  
<sup>2</sup>"Paper VI, What Is a Hymn?" (New York: Hymn Society of America, 1937.)



the service to prepare the congregation for the sermon. Then use the sermon to prepare the flock for decisions to be made. After the sermon, you are ready for a song of invitation or of application. As the song is being sung, the congregation should be making decisions, either in the pews or by coming to the altar. Here, as earlier, the proper music must be selected. The invitation song should follow, by words and music, the thought and mood of the sermon climax. If the sermon climax is a call to salvation, a fitting song would not be "Men of God, Arise," but "Softly and Tenderly." The former would be fitting as an invitation song when the sermon climax is a call to Christian action. For a missionary sermon we will not use "Have Thine Own Way" but "Christ for the World, We Sing." We will use the former for a call to the surrendered life. After the invitation hymn, the announcements and offering follow, then the benediction.

**Choruses.** In these days, probably as a result of the emphasis upon personal, happy religion, there has been a development of choruses that are marked by "swinging" rhythms and

close harmony. Some have denounced them, but many have found them to be a satisfactory expression of joyful religious feeling. True, they may not be grouped with the great hymn classics for lyric content or musical structure, but they do find a place in the hearts of Christians and are very practical for making the Christian faith contemporary.

However, the wise pastor will be just as aware of proper choruses as he is of other useful music. Some choruses have so little lyric content that they are actually useless. Consider "Jericho Road" and "O My Lovin' Brother." If they are used as Negro spirituals on rare occasions, they may be suitable, but to select them for group singing really has little purpose. A better type of chorus is illustrated by "I Have Christ in My Heart" and "Spirit of the Living God." Let's beware of being flippant with the holy name of God by the use of choruses with no significance, but only a beat.

In an evening service, the use of a few choruses will greatly assist the minister in establishing a happy mood, and inviting the unsaved to a joyful experience in Christ.

#### CHARACTER

Rowland Hill, the great English preacher, when once scurrilously attacked in one of the public journals, was urged by a zealous friend to bring a legal action in defense. To this he replied with calm, unruffled dignity, "I shall neither answer the libel, nor prosecute the writer, and that for two reasons: first, because in attempting the former, I should probably be betrayed into unbecoming violence of temper and expression, to my own grief, and the wounding of my friends; and, in the next place, I have learned by experience that no man's character can be eventually injured but by his own acts."

—CONTRIBUTED BY E. E. WORDSWORTH

## SERMON WORKSHOP

Submitted by Nelson G. Mink\*

#### WHOSE FAULT IS IT?

A church which is destitute of revival spirit is like a storm cloud in the time of drought, which brings no rain.

Like a lamp with a wet wick, which sputters for a moment and then goes out.

Like a stove with soot-filled pipes and wet wood, that gives no heat.

Like an empty table to a man who is dying of hunger.

Like a lighthouse whose light has gone out.

Like a polar winter.

Like a ghastly corpse.

He who commanded Lazarus, "Come forth," is able to resurrect even such a church as this.

—MARTIN WELLS KNAPP, in *Oakland, Md., Nazarene Bulletin*

#### SIGNS

Sign over a traffic court: "Why complain? Think of the many summonses you really deserved, but didn't get."

Sign on door of marriage bureau: "Out for lunch. Think it over."

—CONTRIBUTED

#### WHY CHRIST CAME

It was unspeakable love that thought it . . .

It was an unspeakable life that brought it . . .

It was an unspeakable death that wrought it . . .

It is unspeakable joy when taught it!

—Unknown

\*Pastor, Waco, Texas.

June, 1957

#### THE UNIQUE SAVIOUR

1. He is incomparable (II Cor. 9:15).
2. He is invincible (Ps. 2:8-9).
3. He is indispensable (Acts 4:12).

—Anon.

#### PARISHIONERS

"Parishioners" may be pronounced "Parish-owners."

"Parishioners" may be pronounced "Parish-shunners."

"Parishioners" may be pronounced "Pay-rishioners."

We are thankful we have none of the first.

Of the second class we have too many.

Of the third class we could use more.

—CONTRIBUTED BY

JOHN J. AURINGER

#### WE ADMIT THIS

Getting out a bulletin is a joy, but it is no picnic. If we print jokes, people say we are silly. If we don't, they say that we are too serious. If we clip things from other papers, we are too lazy to write them ourselves. If we don't, we are too fond of our own stuff! Now, like as not, someone will say we borrowed this from some other paper. We did.

—N. G. M.

#### DON'T MIND CRITICISM

If untrue, disregard it.

If unfair, keep from irritation.

If ignorant, smile.

If justified, learn from it!

—Selected



## Food for Mind and Heart

From J. B. Chapman

### HEAVEN

No wonder they can leave the gates of heaven open always and no one will ever go out. For within that city there are none of the things which brought pain and unpleasantness to our earthly lot. "There are no thorns up there."

### EXTERNALS

An outward itching rash may often cause more concern than an inward eating cancer. A rag flower on a woman's hat may draw more fire than a man's heart that is completely sold out to covetousness. An unintentional and careless slang word may cause a great flurry even among those whose hearts are given up to malice and envy.

### God's Work

My work is a sacrament, not a slavery. I am not for men or for money, but for God, and with Him recompense is sure.

### SIN

But sin is a disease so deep-rooted and so incurable that only the most drastic remedy is sufficient. And if sin is the terrible thing we have found it to be, then our attitude toward it must be that of full and heartfelt repentance. There must be no compromise with the things that nailed Jesus to the cross.

### TRIFLES

It has been remarked that trifles discover character more than actions of importance; for in the former a person is off his guard, and thinks, It is not material to use disguise. Straws serve better than saw logs for determining the direction of the wind.

### CHARACTER

A person's character may be judged by the things which please, and by the things that offend him.

### FAITH

That faith or trust that robs fear of its power to torment is not trust in circumstances, not trust in men, not simply faith in faith (as some so vainly try to show). It is trust in God.

Contributed by  
Samuel Young

## For Every Man

There is a niche provided  
For every man;  
Each makes his contribution  
In God's great plan;  
Let no one feel superfluous  
In that vast scheme,  
However small and hidden  
His life may seem.  
Some must go forth to battle;  
Some mind the camp;  
Some cross the mighty billows;  
Some tend the lamp,  
And keep their lonely vigil  
Till break of day,  
To guide some storm-tossed vessel  
Upon its way.  
Some serve their generation;  
Some, those unborn;  
Some lose their lives in secret  
Like buried corn;  
Some sow their fields with weeping;  
Some reap the grain  
And fill their barns with plenty  
From others' pain.  
Dear Master, Thine appointments  
To me are sweet,  
If I'm but for Thy service  
A vessel meet;  
In labors more abundant,  
Or out of sight,  
Thine openings and shuttings  
Are always right.

—Max I. Reich

## PREACHING PROGRAM

for June

June 2, 1957

### Morning Subject: WHITE CROSSES, ROW ON ROW

SCRIPTURE: Galatians 6:14

#### INTRODUCTION:

- A. Romans made science of crucifixion. Hastened death by:
  1. Thirty-nine stripes.
  2. Forcing victim to carry own cross.
  3. Piercing hands with nails.
  4. Breaking of leg bones.
- I. THESE WHITE CROSSES REMIND US OF HOW MUCH OUR HAPPINESS DEPENDS ON OTHERS.
  - A. Grief is part of life.
  - B. Cherish those who bring you happiness.
- II. WHITE CROSSES REMIND US OF HOW MUCH WE OWE THOSE WHO HAVE GONE ON BEFORE.
- III. WHITE CROSSES REMIND US OF OUR ETERNAL HOPE.
  - A. Christ became Victor over death.
  - B. In Him we have eternal life.
- IV. WHITE CROSSES REMIND US OF OUR DATE WITH PROVIDENCE.
  - A. Life at its best is short enough.
  - B. Our hope is in proper preparation.

—LESLIE PARROTT, Pastor  
Flint, Michigan

### Evening Subject: 5. THE DEEPER MEANING OF THE COMMANDMENTS

SCRIPTURE: Matthew 5:21-37

INTRODUCTION: Each paragraph in the Sermon on the Mount has a key phrase or word—"Blessed," "ye are," "think not," and in this paragraph, "Ye have heard that it was said by them of old times." Jesus shows the law to be far more spiritual and heart-searching than they supposed. He illustrates this by three commandments.

- I. THE SIXTH COMMANDMENT: "Thou shalt not kill" (Exod. 20:13). There are ways to destroy a man without firing a shot or wielding a knife (Matt. 5:21-26).
- II. THE SEVENTH COMMANDMENT: "Thou shalt not commit adultery" (Exod. 20:14; Matt. 5:27-32).
  - A. An adulterous heart (Matt. 5:28).
  - B. Weak excuses—hand or eye (Matt. 5:29-30).
  - C. Seriousness of divorce (Matt. 19:8-9).
- III. THE THIRD COMMANDMENT: "Thou shalt not take the name of the Lord thy God in vain" (Exod. 20:7).
  - A. No need for defending truth (Matt. 5:37).
  - B. Honesty, too, is an attitude. (I Cor. 13:6).

—LESLIE PARROTT

June 9, 1957

**Morning Subject: THE STORY OF AN UPPER ROOM**

SCRIPTURE: Acts 2:1-4, 12-17

INTRODUCTION:

- A. The Upper Room was the scene of many dramatic events.
  - (1) Mark 14:12-15, (2) Luke 24:36-43, (3) Luke 24:36-43,
  - (4) John 20:26-29, (5) Acts 1:4
- B. Scene of miraculous outpouring of spiritual power.
  - Some important questions:
- I. WHAT WAS THE SOURCE OF THIS POWER?
  - A. The prophecy of Jesus (Acts 1:5, 8).
  - B. The explanation of Peter (Acts 2:14-16).
  - C. The application of Paul (Acts 19:2).
- II. WHAT WAS THE NATURE OF THIS POWER? (Symbols)
  - A. Wind: power and life (Ezek. 37:9-10).
  - B. Fire: purifier (Matt. 3:11).
  - C. Oil: joy and healing (Isa. 61:3; Luke 10:33-34).
  - D. Tongues: universality (Acts 2:4-11).
- III. BY WHAT QUALIFICATIONS DID THESE RECEIVE THE HOLY SPIRIT?
  - A. Had believed on Christ (Acts 1:2-3).
  - B. Personal prayer and soul searching (Acts 1:14).
  - C. Anticipation (Acts 8:11-14; 10:44).

—LESLIE PARROTT

**Evening Subject: 6. HOW A CHRISTIAN HANDLES INJUSTICE**

SCRIPTURE: Matthew 5:38-48

INTRODUCTION:

- A. Christ's life and ministry was in direct opposition to the religious thinking of churchmen of His day.
- B. But nowhere was He more in opposition to this thinking than in His attitude toward injustice.
- I. RESIST NOT EVIL (Matt. 5:39).
  - A. Never take revenge into your own hands (Matt. 5:39).
  - B. Do not argue with your tormentor (Matt. 5:40).
  - C. Understand other man's point of view (Matt. 5:41).
  - D. Gracious toward shortcomings of others (Matt. 5:42).
- II. LOVE YOUR ENEMIES (Matt. 5:44).
  - A. A child of God will love his enemies (Matt. 5:45).
  - B. Otherwise you are of the world (Matt. 5:46-47).
- III. BE YE THEREFORE PERFECT (Matt. 5:48).
  - A. Perfect love.
  - B. Does perfect love work?
    - 1. Christ on the cross.
    - 2. Paul and Silas at Philippi.
    - 3. Missionaries killed by Auca Indians, January 8, 1956.

—LESLIE PARROTT

June 30, 1957

**Morning Subject: AFTER THE SERVICE WAS OVER**

SCRIPTURE: Matthew 8

INTRODUCTION: The greatest sermon ever preached on earth was finished. The immediate activities of Jesus in applying himself to men's needs is important to study.

- I. MASTER OF EVERY PHYSICAL NEED (Matt. 8:16-17)
  - A. Biological diseases—leprosy (Matt. 8:1-4)
  - B. Nervous disorders—palsy (Matt. 8:5-10)
  - C. Infectious diseases—fever (Matt. 8:14-15)
- II. MASTER IN MEN'S RELIGIOUS EXPERIENCES (Matt. 8:18-22)
  - A. "A certain scribe"—sticklers for law (Matt. 8:20)
  - B. Another disciple—confused follower (Matt. 8:21-22)
- III. MASTER IN LIFE'S CIRCUMSTANCES (Matt. 8:23-34)
  - A. "A great tempest"—storms of life (Matt. 8:23-27)
  - B. "Possessed with devils"—problems with no hope (Matt. 8:28, 34)

—LESLIE PARROTT

**Evening Subject: 7. HOW HYPOCRITES BEHAVE**

SCRIPTURE: Matthew 6:1-18

INTRODUCTION:

- A. Insincerity is called hypocrisy.
- B. Hypocrisy referred to thirty-four times in Bible.
- I. WHEN HYPOCRITES GIVE MONEY, THEY BLOW A TRUMPET (Matt. 6:2).
- II. HYPOCRITES ENJOY PRAYING OUT LOUD (Matt. 6:5).
  - Helpful suggestions for sincere prayer.
  - A. Pray in secret (Matt. 6:6).
  - B. Avoid wordiness (Matt. 6:7).
- III. HYPOCRITES LIKE TO DISPLAY THEIR SELF-DENIAL (Matt. 6:16).
  - A. The pattern of fasting is not clear.
    - 1. Not mentioned in Mosaic law.
    - 2. Does not occur in Pentateuch.
    - 3. No admonition in New Testament.
  - B. But fasting was definitely a practice in time of Christ (Ezra 8:21; Neh. 9:1; Dan. 6:18; Jer. 36:9; Joel 1:14; Isa. 58:3, 4; Matt. 9:14, 15; Acts 13:3; Luke 18:12).
  - C. Practice of fasting based on Lev. 23:27.
  - D. Its purpose is to encourage spiritual susceptibility and not to be an end in itself.

—LESLIE PARROTT

June 23, 1957

**Morning Subject: THE EVANGELISTIC WARNING OF JESUS**

SCRIPTURE: Matt. 7:13-29

INTRODUCTION: A threefold warning

- I. **IT IS POSSIBLE TO MISS ROAD TO HEAVEN** (Matt. 7:14).
  - A. The broad way.
    1. Does not affect the way men live.
    2. Faith becomes the tool for personal success.
    3. Religion becomes a problem-solving psychology.
    4. Church members become decent heathen.
  - B. The narrow way.
    1. Is way of the minority (Matt. 7:14).
    2. Is way of repentance and faith (Luke 13:3).
- II. **IT IS POSSIBLE TO BACKSLIDE** (Matt. 7:19).

Jesus makes two startling statements:

  - A. You may look like a Christian and still be lost (Matt. 7:15).
  - B. You may do good and be lost (Matt. 7:19; I John 3:10).
- III. **IT IS POSSIBLE TO BE SPIRITUALLY DECEIVED** (Matt. 7:21).
  - A. Paul suffered this fear (I Cor. 9:27).
  - B. Judgment scene (Matt. 25:31-34, 41-46).

CONCLUSION: The tale of two houses (Matt. 7:24-29)

—LESLIE PARROTT

**Evening Subject: 8. THE PROBLEM OF WORLDLINESS**

SCRIPTURE: Matthew 6:19-24

INTRODUCTION: From the beginning, worldliness has been a problem to people who take Christian living seriously.

- I. **TREASURE AND THE HEART** (Matt. 6:21).
  - A. Religion of the heart (Matt. 5:20; John 3:3).
  - B. Evidences of heart religion.
    1. Emotional experience? (Matt. 16:4)
    2. Verbal testimony? (Rev. 12:11)
    3. Evidences of a heart attitude? (Gal. 5:22-23)
  - C. Worldliness is also in the heart.
    1. Scriptural evidence (Matt. 23:25-28; I Pet. 3:3-4).
    2. Inanimate objects cannot be spiritual or worldly.
  - D. Three reasons why we should not lay up treasure on earth.
    1. It can fly away.
    2. It can corrode.
    3. Thieves may steal.
- II. **NO MAN CAN SERVE TWO MASTERS** (Matt. 6:24).
  - A. Psychologically impossible.
  - B. Problem of Paul in Romans 7.
  - C. Serving two masters is like seeing double (Matt. 6:22-23).

—LESLIE PARROTT

June 16, 1957

**Morning Subject: HOW TO CHOOSE A CHURCH BOARD**

SCRIPTURE: Acts 6:1-8

- I. **PURPOSE OF THE CHURCH BOARD—TO RELIEVE THE PASTOR OF SECULAR DUTY** (Acts 6:1)
- II. **QUALIFICATIONS OF CHURCH BOARD MEMBERS** (Acts 6:3-5)
  - A. Good reputation—"seven men of honest report" (Prov. 22:1; Rom. 1:8; Matt. 5:16).
  - B. Spirit-filled—"seven men . . . full of the Holy Ghost."
  - C. Good judgment—"seven men . . . full of wisdom."
  - D. Vision—"seven men . . . full of faith."
- III. **THE CHARACTER OF BOARD MEMBERS** (Acts 6:5)

The character of Stephen (Acts 6:9-7:60).

  - A. Even enemies could not resist his spirit (Acts 6:10).
  - B. His face had a Christlike radiance (Acts 6:15).
  - C. He defended his church (Acts 7:1-53).
  - D. He forgave his tormentors (Acts 7:60).
  - E. He died as a martyr (Acts 7:60).
- IV. **THE RESULTS OF CHOOSING A GOOD BOARD** (Acts 6:5-8)
  - A. The word of God increased (Acts 6:7).
  - B. The number of the disciples multiplied (Acts 6:7).
  - C. The apostles had more time for their work (Acts 6:4).

—LESLIE PARROTT

**Evening Subject: 9. ANXIETY HAS A CURE**

SCRIPTURE: Matthew 6:25-34

INTRODUCTION: As if it were published yesterday for today's people, the Bible offers a solution to every problem basic in human nature. Here Jesus deals with anxiety.

- I. **PUT WORRY IN ITS RIGHTFUL PLACE** (Matt. 6:25).
  - A. Don't worry about inconsequential things (Luke 10:40-42).
  - B. Don't worry about things which can't be changed (Matt. 6:27).
  - C. Don't worry about things you can change.
- II. **LEARN TO CAST YOUR WORRY ON YOUR HEAVENLY FATHER** (Matt. 6:32).
  - A. Jesus suggested the therapy of the great out-of-doors (Matt. 6:26, 28).
  - B. Christ is committed to a promise (Matt. 6:33).
- III. **LEARN TO LIVE A DAY AT A TIME** (Matt. 6:34).
  - A. From the Lord's Prayer (Matt. 5:11).
  - B. The hymn, "Lead Kindly Light," stanza 1.
  - C. "Anyone can carry his burden, however hard, until night-fall . . ." (Robert L. Stevenson).

—LESLIE PARROTT

## Sermons on the Beatitudes

### 5. THE DUTY AND REWARDS OF MERCIFULNESS

SCRIPTURE: Matt. 5:7.

INTRODUCTION: Mercifulness is a benediction. A critical, carping, censorious, faultfinding spirit is condemned by Christ. A merciful attitude and relationship produces peace, harmony, happiness, joy, and inner satisfaction. (Christ vs. Pharisees).

#### I. CHRIST HEARTILY APPROVES THE SPIRIT, ATTITUDE, AND PRACTICE OF MERCIFULNESS.

- A. Christ, a striking Example of His own teaching, ministered to the poor and needy, sick and sore, sorrowful and heartbroken, even the demon-possessed.
- B. A medical doctor said to me, knowing I was a minister, "If I were a minister, I would preach much against selfishness."

#### II. THE URGENT DUTY AND NECESSITY OF BEING MERCIFUL.

- A. The material needs of men should not be overlooked.  
Israel—not to reap corners of their fields—left for the poor. Ruth gleaned in fields of Boaz. Dorcas, the deaconess, ministering to the needy.
- B. There is a social gospel that demands appropriate expression.  
The Good Samaritan (Luke 10:25-37).

#### III. THE BENEDICTION OF IT.

- A. It is reflexive and retroactive. The giver is the receiver.  
Rahab received the spies and saved her own life and her household.
- B. There is a law of reciprocity.  
In social relations. In Christianity (Luke 6:38).

#### IV. LET US NOTICE THE REWARDS OF MERCIFULNESS.

- A. "They shall obtain mercy."
- B. Self-forgetfulness brings its own rewards.  
Esther, Jews: "If I perish, I perish." Saved herself and her people.
- C. Mercifulness is Christlikeness.  
Christ, woman taken in adultery: "Neither do I condemn thee: go, and sin no more."  
"Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

—E. E. WORDSWORTH, Pastor  
Goldendale, Washington

## Outlines for Pentecost

### SANCTIFICATION

(Sermon Series)

TEXT: *By the which will we are sanctified through the offering of the body of Jesus Christ once for all* (Heb. 10:10).

Wherefore Jesus also, that he might sanctify the people suffered without the gate (Heb. 13:12).

#### SUBJECT No. 1—"Its Place in God's Plan"

- A. As a scriptural experience
- B. As a second experience
- C. As an immediate experience

#### SUBJECT No. 2—"The Gains of the Sanctified Life"

- A. Freedom from the carnal enemy in the heart of man
- B. The gain of Pentecostal power in the lives of His witnesses
- C. The gain of perfect peace in a world of confusion
- D. The gain of lasting love shed abroad in our hearts by the Holy Ghost
- E. The gain of the best in life that God has to offer

#### SUBJECT No. 3—"Conditions of Receiving the Blessing"

- A. A realization of its importance
- B. A conviction of desire
- C. A sincere belief that the promise is obtainable
- D. A willingness to die to self
- E. A full surrender to God

#### SUBJECT No. 4—"Stones of Stumbling Removed"

- A. The devil's argument
- B. Resulting enemies
- C. Personal friends
- D. Defeating unbelief

#### SUBJECT No. 5—"Entering into the Experience"

- A. Reason for entering in!
- B. The time for entering in!
- C. The way to entering in!

—JOHN L. HARRISON, Pastor  
Hurrah, Okla.

### PENTECOST

TEXT: *And when the day of Pentecost was fully come, they were all with one accord in one place* (Acts 2:1).

INTRODUCTION: Every Christian should be anxious to know the truth about Pentecost. When Pentecost came, the Spirit of Jesus came to abide in the hearts of the Christians in the power of God. Every sincere Christian desires more of God.

#### I. WHAT PENTECOST DID FOR THE DISCIPLES

- A. Pentecost brought a new power.
  1. There was the power of new light.
  2. There was the power of conviction.

- B. Pentecost brought a new fellowship.
1. They were all in one accord with one another.
  2. They were all in accord with Christ.

## II. WHAT PENTECOST WILL DO FOR YOU

- A. It will make others recognize the presence of Jesus in you (Acts 4:13).
1. You will no longer be lifted up.
  2. You will lift up Jesus.
- B. It will make you recognize and obey the will of God (I Thess. 4:3).
1. The blessing of Pentecost fulfills the will of God for you.
  2. The blessing of Pentecost enables you to carry out God's will in your life.

**CONCLUSION:** Every sincere Christian wants the power that came with Pentecost. He wants a closer fellowship with Christ. He wants the will of God for his life. Pentecost brings the fulfillment of God's will.

"... tarry ... until ye be endued with power from on high."

—JACK H. LEE, *Pastor*  
Kansas City, Missouri

## THE PROMISE OF HOLINESS

**SCRIPTURE READING:** John 14:25-31

**TEXT:** *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high* (Luke 24:49).

**INTRODUCTION:** The promise of the Father, of one text, is the promise of holiness. The Holy Spirit is promised to those who ask for Him (Luke 11:13). Let us notice that the promise is to all.

- I. PROMISE TO THE DISCIPLES (John 14:26)
  - A. They would need a Comforter.
  - B. They would need power to witness.
  - C. They found the answer at Pentecost.
- II. PROMISE TO ALL CHRISTIANS (Acts 1:8)
  - A. As a second blessing.
  - B. Upon meeting conditions.
  - C. It has been obtained.
- III. PROMISE TO YOU (Luke 24:49)
  - A. Your privilege.
  - B. Your responsibility.
  - C. Act on the promise now.
  - D. God will fulfill His promise.

**CONCLUSION:** God has given a great and wonderful promise which has extended from Pentecost to the present. "Now is the accepted time." "Now is the day of salvation." "Be ye holy." (Matt. 5:48).

—MERLIN E. HUNTER, *Pastor*  
Grass Valley, Calif.

## THE MEANING OF PENTECOST

**SCRIPTURE:** Acts 2:1-4

**INTRODUCTION:** The Day of Pentecost was a red-letter day in the plan of redemption. It was the birthday of the Christian Church. The Holy Spirit began His dispensation. The individual followers of Christ who were in the Upper Room received the mighty outpouring of the Spirit of God that had been promised by the prophets, John the Baptist, and Christ himself. They were equipped for service in a way that only a Spirit-filled person could be. Let us see what happened to them.

- I. THEY BECAME SPIRITUAL-MINDED (not place-seeking).
  - A. Thoughts were of majesty of God's righteousness.
  - B. Thoughts were of wonder of God's love.
  - C. Thoughts were of mystery of the Cross.
  - D. Thoughts were of awfulness of sin.
- II. THEY WERE GIVEN POWER TO PERFORM THE TASK.
  - A. To testify for Christ.
  - B. To endure suffering.
  - C. To do good works.
- III. THEY UNDERWENT A CHANGE OF ATTITUDE.
  - A. Jealousies and favor-seeking ceased.

Illus.: James and John seeking a place at right and left hand of Christ.

  - B. A spirit of mercy and kindness to others.
- IV. THEY RECEIVED A HOLY ENTHUSIASM.
  - A. In worship.
  - B. In evangelism.

There was only one Day of Pentecost, but you may make today a personal Day of Pentecost for your heart and life.

—J. D. DOROUGH, *Pastor*  
Tahoka, Texas

## FINDING LIFE'S GREATEST

**TEXT:** Luke 11:13

- I. THE GREATEST LOVE
  - A. Greater than friends
  - B. Greater than parents
  - C. The love of Christ
- II. THE GREATEST GIFT
  - A. The place of a Gift
  - B. The worth of a Gift
  - C. The Holy Spirit the Greatest Gift
- III. THE GREATEST QUEST
  - A. Some great quests
    1. Gold
    2. Knowledge
    3. Power
  - B. But this quest supreme
  - C. Should be our desire

—L. J. Du Bois



## THE GREAT REDEMPTION

SCRIPTURE: I Pet. 1:17-21

## I. ITS PREPARATION

"Destined before the foundation of the world."

(cf. the Revelator's vision of the slain Lamb)

Though manifest at the end of time for your sakes.

No accident this—Christianity is older than creation.

## II. ITS PRICE

Not silver and gold but Blood.

Some things cannot be purchased with money—they are too precious.

## III. ITS PROVISIONS

A. Ransomed from aimless living.

"Vain manner of life"—A.R.V.

"Futile ways"—R.S.V.

The heritage of sin.

B. Ransomed from the bondage of traditionalism.

"Inherited from your fathers" (R.S.V.).

"Handed down from your fathers" (A.R.V.).

## IV. ITS PURPOSE

A. Godly fear (reverence).

"If you invoke as Father Him who judges each one impartially."

He cannot be bought or bribed.

B. Reverent conduct.

"Conduct yourselves with fear throughout the time of your exile"—(R.S.V.); "sojourn"—(A.S.V.).

C. Godly confidence.

Through Christ.

Christians are believers in God through Christ.

Without a hold on Christ there is no hold on God.

D. Blessed hope.

Your faith and hope are in God.

In God, who raises the dead.

—R. E. PRICE

Pasadena, California

## PURIFYING THE SOUL

SCRIPTURE: I Pet. 1:22 (cf. A.V.)

(After Maclaren) Note: Nestle's Greek text omits "Spirit."

Notice the prepositions: "in," "through," "unto."

I. Soul purity is in or by obedience.

II. Purifying through the Spirit.

III. Purifying unto love.

—R. E. PRICE

## BOOK BRIEFS

Book Club Selection for June, 1957

## THE TOUCH OF THE MASTER'S HAND

By Charles L. Allen (Revell \$2.00)

Here are the makings of a splendid sermon series on the miracles of Christ. The writer is soundly evangelistic; an altar and the altar call are part and parcel of his ministry each Sunday. That is heart-warming itself.

He uses each miracle for a sermon outline, and with a happy turn he uncovers fresh insights into these familiar accounts. Many of these brief insights will start your mental machinery gleefully grinding out entire sermons. Then, the illustrations are basically good, though hardly superb.

Having taken these basic suggestions, add a touch of warm exhortation, and fervent evangelism should be the result. Of course this presupposes that the entire process is prayer-soaked.

## COOPERATION WITHOUT COMPROMISE

By James D. Murch (Eerdmans, \$3.50)

Here is a book that every evangelical should read and know. It is the official history of the National Association of Evangelicals (commonly known as the NAE). And it is solidly historical. You will be amazed to find such a comprehensive and detailed story of church relationships. The author has dug deeply into all sources and his statements are well documented.

In fifteen chapters and over two hundred pages Murch tells the sad story of liberalism during the first half of this century. This is really "The Tale of Two Battles": the fight against modernism a generation ago and the battle against an undoctrinal ecumenicity today. And the author believes this latter is as tragic as the former.

True, the writer reveals a strong bias. In spots his study would have been strengthened by a clearer objectivity. But an evangelical has a hard time keeping calm while his creed is being pillaged; Murch feels just that strongly about the march of ecumenicity under the leadership of the National Council of Churches today. Still, we confess, that more restraint in expression in places would have made for a better case.

Though the Church of the Nazarene has not affiliated with the NAE, yet we cannot afford to be ignorant of the NAE story. Its rapid and effective rise to leadership in the fields of evangelism, Sunday school, foreign missions, education, and related areas deserves reading by every Nazarene minister and leader.

## VISITATION EVANGELISM MADE PRACTICAL

By Horace F. Dean (Zondervan, \$1.00)

This book gives various plans and ideas relative to visitation evangelism. It presents them in a down-to-earth manner, showing that they will work and have worked. In the last part of the book it has pictures of cards and envelopes for visiting, canvassing, etc. I do not think that they present a much more practical method than that which perhaps we already have in visitation packets. However, it, no doubt, could be helpful to some pastors if they wish to buy it. It does not contain anything new.

Its chief appeal would be to a pastor who wanted to organize a visitation program in his local church. It would be almost a repetition with the exception of a few ideas different from *First Steps in Visitation Evangelism*.

V. H. LEWIS

## HOW TO WORK WITH CHURCH GROUPS

By Mary Alice Douty (Abingdon, \$2.50)

Is your sifter working well? You will need it here. A wide selection of ideas for helping church groups. But the basic premise is that Sunday evenings are taken up with only Youth Fellowships, and no Sunday evening evangelistic service is even suggested—a sad commentary on a wide sector of church life. And then dancing is accepted as appropriate in church groups. See what I mean? Your sifter will have to shake down a lot before you find much of value for a holiness church.

## LIFE-SITUATION PREACHING

By Charles F. Kemp (Bethany, \$3.00)

The title might suggest a "know-how" book on life-situation preaching. That is not correct. This is a type of life-situation preaching—illustrative rather than descriptive. The sermons are worthy but certainly not excellent or brilliant. And the inclusion of a sermon by Fosdick suggests the liberal tone found in places.

We would not suggest that you rush to the nearest bookstore for this. Look it over for its values before buying.

## THE DIMENSION OF DEPTH

By Edwin McNeil Potat (Harper, \$2.00)

In a time when easy answers and superficial commitments characterize so much in the current religious scene, it is a stimulating and stretching experience to follow the insights of this book.

Of particular value is the way "existentialism" is weighed and measured on pages 26 and 72.

His interpretation of Luke 9:57-62 in Chapters 5, 6, 7, is timeless in its relevancy. Any preacher would get material from this section on Discipleship and its dimension of depth, but perhaps the finest gold yielded by the book is its probing honesty into the depths of one's own basic approach to being a follower of Christ.

Its style is like that of a surgeon who makes every motion count. Its burden is to lay bare the lure of a shallow allegiance to Jesus Christ.

—WILSON R. LANPHER

## SIMPLE SERMONS FOR SPECIAL DAYS AND OCCASIONS

By W. Hershel Ford (Zondervan, \$2.00)

Ford has given us a number of very fine sermon books, but when we come to this sermon book we always wish that he were not so openly and flatly Calvinistic. But you will not have much more than entered upon the reading of this book till eternal security will face you flat-footedly.

But here are the reasons your Book Man lists it. First it is warmly evangelistic. Second it is one of the better books of sermons for special days—its title is heartily appropriate. Thirdly, the illustrations are positively worthwhile. The material throughout is not potent with intellectual insight, but many will find it really worthwhile.

## DON'T KID YOURSELF

By Roy L. Smith (Abingdon, \$2.00)

You might not want to announce this as your sermon title for next Sunday, but you would profit much by using the material he summons to the defense of his basic idea.

Ten sermons all based on common, current slangy expressions. Like Roy Smith, they are written with real reader-appeal. You won't have to glue yourself to the seat to read them. And the illustrative material is grand; you will mark this book heavily.

And any man who would like to write to be read would do well to study the style of this master of literary appeal.

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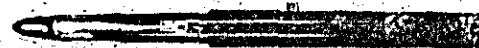
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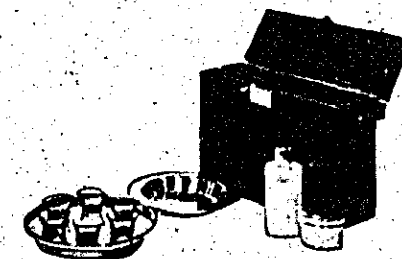


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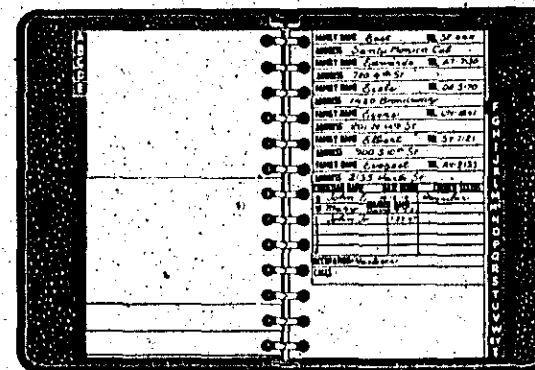
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