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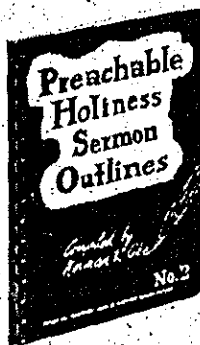
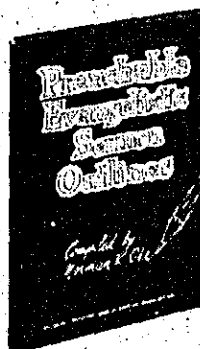
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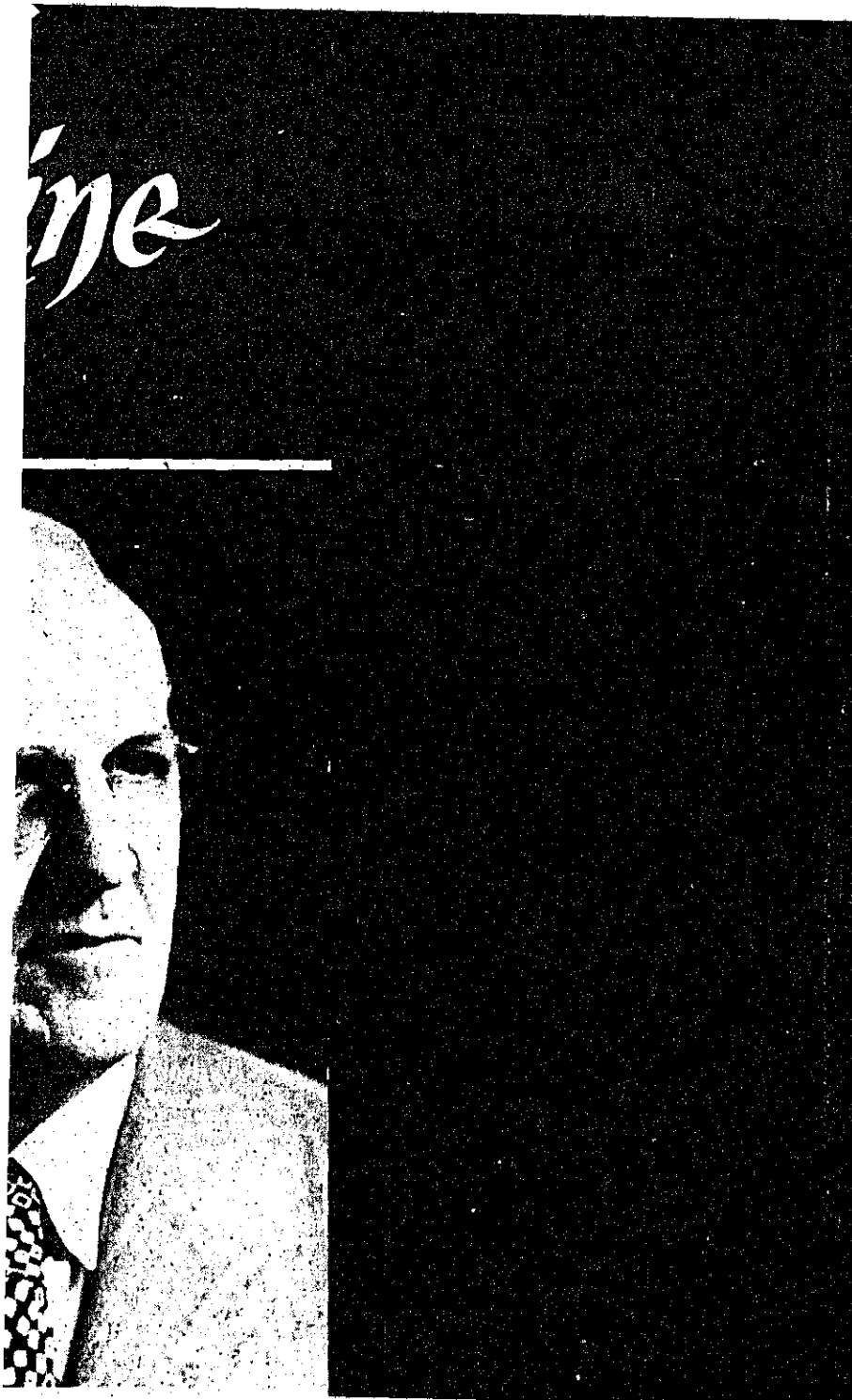
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CONTENTS

COVER—ROBERT G. LEE (See page 3)

Great Lessons of My Eighty-eight Years, S. L. Morgan	1
The Preaching of Robert G. Lee, James McGraw	3
III. The Meaning of Public Worship	6
Pulpit and Parish Tips, E. E. Wordsworth	9
Barabbasism or Christianity—Which? W. Don Adams	10
Demons in Modern Life, Carl F. H. Henry	12
Heart Condemnation, E. E. Barrett	14
Satan Laughs, Mamie Bailey Hendricks	18
Gleanings from the Greek New Testament, Ralph Earle	19
1. Serving the Local Church Through the Evangelistic Campaign, Mel-Thomas Rothwell	26
"Queen of the Parsonage," Ruth Vaughn	28
The King's Son, Charles Ludwig	31
Midweek Messenger, Forrest Woodward	34
The Family Church, Wilford Vanderpool	35
Sermon Workshop, Nelson G. Mink	38
Sermon Starters	39
Book Briefs	47

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GUEST EDITORIAL

Great Lessons of My Eighty-eight Years

By S. L. Morgan*

ON MY EIGHTY-EIGHTH birthday I register several of the greatest lessons learned in my long life. I pass them on for whatever help they may be to preachers and teachers.

1. *That a real Christian—a truly good person—is one who deeply cares.* Jesus always cared, "was moved with compassion." One is shallow who is not moved by suffering.

I wrote a tiny note to a woman I've never seen. I knew her father was near to death and her husband false to her. I said, "Know that I'll care, and pray for you." She wrote, "You can never know what it did for me. I put the note in my purse and took it out and read it several times in the schoolroom, just to feel that somebody cared."

Who hasn't felt the need? Several years ago my own heart was breaking. I knew hardening arteries were closing in around the brain of my brilliant wife, dooming me to walk almost alone. Did anyone know or care? The young wife of a seminary professor called to me at the post office, and with the tone and look of one who deeply cared, said, "I'm so sorry!" In the sheer gladness of it my heart sang for days. I was sure someone cared! I've wondered that so few others say it!

2. *The greatest need of the millions of aged and lonely—like myself—is people, not things.* A church group

sent a tray with a lovely dinner to a shut-in saint. She sent back the message, "Thank you, but it's people I want—more than things!" A grand old lady, ninety, wrote me from Texas, "It's a red-letter day for me when my pastor comes for five minutes, reads a verse, and prays. But he can get to me but about once in a quarter; and that's a long time to wait!" Even I find this true. To meet this need for our millions of aging shut-ins is a grave, unsolved problem of the church. No pastor can meet the need personally today.

3. *The sick world needs the ministry of a church and pastor that go after people where they are.* Pastoral counseling, yes, but much more the shepherd who goes after the sheep, with a heart.

In a touching letter from a burdened wife, her husband a drinking philanderer, she says, "I asked my pastor, 'Won't you drop in and see my husband at his office?' He said, 'No, I can't do that; people know they can find me in my office if they want to see me.'" But she laments, "People like my husband will never go to the church office."

Jesus invited himself to the dinner table of the despised Zacchaeus. And He got His man! He is the Model for the pastor and the church.

4. *Nothing else is so important as to be good, and to make wrongs right.* A recent touching letter illustrates, the writer an elderly woman. Fifty years ago she was a beautiful girl in

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my Sunday school. She married early and the marriage failed. Her fine son, an only child, was killed overseas. She must confess to someone, and so wrote me. She grieved over having been a poor wife and mother—and Christian.

Pitifully she lamented, "I know I can never have peace nor be well till I find forgiveness." Today psychiatrists—as truly as the gospel—declare she is right. Moral law violated works havoc in body, mind, and soul. Get the wrong right—with God and men—or never know either happiness or health! That's God's law written in our nature. A happy old age requires a conscience at peace with God and men.

5. *In the end, we'll find that nothing paid so well as simple deeds of kindness, and going the "second mile" beyond duty.* A woman, once my parishioner, wrote me just before her death, "I don't remember any of the sermons you preached, but I'll never forget that one cold day you dropped in to see me, I sick in bed, and cold, and no one to make a fire, and you made me a fire."

A simple act of kindness more than ten years of sermons!

A happy, devoted schoolteacher writes, "I longed to teach, but I had no sense to learn mathematics and failed twice to pass. Then I took a college summer course, and the young math teacher offered to coach in math after school—and he helped me; I'm a happy teacher—and love him for it." So do I.

6. In closing, there are two great lessons about the Bible. (1) One is never to doubt that God's Spirit is always ready to guide the Christian to the precise passage needed; (2) One should never feel, I've read all the Bible—I don't need to read it. A new reading of a familiar passage

may result in a new flash of insight which may even transform one's life. For God's Book is an unfathomable mine of truth. One reading or a hundred readings do not fathom its depths.

Likely every devout Bible reader has been startled at times by a new flash of insight into some passage of scripture. The most remarkable instance known to me was that of a sick woman in a Richmond hospital when I read to her a very familiar passage of scripture.

A woman of striking personality, and one of the most active and able church women I ever knew, she completely collapsed after the sudden and unexpected death of her prominent husband. After months in the hospital she seemed utterly unable to snap back and take up life again. At the end of a short visit at her bedside I said, "Would you like for me to read a short Bible passage and offer a prayer?" Eagerly she said, "Please do."

I think the Holy Spirit led me to read Romans 8:28-39, easily one of the great passages of the Bible. I read it and then offered a simple prayer, and left feeling it was but a routine incident in the daily ministry of a pastor. But apparently from that hour her blind groping ended and she began a steady recovery. In a year or so she was often spoken of as "the greatest welfare official in North Carolina," a recognized power in securing better state welfare laws.

I think it was twenty-nine years later when I went to preach in her church, and she asked to have me as her guest. Almost immediately she said, "When I heard you were to preach, I said, 'I wish he'd preach from Romans, eighth chapter'—the passage you read to me in the hospital."

I said in astonishment, "That is remarkable; I had already decided to use as my text Romans 8:28." Then she said with emotion, "You can never know what your reading that passage and your prayer did for me. It seemed to give me back the clue to life and health"; and she added, "I already have it filed with my private

papers that you are to be asked to read that passage at my funeral"—which I did a dozen or so years later.

Doubtless she had read this passage many times, a devoted Christian and head of a Sunday school department. God simply used my reading of it to give her a new clue to life. It is often so.

The Preaching of Robert G. Lee

By James McGraw*

I DON'T SEE how anyone can listen to that message and not be saved!"

This was the remark heard in the audience after Robert G. Lee had finished one of his sermons. This perhaps better than any combination of words portrays the vivid and yet accurate picture of the preaching of one of South Carolina's native sons. It shows him to be persuasive; it suggests power; it implies soundness of doctrine and knowledge of the Bible; it speaks of audience rapport; homiletical skill, effective delivery. But most important of all, this remark tells the story of evangelism. To hear Robert G. Lee preach is to want to be saved. So said this anonymous listener, and so speaks the record. For along with Charles Haddon Spurgeon of London, Russell H. Conwell of Philadelphia, and George W. Truett of Dallas, Robert G. Lee of Memphis takes his place among Baptist pastors who have seen their churches grow during their ministry from small or medium-sized congregations to seven or eight thousand members.

Born the fifth of eight children in the home of South Carolina share-

croppers, David A. and Sarah Lee, on November 11, 1886, Robert knew the meaning of hard work and frugal living during his early years. E. Schuyler English, in his book *Robert G. Lee, a Chosen Vessel*, quotes Dr. Lee as recalling the sound of his father's voice "shouting loud enough to raise the dead from the grave: 'Get up, Jim; get up, Ben! Up, Frank; up, Bob; Tom, up! Everybody! Today's Monday, tomorrow's Tuesday, next day's Wednesday—half the week gone already and nothin's done!'"

Lee's early home life was lived in the atmosphere of deeply religious attitudes plus the discipline of strict obedience and parental authority. Plenty of hard work, very little time for foolishness, family prayer regularly, and authority saturated with Christian love—was the formula of living for the family of ten who dwelt in that little one-room cabin in York County.

Sabbath observance was never forgotten in the Lee household, and the necessary work was held to a minimum. "The cows had to be milked—a Christian necessity. The mules must be harnessed and driven to church—a Christian imperative," is

*Professor, Nazarene Theological Seminary.

the way English describes it. No games played on Sunday. Everyone attended church, even to the smallest baby in the mother's arms.

With such home background, it is no surprise to learn of the Spirit's dealings with Robert at the age of twelve. He tells of having heard a stirring sermon on Sunday morning in which the preacher asked the question, "If the gates of heaven were opened, would you enter?" He knew that if the gates of heaven were opened that day he could not enter, for he was not a Christian. The sermon that same evening seemed to deepen the conviction on his heart. That night the preacher's text was, "What, then, shall I do with Jesus, which is called the Christ?"

Lee described his experience the next day, after a sleepless night thinking about his lost condition: "I had to plow that day. My misery grew until I finally drove out to the end of a long row and dropped the plow down by the side of Old Barney, my white mule. I got down in the fence corner, the corner of an old rail fence; and told God I felt awfully bad, awfully sinful, and I wanted to be saved. . . . There in a fence corner the Lord saved me."

He made his public confession that same night, and he was baptized soon afterwards. It was from the time of his conversion that Lee dates his call to preach, in August of 1898, at the age of twelve.

He attended Massey School, near Fort Mill, and the Fort Mill graded school; then later the Furman Fitting School, where he was graduated from high school. His early education took place under somewhat less than ideal conditions, since schools opened only when their activities did not interfere with farm work. English writes that Lee's schooling consisted of about one day out of ten until after he reached

the age of twenty. But his preparatory work must have been satisfactory, for he was graduated from Furman University in 1913 *summa cum laude*. He continued his studies in Chicago, where he received the Ph.D. degree from Chicago Law School. Since then he has received eight honorary degrees.

Lee served as student pastor during his college and university days, but perhaps his pastoral ministry dates back to the time he served at First Baptist Church in Edgefield, South Carolina, in 1918. Then he went to Chester, South Carolina, for two years; to New Orleans, Louisiana, First Church for three years, and to Charleston, South Carolina, for two years. In 1927 he accepted the call to Bellevue Baptist Church in Memphis, Tennessee, where he has been the pastor ever since.

One of the unique characteristics of Robert G. Lee's preaching is his masterful use of alliteration. His interest in words began early in his school days, and few men are his equal today in the use of well-turned phrases and the choice of the most picturesque expressions. He speaks of "vandals on velvet feet"; he suggests something is "as though reprobates rejoiced in righteousness"; again he expresses something to be "as though vicious villains took delight in virtue"; and he is graphically descriptive as he pictures "brutal bloodhounds baying on a hot trail."

Ford R. Miller, in analyzing Lee's sermon, "Glory Today for Conquest Tomorrow," observes that Dr. Lee has "put together one of the most powerful sentences of any contemporary pulpiter when he says, 'On no occasion did such stupendously transcendent illumination come as the transfiguration splendor of the sudden surcharge of the outburst of His deity.'"

Lee's style of preaching is a vivid presentation of word pictures. He calls it "picturizing," which he does as he prepares his sermons. He pictures the idea to himself in scenes rather than in words, and his listeners have the feeling they are "seeing" his sermon unfold as he proceeds with his delivery. His descriptive ability enables him to "picturize" words so that at least one of his listeners described it that he felt as if he were at a movie with the only difference being that he made the picture in his own mind as he listened, rather than seeing it on the screen.

Lee has never indulged in cheap sensationalism, yet he does enjoy the use of striking and unusual sermon titles. He preached a sermon from the text, "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea" (I Samuel 24:14). His title for this message was "Chasing Fleas and Dead Dogs!"

Lee spends a part of each morning in study. His own estimate is that he needs on the average about three hours for the preparation of each sermon, and some fourteen hours more or less each week in reading and general preparation. He writes out each sermon in full, by hand; he feels he can "think better with pen" than by other means. He has rewritten a sermon as many as five times before completing his preparation. His final step is to give it to his secretary for typing, usually on Saturday.

He takes Wednesday morning for the preparation of His Sunday morning sermon, and spends Thursday morning preparing his message for the Sunday night service.

John D. Taylor, in a study of Lee's preaching ministry, is impressed by

the uniqueness of his style and methods. "His style is his own," Taylor declares. "He imitates no one, but follows a mode of expression that is distinctly his. Lee is Lee."

In correspondence with Taylor, Lee admits being what he calls "long-winded." His sermon, "Payday Someday" takes an hour and fifteen minutes to preach, and he preaches it once each year in his church at Memphis on the first Sunday in May. His crowds seem to get larger each year as his members look forward to hearing it again, and seldom a day passes that he doesn't get an invitation to preach this sermon somewhere.

He never reads from the manuscript, and sometimes uses notes, but never uses any more than a few sparse ones. He likes topical sermons, and he frequently uses textual outlines. He does not consider himself an expositor, although he often preaches sermons that are doctrinal in emphasis.

Lee's illustrations will vary according to the type of sermon he is preaching. He does use them often, and he has the ability to gather them from every source. He sees illustrations in personal experiences, in current events, in life situations. He uses illustrations from the Bible in such a way as to make Biblical characters real and their lives meaningful. He uses history and literature as sources for illustrative material.

Pathos, humor, mischievousness, and dead seriousness all intermingle in the sermons of Robert Greene Lee. But one thing stands out more than all these—the message of the gospel of the Lord Jesus Christ is the central theme, and the salvation of lost souls is the ultimate aim.

III. The Meaning of Public Worship

WE CANNOT long look at the idea of worship without doing something to define the word and to build a working concept of what the word means. Perhaps it would have been better to start with the definition. In any event, the time has come to attempt to say just what the word means.

And this is not the easiest of tasks. Worship, as is the case of so many words which describe human experience, is an elusive word, refusing to yield fully to the mechanical process of formal definition. It is a broad concept which can be used in varying situations and as descriptive of many phases of human experience. Furthermore, when we combine the term to make it "public worship" we further complicate the problem because of the varied ways in which public worship can be conducted and the various objectives which must of necessity finally be a part of it. But let us not give up too soon. Even though we may not be able to arrive at a full and comprehensive definition of public worship, perhaps the discussion of the idea will give us the help we need.

The Word Itself

The word worship comes to the English language from the Anglo-Saxon word *weorth-scipe*, which, in the development of the language, became *worth-ship* and then *worship*. It means "to ascribe worth." This can be clearly seen in its use with respect to honored or chief citizens. The term "his worship" then becomes

a title of respect and one which indicates that the citizens recognize the position of a particular person as being one of worth.

It follows, then, that when we worship we are primarily acknowledging worth. The words, "Thou art worthy, O Lord, to receive glory and honour and power," (Revelation 4:11) and like expressions approach the heart of worship as indicated by the word itself.

Regarding the word as it is used in the Scriptures one writer says:

"The Greek in the book of Revelation uses the standard New Testament word for 'worship': *proskuneo*, literally, 'I kiss toward,' implying 'I kiss the hand toward.' The force is that of doing homage, and thus the term is employed from the classical Greek dramatists down. The corresponding word in the Hebrew is *shachah*, 'to bow down,' or to prostrate one's self. *Shachah* is used of Abraham when he thought to offer Isaac, of Solomon in the new Jerusalem Temple, and in such Psalm verses as, 'O worship the Lord in the beauty of holiness.' *Proskuneo* appears in the account of Jesus' temptation, in the Fourth Gospel's 'worship him in spirit and in truth,' and no less than twenty-four times in the new Testament Apocalypse. Our total tradition thus sees worshipping man as one who declared, by his own humble acts of homage, the worth-ship of his Lord and Maker."

¹George Hedley, *Christian Worship*, Chapter I (used by permission).

Some Definitions and Descriptions

Formal definitions are legion, each expressing what the particular writer may feel to be the unique quality of worship. Let us notice a few of the more popular ones.

"Worship in all its grades and kinds, is the response of the creature to the Eternal . . ."²

"Worship is man's response to God's revelation of Himself. In a high sense worship includes both the revelation and the response, but (when we think of public worship) we are concerned chiefly with the response."³

"Worship is the adoration of God, the ascription of supreme worth to God and the manifestation of reverence in his presence."⁴

"Worship is the complete personality of man directed toward and responding to the presence of God. Worship is an inner posture of the individual, his attitude toward God . . . Without a conscious attitude to God, no true worship is transacted."⁵

"Worship is first of all an experience. The most important thing about it is its experience quality. Worship may express itself through certain forms, but worship itself is not primarily a form; it is an experience."⁶

"Worship is essentially the praise and celebration of life . . . Worship is the interruption of Work to celebrate . . . To praise God and celebrate his goodness, this is worship."⁷

"Worship is the unification of consciousness around the central, controlling idea of God, the prevailing

emotional tone being that of adoration."⁸

"Worship is both a means and an end in itself. It is unquestionably the chief means of inspiring and motivating Christian conduct and character; and it is also a satisfying experience of self-expression, self-dedication, and adoration for the glory of God."⁹

"Worship is an experience in which man's complete personality is directed toward God in a reverent quest of communication and revelation."¹⁰

But we do not find all of the factors in worship merely by reviewing these brief, concise definitions. It is profitable also to pick up some of the descriptions of worship as various ones have sought to express their feelings about it.

"It follows that 'worship is the only sufficient evidence of living religion.' *Habere Deum est colere Deum*, said Luther—if you have a God, you must of necessity worship Him. To believe in God—that than which nothing greater can be conceived, to use Anselm's phrase—implies an acknowledgment of His infinite worth. . . . If prayer is the only adequate confession of faith . . . then worship is the necessary expression of faith."¹¹

"Christian worship [in the churches] is that varying and ascending series of experiences—emotionally charged, and sustained throughout by the appropriate attitudes—which arises in some awareness of God the Father of all men, moves forward through vision, sense of impotence, and reassurance, toward climax in dedication of life, thence descending through

²Evelyn Underhill, *Worship*, p. 3 (used by permission).

³Blackwood, *Fine Art*, p. 14 (used by permission).

⁴Willard Sperry, *Reality in Worship*, p. 164 (used by permission).

⁵E. S. Brightman, *Religious Values*, p. 256 (used by permission).

⁶Marie Cole Powell, *Guiding the Experience of Worship*, p. 14 (used by permission).

⁷Van Ogden Vogt, *Modern Worship* (used by permission).

⁸Albert Parker Fitch, *Preaching and Paganism* (used by permission).

⁹George Walter Fiske, *The Recovery of Worship* (used by permission).

¹⁰Ross E. Price, *Youth and Worship*, p. 11 (used by permission).

¹¹Raymond Abba, *Principles of Christian Worship*, p. 1 (used by permission).

a feeling of peace, power, and conviction of social responsibility."¹²

In one recent publication, the *Meaning of Worship*, the author picks up a number of significant ideas related to worship. "Worship [is a] response to a divine invasion . . . to the divine initiative. When you are accosted from behind the veil that separates the unseen and eternal from the visible and the temporal, you do something about it. . . . Worship is always a direct response to a felt experience of God or a celebration of that experience which, because God is alive, eternal and omnipresent, becomes a re-enactment of it. . . . A sacramental experience [by which he means one's first encounter with Christ] makes subsequent and formal worship possible because it gives it living content."¹³

"There are almost as many ways of worship as there are individuals and as many types of worship as there are peoples. But when we think of worship in Christian terms we are doubtless agreed that it involves communication with God, or at least an attempt to establish communication."¹⁴

"Worship is man's response to the nature and action of God. In our worship we recognize and express His supreme worth, and all the various activities that find a place in the services of the Church have this as their end.

"The origin of worship lies in God's revelation of Himself, and therefore in all its parts it continually depends upon, and constantly goes back to, thoughts about God. In adoration, praise and thanksgiving, the mind is

fixed upon what God is, what He has done, and what He has given."¹⁵

"The response of worship is four-fold and corresponding to its fourfold nature are four types of Christian service, each of them emphasizing one particular element in worship." Kay describes these four phases as follows: (1) adoration (the Greek Orthodox church), offering (the Roman Catholic Mass), receiving (the characteristic Protestant service), and (4) request (the special emphasis in prayer meeting, etc.).¹⁶

Dr. H. O. Wiley states that the best description of worship that he has ever heard or read is that given by Dr. P. F. Bresee. He quotes it as follows:

"Worship rises high above all forms. If it attempts to find utterance through them it will set them on fire, and glow and burn in their consuming flame and rise as an incense to God. If it starts with the impartation and receiving of the great thought of God; if it waits to hear His infinite will and eternal love, it spreads its pinion to fly to His bosom, there to breathe out its unutterable devotion. . . . It is not the learning of some new thing; not a new shading of some thought which is a matter of interest; it is not the repeating, parrot-like, of some written form. But it is the cry of the soul, deep, earnest, intense, loud, the farthest removed from what might be regarded as cathedral service, with the intoning of prayer and praise, and where the light falls but dimly, the muffled music and sentiment rolling back upon the mind in subdued sensibility. I suppose this is about the best earth-born, man-made form of worship one can find. But that which is here described is something alto-

gether different. It is also equally removed from a gathering of people, who without soul earnestness or solemnity wait to be sung at, and prayed at, and preached at, until the time comes when they can decently get away. The worship here seen rises from every soul; it is the outbursting passion of every heart; it breaks forth like a pent-up storm; it rolls forth like a mighty tornado."¹⁷

Worship, then, is more—much, much more—than the framework within which a worship service sets. It is that which represents the highest and best that finite men, bent on

expressing their adoration, praise, and thanksgiving to God, can possibly muster. It is that which will, or should, lift the Christian to the highest possible emotional, experiential, and devotional level. It is that which should make the greatest impact upon the hearts and lives of those who would grow in grace and in the knowledge of their Lord and Saviour.

But before we can complete our consideration of the definition of worship we must turn to the patterns and descriptions of worship as found in the Bible. It is from these concepts that the Christian Church has patterned its worship through the centuries. We shall look at some of these next month.

"Lectures on Christian Worship," *Preacher's Magazine*, March—April, 1952.

Pulpit and Parish Tips

"He Expounded"

By E. E. Wordsworth*

The words, "He expounded," are Christ's very own. When those two men journeyed toward Emmaus, a Stranger (the resurrected Christ) drew near. Cleopas and his friend were troubled. "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them." Comforting words! "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Christ did not talk out of (away from) the Scriptures, but "in all the scriptures." Paul did likewise: "He reasoned with them out of the scriptures." Not out of his head! Not out of the commentaries! Not out of Maclaren, Parker, Spurgeon, Chappell, Macartney, Simeon, books of sermons—these must always find an inferior and secondary place. Do not use these as crutches to always lean upon. They must have only

a relative consideration and use. After much prayer and thorough Bible study it is well to consult them, for occasionally they will edify and aid the preacher in the critical examination of the text, but too often they cast their dark shadows across your path. Preacher, get your message from God on your knees with an open Bible before you.

It was my privilege recently to attend a camp other than our own, and one veteran minister expounded many of the psalms daily in the mornings and evenings. For two full weeks he brought forth rich gems of truth from these portions of the Word, and my soul was blessed again and again. Have you ever sat under the inspiring ministry of Dr. H. Orton Wiley? Have you ever been in his classroom? Have you ever listened to him at a camp meeting during the daytime as he "opened . . . the scriptures"? Have you ever feasted at his feet? Then you should be challenged to expound the Scriptures as you minister to others.

*Pastor, Redmond, Washington.

March, 1960

¹²William Roy McNutt, *Worship in the Churches*, p. 29 (used by permission).

¹³Douglas Horton, *The Meaning of Worship*, pp. 15-37 (used by permission).

¹⁴Gerrit Verkuyl, *Adolescent Worship*, p. 26 (used by permission).

¹⁵J. Allan Kay, *The Nature of Christian Worship*, p. 7 (used by permission).

¹⁶*Ibid.*, pp. 7-29. (Used by permission)

Barabbasism or Christianity—Which?

By W. Don Adams*

TEXT: Mark 15:15

The world in which we live has come to the supreme time of crisis. As a world we stand face to face with the supreme decision. Men of all ages—present and past—have come as individuals to this crisis and this decision. Aaron Burr faced it, chose, and went down in infamy. Wesley, Luther, Augustine chose and their names are immortal. Paul, Judas, Abel, Cain, Adam weighed the matter and deliberately chose.

In our scripture reading, Pilate toes the mark and makes his choice. Caiaphas and the chief priests already have. Barabbasism or Christianity? Satan or God?

The Determining Factor of Life—Sin!

This decision of men, of nations, and now of the world is not a matter of political choices. It is not determined by economic, educational, or social conditions. They are but by-products. It is a spiritual matter. It goes beyond the intellect and the emotions, beyond the desires, the conscience. It reaches the depths of man's being; it grasps the will, the soul of man.

Every thinking person is aware that the world is in a state of chaos. Even the elements seem to be out of order at times. Man rises up against man, nation against nation. The atmosphere of uncertainty supercharges the very air. What is the cause of it?

*Pastor, Bellingham, Washington.

A little analyzation will bring us to the conclusion that natural or material causes are not the basic fault. Sin lies at the door. Because of sin man has lost the greatest desires of life: freedom, joy, and security. These are the basic facts of cosmos.

Sin—not the act but the principal, the basic root, that which severs from God, the depravity of man's heart—is the cause of disorder; disorder that comes from severance of creature from Creator. How shall the storm be allayed? Who shall atone? Jesus or Barabbas?

The Barabbas Theory of Atonement

The true essence of the Barabbas theory of atonement does not seek to deny the existence of God but rather to bring about the abolition of His authority and power, hence the abolition of God himself. Sin, or sins in the sense of committed acts, is not considered as nonexistent nor is it coated over as something trivial, but rather looked upon as a means to an end.

The proponents of this theory are sincerely trying to bring order out of confusion, the confusion caused by man's breaking God's divine law. They recognize that this break is the underlying cause. But they seek to change the conditions—yes; the world in which man lives—without changing man. It is like stilling the sea without quieting the wind. Since they are not willing to conform to God's plan, His will, the only alternative is to remove God and His pre-

cepts; to bring order and oneness to mankind by imposing the will of man upon men; to bring a sense of freedom, a freedom from God; a joy, the joy of sensual gluttony; a form of security, the security that rests in the arm of flesh.

These are the tenets of Barabbasism. He was an insurrectionist, a murderer, and a robber. He recognized no authority but might. What the other fellow had was his if he was strong enough to take it. What was the motivating power that drove him on? The desire for freedom, for joy, for security. These are the pure desires of life. Barabbas wanted them without God. For as a man, the crowning epic of creation, he sought to supplant the will of God with his will.

The Christological Theory of Atonement

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn

from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight" (Colossians 1:12-22).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement". (Romans 5:8-11).

Jesus or Barabbas, Which?

The warped minds of evil men cried out, "Release unto us Barabbas," and of Jesus they said, "Crucify him." They, and Pilate, failed to see that real freedom is not freedom from God but freedom from self. Self, the worst tyrant of all time! Self driven mad by sin, self that cannot exist in peace without God! Self that is constant conflict and chaos, when apart from the God from whence it came, in whose image it is created, to whom alone it will abdicate the throne of the human heart. The chasm is deep and it is wide. The will of man cannot bridge it, nor can the might of his intellect. Jesus alone, who "through the blood of his cross reconciled all things unto himself" that we might

"receive the atonement," can bring man to God, that he might lose himself, yet find himself, in God. For there is no real freedom apart from God. Nor is there any real joy without the conquering of sin and self. Security is only "under the shadow of the Almighty. . . . He shall cover

thee with his feathers, and under his wings shalt thou trust." Men called out for Barabbasism; nowadays we call it communism. "Choose ye this day whom ye will serve." Jesus or Barabbas? "Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus to be crucified." And you?

Demons in Modern Life**

By Carl F. H. Henry*

THE HEALING touch of Christ upon your life and mine, the redemptive touch of Christ upon modern life and society, that is our great hope for casting out the false gods and for breaking every idol down."

The role of demons and the demonic in modern life comes in for discussion in a sermon by Dr. Carl F. H. Henry, editor of *Christianity Today*, chosen for inclusion in Dr. G. Paul Butler's newly published book, *Best Sermons, 1959-60*, Protestant Edition (Crowell).

Speaking on "Christ on the Margins of Life" (text: Luke 4:34, where Jesus in the Capernaum synagogue cast out demons), Henry said:

"These demons are the undetected false gods of our modern idolatrous culture and living."

He added:

"Modernist scholars hardly knew what to do with them; if the world gets better and better, as they thought, demons must be consigned to the past; better yet, get rid of them as superstition and myth. This same modernist scholarship, however, emphasized at least that Jesus is the best example of right religious insight and

adjustment. But Jesus Himself believed in the reality of Satan and demons. This was not a matter merely of accommodation on His part to the temper of the times, for He corrected the prevailing theological errors of His contemporaries. If He merely pretended to cast out demons, can He be defended against the charge of pretension and deception? He spent forty days in the wilderness, tempted by Satan and victorious over him; indeed, He represented His whole ministry as the rout and doom of Satan and his hosts, and He cast demons out by the power of His word. Under the pressures of the time in which we live, men speak against wide areas of the demonic in modern life, although they shy away from the reality of Satan and demons. Jesus reminds us that the world is under the sway of Satan and his hosts, and that we need supernatural rescue. In the Western world, invaded for centuries by the Gospel and its power, actual demon possession may be a relatively rare phenomenon, although the subtleties of the world of evil are such that even here we may be in for great surprise. Cultures prone to deny the realities of evil are most likely already victimized by them.

This much is clear—if Christ is not Lord of your life, even you are courting idols and false gods, and your soul is swayed by other spirits than the Holy Spirit.

"Now the great tragedy today is that even men and women who name the name of Christ, and who have made some elemental beginning in the Christian life, are prone to frustrate the work of Christ in their lives. They have passed through an experience in which they have pleaded, 'Into my heart, Into my heart, Come into my heart, Lord Jesus; Come in today, Come in to stay, Come into my heart, Lord Jesus.' Now the temptation to backslide, of course, is with us always, and the Christian victory needs to be won again and again, day after day, hour after hour. But today our churches are full of members who would rather be possessed by some filthy habit than to be possessed by Christ Jesus. Christianity in the world today is embarrassed by the hordes who will go 'only so far' with Jesus; beyond that point they will cry out, 'Let me alone; what have I to do with thee, thou Jesus of Nazareth?' They bear the scars of hardness and spiritual insensitivity. For it leaves scars in the life of love to profess that Jesus Christ is 'the sweetest name' that one has ever heard, and then to live through years of spiritual experience in which Christ's nearness is a source of annoyance, anxiety, irritation, vexation and misery of soul. For some, the compromise of our Lord's power in their lives is not a matter of fleshly and carnal sin, but of unconsecrated means. They gladly give their lives to Christ, but not their money. I wonder whether you know that in 1929, in the stock market crash, Christians—those whose names were on Protestant church rolls—lost enough money in speculation to have paid the debt on all the Protestant

churches in the United States? Now I want to be careful what I say about this, for I am a firm believer in free enterprise and find no warrant for collectivism and socialism in the Scriptures. But it may have been in some instances the judgment of God upon money that was withheld from Jesus. And one of the marks of our materialistic age is that the redemptive touch of Christ upon modern life and society is impeded by the lack of consecrated gifts for foreign missions, for new churches, for Christian education, and for the whole enterprise of evangelical effort. Then again, some others think that giving their lives to Christ is simply a matter of avoiding a given catalogue of sins, and of tithing their money, but they have no conception of Christian vocation as such. They think that full-time Christian service is something intended only for ministers and missionaries, or they shy away from the notion of a specific dedication of their talents to Christ and from the conception of one's daily job as a divine calling. In 1943, in the Plaza Hotel in Chicago, I spent almost half an hour with the great evangelist Gypsy Smith, who had crossed the Atlantic five times, knocking on the door of America for revival. Those were the days before Billy Graham's ministry had come to prominence. I asked Gypsy Smith why revival had not come to America. His answer is still significant. 'Revival has not come to America,' he said, 'because when the Holy Spirit puts His hand upon some young life in this land for a consecrated and dedicated work, the average young person tends to say, like the demon-possessed man in the Gospels, 'Let me alone; what have I to do with thee, thou Jesus of Nazareth?'

"The healing touch of Christ upon your life and mine, the redemptive touch of Christ upon modern life and

*Editor, *Christianity Today*.
**Excerpts from sermon "Christ on the Margins of Life," G. Paul Butler's *Best Sermons, 1959-60*.

society, that is our great hope for casting out the false gods and for breaking every idol down. Jesus comes today to a society quite aware that 'His word was with power,' but which also prefers to evade the spiritual decisions He would urge upon it. He comes to fill the vacuum in your life, to heal its witheredness. Let His command quiet the fury of your life this day. Hear Him speak peace to your turbulent soul. Greet Him as the worker of wonders from Nazareth, ready to transform your tangled being; as the Holy One, ready to show you to moral victory; as the Redeemer

of your soul, ready to deliver you from sin and death. Let the fame of Him surge through your life, through your home, through your street, through your city. Why send Him on—on to some neighbor's heart, when your own is so empty? Why shunt Him to a neighbor's home, when yours is Christless? Why send Him to another street, when your own needs His visit and work and presence? Why send Him to another city, to another land, through your neglect, when through your response and obedience His fame can go through every place of our own region round about?"

Heart Condemnation

By E. E. Barrett*

MANY PASTORS and Christian workers face a serious problem in their task of getting young people "established in grace." It is the more serious when the "establishing blessing" appears not to be "establishing" after all, supplying question marks to those who already question whether one can be entirely sanctified in this life. Of course, it would be asking too much of one to believe that all who profess either work of grace are actually in the experience. We have in mind, however, the situation in which under a strong emotional appeal, geared to moving some adults who are behind light and "budgeless," perhaps, for years, a conscientious young convert, eager to "walk in the light" and to go all out for the work of God, casts away his confidence because he vaguely "feels" he should go to the altar.

This is not a criticism of mass evan-

gelism, except of "revivalism" in the poorest sense of the term, an annual time of stirring up and warming up, to be followed, all too often, by an abrupt letting down and a going back to sleep, with little or no concern for the lost until the next revival. Now an older person "established in his ways," after passing through a frigid, formal period in church life, may sit complacently and comfortably under preaching in the power of the Spirit in an atmosphere charged with the divine presence. But a young convert who has not settled back into an easygoing religious experience may be oversensitive and unduly critical of himself, and thus too responsive during an impassioned altar call. A pebble moves under pressure exerted to move a boulder. Would it not help if the pastor and each of the older and more enlightened members should constitute himself a committee of one to see to it that there be no lull of

enthusiasm and power between revivals, that evangelism in its various forms be perpetual, and that a warm atmosphere of faith, prayer, and praise pervade the services, the glory falling occasionally on worshipers in private and in public?

Nor is this a condemnation of emotion when balanced by faith and reason. Feeling is all right in its place, and it has a place, a distinct function in religion. We are not thinking of superficial emotion, but of the deep feeling produced by the Holy Spirit in response to deep thinking, definite expectancy, and decisive commitment that brings down the glory, the glow of God's presence upon the group and in the individual heart. True, the Bible is ultimate and authoritative for "faith and practice." But there is a sense, also, in which feeling is ultimate and authoritative, even as a basis for confidence in one's right relation to God. For it is the whole man—intellect, sensibility; and will—that repents, believes, gets saved, and stays saved. When faith takes hold of the authoritative Word, reason, will, and feeling are not left out in the cold.

What God says is true. But He speaks not only by His Spirit in the Word, but also by the same Spirit in the human heart. In a sense, for God to speak in the Word is sufficient; and here we speak reverently—experientially speaking, the Holy Spirit, in His immediacy in the soul, has the last word. Salvation is by faith—faith in the Word of God, but the act of being saved is not completed when one accepts as true the words, "By grace are ye saved," in either a general or a particular sense; the act is completed when one hears the words echoed in his heart. And the testimony of one's own spirit is not sufficient, as reasoning on his experience, the fruits of the Spirit in his

life, in the light of the Bible, he infers that he is saved. Finally, he must have the direct witness of the Holy Spirit. This is the crowning assurance, for philosophically speaking, what is merely mediated does not give certitude, i.e., psychological certainty; reasoning may go astray. It is only the immediate (direct, intuitive, non-inferred, self-evident) that gives complete assurance. A diversion into philosophy, which we should not make, would demonstrate that this is primarily in the realm of the feelings, like Wesley's heart-warming experience when he "felt" that his sins were forgiven. We desired to safeguard feelings before we proceeded to emphasize faith in the meeting of our problem.

This article is not a condemnation of revivals, nor of emotion (within bounds). Rather, it is an adverse criticism of an attitude, we fear quite general, based upon a wrong interpretation of scripture, particularly one passage. Rightly interpreted and applied, we believe this will be one solution of the problem with respect to our spiritual casualties that occur in revivals—which reach, it is estimated, only about 15 per cent of the unchurched. The passage is I John 3:20. From this it has been inferred that heart condemnation necessarily means divine condemnation. We offer four reasons to the contrary.

The context is against it. The tone of the whole chapter is assurance. In view of the hatred of the world, we are urged to assure our hearts in the marvelous (literally, almost "unearthly") love of God (I John 3:1-2, 13). In view of the deception and discouragement coming from others (perhaps misguided Christians), we are to assure our hearts by a consideration of our actual righteousness (v. 7), and of our love for the brethren; an evidence, also, that we are

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genuine Christians (v. 14). "And hereby" (the exercise of love) "we know" (assurance again) "that we are of the truth, and shall assure" (persuade, pacify, quiet) "our hearts before him." Evidently there are times when genuine Christians need to pacify their hearts. And note in whose presence they are quieted. "For" (continuing the thought of assurance and giving reasons for it) "if our heart condemn us, God is greater than our heart, and knoweth all things." For the one who is conscious (painfully, at times) that he does not know it all, there is assurance in the moment of self-condemnation that there is One who does know it all. The view that God is greater than our hearts in the matter of condemnation only, and not also consolation, is out of harmony with the context.

It is also at variance with the wording of the verse under consideration. If the decision of the heart were reversed by God, and condemnation rather than comfort given, the more natural thing to say would be, "If our heart condemn us not, God is greater than our heart, and knoweth all things." Or if the decision of the heart were ratified by God, and still more severe reproof given, where is the comfort of the immediate context? The quieting of the alarm of the heart is not before but after the case has been appealed: "And shall quiet our hearts before Him." The margin of the American Standard Version states that "persuade" here is to be taken in the sense used in Matthew 23:14, where it is recorded that the chief priests bribed the soldiers to testify that they slept on duty, promising them that if the matter came to the governor, they would "persuade" him, namely, "silence the voice of condemnation." So the Christian, conscious of walking in love, is to silence the

voice of condemnation within with the thought that God is greater in knowledge and consolation, a thought which is verified when the Christian goes "before Him."

The view under criticism receives no support from the verses following: "Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe . . . Now one of the things that is displeasing to God is doubt. He is never pleased when He sees a sincere child of His, who has been loving "in deed and in truth" (v. 18), casting away his confidence and going to the altar under momentary self-condemnation. For that confidence cast away is an essential, John says, in getting answers to prayer. Some have had to ask God to forgive them for doubting, for moving on a sudden impulse, rather than looking for the two incontrovertible evidences of being right with God—walking in love and the approving voice of God. Verse twenty-one may be paraphrased thus: "There is still a more blessed possibility. If the consciousness of genuine love will sustain us before God when our heart reproaches us, much more may we have confidence towards him, when it does not reproach us."

Then, is conscience infallible? Are the decrees of the heart final? Is God really greater than the heart? To make God greater only in the sense of condemnation is to qualify what John has not qualified, and to ignore what is very prominent and emphatic both in text and context—comfort or

¹"The Pulpit Commentary" (New York: Funk and Wagnalls Company), I, 75. For a full discussion see *Word Studies in the New Testament*, Marvin Vincent (New York: Charles Scribner's Sons, 1901), II, 375-89.

assurance. Even granting that the decisions of the heart are final in any sense, are they final only when they condemn? Why should the heart be thought fallible in the matter of mercy and not in the matter of judgment? Making an excursion outside of this Epistle, we find that the witness of the human spirit and that of the divine Spirit are not identical (Romans 8:11). No doubt they sometimes harmonize. When they do not, which one is to be believed? The witness of the human spirit alone is insufficient. Who would dare to trust it alone for his salvation? Then, why trust it alone in any matter relating to the welfare of the soul? John declares that the Christian should carry the case past every lower court to the Supreme Court. Had he considered the heart infallible in all its judgments, he would not have urged any silencing of its voice, nor of the necessity of ever appealing from its decisions (v. 19).

True, there is condemnation here, but it is in the background in a chapter marked by contrasts. Now the consoling facts are these: in the midst of the hatred displayed by the world, there is the love demonstrated by God; in the midst of sin with its deceiving and discouraging powers,

there is our proved righteousness; in the midst of momentary heart condemnation, there is not only the evidence of our walking in love (vv. 1-19), but the fact that God, not our heart, is the final Authority. Paul expressed the same truth: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by [literally, 'against'] myself; yet am I not hereby justified: but he that judgeth me is the Lord." (I Corinthians 4:3-4). What then is the real test of Christian experience? Not the world's hate, but our love; not another's opinion about our "sin," but our own conviction about our righteousness; and ultimately, not even our own heart-rebuke or praise, but God-rebuke or praise. John declares that the heart condemns; he does not say that God condemns. This is the crucial point. Of course, God may condemn. But He is not compelled to render an adverse decision when the human heart does. And while the heart may accuse justly, there is no reason to believe that it always does.

In conclusion, the chief defect of the ordinary or superficial view of I John 3:20 is that it assumes the infallibility of the heart on any subject before the infallible God has spoken.

ADAM CLARKE'S ADVICE TO PREACHERS

"Adam Clarke (1760-1832), who stands forth as the first great scholar of Methodism, was conversant in twenty-two languages, erudite in many fields of specialized knowledge, and thoroughly at home in biblical scholarship. He exemplified in his own life what he meant to a young preacher to whom he said, 'A Methodist preacher should know everything.' He further advised young preachers, 'Study yourself half to death and pray yourself wholly to life.'"

—JAMES C. DARBY in
"New Christian Advocate," June, 1959

The Meaning of Entire Sanctification

By R. S. Taylor

THE SIMPLEST THING to say is that to be sanctified is to be made holy. But that at once raises the question, What does it mean to be holy?

The basic idea in the Biblical teaching on holiness is separation. But separation has two sides, like two sides of a coin. They are separation to and separation from.

When we talk about "consecration" we are thinking of holiness as separation to God. Either persons or things may be made holy in this sense. This is holiness in the sense of sanctity. That is, a thing or person which is dedicated to God is sacred because of this special relationship to the great and holy God. Thus in the Bible we have "holy ground" (Exodus 3:5), "holy garments" (Exodus 39:1), "holy sabbath" (Exodus 20:8), and "holy priests" (Leviticus 21:6). In themselves the priests were no better than other men. The garments were no better than other garments. The Sabbath was not different from other days. The holy ground was no different from the ground round about. But all could be called "holy" because of their special relationship to a holy God. This was separation to.

In this sense all Christians are sanctified, or holy. Paul said to the Corinthians, "Ye are sanctified" (I Corinthians 6:11).

But sanctification in the sense of

separation from means, not consecration, but purification. If one side of the coin is separation to God, the other is separation from sin. One is holiness as sanctity; the other is holiness as purity. One is based on a sacred relationship to God; the other is a likeness to God. Both are religious, but holiness as purity is also ethical. It implies an inward state not necessarily implied by the other. Things, such as days or garments or furnishings or temples, could never be holy in the sense of purity, for such things could not be sinful. Only persons can be sinful or ethically holy. Also, the priests of the Old Testament were all holy in the sense of sanctity, because of their consecration to God, but not all were holy in the sense of purity. Some were bad men.

Now God wants holy men. He wants not only those who are ministers to be holy through and through, but all men. Holiness in this sense is the special emphasis of the New Testament, the special burden of the apostles for Christians, the special provision of Calvary for the Church, and the special mission and ministry of the Holy Spirit. Since this is true it is not surprising to discover that God not only wants holy men; He requires holy men. He demands that we be wholly sanctified in the sense of being made thoroughly good. A holy God could not accept less than this from moral agents.

These assertions about inward holiness and God's will for His children can be easily and abundantly supported. Holiness for God's people in the sense of purity is the heart of the new covenant; Luke 1:74-75; Ezekiel 36:25-27; Hebrews 8:10; 10:14-17; Acts 15:8-9.

It is the main objective of Christ's incarnation, death, and resurrection: Titus 2:11-14; Hebrews 9:26; 12:1-4; 13:12; I John 1:7; 3:8.

It is the primary mission and ministry of the Holy Spirit: Romans 14:17; 15:16; I Thessalonians 4:7-8; II Thessalonians 2:13; I Peter 1:2, 22.

It is the requirement of God, both to please Him on earth and to dwell with Him in heaven: II Corinthians 6:17-7:1; Matthew 5:8; Hebrews 12:14; I Timothy 1:5; James 4:6-10; I Peter 1:15-16; I John 3:1-3; 4:17-18; Revelation 21:7-8, 27.

Of course God desires that this sanctification be entire. (What else would we expect?) He wants His people not just to be dedicated to a particular religious office, or to a religious work, or to be dedicated to God by parents or sacrament or church rite, but to be fully and inwardly surrendered to the entire will of God. He also wants His people to be fully cleansed from all inward sin, and be brought into perfect conformity to His will and nature. Only in this state can the Christian be perfectly at rest. Only in this state can he find his true power and effectiveness in Christ's work. And only in this state can he truly grow spiritually.

But are not all Christians entirely sanctified? No. They are committed to a life of righteousness and obedience, and separation from the world; it is true; for it must not be supposed that one can be a true Christian without repentance, which implies for-

saking sin and surrendering to the lordship of Jesus. But the honest, live Christian is shocked by the discovery of an inward inability to live up to the standard of his commitment. What he does not understand is that he carried into the new life from the old an inherited, hidden self-will, a secret reserve, a deep-down rebellion against the full will of God. This is the sin principle, or the "sin that dwelleth in me" (Romans 6:17). It is the "body of sin" (Romans 6:6). It is the "root of bitterness" (Hebrews 12:15), and "the sin which doth so easily beset" (Hebrews 12:1). This nature brings about an inward warfare, spiritual weakness and instability, painful "wilderness wanderings," lukewarmness, and earthly mindedness. It produces frequent defeats.

It is necessary for the Christian to discover this sin principle within himself, and face up to it in loathing and confession—in self-humbling, self-crucifying prayer and obedience—before God is able to purge the nature from his heart by the power of the Spirit. Not that he is sanctified by his struggling; but his self-emptying must be sufficiently thorough and rugged that God is able to quicken his faith to lay hold of the power of the blood of Christ for a perfect and immediate work of divine cleansing.

This is entire sanctification. Paul could point to no outward sin in the lives of the Thessalonian Christians, but he nevertheless prayed for this entire sanctification to be wrought within them, in order that they might be "preserved blameless unto the coming of our Lord Jesus Christ." Then he triumphantly exclaims: "Faithful is he that calleth you [to this entire sanctification], who also will do it" (I Thessalonians 5:23-24).

It is not entire in the sense that the Christian has now gone as far as he can go spiritually, and there is no

further room for growth. But it is entire in the sense that he is enabled in this experience to reach entire surrender to the entire will of God, and entire peace in that divine will, and entire love for God and all men, and an entire cleansing from the inner lag which formerly dragged its heavy feet and created the turmoil and weakness of a double-minded state. He is released into a new realm of spiritual power and freedom, as truly as was the resurrected Lazarus when Jesus said, "Loose him, and let him go."

After this come lifelong progression and growth in the sanctified life. Though one is entirely sanctified in

the sense of both separation to and separation from, he is yet immature. This progression does not mean that he progressively becomes purer in heart, or more surrendered, or more free from sin. It means that he becomes stronger in faith, larger in Christian love, deeper in understanding and discernment, mightier in prayer, more skillful in labor, and above all, increasingly Christlike in manner and personality.

Thus, in conversion sanctification begins. It is made entire in a second definite work of divine grace. It progresses throughout life as we walk in the light, and live by faith moment by moment in the power of the Spirit.

I. Making Pastoral Calls

By E. E. Wordsworth*

SET A GOAL of 1,000 calls a year. Begin today. This is not too hard if a man makes twenty-five calls each week for forty weeks a year. The few who do it report substantial gains. Before you say it can't be done read Proverbs 6:6: "Go to the ant, thou sluggard; consider her ways, and be wise." Have a systematic, well-organized method. Have a good map of the entire section of your church community. A tentative schedule for an afternoon's calling could include an average of three calls an hour. All Tuesdays through Fridays should claim you for this holy business. A minimum of one call per member per year (once a quarter is far better) should be the absolute low quota for pastoral calling. I think at least 50 per cent of calling time should be given to the unchurched and unsaved.

It is often best to see the head of the home first. Go to the barn, the shop, the office, anywhere for the contact. The length of the call will vary according to the apparent needs and purpose of the call. Many successful ministers consider fifteen to twenty minutes a call as a suitable standard. The usual hours for calling are from 2:00 to 4:00 p.m. Add also some evening calls when necessary.

Make your calls count. Don't be a social gossip. Keep secrets sacred and inviolable. Pray much. Be discreet with the opposite sex. Hands off. When possible and wise, have a very brief, quiet prayer.

It is wise to use Tuesday for visiting the sick, and daily in urgent cases. Then Wednesday, Thursday, and Friday can be employed for routine calls. Leave your calling card when none are at home. Distribute our periodicals. Keep blessed and be winsome.

*Evangelist, Redmond, Washington.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:29-30

VERSES 29 and 30 speak of five great phases of divine redemption: foreknowledge, predestination, calling, justification, glorification. These will be discussed in turn. Each occurs in verb form in the aorist tense. These are facts, both crucial and completed, in the purpose of God.

FOREKNEW

The word is *proegno*, from *proginosko*. The simple verb *ginosko* means "know" and *pro* means "before." So "foreknow" is the clear connotation. The noun is *prognosis*, taken over bodily into English with the meaning: "Act or art of foretelling the course and termination of a disease." (Almost all medical terms today come from the Greek.)

The latest and best Greek-English lexicon of the New Testament is that by Arndt and Gingrich (1957). For this passage they suggest the translation "choose beforehand." Wuest agrees with this. He argues that in Acts 2:23 "counsel" and "foreknowledge" (*prognosis*) mean the same thing. Also in I Peter 1:20, the King James Version translates *proginosko* as "foreordain." Wuest adds: "The word should also be so translated in Romans 8:29."³ However, in I Peter 1:20 the English and American revised versions have "foreknew," although the Revised Standard version

has "destined." Calvin, as might be expected, makes *proginosko* here in Romans 8:29 refer to our adoption.⁴

But this theological connotation is unsupported by the majority of the best authorities. Liddell and Scott in their monumental (2,111 pp.) *Greek-English Lexicon* (rev. ed., 1940) give no such meaning for the term. Abbott-Smith has simply "know beforehand; foreknow."⁵ Thayer agrees and interprets I Peter 1:20, "foreknown by God, although not yet 'made manifest' to men."⁶ Cremer seems to fall somewhere between. He writes: "Proginosko, however, essentially includes a self-determining on God's part to this fellowship (Romans viii. 29, *whom God had before hand entered into fellowship with*)"⁷

Alford, pioneer of the modern grammatico-historical method of interpretation, notes Calvin's rendering here ("elected, adopted as His sons"). Then he adds: "But I prefer taking the word in the ordinary sense of foreknow."⁸

Meyer points out that the Early Church fathers (e.g., Origen, Chrysostom, Augustine, Jerome) interpreted the term as signifying foreknowledge rather than foreordination. He declares that the meaning is not "to be decided by dogmatic presuppositions, but simply by the usage of the language, in accordance with which

*Professor, Nazarene Theological Seminary.
¹Webster's New International Dictionary (2nd ed., unabridged).

²Arndt and Gingrich, *Lexicon*, p. 710.
³Wuest, *Romans*, p. 144.

⁴Calvin, *Romans*, p. 227.

⁵*Lexicon*, p. 379.

⁶*Lexicon*, p. 538.

⁷*Lexicon*, p. 161.

⁸*Greek Testament*, II, 399.

proginosko never in the New Testament (not even in xi. 2, I Peter 1:20) means anything else than to know beforehand . . . That in classic usage it ever means anything else, cannot be at all proved.⁹⁰

It is being increasingly recognized that one of the most important backgrounds for the use of words in the New Testament is the Septuagint (Greek) Old Testament. This was the Bible of the earliest Christians.

It is in this vein that Sanday and Headlam write: "The meaning of this phrase must be determined by the Biblical use of the word 'know,' which is very marked and clear . . . In all these places the word means 'to take note of,' 'to fix the regard upon,' as a preliminary to selection for some special purpose."¹⁰

Denney takes a similar view. He says: "Yet we may be sure that *proegno* has the pregnant sense that *ginosko* often has in Scripture . . . ; hence we may render, 'those of whom God took knowledge from eternity' (Ephesians i.4)."¹¹ *The Amplified New Testament* reads: "For those whom He foreknew—of whom He was aware in the divine plan." Charles Williams makes it a little stronger in his translation: "on whom He set His heart beforehand." In a footnote he asserts that this usage is found in the Septuagint.

Vincent speaks vigorously on the subject. He declares of *proginosko*: "It does not mean foreordain. It signifies prescience, not preëlection."¹² In a footnote he adds:

"This is the simple, common-sense meaning. The attempt to attach to it the sense of preëlection, to make it include the divine decree, has grown out of dogmatic considerations in the interest of a rigid pre-

destinarianism. The scope of this work does not admit a discussion of the infinitesimal hair-splitting which has been applied to this passage, and which is as profitless as it is unsatisfactory."¹³

The relation of this term to its context is correctly stated by Vine when he writes: "The foreknowledge of God is the basis of his foreordaining counsels."¹⁴

One of the best treatments of this passage is in Godet's *Commentary on the Epistle to the Romans*. He devotes over a page of rather fine print to this one word alone. He writes:

"Some have given to the word *foreknow*—the meaning of elect, choose, destine, beforehand . . . Not only is this meaning arbitrary, as being without example in the New Testament . . . ; but what is still more decidedly opposed to this meaning is what follows: He also did predestinate."¹⁵

After discussing several views held regarding this word Godet goes on to say:

In what respect did God thus *foreknow* them? . . . There is but one answer: foreknown as sure to fulfil the condition of salvation, viz: faith; so: foreknown as His by faith.¹⁶

PREDESTINED

The Greek verb is *proorizo*. As in the previous word, *pro* means "before." The simple verb *horizo* comes from *horos*, "boundary." So its primary meaning is "mark off by boundaries."¹⁷ That is the basis of Williams' translation for *proorisen*: "He marked off as His own."

But to what are we "foreordained" (A.R.V.) or "predestined" (R.S.V.)?

⁹⁰Ibid.

¹⁰Expository Dictionary of New Testament Words, II, 119.

¹¹Godet, Romans, p. 324.

¹²Ibid., p. 325.

¹³Abbott Smith, op. cit., p. 323.

¹⁴The Preacher's Magazine

Not to eternal individual salvation, as often claimed. The text says, "to be conformed to the image of his Son."

The word "conformed" is *symmorphous*, an adjective found only here and in Philippians 3:21. It comes from *syn*, "with," and *morphe*, "form." While one meaning of this is "outward appearance," Trenchard says: "The *morphe* then, it may be assumed, is of the essence of a thing."¹⁸

Lightfoot, in his great commentary on Philippians, discusses the terms at length. He writes: "It comprises all those sensible qualities, which striking the eye lead to the conviction that we see such and such a thing."¹⁹ Yet he concludes his discussion of Philippians 2:6-8 by saying: "Thus in the passage under consideration the *morphe* is contrasted with the *schema*, as that which is intrinsic and essential with that which is accidental and outward."²⁰ So Sanday and Headlam are probably justified in their statement that *symmorphous* "denotes inward and thorough and not merely superficial likeness."²¹

"Image" is *eikon*. Abbott-Smith says: "*Eikon* is a derived likeness and like the head on a coin or the parental likeness in a child, implies an archetype."²² Arndt and Gingrich would translate it here as "appearance."²³

CALLED

Of this Denney comments: "The eternal foreordination appears in time as 'calling,' of course as effectual calling."²⁴ This is a good example of reading one's theology into the text. This is eisegesis, not exegesis.

JUSTIFIED

The word is *edikaiosen*. Since we

¹⁸Synonyms, p. 265.

¹⁹Lightfoot, Philippians, p. 127.

²⁰Ibid., p. 133.

²¹Romans (ICC), p. 218.

²²Lexicon, p. 131.

²³Lexicon, p. 221.

²⁴EGT, II, 652.

have discussed the verb *dikaioo* at length (cc. 3-5), the term need not detain us here.

GLORIFIED

With regard to these three verbs in verse thirty Sanday and Headlam write: "These are, not quite exhaustive: *hegiasen* [hagiazō, sanctify] might have been inserted after *edikaiosen*"; but it is sufficiently implied as a consequence of *edikaiosen* and a necessary condition of *edoxase* [glorified]."²⁵ With regard to this term Denney declares: "The tense in the last word is amazing. It is the most daring anticipation of faith that even the New Testament contains."²⁶ In the divine foreknowledge our glorification is already seen as an event accomplished.

In connection with the last clause of verse twenty-eight Sanday and Headlam have some general remarks on the five words we have noted in verses twenty-nine to thirty. They write: "With this clause St. Paul introduces a string of what may be called the technical terms of his theology, marking the succession of stages into which he divides the normal course of a Christian life."²⁷ Then they make this very sane observation:

"There can be no question that St. Paul fully recognizes the freedom of the human will. The large part which exhortation plays in his letters is conclusive proof of this. But whatever the extent of human freedom there must be behind it the Divine Sovereignty. It is the practice of St. Paul to state alternately the one and the other without attempting an exact delimitation between them. And what he has not done we are not likely to succeed in doing."²⁸

²⁵Op. cit., p. 218.

²⁶EGT, II, 652.

²⁷Op. cit., pp. 215 f.

²⁸Ibid., p. 216.

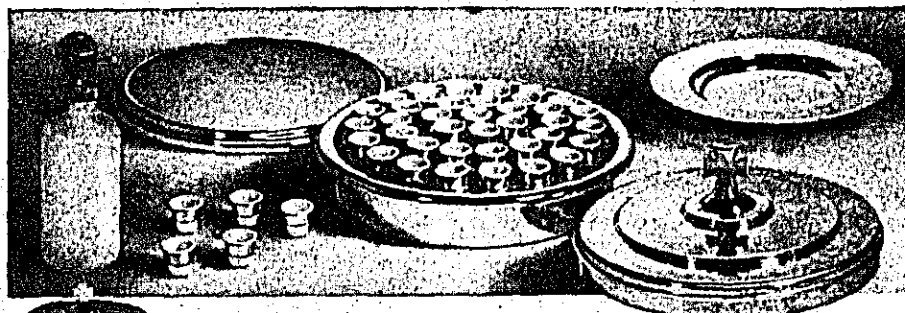
⁹⁰Romans, p. 335.

¹⁰Romans (ICC), p. 217.

¹¹EGT, II, 652.

¹²Word Studies, III, 95.

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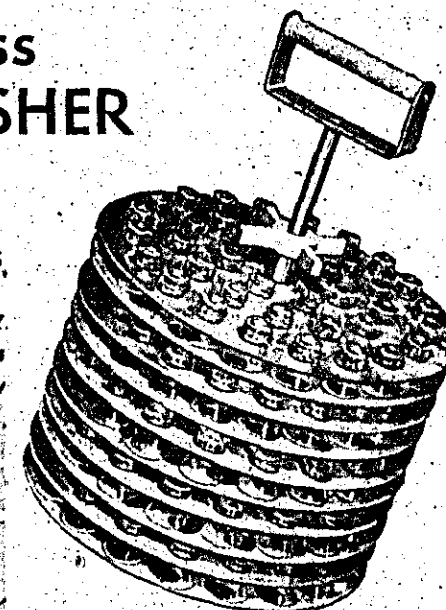
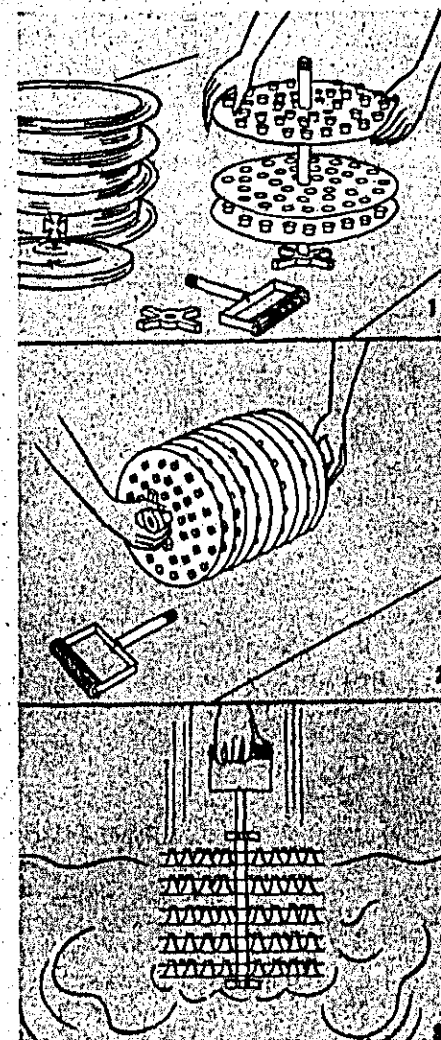
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I. Serving the Local Church Through the Evangelistic Campaign

By Mel-Thomas Rothwell*

THE RATHER secular-sounding premise with which we begin the analysis of the subject is, nonetheless, an axiom which cannot be overlooked—the local church must profit from revival.

The evangelist consequently should keep this principle in mind, for it must motivate and direct all that he does within the time limit of revival effort. He is a key man in a lock situation; thus he can open the portal to better days for the church, or ineptly damage, and even jam, the door of opportunity for future prospect and exploration. Everything he is, does, and says should be channeled toward the eventual and permanent uplift and welfare of the church he is serving, with all phases of the church's life touched and inspired by his helpful influence. Unless this result follows to some degree, revival for the church is not justified. Hence the maxim: "The church must profit from revival." It is the purpose of the writer to investigate this maxim within the brief range of this paper.

In the consideration of goals for revival, in its relation to the local church, the minimum goal should be to leave the church in better condition than when the revival begins; thus to forestall possible hurtful, de-

bilitating aftermath, which makes it necessary for the church to "recover from the revival." An able pastor told me that it took his church six months to get over the adverse effects of a revival campaign. Unless there is a progressive, healthful afterglow to revival, with spiritual, social, and numerical gains, it is conceivable that the day will come when evangelistic campaigns will be unpopular, unprofitable, and considered by many as unwarranted.

The local church's investment in revival, spiritually, morally, and financially, is significant. The weight of revival can crush a church if the benefits do not offset the outlay of time, energy, and money; or, in other words, the revival would be penalizing instead of promotional. An enterprising, hard-working pastor has a right to look with gravity and displeasure on the methods of an evangelist who whittles away heedlessly the revival potential which has been built up by dint of prayer and arduous preparation. Concern is justified when the evangelist, who is supposed to infuse fresh energy and new vigor into the church's blood stream, turns out to be a bloodletter who succeeds only in bleeding the church white, leaving it emaciated and weakened.

In directing these words to the evangelist, one must in all fairness be careful not to charge the evangelist

with too much responsibility when revivals fail. It is possible that revival failure is not the evangelist's liability alone, and it is thinkable that failure may not be his fault at all. There are many factors, some hidden, which countercheck the most sincere and able revival strategy. The evangelist may fall afoul of vitiating countertendencies, deep-seated irritants, and immovable surds which will neutralize his best efforts and render success unlikely if not impossible. In all candor, there are indisposing limits upon the possible achievements of the most qualified evangelist. It follows, therefore, that the charge of responsibility is contingent upon certain favorable conditions under which the evangelist works. Let us remember that evangelists are not miracle men; they are subject to the laws of action and reaction, of obedience and rejection, and of personal and social pressures. They may rely heavily upon the supernatural, but even the Holy Spirit encounters barriers and limitations.

The writer is trying to establish

the philosophy that revival campaigns should, under workable circumstances, be helpful to the church in as many ways as possible. Whereas the evangelist primarily is a preacher and his prime interest should be to revive the church and convert the sinner, he, or she, should strive earnestly to invigorate and advance the over-all church program. This does not imply that the evangelist must be a Jack-of-all-trades, nor should the church who calls him expect a triple-treat artist. Each evangelist is equipped with certain talents, and these gifts vary from person to person. Some evangelists have specialized in definite aspects of church work; they are good Sunday school builders, or they have a gift for attracting and influencing young people. Most evangelists are principally preachers and ministers of God's Word. Regardless, however, of any evangelist's special talent, he should by and large extend his influence as far as possible in the interest of every department of the church he serves.

Minister's Right

She was created to fill a noble place;
He, to be a prince among the human race.
But they, all unaware of their high aim,
Have made of life a worthless, empty name—
Mill of dull routine so wearily trod.
They have not known their worth to God.

Mine is the God-given right to care and pray;
Precious right to lead them in the Father's way,
That they may know their worth in Heaven's sight.
I am a minister; this, my right.

By LAURA FORINASH

*Professor of philosophy, Bethany Nazarene College.

“QUEEN of the PARSONAGE”

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen.*

Supplied by Ruth Vaughn*

Portrait of a Queen

“SHE IS THE MOST unselfish person I have ever known,” spoke a young minister’s wife of Mrs. Charles Oliver, pastor’s wife in Bradenton, Florida. “When we were in our first pastorate and attended our first assembly on a strange district where we knew no one, Mrs. Oliver was introduced to me. She left her group of friends and sat with me, chatted companionably, and made me feel welcome and a part of the group. It was such a lovely, unselfish gesture on her part that I shall always be grateful for the pleasure of knowing her.”

To everyone with whom she comes in contact, Mrs. Oliver leaves this same glowing impression. In her church work, she gives of herself unstintingly. Her home is always open for all-day missionary meetings, after-board-meeting coffees, baby showers, class social gatherings, and times of counseling and help. After the church service on Sunday night she begins study for the next Sunday’s class lesson. She tries to live in such a manner that the world about her will be better because she has lived.

Mrs. Oliver reflects graciousness and the spirit of true devotion in every phase of life: visiting the ill, chatting with the next-door neighbor, caring for a budding “pro” baseball

player, attempting to assist workers in every department, cooking for a preacher, understanding his moods, sharing his ambitions and labors, trying to “be all things to all men” in an effort to save some to Christ and the Kingdom.

Mrs. Oliver lives for others. Truly this is a portrait of a queen!

ROYAL COOKBOOK

This is a gala twist to the “chicken favorite” dish. It’s called “chicken shortcake.” Easy, novel, and delicious! Heat $\frac{1}{2}$ cup almonds (blanched) in $1\frac{1}{2}$ tbsp. butter. Stir often until lightly browned. Combine in saucepan 3 cans ($10\frac{1}{2}$ oz.) mushroom soup, $3\frac{1}{2}$ cups chopped cooked chicken, 1 can (4 oz.) button mushrooms, $\frac{3}{4}$ cup milk, and 2 tbsp. chopped pimiento. Cook over low heat. Stir often until very hot. Add almonds. Serve over hot corn bread.

OVER TEACUPS

In answer to the question of the importance of the minister’s wife’s attitudes in the successful ministry of her husband, we have been featuring a paper written by Mrs. James Tucker, parsonage queen of Butler, Indiana. This is the last portion of this paper and we are grateful for Mrs. Tucker’s helpful advice and clear thinking on this important question.

“The greatest attitude of the Christian is love. Love is a wholehearted

attitude to God, a means to attain the end of perfect and final union with Him. Love does not count the cost of service, for it goes to any length. Love forgets about self. A kind attitude or deed is often a manifestation of the love of God.

“Christ maintained that the supreme law of life was to love God with our whole might and our neighbor as ourselves. The love to which Jesus refers is a living reality. It is not something that is a mere emotionalism, but a love that serves.

“I believe many attitudes are expressed in I Corinthians thirteen, verses four through seven, reading from the Weymouth translation.

“Love is forbearing and kind.

“Love knows no jealousy.

“Love does not brag; is not conceited.

“She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs.

“She does not rejoice in injustice, but joyfully sides with the truth.

“She can overlook faults.

“She is full of trust, full of hope, full of endurance.

“Let me repeat this using the term ‘minister’s wife’ for ‘love’ and I think we will have a picture of the ideal shepherdess.

“The minister’s wife is forbearing and kind.

“The minister’s wife knows no jealousy.

“The minister’s wife does not brag; is not conceited.

“The minister’s wife is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs.

“The minister’s wife does not rejoice in injustice, but joyfully sides with the truth.

“The minister’s wife can overlook faults.

“The minister’s wife is full of trust, full of hope, full of endurance.”

BOOKSHELF WITH LACE

In the role of minister’s wife you are called upon to act in the capacity of a leader in many areas. One of the best books to help the development of your ability and to instill self-confidence is *10 Steps to Leadership*, by J. Vernon Jacobs. It presents the basic qualifications essential to leadership in ten simple steps. This will make a welcome addition to your library (\$2.25, Nazarene Publishing House).

THE KING’S HOUSE

Does your nursery need a toy box for those dozens of multicolored toys? You can make a very attractive one with an orange crate (or any wooden box you have handy). Cover inside and outside of the box with adhesive plastic or solid print of your choice. Find some large, novel animals—possibly from your child’s color book. Trace these onto material of contrasting color to the box’s foundation. With black crayon draw the details of the animal onto the cloth. Hem the edges, cover the back with cotton padding, and then outline “animals” onto your box with thumbtacks. For an orange crate, two large animals may be placed on the front, one on each end.

Make a lid to fit the box, cover with your foundation material, and then thumbtack an “animal” onto the inside. Cut the large letters “T-O-Y-S” from your cloth, hem and thumbtack onto the top of the lid. Hinge onto your box.

With the exception of the thumbtacks, the cost of this delightful toy box is practically nil. You will find it is both an attractive and useful item for the parsonage nursery.

*Pastor’s wife, Amarillo, Texas.

HEART TALK

In the January issue we featured the "portrait" of Mrs. V. H. Lewis. Recently I received a letter from Mrs. W. Raymond McClung, wife of the Houston, Texas, district superintendent, in regard to the life of Mrs. Lewis. This tribute to Mrs. Lewis by one of her closest friends is of such magnitude and its message and inspiration are of such value to all parsonage queens that I want to feature it. Truly this is an example which we all need to follow. Here is the letter:

"Esther Lewis is one of the loveliest ladies I know. Her life has a radiance that permeates the atmosphere around her, and her attitude and appearance are so genuinely Christian that she is truly 'an example of the believers.'"

"But I think that it is in the relation to her husband that I have most admired Mrs. Lewis. Even as a young, inexperienced wife she had the wisdom to love her husband so unselfishly that I would say she has helped to 'make her husband.'"

"She encouraged him, cheered him, believed in him until he just had to succeed. She recognized potential

and cherished a goal for him. Never once have I known her to say to him or of him anything that might cause him to doubt that God was really counting on him.

"When young V. H. Lewis had preached a fine sermon, 'all the wind was not taken out of his sails' on the way home by his wife's reporting some small error or mistake. It was this beautiful spirit of faith in him, optimism in the future, and the wisdom to evaluate matters, stressing the essentials, relegating the nonessentials, that I have admired most in Mrs. Lewis. Her husband's mistakes and weaknesses were minimized or completely overlooked, his efforts and fine qualities praised. Such a beautiful spirit has naturally been rewarded.

"On the matter of the important and unimportant, Mrs. Lewis has always been able to differentiate—whether it was in school work and activities, dress and conduct, or affairs of the home, church, and community. The important received attention; the lesser matters seemed to take their place.

"Surely of the wife of our esteemed secretary of evangelism one can say, 'Her price is far above rubies.'"

MUSIC IN THE STORM

In a certain town in the mountains, the people were pleased but baffled by the fact that whenever a storm arose or the wind blew fiercely they heard music, as of a harp. They discovered the secret one day when they saw the sun flashing on wires that the king of their province had stretched between the towers of his castle, pulling the wires to such a state of tension that when the wind caused them to vibrate, they played a perfect chord. There are certain types of happiness in life, that will be ours only in the midst of tension.

—LOUIS H. EVANS in "Life's Hidden Power" (Fleming H. Revell Company)

The King's Son

By Charles Ludwig*

YOU ARE going to die!" announced the doctor as he looked into the toothless face of the veteran preacher lying on the bed before him.

This solemn statement produced a stillness in the room, for everyone loved Billy Bray and hated to see him go. But the stillness and muffled sobbing didn't last long, for as soon as Billy had gathered enough strength he shouted, "Glory! Glory be to God! I shall soon be in heaven." Then he added in a lower tone, "When I get up there shall I give them your compliments, Doctor, and tell them you will be coming too?"

Trying to win a soul with his last breath was quite characteristic of this man of God who had spent his life in Cornwall preaching the gospel and building chapels. Christianity to him was very real. Once, after he had listened to some complaining Christians, he jumped to his feet and declared, "Well, friends, I have been taking vinegar and honey but, praise the Lord, I've had the vinegar with a spoon and the honey with a ladle!"

In speaking of the Lord he declared, "He has made me glad and no one can make me sad; He makes me shout and no one can make me doubt; He it is that makes me dance and leap, and there is no one that can keep down my feet. I sometimes feel so much of the power of God that, I believe, if they were to cut off my feet I would heave up the stumps!"

In the last few hours of his life he said to a friend who had asked if he

were afraid of death, "What! me fear death! me lost! Why, my Saviour conquered death. If I were to go down to hell I would shout, 'Glory! Glory!' to my blessed Jesus until I made the bottomless pit ring again and again, and the miserable old Satan would say, 'Billy, Billy, this is no place for thee; get thee back! Then up to heaven I should go, shouting, 'Glory! Glory! Praise the Lord!'"

The last word this remarkable man of God said on earth was, "Glory!"

Although Billy Bray won thousands to Christ and his quaint sayings were quoted all over the world, he had a very humble beginning. His father died when he was quite young, and he was raised by his grandfather—a man of God who followed the teachings of John Wesley. But when he was seventeen he left home and went deeply into sin. "I became the companion of drunkards," he said after his conversion, "and during that time I was very near hell. I remember once getting drunk in Tavistock; when going home we met a large horse in the way; it was late at night, and two of us got on the horse's back; we had not gone far before the horse stumbled against a stone, and turning right over, both of us were nearly killed. At another time I got drunk and while fighting with a man my hat fell in the fire, and was burned. I stole another to wear home, and narrowly escaped being sent to jail for it."

He made his living in the coal mines, and in this work he nearly lost his life on several occasions. Once,

*Pastor, Tucson, Arizona.

when he was underground, he heard a rent overhead and rushed outside. A moment later forty tons of rock came crashing down at the spot where he had been working.

After his marriage he frequently drank so much there was no food to eat, and try as he would he could not reform. Then he chanced to read John Bunyan's *Visions of Heaven and Hell*. This book gripped him, especially the last part, which described how two old friends on earth tormented each other in hell.

Billy found himself saying, "Shall S. Coad and I, who like each other so much, torment each other in hell?" Shortly after this he was converted and his wife was reclaimed. On the next payday he came home sober, and he remained sober the rest of his life!

Soon after this he began to preach wherever there was an opening—whether it was in a house, on the street, or in a church building. And from the very start souls were saved through his ministry. The coal miners liked to listen to him, for he spoke their language. One of his favorite illustrations was about a man who works in a poor mine where the pay is low, and then wants to collect his wages from a prosperous mine where the wages are high. No one had to guess about what he meant!

Billy could not stand a dead meeting. He felt that all Christians should shout. "If they were to put me in a barrel," he declared, "I would shout glory out through the bunghole. Praise the Lord!" When someone asked him if he didn't think that there were people who got into such a habit of shouting that they did so without knowing what they were doing, he replied, "I don't think the Lord is troubled much with that kind of persons!" Another time he said, "Some can only eat out of a silent dish. But I cannot only eat out of that, but out

of the shouting dish and the jumping dish as well."

He praised the Lord at all times. It mattered little to him whether he was poor or prosperous. He said that he worked for a big firm: The Father, Son, and Holy Ghost, and he knew They would take care of him. "If Billy gets work," he preached, "he praises the Lord; when he gets none he sings all the same. Do ye think He'll starve Billy? No! No! There's sure to be a bit of flour in the bottom of the barrel for Billy. I can trust in Jesus, and while I trust Him, He'd as soon starve Michael the archangel as He'd starve Billy."

He was strictly against tobacco and every kind of worldly extravagance. Artificial flowers on women's hats annoyed him. And on this subject he said, "I wouldn't mind you having a wagon load of them on your heads, if that would do you good; but you know that it wouldn't, and all persons know that flowers grow in soft places!"

But it wasn't just his wit that made his preaching effective. Billy was a man of prayer. A Mr. Maynard who was a friend of his wrote: "Many a time when he and I have been leaving my home together, he has said to me, 'Now, friend Maynard, let us pray a minute before we go, or else the devil will be scratching me on the way. If I leave without praying, this is the way he serves me; but when I get on my knees a minute or two before leaving, I cut his old claws and then he can't harm me; and so I always like to cut his claws before I go!'"

One year when Billy's potato crop was very poor, Satan tried to make him believe that God didn't love him any more. To this temptation he replied, "Why, I've got your written character home in my house; and it do say, Sir, that you are a 'liar from the beginnin'!" After he had told

Satan this "he went off as if he'd been shot!"

Once some young hoodlums who knew his belief in Satan decided they would have some fun. They hid in some bushes where they knew he would pass and proceeded to make a lot of unearthly noises. But Billy just continued on, paying no attention whatever.

Finally one of the boys shouted, "But I'm the devil up here in the hedge, Billy Bray."

"Bless the Lord!" replied Billy. "I did not know thee wast so far away as that!"

He believed that Satan was very close to him. "The devil knows where I live," he declared. But he had no fear of him. When he was tempted to lie or swear or cheat he would say, "No, 'Old Smutty-Face,' go do it yourself and see how you like it!" He loved to tell people how Satan would flee from him after he had rebuked him in the name of the Lord, and how he never had the "manners to say good mornin' before he left!"

Billy was frequently wretchedly poor, but he was never so poor that he wasn't ready to give his last cent to someone else. The day came when there wasn't a bite of food in the house. His wife, Joey, urged him to go to the head of the mine where he worked and borrow some money. This he did, and the man let him have ten shillings. But on the way home he passed two families that he felt were worse off than himself, and so

he gave five shillings to one family and five shillings to the other. When he got home his wife said, "Well, William, did you get some money?"

"Yes," he replied, "I got ten shillings, but I have given it away!"

"Given it away!" exclaimed Joey, pointing to the empty cupboards. "I never saw a fellow like you in my whole life! What are we going to eat?"

Billy's simple reply was, "The Lord isn't going to stay in my debt very long." And this is the way it was, for three days later a man gave them twenty shillings.

With this kind of faith Billy Bray went from one triumph to another. The time came when he gave up his work in the mines and devoted all of his energies to preaching the gospel. He built many chapels throughout Cornwall, prayed for the sick, and led a vast multitude to Christ. Wherever he preached, the buildings were crowded, but he always remained a humble man.

After his promotion to glory in 1868, Rev. John Johns wrote a long poem about him, and since it describes him well I will quote one stanza of it here.

*His fare was sometimes scanty,
And earnest was the fight,
But his dear Lord provided,
And with him all was right.
His dress was always homely—
His dwelling somewhat poor,
But the presence of his Saviour
Made up for that, and more.*

KNOWLEDGE

It taketh age to make a sage, the wise no longer doubt it; the older we grow the more we know and the less we brag about it.—
The Right Hand.

Midweek Messenger

By Forrest Woodward*

NOT LONG AGO this pastor suggested to his congregation that when on vacation trips they should secure a church bulletin from each of the churches they visited, to hand to their own pastor when they returned, for a display on the bulletin board of the home church.

I was greatly disappointed when only a few bulletins were handed to me during the summer months. The reason was not negligence on the part of my members, but rather was due to the fact that so many pastors of the churches my people visited just did not have a bulletin to give them.

It is this writer's opinion that the church bulletin has such a valuable place in the progressive church that nothing else can substitute for its effectiveness. I would think of the church without a bulletin as comparable to the community without a newspaper. For what the newspaper is to the community, the bulletin is to the church constituency.

A pastor who does not have time to produce a "midweek" bulletin (to be mailed), as well as the Sunday bulletin, is missing a great opportunity to reach all of his people every week with the schedule of services, special announcements, news of church activities, etc. Even though the bulletin will not replace that personal contact, yet it is a valuable tool for the busy pastor to use who cannot pos-

sibly make as many calls numerically as the midweek bulletin will reach.

In our pastorate here we witnessed a 22 per cent gain in Sunday school attendance two years ago, with another 17 per cent gain this past year, and I am confident that the midweek bulletin was the major contributing factor.

Perhaps those who say they have failed to achieve visible results, and decided this was not a worthwhile contribution to their ministry, should carefully examine the fruit of their efforts for its content. Then consider these factors:

1. If this were sent to me from someone else, is it of interest? Does it contain an "eye catcher"? Is it printed plainly? Is it printed on a reasonably good grade of paper?

2. Does it properly serve the purpose for which it is intended? How about interesting church news? Does it properly announce the regular and special services and future events? Does it contain human interest stories or incidents?

3. Is it attractive? How about the title? Have you given it a name? Does it contain any drawings or illustrations?

Our publishing house supplies an excellent grade of bulletin stock with outside cover lithographed in beautiful colors, on white, easy-to-print paper.

Of course a typewriter is a neces-

sity, and some art work is valuable. This, however, is not a serious matter any more for the non-artist, as "electronic stencil" inserts are available for a small sum. These are ready-to-use art work and illustrations. They may be cut from the sheets and cemented into the cutout space in the

regular bulletin stencil.

This valuable means of regularly contacting a large number of people should not be overlooked by the pastor who wants to build his attendance and interest.

Try it! Produce a bulletin you are proud of! It will bring results.

The Family Church

By Wilford Vanderpool*

WILFORD VANDERPOOL and his people at Colorado Springs First Church are centering their attention for the year 1959-60 around the family and its relationship to the church. They published and distributed a leaflet stating the church's plans for the year with the caption "For the Whole Family for the Whole Year!" The outline of the material is presented here:

Every Nazarene a Happy Worker

Each individual and every family at work in the church: every family working together, by which each family and individual will be an integral part of and contribute to the total program of the church.

A. THE FAMILY AND EVANGELISTIC OUTREACH: "We're saved to serve."

1. Two revival campaigns with every family working for spiritual success.
2. A continuous spirit of evangelism.
3. Winning families to Christ and the church through the family outreach program.
4. Uniting with the general church in the witnessing program of "At least one."

5. An effective program of visitation for every family.
6. Distribution of 75,000 pieces of literature.
7. Add sixty new members to First Church.

B. THE FAMILY AND SPIRITUAL GROWTH: "Serve the Lord with gladness."

1. A family altar in every home.
2. Every family using Come Ye Apart.
3. Every family reading through the New Testament.
4. Institution of area cottage prayer meetings.
5. Men's Fellowship Breakfast.
6. Reading of Christian literature.

C. THE FAMILY AT WORSHIP: "Enter into his courts with praise."

1. Sunday morning worship service attendance of 250.
2. Junior and children's church service attendances of 50.
3. Sunday evening evangelistic service attendance of 175.
4. Midweek service attendance of 100.
5. Provide a trained staff for a baby nursery.
6. Fostering a contagious spirit of reverence and loyalty.

*Pastor, Anthony, Kansas.

*Pastor, Colorado Springs, Colorado.

D. THE FAMILY AND CHURCH FINANCES: "Give until you feel good again."

1. Every family and individual a tither.
2. A total of 10 per cent of all monies received for world evangelism.
3. All budgets paid in full.
4. General budget of \$2,696.
5. District budget of \$2,829.
6. Nazarene Ministerial Benevolent Fund budget of \$629.
7. Educational budget of \$519.
8. Sunday school budget of \$145.00: dues, \$83.00; home missions, \$62.00.
9. N.Y.P.S. budget of \$159.
10. Full payment of N.F.M.S. apportionments.
11. Thanksgiving offering on November 22 of \$1,000.
12. American Bible Society offering on December 13 of \$75.00.
13. Nazarene Ministerial Benevolent Fund offering on December 20.
14. Home Mission offering on February 21.
15. Easter offering on April 17: everyone giving a week's wages.
16. Camp meeting offering on June 5.
17. Payment of \$1,500 on Walnut Street property.
18. Payment of \$600 for the Spanish mission.
19. Rest Cottage offering.

E. THE FAMILY AND THEIR CHURCH PROPERTY: "Holiness becometh thy house, O Lord, for ever."

1. Painting and cleaning of Chapman Hall.
2. Interior decorating of the parsonage property.
3. Exterior painting of the Walnut Street property.

4. Painting and decorating of the choir loft.
5. Painting and decorating of the N.Y.P.S. room.
6. Painting and decorating of the junior high assembly room.
7. Providing of an easier access and parking for Chapman Hall.

F. THE FAMILY AND MISSIONS: "We are debtors to give the gospel to every family in the same measure as we have received it."

1. N.F.M.S. membership of 180.
2. Organize two new chapters for children.
3. Prayer and Fasting membership of 125.
4. Missionary book readers of 125.
5. Missionary education and information through 180 *Other Sheep* subscriptions.
6. A continuous and effectual interest in the total program of missions.
7. Completion of the official box work.
8. Renewed support and interest in the work of Rest Cottage.
9. An attendance of 100.

G. THE FAMILY AND YOUTH: "To train for church leadership through instruction and participation"

1. Organize two new N.Y.P.S. departments for honorary members.
2. Total attendance of 125.
3. Total attendance of twenty-five in the PAL group.
4. Utilize "Programs with a Purpose."
5. A *Conquest* subscription for every youth.
6. Co-operation with the district home mission N.Y.P.S. project.

7. Setting of and realization of a local N.Y.P.S. project.
8. N.Y.P.S. sponsorship of the Thanksgiving-to-Christmas reading program of the American Bible Society.
9. Sponsoring of a Youth Week program.
10. Membership of 150.

H. THE FAMILY AND CHRISTIAN EDUCATION: "A place for everyone and everyone in his place."

1. Every family a Sunday school family.
2. Every teacher a trained worker.
3. Christian Service Training credits totaling 200.
4. District and general church information through 150 *Herald of Holiness*.
5. A Sunday school enrollment of 600.
6. A 16 per cent increase in average Sunday school attendance: goal 300.
7. A vacation Bible school enrollment of 250.
8. A Cradle Roll membership of 70.
9. A Home Department of 100 members.
10. A total of 12 new Sunday school classes.
11. Thanksgiving Rally, November 22, attendance of 350.
12. Easter Rally Day, April 17, attendance goal of 500.
13. Sunday school workers' weekly meetings.
14. Send 50 to boys' and girls' camp.
15. Send 15 to Youth Institute.
16. Every Sunday school worker an active member of the N.F.M.S.
17. Send the Sunday school superintendent to the General Church School Convention

in Kansas City, June 16-18, 1960.

18. Operation of a Sunday school bus.
19. Christian Service Training of the family in church membership, stewardship, and soul winning.
20. Official "commitment" of every Sunday school worker.

I. THE FAMILY AND MUSIC: "Come before his presence with singing."

1. Adequate and proper chorus and songbooks for every department of the church.
2. A ministry in music through the adult, men's, youth, and junior choirs.
3. Enrichment of the church services through quartets, trios, duets, church orchestra, vocal and instrumental specials.

J. THE FAMILY AND CHRISTIAN LITERATURE: "That they might know him."

1. The *Herald of Holiness* in every home.
2. The *Other Sheep* for every family.
3. The *Come Ye Apart* used by every family.
4. The *Conquest* for every family with teen-agers.
5. Regular sale of good books.
6. Promotion of the distribution of specially selected tracts.
7. Sunday school literature of study helps and reading papers to every family.

K. THE FAMILY AND PROMOTIONAL ADVERTISING: "No family has the right to hear the gospel twice until all have heard it once."

1. Church sponsorship of the

radio program "Showers of Blessing."

2. Continued advertising and promotion through the local newspapers.
3. Placing of bulletin boards on the church building.
4. Placing of road signs in strategic places.
5. Sending of the *Announcer* to every church family.
6. Sending of the *Broadcaster* to every church family.

7. Continued through the church bulletin.
8. Distribution of special advertisements and miscellaneous materials.
9. Distribution of 1,000 issues of the special edition of the *Herald of Holiness*.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

SERMON WORKSHOP

Contributed by Nelson G. Mink*

QUOTATIONS FOR OUR TIMES

"In the old days, when a youth started sowing wild oats, Father started the threshing machine."

"God's law lasts longer than those who break it."

"Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts drain."

—Bethlehem First Bulletin

IT'S A FACT!

Dr. Irwin Moon of the Moody Institute of Science says: "There are only two places in the world where religion is banned in the schools: Russia and the United States."

THE BIBLE SUPPORTS THE IDEA OF MISSILES.

The Phillips translation of Ephesians 6:16 for "fiery darts" is "burning missiles" and only the "shield of faith" can successfully ward off these missiles from Satan.

—Selected

*Pastor, Connell, Washington.

NOTES ON FAMILY TROUBLE

REMEMBER:

1. Yours was a Christian marriage. You spoke your vows before God. A Christian marriage is "till death do us part."
2. Your children did not ask to come into your home. Now they're here and must be considered first and have a love and security that are not warped.
3. Most people who break up their home spend their lives regretting it. Don't act in haste or anger.
4. Talk to your minister.
5. After counting your mate's faults, make a list of your own. Don't demand perfection. A perfect mate might give you an inferiority complex.

—Corpus Christi First Bulletin

A missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity.

—Anonymous

The Preacher's Magazine

SERMON STARTERS

A Life That Pleases God

TEXT: I Thessalonians 4:1

Three words, look, feel, and be, when attached to the word sharp, have sold millions of razor blades. The same trio of words working side by side with the word right may well describe the life of one redeemed by the Blood.

The Christian will look right: First judgments are often made on how a man looks. Right or wrong, this is the method of the world and it will remain satisfied frequently with this first judgment. If for no other reason, the Christian will desire a life that is unspotted and untainted.

The Christian will feel right: It is not only possible but often the case that a person looks one way but feels another. Either sadness or sickness are often covered with a smile. It is another matter when sin is covered with a smile or what-have-you. Then the word in vogue is hypocrisy. Aside from the valleys and the mountains experienced by all Christians there will be an inward contentment that says, I feel right with God.

The Christian must be right: This is something higher than merely being right in opinion. This is a right relationship with God.

The music produced by this trio of words used in the above manner will be pleasing to the ears of God.

—C. F. CHAMPION
Perry, Michigan

Souls for Sale

SCRIPTURE: Matthew 26:15

- I. HIS PLEA—"What will ye give me?"
- II. HIS PLEDGE—"I will deliver him unto you."
- III. HIS PLOT—"They covenanted with him for thirty pieces of silver."
- IV. HIS PLIGHT.

- A. The morning after, he hanged himself in remorse.
- B. He made his bed in hell.

—JOHN Y. TODD
Spartanburg, South Carolina

Cast Out the Bondwoman

SCRIPTURE: Galatians 4:22-31; Genesis 21:10

TEXT: Galatians 4:30

Inbred sin is death. This is a definite work of grace; to cast out the bondwoman and to be children of the free. These words of Paul are directed to the heart to be cleansed from all sin; entire sanctification. This portion of scripture can be used as an allegory: one to show the life of a Christian that is still tied down by the carnal nature. The other to show a heart that has cast out the bondwoman or inbred sin and has been filled with the Holy Spirit. God has given us this promise, "... he that loseth his life for my sake shall find it" (Matthew 10:39). When the slave heart has been freed from all sin, the Holy Spirit abides within; then as with Paul, "we are not children of the bondwoman, but of the free."

—JOHN K. ABNEY
Capitan, New Mexico

The Expulsion Power of a New Affection

(With apologies to Thomas Chalmers)

SCRIPTURE: Colossians 3:1-15

TEXT: Ezekiel 36:25-27

I. THE POWER OF A TRANSFORMED AFFECTION

- A. Lifted from a degraded condition
- B. Delivered from a deranged conscience
- C. Delivered from a deteriorated consciousness

II. THE POWER OF A TRANSFERRED AFFECTION

- A. Transference to fullness of the Spirit
- B. Transferred to a freeing salvation
- C. Transference to a fruitful service

III. THE POWER OF A TRANSFUSED AFFECTION

- A. Transfusing of His love through us
- B. Transfusing of His life through us
- C. Transfusing of His likeness to us

—NELSON G. MINK
Connell, Washington

MORNING

Crowning Christ King

SCRIPTURE: John 19:1-22

TEXT: John 19:14

INTRODUCTION: Jesus stands before Pilate as a lonely figure. He has been accused and misunderstood. Pilate has been convinced of Christ's innocence. Here Pilate declares the kingship of Jesus in the words of our text. Let us give our attention at this hour to a consideration of this kingship.

I. THE KING CONCEALED

- A. In His advent and humiliation.
 1. His birth and life.
 2. His passion and death.
- B. In our present day.
 1. Conditions that seem to deny His reign.
 2. Christ denied a chance to manifest His kingship.

II. THE KING REVEALED

- A. His kingship is revealed through faith.
- B. He is revealed as a Redeemer-King.

III. THE KING OBEYED

- A. The King's right to demand obedience.
- B. Man's unwillingness to offer obedience.
- C. Obedience involves self-surrender.

CONCLUSION: This Kingdom can come to you now but it must come in the King's own way. You must abdicate before there can be a coronation. You cannot evade. You must decide. He is before you. Behold Him at your heart's door and let Him come in to reign!

—LOREN E. SCHAFER
Miami, Florida

THE DAWN OF A BETTER DAY!

(Easter)

SCRIPTURE: Luke 24:1-12

TEXT: ... as it began to dawn (Matthew 28:1).

I. WHAT IT WAS BEFORE THE DAWN:

- A. Blackness of sin. Peter denied his Lord. (Luke 22:54, 62)
- B. Blackness of despair. All was gone. (Luke 24:21)
- C. Blackness of defeat. It seemed they lost. (John 21:3)
- D. Blackness of death. A sad climax. (Luke 24:20)

II. THEN CAME THE DAWN:

- A. Instead of sin, the remedy, holiness. Power to overcome sin. (Acts 1:8)
- B. Instead of despair, there was rejoicing. He is risen! (Luke 24:52)
- C. Instead of defeat, there was victory. Arose triumphant! (Luke 24:6; I Corinthians 15:54-55)
- D. Instead of death, there was life! Christ more than Conqueror! (John 11:25-26; Revelation 1:5)

—DORRANCE NICHOLS
Greenfield, Ohio

The Power of an Influence (Evil)

And that man perished not alone in his iniquity (Joshua 22:20).

—NELSON G. MINK

The Supreme Pattern of the Christian

SCRIPTURE: Philippians 2:5-11

INTRODUCTION: Much of our world today is off center because of its need for a guiding light, a goal, a pattern, or an example. Mankind has an improper perspective of life. By getting a vision of Christ we will have a proper philosophy of life and will

at the same time have found the source of true satisfaction. This pattern is ideally portrayed by Paul in the words of our scripture today.

I. THE PATTERN MIND. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

- A. It is a spiritual mind.
 1. Not earth-attached.
 2. Not carnal.
- B. It is a single mind.
- C. This mind is to be in our hearts.
- D. It is an unselfish mind.
- E. It is a condescending mind.

II. THE PATTERN ATTITUDE. "Who, being in the form of God, thought it not robbery to be equal with God" (Philippians 2:6).

- A. The attitude of many Christians is sometimes unchristian.
- B. The attitude of Christ was not "to grasp."

III. THE PATTERN OF CONDESCENSION. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7).

- A. Gave up His reputation.
- B. Became a Slave.
- C. Became man's Representative and Substitute.

IV. THE PATTERN OF HUMILITY. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

- A. He was given a lowly birth.
- B. He died a death of shame—of a slave or criminal.
 1. Even nature protested His maltreatment.
 2. Even the Heavenly Father seemed to turn His face.

CONCLUSION: You too can imitate the Supreme Pattern if you will let go and let God have His way. Send up the white flag of surrender and lay down the arms of rebellion! You can do all things through Christ. Do it today—right now!

—LOREN E. SCHAFER
Miami, Florida

EVENING

On the Stretch for God

SCRIPTURE: Hebrews 12:1-14

TEXT: Hebrews 12:1

I. WE HAVE FIRST THE RUNNING OF THE RACE

- A. This calls for spiritual perspective
- B. It also calls for perseverance
- C. It also calls for patience

II. WE HAVE NEXT THE NEED OF RESISTANCE IN THE RACE

- A. Resist the devil
- B. Resist your doubts
- C. Resist the derision of your spiritual enemies

III. THERE IS THE REWARDING FOR THE RACE

- A. There is a reward that compensates
- B. This reward also consoles
- C. This reward also confirms
 1. It confirms the soul in following hard after Christ
 2. It confirms the facts of rewards for right living
 3. It confirms the efforts put forth to be Christian

—NELSON G. MINK
Connell, Washington

Instructions Concerning Prayer

SCRIPTURE: Matthew 6:25-34

TEXT: Matthew 6:8

I. THE DIVINE PLAN IN PRAYER

- A. There is the matter of seclusion in prayer (Matthew 6:6)
- B. There is the matter of submission prayer (Matthew 6:10)
- C. There is the matter of supplication in prayer (Romans 8:26). Here is real Holy Ghost praying.

II. THE DIVINE PROGRAM IN PRAYER

- A. Forgiveness is the basis for true praying (Matthew 6:14-15)
- B. Fasting is like a detergent for hard cases (Matthew 6:16). It is taken for granted that we do systematically fast.
- C. Faith. Believe that He will reward you openly (Matthew 6:6).

III. THE DIVINE PROMISE IN PRAYER

- A. The promise of treasured possessions (Matthew 6:21).
- B. There is the promise of a true perspective (Matthew 6:22).
- C. The promise of a triumphant providence.

—NELSON G. MINK

The Life of Holiness

SCRIPTURE: Numbers 13, 14; Joshua 14:6-13

- I. THE LIFE OF HOLINESS IS HAVING A RIGHT SPIRIT.
 - A. Look at the spirit of the ten spies.
 - B. Look at Caleb's spirit.
- II. THE LIFE OF HOLINESS IS FOLLOWING THE LORD FULLY.
 - A. The congregation of Israel followed only to Kadesh-barnea.
 - B. Joshua and Caleb followed wholly.
- III. THE LIFE OF HOLINESS IS A PRESENT POSSIBILITY.
 - A. Years of patient waiting represents discipline of Christian life.
 - B. Caleb stepped forward and claimed his inheritance.
 - C. Caleb was satisfied with nothing less than God's best.
 - D. Caleb conquered the giants.

—LEONARD J. DEAKINS
Selma, California

Someone's at the Door

TEXT: Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Revelation 3:20).

INTRODUCTION: When a friend comes to visit you and knocks on your door, your natural tendency is to quickly open the door and welcome him in. Christ will come into your heart and life if you will open the door.

I. THE ATTITUDE OF JESUS BEFORE THE HEARTS OF MEN

- A. Christ stands.
 1. Patiently.
 2. Expectantly.
- B. Christ knocks. Makes known His desire to enter.

II. CONDITIONS UPON WHICH HE WILL ENTER

- A. "If any man hear my voice." Must listen.
- B. "And open the door."
 1. Enters a heart or home that will welcome Him.
 2. Must be opened by the individual.

III. PURPOSE FOR HIS DESIRING ENTRANCE

- A. "I will come in."
 1. Enters a heart or home that will welcome Him.
 2. Gives peace and joy to those who invite Him in.
- B. "And sup with him." Desires fellowship.

CONCLUSION: Christ is looking at you earnestly, patiently, seeking your reply. The decision is yours to make. He is knocking at your door. Won't you open your heart and let Him come in and sup with you?

—ESTELLA M. JACOBS
Lanacoring, Maryland

God: Void, Enemy, or Companion —Which?

SCRIPTURE: Luke 8:26-39

TEXT: Luke 8:39

INTRODUCTION: Religion is the transition from God the void to God the Enemy; and from God the Enemy to God the Companion. This is the resume of every Christian's experience. It was the experience of this demoniac. Let us note his case given by Luke.

- I. GOD, THE VOID—"which had devils"—who had demons.

- A. No God.
- B. No sanity.
- C. No freedom.
- D. No peace.

II. GOD, THE ENEMY—"I beseech thee, torment me not."

- A. Moral blindness sees God as a tormentor.
 1. How could God add to his torment?
 2. The man retains illusions about his true condition.
 3. Jesus comes, not to torment, but to cure and save.
- B. Moral weakness.
 1. The demoniac is unable or unwilling to face disagreeable facts about himself.
 2. Steps to wholeness.
 - a. Face facts of moral bankruptcy. Don't try to escape them.
 - b. Confession.
 - c. Accept God's discipline of repentance, reorientation, readjustment.

III. GOD, THE COMPANION.

- A. The peerless Physician.
- B. The Prince of Peace.
 1. His name is no longer "Legion" for the "many has become one." Disintegration has disappeared.
 2. His life—once torn by conflicting drives—is now coherent and creative.

CONCLUSION: Some of you today need the sense of your misery awakened. Your attitude toward God has been that of God the void. Your actions have spoken loudly—Trouble me no longer; let me alone; away with the spiritual, the church, and God. You are divided against yourself. Your life, too, is gloomy, as though living among the tombs!

But the Strong One is here today. He is here to heal you of your malady. He can invade your soul right now. Moral sanity can be recovered. You can have the knowledge of God—the Companion.

—LOREN E. SCHAFER
Miami, Florida

An Exhortation to Pastors

SCRIPTURE: I Peter 5:1-4

INTRODUCTION:

- A. The presbyter in Peter's day fulfilled many of the functions of a present-day pastor.
- B. Throughout his entire ministry Peter was concerned for the sheep of Christ's fold (cf. John 21:15-17).

I. THE ROLE OF THE EXHORTER (v. 1)

- A. A fellow elder
 1. A peer of those whom he exhorts.
 2. Peter does not "pull rank" on those whom he exhorts; hence he styles himself as an "elder" rather than an apostle.
- B. A witness
 1. A witness of the sufferings of Christ.
 2. Also a martyr for Christ, and suffering for Him.
- C. A partaker
 1. A sharer of the glory to come.
 2. Those who share Christ's agony may also share His glory and joy.

II. THE RESPONSIBILITY OF THOSE EXHORTED (vv. 2-3)

- A. The pastor's task (v. 2a)
 1. To shepherd the flock of God. The Greek term *poimainate* is an aorist imperative used to concentrate into one point of view all the various labors of the ministerial office: pastoral teaching, organization, administration, preaching, exhorting, disciplining, and indoctrinating, as well as being an example.
 2. The true shepherd must guide, guard, fold, and feed the sheep.
- B. The pastor's temperament (vv. 2b-3)
 1. The overseer's attitude is of major importance.
 2. The negative versus the positive of a true episcopacy is now set forth:

a. **Negatively:** Not reluctantly—by compulsion or constraint. Seeking simply to save one's own soul by performing a divinely imposed task, like a pouting Jonah.

"Not for filthy lucre"—base gain—material reward. The true motive is not salary but service. Yours must not be a ministry for money's sake. "If it be the motive of acting, it is filthy beyond expression. O consider this, ye that leave one flock and go to another, merely because there is more gain, a larger salary." Is it not astonishing that men can see no harm in this? That it is not only practiced, but avowed all over the nation." —Wesley, Notes. Do not leave the flock, like hirelings, whenever you see persecution coming. Not lording it over God's heritage. God's people are His own possession. The flock is God's, not yours. You are not to tyrannize inferior souls. They are God's allotment to your stewardship of souls. So do not behave in a haughty, domineering manner as though you had dominion over their consciences.

b. **Positively:** "Willingly"—constrained by love instead of being pressed to it. Of a ready mind. The Greek suggests "enthusiastically, or predisposed." A hearty love of the work itself. Becoming examples to the flock. Teach by living or do not teach at all. Here Peter, like Paul, seems to say: "Follow me as I follow Christ." So the true pastor says likewise to his congregation. This is ministerial

humility. So let your life exemplify, the while your tongue persuades. Thus the good pastor serves willingly, zealously, and humbly; with responsibility and a regard for eternal values.

III. THE REWARD THAT MAY BE EXPECTED (v. 4)

A. The Archshepherd shall soon appear.

1. The Good Shepherd who laid down His life for the sheep.
2. The Bishop of all bishops.
3. The Great Shepherd of the sheep (Hebrews 13:20).

B. Ye shall receive a crown of unfading glory.

1. The amaranthine crown of honor.
2. But the true reward of a faithful pastor is the transformed congregation served by him standing redeemed in the day of rewards as a crown to his labors in the Lord.
3. This is a good motto for any pastor (v. 4). It is the motto on the desk of one Southern California Nazarene pastor who has served each church where he was pastor never less than ten years successively and successfully.

CONCLUSION:

A. "The officers of the community are not to flinch from the duties imposed upon them, nor yet to perform them in any spirit of self-assertion. The laity, on the other hand, are to observe discipline. Indeed, mutual submission is the only safeguard in the face of a common danger. An unbroken front must be presented, and the sense of brotherhood fostered."—A. J. Mason, in *Ellis-cott's Commentary*.

B. Each pastor, like Peter, may be a partaker of the glory to be revealed.

—ROSS E. PRICE
Pasadena, California

The Preacher's Magazine

MIDWINTER

God's Happy Man

SCRIPTURE: Psalm 1

I. HE DOES NOT:

- A. Walk in counsel of ungodly—active wickedness.
- B. Stand in way of sinner—passive indifference to evil.
- C. Sit in scorner's seat—smug arrogance (spiritual pride).

II. HE DOES:

- A. Meditate constantly in God's law—devotional seeking of God's will.
- B. Delight in God's law—zealous doing of God's will.

III. HE SHALL:

- A. Be like a tree by river of water—have hidden resources.
- B. Bring forth fruit in season—be fruitful in service.
- C. Bear a lively testimony—leaf shall not wither.
- D. Prosper in whatever he does for the Lord.

IV. THE SECRET:

- A. The Lord knows his way—his need, his strength, his weakness.
- B. Contrast with sinner's way, which shall perish.

—VERNON L. WILCOX
Portland, Oregon

Co-workers with God

SCRIPTURE: I Corinthians 3:1-15

- A. Our little part valueless without God's increase (v. 7).
- B. However, a value to what we do with His help, and a reward (v. 8).
- C. "We are labourers together with God." This the key verse (v. 9).
- D. The foundation is already laid (v. 11).
- E. Our building thereon has significance (v. 10).
- F. The type of building we do is important, as it determines whether the edifice of our service will stand the test (vv. 12-13).

—VERNON L. WILCOX

How to Get Our Prayers Answered

SCRIPTURE: Mark 11:12-26

- A. Eliminate the selfish motive from our prayers (v. 17).
- B. Have a vital, achieving faith in God (vv. 22-24).
- C. Forgive others who have wronged us (v. 25).
- D. Understand the meaning of prayer. "Prayer is not changing God's will, but helping God work out His will in our lives."

—VERNON L. WILCOX

Hindrances to Discipleship

SCRIPTURE: Luke 9:57-62

- A. Living for the personal interest (vv. 57-58). Feathering one's own nest, serving the Lord so long as it is easy.
- B. Considering God's work of secondary importance (vv. 59-60). Waiting till other things are done, give Him what is left.
- C. Accepting the terms of discipleship only on condition (vv. 61-62). Allowing sentimental ties to hinder; willing to serve Him if it does not demand too much separation, or cross loved ones.

—VERNON L. WILCOX

How to Know We Are Saved

SCRIPTURE: I John 2

- A. We keep His commandments (v. 3).
- B. We walk as He walked (v. 6).
- C. We love the brethren (v. 10).
- D. We hate the world (vv. 15-17).
- E. We do righteousness (v. 29).

—VERNON L. WILCOX

THE COMPASSIONATE SAVIOUR

By Henry T. Beyer, Jr.*

TEXT: Luke 19:10

INTRODUCTION: Hot, dusty road—passing crowd—great interest displayed—curiosity of healing of a blind man—Zaccheus enters into the scene.

- I. POSITION OF ZACCEUS (publican, despised calling)
 - A. Busy with affairs of this world.
 - B. Bound by evil practices.
 - C. Bound to popular opinions.
- II. IMPOSITION OF ZACCHEUS (little of stature)
 - A. He tried to see Jesus but could not because he was little of stature.
 1. Many try to see Jesus but cannot because of little strength, courage, etc.
 - B. He was handicapped and hindered.
 1. Many are hindered by background, environment, friends, family, church, etc.
- III. INVITATION TO ZACCHEUS ("I must abide at thy house.")
 - A. Suggests Jesus is interested in all, regardless of occupation or background.
 - B. Disregarding social standings or family relationships.
 - C. Permit Christ into your home; He soon will enter your heart. (Zaccheus wanted to know Christ, and Christ made himself known.)
- IV. RESTITUTION OF ZACCHEUS ("I restore . . . fourfold.")
 - A. Had desire to make all wrongs right.
 - B. A recognition to do all that his better judgment advised him to do.
- V. SALVATION FOR ZACCHEUS ("This day is salvation come to this house.")
 - A. Christ's impartial gift bestowed.
 - B. Indication there is a chance for all.
 1. Regardless of black past.
 2. He came to seek and save.
 3. Let Christ enter your heart—draw near to Him.

*Pastor, Baton Rouge, La.

THE DIVINE EYE OPENER

TEXT: II Kings 6:17

- I. WE WOULD SEE THE THIRD DIMENSION TO LIFE.
- II. WE WOULD SEE THE TRUE DIMENSION OF SELF.
- III. WE WOULD SEE THE AVAILABLE RESOURCES OF GOD.

—L. J. Du Bois

BOOK BRIEFS

Book Club Selection for January, 1960.

CULTURE AND THE CROSS

G. Hall Todd (Baker Book House, \$2.00)

I come with eagerness to recommend to you this pre-Easter book. It is one of the best that I have seen in a number of years in this classification. It is coming to you in January, even though that is many weeks before Easter, because I know that you will want to digest it and then allow yourself time for preaching, perhaps through the entire month of March, on pre-Easter themes. If that is the kind of program you have set out for yourself, here is the book that will give you not only inspiration but a wealth of research and illustrative material.

There is a condensed intensity in this book that you will like. Page after page is filled with bits of historical interest that announce the wide reading done by the author. He must have developed a tremendously effective clipping service. He gleans from the pages of history and from the classics like a weaver choosing from a large array of colors and fabrics. Out of it all he has woven a book both delightful to the soul and stimulating to the mind.

I am sure you will want to preach one sermon about the inquisitive Greeks who came dressed in the culture of their civilization, yet felt threadbare at the Cross.

I could go on through chapter after chapter but I must conclude by saying, I am pleased to present CULTURE AND THE CROSS for your pre-Easter thinking and meditation.

THE STUDY OF OLD TESTAMENT THEOLOGY TODAY

Edward J. Young (Revell, \$2.00)

This volume consists of four lectures delivered at the London Bible College, London, England, in 1958. The lecturer, who is also the author of the book, is thoroughly conservative, true to the Bible, and in the book you will discover he is thoroughly acquainted with the field of Old Testament theology and history. He wisely places a great deal of value upon the Old Testament; shows how archaeology has supported the Biblical record. He takes issue with modern scholars who incline to shrug off the unity of the Old Testament. In fact, scholarship is apparent throughout the entire book. It is beamed to those who want to think below the surface.

TABERNACLE STUDIES ILLUSTRATED

Laurence T. Chambers (Zondervan, \$2.50)

As the title suggests, this is a study of the ancient Jewish Tabernacle with the New Testament applications and meanings. There is much invaluable teaching on such Tabernacle items as: shittim wood, silver, gold, copper, linen, the ark of testimony, the altar, lampstand, priesthood, etc.

However, the author accepts the doctrine of essential spiritual conflict and denies the privilege of the Christian's victory over the old Adamic nature.—E. E. WORDSWORTH.

TEEN-AGE ROCK

Warren Wiersbe (Zondervan, 50c)

This is a compilation of five very pertinent chapters written by youth workers, addressed bluntly to teen-agers in teen-age jargon. There is no doubt about it—this is the language of teen-agers; in fact, at times this seems to be a bit strained and overdone. The whole book is clearly, warmly evangelical and the factual data that is presented is at times arresting and startling in the light of present delinquency trends. This is the kind of book that teen-agers will read with distinct profit and yet they will recognize that they are not being spoken to by someone far beyond their realm of experience.

THE MINISTRY OF PREACHING

Roy Pearson (Harper, \$2.25)

The function of the sermon is the thesis of this unusual book. In it he discusses how the minister can deal with the purpose, content, credentials, and objectives of the preacher. It is decidedly a keen analysis of the minister's calling and task. The book is characterized by realism and spiritual insight. The style grips the reader and leads him, and in the reading he finds a deepening sense of commission and responsibility.—E. E. WORDSWORTH.

MESSAGES ON THE RESURRECTION?

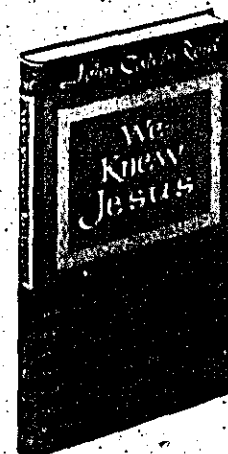
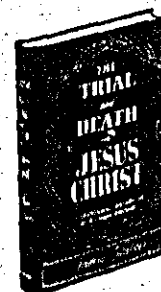
Herschel H. Hobbs (Baker Book House, \$2.00)

A thoroughly splendid and scholarly treatment of First Corinthians 15. And yet with all it is not pedantic or academic. It does delve into the original language, but only to bring out incisive and fresh insights. You will certainly appreciate the Apostle Paul more when you have read this and you will look forward with much more anticipation to the world to come, after having read this with care and with prayer.

PRAYER IS THE SECRET

Reginald E. O. White (Harper, \$2.75)

There are many volumes on prayer. This is specifically a study of the prayer passages as found in the Acts and the Epistles. The study is done with a devoutness and a practical application of prayer to such areas of Christianity as: faith, victory, energy, serenity, material sufficiency, physical healing, and various other experiences. It would be a stronger book if the author could have discovered that in answer to prayer and faith the internal struggle of the soul against sin has found the possibility of a full victory in Christ. This book will enrich your prayer life and lead one closer to God, and provide many secrets for a deeper, more effective life of prayer.—E. E. WORDSWORTH.



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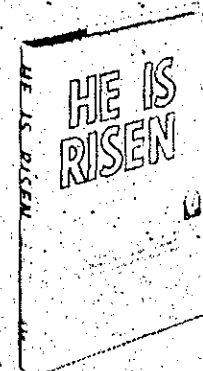
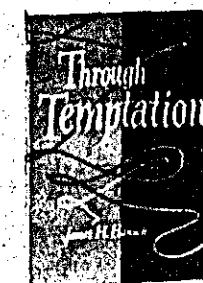
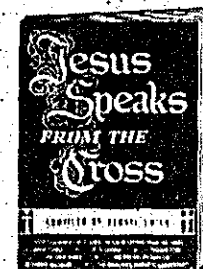
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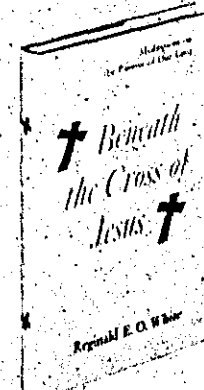
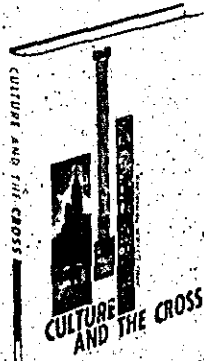
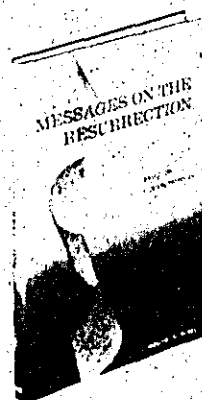
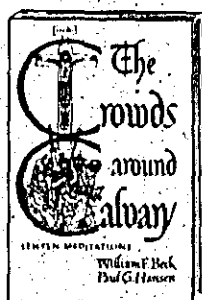
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Preacher's Magazine



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Number 4

CONTENTS

COVER—CLOVIS G. CHAPPELL (See page 10)

PHOTO CREDIT: Editorial Department, Abingdon Press

A Notable Decade in Commentaries, Ralph Earle	1
The Scriptural Pattern of Worship (IV), Editorial	6
The Preaching of Clovis G. Chappell, James McGraw	10
The Enrichment of Jesus, J. Melton Thomas	13
The Word of "Authority," R. E. Bebout	15
Why Did Jesus Die? J. Kenneth Grider	17
Gleanings from the Greek New Testament, Ralph Earle	19
My God—Why? G. H. Boffey	21
Benefits from the Evangelistic Campaign (II), Mel-Thomas Rothwell	26
"I Like You!" Hugh Dean	29
Queen of the Parsonage, Supplied by Ruth Vaughn	30
A Good Sermon (I), W. E. McCumber	33
Sermon Workshop, Contributed by Nelson G. Mink	37
Sermon Starters	38
Preaching Program	39
Book Briefs	47

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GUEST EDITORIAL

A Notable Decade in Commentaries

By Ralph Earle*

SURVEY

TEN NEW SETS or series of English commentaries on the Bible or New Testament have begun their appearance in the last ten years. As far as this writer can discover, the previous fifty years, 1900-1949, saw the beginning of only six or seven such works—the Clarendon Bible (not yet complete), Charles R. Erdman's *Exposition of the New Testament* in seventeen small volumes, Carroll's *An Interpretation of the English Bible* (thirteen volumes), Lenski's *Interpretation of the New Testament* in twelve fairly bulky volumes, Moffatt's *New Testament Commentary* in seventeen smaller volumes, and the *Westminster Commentaries* (not complete). In view of this striking contrast it would seem justifiable to label the years 1950-59 a notable decade in the history of Biblical commentaries.

Why this bountiful crop, more in the last ten years than in the previous fifty years? There is only one answer—the increased interest in Bible study and Biblical theology that has been evident for the last dozen or score of years. This has produced both the incentive and the market.

Briefly we shall note three things: (1) a quick survey of these ten sets or series; (2) the marked emphasis on Biblical theology exhibited in them; (3) the relatively conservative or liberal tone of these recent works.

*Professor, Nazarene Theological Seminary.

The upsurge of new commentaries began with "The New International Commentary on the New Testament." Announced in 1946 as a seventeen-volume project, the series began in 1951 with the publication of the *Commentary on the Gospel of Luke*, by Norval Geldenhuys. This excellent work is unquestionably the best English volume on Luke to appear in this century. Written by a Dutch scholar of South Africa; it has as one of its valuable features the frequent quotations from important Dutch and German works which have not been translated into English. The most valuable of these is Strack and Billerbeck's monumental *Kommentar zum Neuen Testament aus Talmud und Midrasch*. The relevant rabbinical material is gathered here helpfully.

Another volume in this series is on Acts by F. F. Bruce, lately of Sheffield, now at the University of Manchester. He is probably the leading conservative New Testament scholar in the British Isles. In this volume, and his earlier one on the Greek text of Acts, Bruce has done a superb job.

In the other five volumes that have appeared to date the exegetical and critical notes are not as full and satisfying as in the two volumes mentioned above. The one exception is Ephesians and Colossians, by E. K. Simpson and F. F. Bruce. Here one

finds again the abundance of footnotes that one expects in a scholarly piece of work

The second set begun—and in this case completed—in the present decade is *The Interpreter's Bible*, in twelve massive volumes. The first of these appeared in 1951 and the last in 1956. Somewhat over-advertised as "Christianity's Most Comprehensive Commentary," the treatment is marked by a meagerness of exegetical notes and a generally liberal point of view. However, the Expositions are often rich and rewarding. Especially recommended are those on Matthew by George Buttrick, on Mark by Halford Luccock, and on John by Arthur John Gossip.

The third set is entitled *New Testament Commentary*, by William Hendriksen. This former professor and present pastor has undertaken the very ambitious task of writing a commentary on the entire New Testament in fourteen volumes. So far he has made good progress, with two volumes on John (1953, 1954), I and II Thessalonians (1955), and the Pastoral Epistles (1957). Hendriksen is to be commended highly for his thorough, scholarly exposition of the text.

Beginning with the volume on Acts in 1953, *The Daily Study Bible*, by William Barclay, has proved to be one of the best popular commentaries available. We had the privilege of a very pleasant conversation with Dr. Barclay at Trinity College, Glasgow, when he was working on the final volume, Revelation.

The fifth series is called *Epworth Preacher's Commentaries*. It is of a popular type, prepared as a sort of first commentary for local preachers in the Methodist Church in the British Isles. The first volume, on Romans, by Vincent Taylor, appeared in 1955.

"The Tyndale New Testament Com-

mentaries" began with the publication in 1956 of *The Epistle of James*, by R. V. G. Tasker. Some half dozen volumes have appeared to date.

The fact that commentaries written before 1900 are inevitably outdated in some respects is highlighted by the inauguration of a new series called *The Cambridge Greek Testament Commentary*, which is intended to take the place of *The Cambridge Greek Testament for Schools and Colleges*. The general editor, C. F. D. Moule, prepared the first volume, on Colossians and Philemon.

Feeling the need for an up-to-date, scholarly, Arminian commentary on the Bible—something which had not been done since Adam Clarke published his great work in eight volumes (1810-26)—a group of Wesleyan scholars projected a forty-volume series to be called "The Evangelical Commentary on the Bible." Two volumes have appeared so far—*Mark*, by Earle (1957); and *Acts*, by Carter and Earle (1959).

The ninth series is appearing simultaneously in Great Britain and the United States. Across the water it is called *Black's New Testament Commentaries*; on this side, *Harper's New Testament Commentaries*. Four volumes have appeared to date, those on Acts and Romans (both 1957), Luke (1958), and Philippians (1959).

The tenth series began with the appearance just this month (October, 1959) of the first five volumes. Called *The Layman's Bible Commentary*, it is published by John Knox Press. As the name would suggest, it is prepared in a nontechnical style for lay readers. One suspects the editors and publishers hope it may have somewhat the same reception and usefulness as Barclay's similar-sized volumes are having in the British Isles.

BIBLICAL THEOLOGY

We now wish to note the new emphasis on Biblical theology which is apparent in most of these recent commentaries. Perhaps the most striking statement of this change of direction occurs as the first paragraph of the preface by the general editor of *The Cambridge Greek Testament Commentary*, by C. F. D. Moule. He writes:

"The last fifty years have seen a considerable shift in emphasis within New Testament scholarship. When the primary task was to establish the text and to discuss the authenticity of the documents, linguistic and historical considerations were foremost. But gradually, as these foundation-tasks were done, it became possible to devote increasing attention to the elucidation of the theological and religious contents of the New Testament, and to see it in the setting of the life and worship of Christian communities."

R. V. G. Tasker, general editor of *The Tyndale New Testament Commentaries*, writes in his preface: "All who are interested in the teaching and the study of the New Testament today cannot fail to be concerned with the lack of commentaries, written by scholars who are convinced Christians, which avoid the extremes of being unduly technical or unhelpfully brief." He further states that this series will be written by scholars who are "united in a common desire to promote a truly biblical theology."

Of all these series, the one that reflects most strongly a central emphasis on Biblical theology is *The Layman's Bible Commentary*. The first volume is given over entirely to "Introduction to the Bible." Here are essays on "What is the Bible?" "The History of the People of God," "The Message of the Bible," "How We Got

Our Bible," and "How to Study the Bible." With the exception of the fourth, these all have a strongly theological flavor.

THEOLOGICAL SLANT

There is no doubt but that the dearth of new commentaries in the first half of the twentieth century was due mainly to the dominance of liberalism during that period. Only when two world wars had broken this death grip could the surge of new life show itself.

Of course there were many in those days who were true to the faith. But Fundamentalists were too busy on the battlefields fighting modernists to engage in producing a permanent literature in the field of commentaries. The work that was done consisted largely of polemical theological essays.

Now that that controversy has quieted somewhat and the academic world shows a much healthier respect for the Bible, opportunity is given for a positive interpretation of the Scriptures. The results are encouraging.

The striking fact is that almost all of these ten new series show a definitely conservative slant. Probably the dominant theological position exhibited is a neo-orthodoxy leaning toward the right.

"The New International Commentary on the New Testament" is, of course, solidly Calvinistic. The general editor, Ned Stonehouse, writes in the foreword: "We believe that we can contribute to the need of the Christian Church most significantly if the Commentary possesses the specific character and integration provided by the Reformed Faith." In the special foreword by F. F. Bruce occurs the declaration that "Reformed theology is Biblical theology." The Dutch background of several of the contributors makes this Calvinistic emphasis outspoken.

As already noted, *The Interpreter's Bible* is marked by a strongly liberal slant. That appears in a number of the general articles; for example, "The Growth of the Hexateuch." That the majority of the contributors are unreconstructed, if not indeed unrepentant, liberals could hardly be questioned. Yet the list does include some men who are basically constructive and conservative—such scholars as John Bright, Floyd Filson, A. M. Hunter, Bruce Metzger, and G. Ernest Wright. But admittedly they are few and far between.

Hendriksen is another thoroughgoing Calvinist. Yet his scholarly work can be used very helpfully by the discriminating student.

Barclay's *Daily Study Bible* is marked by a warm, reverential attitude toward the Word of God. The spiritual insights of the author, as well as his forceful, fascinating way of expressing himself, are most impressive. One would not dare to give the work a blanket endorsement. But almost any student of the Bible would find the New Testament coming alive for him by the reading of these meaty volumes. Barclay shows a broad background of knowledge of literature and life, as well as Biblical scholarship.

Barclay's spirit is reflected well in these closing words of his General Introduction:

"The whole aim of these books is summed up in Richard of Chichester's famous prayer; they are meant to enable men and women to know Jesus Christ more clearly, to love Him more dearly, and to follow Him more nearly. It is my prayer that they may do something to make that possible."

It was probably not expected, or intended, that the *Epworth Preacher's Commentaries* should be fully conservative. But Mitton on Mark has this to say about Satan: "... in

practice we are aware of evil as something possessing malicious purpose and crafty intelligence; and purpose and intelligence normally presuppose what we mean by 'personality.'" The theological climate has undergone a radical change when one in the supposedly liberal camp can defend the idea of a personal devil!

The Tyndale New Testament Commentaries are being written by men of unquestioned orthodoxy, such as Ned Stonehouse, Norval Geldenhuys, and Alan Stibbs. The general editor, R. V. G. Tasker, has already become well known for his emphasis on the unity of the Bible. Among the briefer, nontechnical commentaries the Tyndale series will prove to be one of the best.

The editor of *The Layman's Bible Commentary* is also coeditor of *Interpretation*. Readers of that valuable journal will not be surprised at the constructive approach of the commentary.

The preface starts out with the statement: "The *Layman's Bible Commentary* is based on the conviction that the Bible has the Word of good news for the whole world." It adds: "The faith is that in the Bible there is essentially one Word, one message of salvation, one gospel." And it concludes: "It is in the happy confidence that the great hunger for the Word is a sign of God's grace already operating within men, and that the Spirit works most wonderfully where the Word is familiarly known, that this commentary has been written and published."

In regard to the much-discussed question as to whether the Bible is the Word of God, or contains the Word, Forman says that it is both, and it also conveys the Word and becomes the Word. The Bible is always the divine Word, just as Beethoven's music is always music. But it

is not known as such until accepted and received.

With regard to the authority of the Bible we find these words: "The Bible is its own authority" (I, 30); and again: "The final witness to the truth and authority of the Bible is the same Holy Spirit under whose inspiration it was written." That seems to be the only way to avoid the Roman Catholic alternative that it is the Church which witnesses to the truth and authority of the Bible.

The essay on "How to Study the Bible" is basically sound. The author says that the Bible must be studied "as a book about God, particularly about God made known in Jesus Christ . . . as God's word to us in our lives now . . . in faith . . . in prayer . . . in the fellowship of the church . . . in obedience." This helpful suggestion is made: "The surrender of the will to God is the best avenue to hearing God's word in the Bible" (I, 150).

Donald Miller's volume on Luke provides an acid test for the theological slant of this associate editor, namely, his treatment of the Virgin Birth. Here the author's point of view expresses very well our own. He writes: "There is no reason, intellectual or religious, historical or theo-

logical, why faith cannot accept Luke's story reverently and gladly as fact." Yet the Virgin Birth is not the basis of our belief in the deity of Jesus nor in His sinlessness. If it were, it would bulk larger in the New Testament, and particularly in the writings of Paul.

Miller goes on to say: "One must believe that in the Virgin Birth God entered human life redemptively, and that he did so for me!"

His conclusion is well expressed in these words:

"We may sum it all up by saying that in Jesus' birth by a Virgin there is something inherently right, something wholly congruous with all that Jesus was, and is, and shall forever be. . . . The surest path to the acceptance of the mystery of his birth is to believe the mystery of his Person."

CONCLUSION

The theological climate of Biblical studies is not marked by a cloudless sky. But one can certainly assert that the sun of the Spirit's illumination is shining much more brightly than it was a score or even a dozen years ago. For that we should be profoundly grateful, and hope for even better days.

HYP0 OR VITAMIN?

Too often, people have felt Christianity was a miracle drug to miraculously make life easy without suffering and pain. The purpose of Christianity is not to avoid difficulty, but to produce a character adequate to meet it when it comes. It does not make life easy; rather it tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come.

—JAMES L. CHRISTENSEN in "Funeral Services" (Fleming H. Revell Company)

IV. The Scriptural Pattern of Worship

WE SHOULD TURN, of course, in any consideration of worship to the teachings of the Scriptures. More important than any pattern of worship in a particular period of the history of the Church, more important than any one person's concept of worship or any group's philosophy of worship, are the teaching of God's Word and the patterns of worship which men and women of God followed when they sincerely worshipped Him.

To trace the worship of the Scriptures is not the easiest or simplest thing to do. We have the problem of discovering what is the essence of worship from the examples of unprecedented worship such as was the case with Abraham, the complicated worship of Judaism, the mixture of the true worship of God with pagan ideas of worship, and the idol worship of the heathen. Furthermore, it is not always possible to agree with the interpretation of the meaning of a given worship experience or to even ascertain the exact pattern which was followed at a given time. Then, also, there are so many examples of worship given in the Scriptures that it is impossible to consider all of them in any short study.

But we shall do our best to pick up some of the principal teachings of the Scriptures with respect to worship, thinking primarily of those which are the most relevant to our day and to our particular consideration of the problems of worship.

ABRAHAM

One of the first appearances of a specific call to worship is that recorded in the twenty-first chapter of Genesis, when God called Abraham to sacrifice his son Isaac, the son of promise. While somewhat confusing in the light of the concepts of our day and out of the frame of reference of our knowledge of God through the more complete revelation which is ours, two elements of worship stand out beyond the details of the exact procedures: faith and obedience.

Without these, of course, there is no basis for worship, ever. Worship is based on faith. It is an axiom repeated in one form or another again and again throughout the Word of God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Faith is the foundation of our worship. We do not "see" God in the same sense that we see other factors of life. Worship deals in the world of the unseen, the world of the spirit, the world of interchange of forces and powers, invisible to the unbeliever. Without this faith, worship in any age becomes a senseless and meaningless procedure mixed with a Babel-like jargon.

But worship must also be tied with obedience. Abraham forever set the pace, picked up again and again by the prophets, that the true worship of God cannot divorce an expression of worship from obedience in living. We

cannot worship God with a form and then reject Him in life. We cannot burn incense with one hand and serve ourselves with the other. Obedience to God's commands, to His will, to His method and a willingness to comply with the implications of devotion must always be a part of our worship.

THE SONG OF MIRIAM

Following the victory of the children of Israel as they crossed the Red Sea while the horses and armies of Pharaoh perished, there issued a song of praise and thanksgiving from the lips and throats of the Israelites, led by Miriam, the sister of Moses. The song of praise and victory is recorded in the fifteenth chapter of Exodus.

Here we find a characteristic of worship which appears on numerous occasions, that of spontaneous praise to God. While expressed at this time because of a military victory, we find it as an element present in all kinds of worship. In a sense every act of worship is a celebration, an expression of praise for the spiritual victories which we have experienced in the past, the chief of which are those which defeat the powers of sin in the life.

Here also we find the birth of the idea of worship as coming from the heart without the forms and ceremonies which later attached themselves to worship. True worship issues spontaneously from a heart that loves God and experiences God as constant and abiding. True, there are times when we are prompted to worship by outside suggestions. True, there are accompaniments to worship and symbols of worship which turn our minds to God and make it easier for us to worship. However, that worship is the most pure and most effective which arises from within the heart because there is within a

delight to express to God our love for Him.

THE PSALMS

The psalms, since they are the songs and hymns of the Hebrew people, are filled with expressions of worship. To pick two of them as representative of the content of worship might suffice here. The ninety-fifth and the ninety-sixth psalms are calls to worship. In them we find many suggestions of what worship should be, all of which apply to our worship today.

We find here the basic idea of worship (95:3-5; 96:2-8), where honor and glory were directed toward God, and His virtues and powers were extolled. At the heart of this worship was the joyful expression of praise to God in songs. In fact both psalms begin with the phrase "O sing unto the Lord." Music is an expression of the mood of the heart. There cannot be Christian worship without the songs of the major key sung as a "joyful noise" unto the Lord.

There is also here (95:6) mentioned the method of bowing down, kneeling before the Lord. Here we see that humility and recognition of the Creator as One who is great and mighty must be a part of worship. There is also the idea (95:7) that God is our Father and we are His children.

The Psalmist also calls the believer to "worship the Lord in the beauty of holiness" (96:9), which brings to light the whole matter of righteousness and ethics. The worship must be in tune with the God whom He worships. He must have of the nature of the God whom he would serve. We see this outlined heavily in the New Testament when Jesus said, "Blessed are the pure in heart: for they shall see God." Again James lifted up the truth, "The effectual fervent prayer of a righteous man availeth much" (James 5:16b).

Beyond this we see that worship must take into account the eternal lordship of God. The godly must recognize that they will stand before God as the Judge of all peoples (96:11), but also worship must inspire the righteous to proclaim this truth to the heathen around (96:10). That is, worship is edifying. It does something to those who take part in it. It has in it that strengthening, evangelical force which changes the lives of those who participate in it.

THE WOMAN AT THE WELL

One of the great New Testament teachings regarding worship is found in John 4:1-24. This is the record of Jesus' conversation with the woman at the well in Sychar of Samaria. The woman raised the question as to whether it was more proper and more valid to worship God in Jerusalem, as the Jews did, or on Mount Gerizim, as the Samaritans did. Jesus pointed out to her, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: . . . God is a Spirit: and they that worship him must worship him in spirit and in truth."

Here is the great truth, above all others, which has distinguished Christian worship through the centuries. True worship is the communion of one spirit with another Spirit. There is fellowship, there is a transmission of mood and thought, of ideas and truth, between God and man. Christian worship, in essence, is this mystical relationship between the worshipping believer and the eternal God.

Jesus revealed this truth and through His atonement made this sort of worship possible. Through the provisions of this plan and the outpour-

ing of the Holy Spirit, this sort of worship became the norm and the pattern which has characterized true Christian worship from that time to this.

ISAIAH IN THE TEMPLE

Most students of worship turn at one time or another to the Book of Isaiah and lift up from the first part of the sixth chapter the full pattern of what the true worship of God should contain. While analyzed in different ways, it is generally agreed that this experience of Isaiah's contains seven elements, all of which should be a part, to one degree or another, of every Christian worship experience. They are as follows:

1. A sense of need (v. 1), "In the year that King Uzziah died . . ."
2. A vision of God (vv. 1-4), "I saw . . ."
3. A humility of self, an acknowledgment of sin (v. 5) "Woe is me . . ."
4. A vitality, pardon, cleansing (v. 6), coal "hath touched . . . lips . . ."
5. Illumination (v. 8), "Who will go for us?"
6. Dedication (v. 8), "Here am I; send me."
7. Peace.

It is not difficult to trace this pattern in the average worship experience, whether it be private or public. Certainly there is no approach to God unless there is a need felt and expressed. Certainly there is no true worship unless the worshiper sees God in one manner or another. This vision of God, this grasp of the holiness of God (v. 3) will immediately uncover every need of the worshiper's life. If there are sins, they will be uncovered; if there is inner sin, it will be revealed; where there are failures, they will become apparent. Even the most mature Christian in

this time of worship senses his limitations, his weaknesses, his failures. Moving from this sense of God's greatness and our smallness, there is a cry from the heart of the worshiper for God, insofar as possible to bridge the gap and provide help for the particular needs of the soul. This God always does, if the worship is relevant. With this comes the outreach, the commission, the command to "go and tell . . ." But worship does not stop here. There must also be the dedication, the purpose on the part of the worshiper to do the will of God. Once this dedication has become a

part of the worship, the man of God can go in peace. Worship has been valid. It has accomplished its full purpose.

Again we must say that our pattern for worship today must not alone follow some historical pattern of worship. It must be tempered to the scriptural demands of worship. It becomes the great task of every minister to review his worship services from week to week, asking himself if he consistently leads his people into this sort of scriptural worship experience.

(To be continued)

HOW I USE WESLEY'S "WORKS"

I HAVE FOUND *The Works of John Wesley* a prolific source of useful sermon material. From his *Journal* especially I have found quotable material. When I come across something in my reading that I think I can use, I write the subject with which he is dealing in the margin of the page and then I write the reference down on a 3 x 5 card and file it under a similar subject. For example, if the subject Mr. Wesley is dealing with has to do with conversion, I mark the passage in the book, then write on a 3 x 5 card labeled "conversion," "John Wesley, Volume I, p. 132," and file it for later reference.

I have also found some powerful sermon outlines in this set. One of the best evangelistic sermons entitled "How I Can Know I Am a Christian" has been constructed from John Wesley's evaluation of his own experience as found in Volume I, pages 161 and 162. He says: ". . . the surest test whereby we can examine ourselves whether we be indeed in the faith is that given by St. Paul: 'If any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new.'" Then Wesley suggests this outline taken from this text:

- I. HIS JUDGMENTS ARE NEW.
- II. HIS DESIGNS (purposes) ARE NEW.
- III. HIS DESIRES ARE NEW.
- IV. HIS CONVERSATION IS NEW.
- V. HIS ACTIONS ARE NEW.

From Volume I, pages 387-88, are found rules for training children by Susanna Wesley, mother of John Wesley. From these rules I have constructed a helpful sermon for parents in the rearing of their children. The sermon deals with:

- | | |
|--------------------|-----------------------|
| I. DISCIPLINE | IV. BIBLE TEACHING |
| II. COURTESY | V. SABBATH OBSERVANCE |
| III. FAMILY PRAYER | |

—ROBERT SPORLEDER
WENATCHEE, WASHINGTON

The Preaching of Clovis G. Chappell

By James McGraw*

AS PASTOR OF FIRST CHURCH, Death Valley, what was Ezekiel commanded of God to do? There was at least one thing he did that is thoroughly modern. He made a survey."

Who but Clovis Chappell would clothe a centuries-old story in such vivid, down-to-earth language as to make it sound as real as though it might have happened just last week in a neighboring city?

If there should be one word that would best characterize the preaching of this southern-born Methodist pulpiteer, it would be "interesting." Whatever else can be said of this man—and there is much to be said—it must be asserted that he makes the gospel real. People have always enjoyed listening, and they have come away from his sermons feeling they have heard something worthwhile.

Born in Flatwoods, Tennessee, on January 8, 1882, he grew up in the home of a Methodist minister whose influence upon his son was deep and enduring. The lives of William B. and Mary (Gillham) Chappell provided Clovis with a heritage of holiness which helped to mold him into one of Methodism's great preachers.

Graduated from Duke in 1903 and Harvard in 1905, Clovis Chappell served several large and interesting pastorates until the time of his retirement in September of 1949. Among these were churches in Washington, D.C.; Birmingham, Alabama; Memphis, Tennessee; Houston, Texas;

Oklahoma City, Oklahoma; and Jackson, Mississippi. He has written thirty-two books, among the most popular of which are *Faces About the Cross*, *Sermons from the Psalms*, *The Sermon on the Mount*, *Sermons on Bible Characters*, and *The Village Tragedy*. His latest book is entitled *Sermons from Simon Peter*, published recently by Abingdon.

Ralph Raughley, editor, writes in *Pulpit Digest*, that "Dr. Chappell is a very effective stylist and clear thinker and excels in bringing home his points by being always concerned with the practical, everyday problems that are so real to his listeners." Perhaps this practical, effective, vivid style is one of the major reasons his sermons are interesting. They seem genuinely relevant, and somehow very important. And always they seem to encourage, to lift, to inspire. They never depress or discourage.

Ford Miller observes in analyzing Chappell's preaching that he does not give the impression he is eloquent, or that he is trying at all to be eloquent. "It seems he would rather use simple language and have a child understand his sermon, than have someone thank him for having a great vocabulary," Miller writes in an unpublished paper written in Nazarene Theological Seminary in 1959.

Chappell himself has this to say about the effectiveness of simplicity and clarity in preaching. In *Anointed to Preach* he writes: "The older I grow the more impatient I become with the preacher who is deliberately

obscure. Remember that anybody can muddy the water, but it takes real thought and study to speak of the deep things of God with simplicity." Here it would seem he is in agreement with one of the world's great speakers of all time, Winston Churchill. Sir Winston is quoted in a recent magazine article as saying: "I have been a journalist, and half my lifetime I have earned my living selling words, and I hope thoughts . . . broadly speaking, the short words are the best, and the old words when short are the best of all."

Chappell tells of a friend who took a preacher to task for his seeming delight in unusual words and scientific terms few if any of his listeners could understand. "Why," questioned this gentleman, "don't you stop using that pseudo-scientific jargon and speak to your people in English?" The minister was offended. He turned upon his questioner and asserted, "I am not going to compromise my literary style." At this point Chappell asks, "But in the name of sense why not? Just what was he in the ministry to accomplish? Surely not the salvation of a literary style, the worth of whose saving was highly questionable. He was in the ministry to help people. If the minister is to be helpful, then those whom he is seeking to help must understand what he has to say." The preaching of Clovis Chappell follows this philosophy, and does so with a distinct degree of effectiveness.

Dr. Chappell has made it his habit to spend an average of eight to ten hours in the preparation of a sermon. He prefers to spread this time out over four or five mornings, rather than concentrating it within a shorter period of time. He writes: "I have made it a rule to give myself plenty of time. I begin early. If there is any resting to be done, I do it at the

end of the week rather than at the beginning."

Although every sermon is written out in complete manuscript form, Chappell does not read his sermons when he delivers them. Neither does he memorize them. Neither, for that matter, does he use notes. He shuns manuscript delivery for the lack of audience communication it affords, and he fears memorization because it may either result in a mechanical sort of "declamation," or may fail when memory fails, or for that matter for the reason that it just isn't practical. Few if any ministers have the time this type of delivery would require of them. He estimates that many of the words he uses are those he used in writing his sermon, yet the extemporaneous style of delivery is used. "With my outline well in mind I speak such words as are given," he says.

Chappell's illustrations are an important part of his sermon material. In his sermon "The Overconfident Friend" (from the text, "Though all men should be offended because of thee, yet will I never be offended," Matthew 26:33) he uses twelve illustrations. Four of them find their source in the Bible, one is drawn from history, one from science, and the others are all taken from personal experience and life situations. It is in these latter types that he is a master. He speaks of a football coach who tries to prepare his team for the big game. He speaks of a student who is concerned about a coming examination. He tells of a conversation he had with an alcoholic, whose love for liquor was robbing him of his health and destroying his chances for happiness. He relates how he and his brother spent hours catching an ugly and unpromising calf, and how they dared a playmate to ride him. The wretched-looking creature quickly

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threw the lad to the ground, and as he picked himself up he said, "If I had known he had that much strength in him, I would have stuck a little tighter!"

Clovis Chappell's outlines are always easy to follow, and easy to remember. He says, "In my opinion, an outline is more than a luxury; it is an absolute necessity. It is possible to have a jellyfish without any skeleton, but we cannot have a man without a skeleton." He recognizes a difference of opinion on this matter, and mentions no less an authority than the gifted Arthur John Gossip, who takes opposition to the use of an outline. But Chappell wryly comments, "Naturally he uses an outline in arguing against an outline."

As an example of the clarity and simplicity of Chappell's outlines, consider this one. He takes the text, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Three simple steps to religious certainty are:

I. I BELIEVED.

II. I COMMITTED.

III. I KNOW.

Chappell prefers to begin with his text, and proceed then to his idea. He believes those who begin with the idea, developing the sermon, then finding a text to fit it, all are "doing it the hard way." He likes the use of sermon series. He seldom planned a whole year ahead at a time, but he often in his pastoral ministry used series. He recommends that they not be too long, but that they be kept fresh and vital so they can be related to the needs of the hearers. He has a conviction that Bible-centered preaching is the most helpful and the least taxing.

Clovis G. Chappell preaches with earnestness and zeal. He likes the

story of the man who asked his friend how his minister preached. The reply, which referred to one of Scotland's great saints and pulpiteers, was, "My minister preaches as if he were dying to see you saved!" Chappell observes that evidently this preacher did not go into the pulpit for target practice, but he shot to kill. "A house on fire is interesting," he declares, "but a man on fire is the most interesting thing in the world."

All of which brings us back to the starting point—this thing called "interest." This is the outstanding factor in the preaching of Clovis G. Chappell, and it has not come about by accident. He has believed from the beginning of his ministry that if one cannot win and hold the attention of his audience he is wasting his own time and the time of those who hear him. He doubts that there has ever been a really good sermon preached that was not interesting. "What we say may be as fundamental as the Decalogue and as true as the Sermon on the Mount," he writes in *Anointed to Preach*, "but if nobody is listening, we might as well be making mud pies."

Interesting? Who in an audience would not be captivated by such a lowed by a whale, but to be nibbled statement as, "It is bad to be swallowed to death by minnows is more painful still"? What mind and soul would not be held in the spell of a sermon which made its point for love by quoting Booker T. Washington as he said, "I resolved that I would permit no man to narrow and degrade my soul by making me hate him"? Or by reminding him of Lincoln, who possessed this quality of spirit to a superlative degree, as shown by responding to Stanton, who called him "the original gorilla," by putting him in his cabinet? Who would not sense the charm in the warm language in

such of Chappell's phrases as "under the kiss of the gentle sunrise Simon's frozen heart became a landscape of flowers"?

When asked if he had any favorite slogan, or outstanding factor in his philosophy of preaching, Clovis G. Chappell replied to his questioner: "Gain and hold attention." Now at

seventy-seven, in retirement near Nashville, he still does it, preaching approximately two hundred and fifty times each year, and is much in demand. He has lived up to his ideal of a good sermon, which he says should be interesting, should be positive and constructive, should be encouraging, and should call for a definite conclusion.

SERMON of the MONTH

The Enrichment of Jesus

By J. Melton Thomas*

TEXT: I Corinthians 1:5 . . . *in every thing ye are enriched by him.*

There is an unspoken feeling in some quarters that the Christian way is an inferior sort of life. This, it may be, is especially true among the young; but among all ages there seems sometimes an admission that to become a Christian is to impoverish oneself. How far from the truth this is! How poor a Christian is one who allows such a feeling to engulf him! Materially one may have less as a Christian, but even that is open to debate. Yet if one be poorer economically, that fact is surely offset by the richness of spirit, of life, of endeavor, of fellowship with God and man, that comes as a result of being a Christian. So Paul declares, "That in every thing ye are enriched by him." It is to this, to the enrichment of Jesus, that we direct our thoughts, and especially to how the Lord enriches human life.

*Pastor, Spokane, Washington.

April, 1960

I
There is, to begin with, the enrichment of change—the change, initially, of subtraction. In I Corinthians six, Paul has been describing the unregenerate condition of mankind—thieves, covetous, drunkards, revilers, extortioners, to mention that condition in part—when suddenly he exclaims at verse eleven, "And such were some of you, but . . ." It is that glorious conjunction that makes the difference. Ye were, but ye are! Christ has subtracted all those things from life, like a decaying tooth, like an inflamed appendix, like infected tonsils! The glorious change of subtraction!

There is further the change of addition, the difference which Christ makes by adding to what we already have. Human life has vast potential for good, but it is as sterile soil unless there is added the grace of Jesus. The desert has the potential of the rose, but there must be added the life-giving substance of water. The flower has the potential of beauty and fruitfulness, but there must be

added the pollen that the bee carries. In interior Alaska we found that the soil was capable of producing enormous crops of vegetables, but first there must be added certain chemicals which, added to the native elements, made the productivity possible. Thus the Lord changes human personality by adding His love, His power, His grace.

There is yet further the change of multiplication, the change that comes from continued Christian growth. It is this type of change which Paul had in mind when he asserted in II Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This is the change that emerges from a successful facing of life's many trials, of carrying life's many burdens. Christ uses our reaction to these many difficulties, opportunities, victories to change us, even as we grow!

II

Consider, secondly, the enrichment of challenge, beginning with the challenge of Christ's sinless life. He who did no sin, neither was guile found in His mouth, has, as Peter advises us, left us an example that we should follow in His steps. There before us is the flaming example of Him who was tempted in all points like as are we, but who came through with such valor that He is able to help us who know the same temptations. He has gone before, turned aside every thrust, warded off every blow, resisted every allurements. What a challenge there is to us, and how changed we are by following that challenge of Him who has blazed a trail of victory all across human life!

There is also the challenge of Christ's shining ideals. He said that God was as the best of human fathers. He said that all men were potentially

brothers. He gave us a great charter of action in the Beatitudes of Matthew five, six, and seven. He gave us a Great Commission of service in Matthew 28:19-20. He said that we were to disciple the world, to make witness as broad as experience might bring us in contact with others. What a challenging star is the high idealism of Jesus!

Add to that the challenge of Christ's selfless service and we have, if we will but follow it, a thrust that cannot help but turn us from weaklings into warriors, from cowards into conquerors. More truly than they knew did they speak who taunted Him: "He saved others; himself he cannot save." It is this sacrificial surrender of himself that we may accept for our own, and hence by faith make actual the poet's declaration: "His power can make you what you ought to be!"

III

Challenge is not enough, however. Challenge may dissipate like a mist or a mirage. It needs the body which is implied in the third assertion of Christ's change—the change wrought by Christ's charge. So we are enriched by Christ's charge.

It is a charge to save our own souls.

A charge to keep I have,

A God to glorify,

A never-dying soul to save

And fit it for the sky.

It is a charge to serve our day.

To serve the present age,

My calling to fulfill;

Oh, may it all my powers engage

To do my Master's will!

It is a charge to watch our path.

Help me to watch and pray,

And on thyself rely,

Assured if I my trust betray

I shall forever die.

Thus Charles Wesley propounded the change that is wrought in us, the

enrichment which may be ours by the charge of Christ.

There remains one last glorious fact, the enrichment of His championing us. We need this so much. Our own spiritual coin expended, our own resources exhausted, we need another to champion our cause. The Goliaths of Gath who stalk through our battlefields of our lives need, not David, but the Son of David! And He will be all we need. To the weary warrior, He is Fortress. To the stopped student, He is Solution. To the sick soul, He is Physician. To the tired traveler, He is Home!

So we conclude, life was poor till Jesus came. It was so with me, and though you may not know it, sinner friend, it is so with you. You may feast, but you will never be filled. You may search, but you will never find. You may try, but you will always fail. Poor, naked, hungry is the soul without Christ. But, oh, the unsearchable riches there are in Him! Come to the Bank of Heaven—it has more, vastly more, than the Bank of America, vastly more than the Bank of the Universe. "In every thing ye are enriched by him."

The Word of "Authority"

By R. E. Bebout*

TEXT: *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise* (Luke 23:43).

We are all aware that God's ordinary method for the conversion of sinners is the preaching of His Word. Paul said, "It pleased God by the foolishness of preaching to save them that believe." Lifted on the Cross, between the two thieves, Christ used it not only as an altar but as a pulpit from which to deliver the most touching of sermons. We may consider the prayer which Christ uttered for His murderers as most strictly the sermon which the malefactor heard, and which wrought in him the change so quickly and strikingly developed.

"Father, forgive them; for they know not what they do," evidently were the words which penetrated the conscience of the thief and assured

him that the one who hung at his side was none other than the promised Saviour of the world. If there were pardon for those who crucified Christ, there must be also for every offender; hence the thief was led to utter his petition—"Lord, remember me when thou comest into thy kingdom."

Our Lord's promise is sealed with His own sign-manual, "Verily, I say." It claims to have not only the clear vision of, but the authority to determine, the future. It graciously accepts the penitent's petition, and assures him that the companionship, begun on the Cross, will be continued with Him in paradise.

We shall consider three things from the words of our text.

I. THERE IS A REFERENCE TO PLACE.

"Thou shalt be in paradise." Paradise is a word of Persian origin, meaning a garden, orchard, or other enclosed place filled with beauty and

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delight. The royal garden of an Oriental palace was called a paradise. The word suggests the ideas of abundance, security, beauty, and delight.

Paradise was lost through the disobedience and sin of our first parents in the Garden of Eden, but paradise has been regained by Christ—a better paradise than our first parents ever knew; for the serpent shall never creep into it, and Satan shall not approach it nor taint its purity by his poisonous breath.

There flows the river of the water of life, issuing clear as crystal from the throne of God and of the Lamb. There grows the tree which bears twelve manner of fruits, and whose leaves are for the healing of the nations. There the rose is without a thorn; the leaves never fade; the day never dies. "Thou shalt be . . . in paradise"—a place.

II. THERE IS A REFERENCE TO COMPANY.

"Thou shalt be with me." The dying thief might have had doubts as to the meaning of the word "paradise." Where is it? What are its occupations and its joys? Who will be my companions? But to prevent all painful perplexity our Lord, in addition to the promise of paradise, added that of himself—"Thou shalt be with me."

To be with Christ is represented throughout the New Testament as the climax of the believer's hope. Jesus said, as the greatest reward He could offer—"Where I am, there shall also my servants be." He consoled His sorrowing disciples with the assurance, "I will come again, and receive you unto myself; that where I am, there ye may be also."

Paul said that he was in a strait betwixt two, "having a desire to depart, and be with Christ, which is far better." The poet said, "Where Jesus is, 'tis heaven there."

What will be the main attraction of heaven? Will it be streets of gold? Gates of Pearl? Jasper walls? Sea of glass? No! The main attraction of heaven will be to see Jesus and be with Him. "When by His grace I shall look on His face, that will be glory, be glory for me." Jesus promised the dying thief, "Thou shalt be with me"—a reference to company.

III. THERE IS A REFERENCE TO TIME.

"To day," this proves the continued conscious existence of the soul after death. Surely if the dying thief had been about to fall into a deep sleep for thousands of years, the promise of being that day in paradise with Jesus would have been inappropriate and delusive. Therefore we believe that the soul of a believer is at death fitted to be at once with Jesus.

A crucified Christ solves the mystery. Because His perfect obedience and atoning death satisfied the claims of the law, those who trust in Him are delivered from the condemnation of that law. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

How glorious the hope that there may be but a step between me and paradise! Are we complaining and repining because of trials, murmuring at difficult duty, when angels and departed friends may now be weaving our garlands of victory, tuning our golden harps of praise, and gathering around the threshold to bid us welcome? Shall we give up the battle when on the point of winning the victory? Shall we turn back in the journey when round the bend just before us we may be within sight of home?

"Verily I say unto thee, To day shalt thou be with me in paradise."

Why Did Jesus Die?

By J. Kenneth Grider*

THREE CROSSES are there, on a jagged hill, silhouetted against a darkened afternoon sky. On each cross hangs a man: beaten, bloody, brought down low. Death is king—death the Roman way.

But look! On that middle cross hangs the Christ. No malefactor, He. No thief, this man. History's most selfless Giver, He is—numbered there with the transgressors.

Why is He there, this plain Man, the best the world has seen? Why have they jugged a cross into a rocky hilltop with Him on it? Theologians have tried in numerous ways to tell us. Evangelists have singled out this or that answer and have told us with urgency. The Bible writers, of course, have a few things to say on the *raison d'être* of the death.

Christ died, for one thing, because God was too holy to take a long look at our sin and laugh it off like a doting granddad (Romans 3:25-26). The holy Father's wrath, directed toward the rebel as sinner, needed to be assuaged. The wrath propitiated (I John 2:2), God was able to pardon every penitent, maintain His own moral integrity, and still keep men aware of the utter, sinfulness of sin.

The dying Heinrich Heine said, "God will forgive me: that is His business." Cocksure fellows like Heine tarry longer with Abelard than with Anselm, with Faustus Socinus than with Forsyth, with Bushnell than with Barth—longer, that is, with superficial sentimentalsists than with

scripture. For in the Bible, God is not portrayed as running a free forgiveness clinic, doling out pardons willy-nilly, setting sinners scot-free just because it tickles His jolly fancy to wave a wand and let it be so. Sure . . . forgiveness is granted by the Holy One of the Bible, but it is a costly commodity, given on conditions, and in each instance out of unfathomable mercy; and given ultimately because Christ died on our behalf, instead of us, becoming a once-for-all Sin Offering, "the just for the unjust."

Love, too, put Jesus on the *Via Dolorosa*. It motivated the Father, controlled the Son—admittedly. James Denney, who was as "objective" as you can get in atonement theory, saw that, and upbraided Anselm for slighting it. John 3:16 is not shelved when you follow the insights of men like Forsyth. Instead it is seen in a deep-down meaning that is impossible with the love-devoid-of holiness notion.

John Miley, following Grotius, had hold of something which is Biblical too. Miley might have needed to stress God's holiness a bit more, but who can say it is not important according to scripture that God forgive only if He can avoid anarchy and maintain a moral governance over His creatures?

Take the ransom idea. We can rightly quibble over who the recipient of ransom was supposed to be. There are some crudities along that ransom road too—like Gregory of Nyssa's

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idea that God went fishing with Jesus as the bait and tricked the tempter because the hook had a barb on it—the Resurrection possibility, which would loose Jesus from the death to which Satan would bring Him. Yet with all the classical theory's primitiveness, none of us can say that the Bible knows nothing of Jesus' giving" . . . his life (*την ψυχην*) a ransom for many" (Mark 10:45). Presently retired Bishop Aulen, after all, is no back-number theologian altogether out of accord with Biblical truth and out of step with the twentieth century.

It is true that some ideas about the atonement are rather mutually exclusive; for example, the Abelardian notion that man only thinks he is wrong with God; and Calvin's view that he really is; or Anselm's idea that a full payment was made to God by the willing death of the God-Man, and Scotus' voluntaristic view that it was only a partial payment and that God could will to accept that kind as sufficient. Anselm's feudal idea that God's honor was at stake, too, is different from the view of the reformers that it was more His justice. There is also the difference between Anselm's view that a debt owed by man is paid to God and the view of Calvin (and later Denney) that Christ

took man's punishment. The central idea of Miley, that guilt cannot be transferred to the guiltless, so that only vicarious suffering and not punishment was borne by Christ, is opposed to the heart of Denney's view (and Barth's) that the full punishment is precisely what Christ did take for us. This makes Miley say that it is "punishment in hell or forgiveness," but never both—and that due to Christ's death it can be the latter; whereas Denney says it is "punishment of Christ and forgiveness," that although the punishment has been met—and indeed because it has been—the Father can forgive the penitent.

Not many of us would say that mutually exclusive atonement ideas are actually taught in scripture. But must we not all admit that in general the theorists have meant simply to explicate Holy Writ? And must we not be gloriously aware that here, at the Cross, we are in the presence of an event too meaningful to be precisely delineated, boundaries and all, in language—even the language of inspired prophets and apostles?

Why did Jesus die? Perhaps a pat answer is not possible. That might be just why we Christians, the whole lot of us, delight to survey the Cross with Watts in worshipful wonder.

Elton Trueblood says in *Alternative to Futility*, "If you want a vital church constituency, 'Make all within your society members of the crew, and permit no passengers.'"

"New converts who are not enlisted and who do not become active in organizations of a church during the first few weeks of their church life are most likely to become liabilities rather than assets."

—Charles L. McKay, *The Call of the Harvest*.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:32

THE GREATEST SACRIFICE

THE GREATEST sacrifice on record" is that of Abraham offering his son Isaac.¹ When God saw that Abraham was willing to do what He commanded, even to the sacrificing of his beloved son, He said: "Because thou hast done this thing, and hast not withheld thy son, thine only son . . ." (Genesis 22:16). In the Septuagint the Greek word for "withheld" is *epheiso*. In Romans 8:32 "spared" is *epheisato*, the same verb. Perhaps Paul had this Old Testament passage in mind. At any rate it serves to underscore the sacrifice on God's part when He spared not His own Son, but gave Him (John 3:16) as the Sacrifice for our sins. This was no impersonal business transaction or legal case. God's love flowed freely at Calvary.

FREE GIVING

Verse thirty-two asks a question to which there is only one answer—He will! Will do what? "Freely give us all things."

"Freely give" is *charisatai*, from *charis*, "grace." The verb *charizomai* means "give freely or graciously as a favor."² It is used this way again in I Corinthians 2:12—"that we might know the things that are freely given us of God."

But a dozen times in the New Testament *charizomai* means "forgive" (e.g., Luke 7:42-43; II Corinthians 2:7, 10; Ephesians 4:32; Colossians 3:13). Bengel, in his *Gnomon*, translates it that way in this passage—"forgive us all things."³ But a check of a dozen translations of the New Testament failed to discover one that adopted this.

Since *charis* means grace, one is tempted to favor the rendering given by Ballentine in the *Riverside New Testament*—graciously give." The *Amplified New Testament* has "freely and graciously give."

AFFIRMATION OR QUESTION?

The latter part of verses thirty-three and thirty-four is treated as declarative in the King James Version and in the English and American revised versions. But in the Revised Standard Version the second one is translated as a question.

Which is correct? The answer is, that we do not know. In the early Greek text, the manuscripts, there are no punctuation marks such as are constantly used today. Hence the same Greek sentence may be rendered as declarative or interrogative.

Sanday and Headlam prefer to take both of these as affirmations. In this they agree with Origen and Chrysos-

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¹Sanday and Headlam, *Romans*, p. 220.

²Arndt and Gingrich, *Lexicon*, p. 884.

³John Albert Bengel, *Gnomon of the New Testament* (Edinburgh: T. and T. Clark, 1860), III, 111.

tom in the Early Church and with the commentators Ellicott and Denney.

But Alford prefers to treat these clauses as questions, partly because this is rather clearly the correct form in verse thirty-five.⁴ Olshausen writes: "I prefer, with Augustine, the interrogative form throughout; the vividness of the language is greatly enhanced by it."⁵

Meyer thinks that the last sentence of verse thirty-three should be linked with the first sentence of verse thirty-four. The two verses would then read: "Who shall raise accusation against the elect of God? God is the justifier, who the condemner? Christ is He that has died..."⁶

There is a difference of opinion among translators. Weymouth prefers all as questions: "Who shall impeach those whom God has chosen? Will God, who acquits them? Will Christ, who died...?" Moffatt has a similar rendering: "Who is to accuse the elect of God? When God acquits, who shall condemn? Will Christ?—the Christ who died, yes and rose from the dead! the Christ who is at God's right hand, who actually pleads for us!"

Goodspeed follows Meyer's interpretation, which is that of Origen, Chrysostom, and later of Erasmus. He translates the passage: "Who can bring any accusation against those whom God has chosen? God pronouncing them upright; who can condemn them? Christ who died, or rather who was raised from the dead, is at God's right hand, and actually pleads for us." The *Twentieth Century New Testament* also adopts this handling of these verses. It reads: "Who will bring a charge against any of God's Chosen People? God acquits

them; so who is there to condemn them? Christ Jesus died for us—or rather, he was raised from the dead, and he is now at God's right hand and is also pleading on our behalf." Verkuyl renders it similarly in the Berkeley Version: "Who will enter a charge against God's chosen? God is the Acquitter; who is the condemner? Christ Jesus is He who died..."

It should be noted that this is the punctuation in Westcott and Hort's great edition of the Greek New Testament, as also in Nestle's text. As already stated, the earliest Greek manuscripts have no signs of punctuation at the end of the sentences. In fact, there is no separation between sentences, or even between words. But the editors of the Greek text have concluded that this is the best way to punctuate here. Westcott and Hort, as well as Nestle, have at the close of verse thirty-three a raised period, which is equivalent to the modern semicolon. The same thing is found in Weymouth's *Resultant Greek Testament*, which claims to exhibit "the text in which the majority of modern editors are agreed."⁷

The Revised Standard Version follows the American Standard Version in the first instance, putting a semicolon at the end of verse thirty-three. But it changes the last part of verse thirty-four—after "who is to condemn?"—making it a question.

As indicated at the beginning of this discussion, there is no way of being sure which is the best punctuation to adopt. But the meaning of the passage is clear, whatever way it is punctuated.

One word in these two verses calls for special notice. It is *egkalesei*, translated in the King James Version

"shall lay to the charge of." The verb means literally "call in" (*en, kaleo*), so it signifies "bring a charge against," "accuse." In some of the translations quoted above it is vividly rendered

"impeach." Fortunately we have Christ as our Lawyer to plead our case. And the Judge is our Heavenly Father. So as long as our hearts are right with God we know we are safe.

My God—Why?

By G. H. Boffey*

TEXT: Matthew 27:26

God gave life a halo, but sin has ringed it with a question mark.

It may be an economic question mark, the elementary (and for some, lifelong) problem of making ends meet. It may be a gray circle of suffering surrounding the drawn face of a loved one. To our generation it has been a blood-red question mark.

Why all this suffering, sorrow, and woe?

Why a world held by chains from below?

Has no one the answer? Knows no one the way?

God give us a light and send us the day.

Every time tragedy really hits an individual or a nation they are driven to cry, "My God, why?"

Suffering is a mystery to which we have no full answer. No one has the answer. Even the Bible does not give us the answer. But perhaps it gives us something better.

If the Bible gave us a full explanation of human sufferings, answered the heart cry, "My God, why?" every time it has been wrung from human lips, it would be a volume of vast dimensions.

Men in torment of soul or body do not want explanations; they want

help and hope. That is just what God gives us in His world.

A heart bowed with grief is a world on its own. The chill mists of loneliness descend. Through the halls of the heart there remorselessly sounds the bitter, plaintive note, *Nobody knows and nobody cares.*

Peter sought to deliver afflicted members of the Early Church from this defeated state of questioning introspection. He reminded them "that the same afflictions were accomplished in their brethren that are in the world" (I Peter 5:9).

The questioning cry upon our lips has been upon the lips of others. Hear it echoing down the corridor of time. See Adam standing by the still form of his son Abel. See the agony on his face and the unspoken question framed upon his quivering lips, that same question and agony which have been known to the bereaved down the years. Exiled, defamed, and forgotten, Joseph lifted his face to God in prison and in the darkness whispered the question. Daniel prepared to enter the lions' den, and the grim gateway became a question mark which encircled the very throne of God.

As these great men of God step from the sacred page and bare their hearts, show us the wounds gained

⁴*Greek Testament*, II, 400.

⁵Hermann Olshausen, *Biblical Commentary on the New Testament* (New York: Sheldon and Co., 1860), IV, 68.

⁶*Romans*, 339.

⁷Richard F. Weymouth, *The Resultant Greek Testament* (3rd edition; London: James Clarke and Company, 1905), title page.

*Pastor, Northfleet, Kent, England.

in the battle, we know that we are not alone in the struggle.

WE ARE NOT ALONE

That is our first encouragement. We are not alone. The thought is as the touch of a cool and sympathetic hand upon a fevered brow. Not alone! Bless God for that!

If we have borrowed the plaintiveness of the Psalmist and the prophets in their afflictions, well may we look forward to sharing in their song of triumph in the latter end.

Hark! What is that? From the parched lips of a blood-soaked figure upon a rugged Cross, surrounded by darkness from above and hatred from below, there comes a startling cry.

What tremendous thing is this? Is the Son of God himself confused by His Father's dealings with Him? Has the mystery of suffering perplexed Deity? Has it brought confusion to the throne of God?

The majestic truth is that the throne of God has touched a world confused and diseased by sin, and where it touched it became a Cross, a blood-red Cross, red with the blood of God.

The pathetic cry which fell from the lips of Jesus on Calvary constitutes a mighty revelation. It reveals the means by which God has come to rescue a ruined world, and more particularly the extent of His strivings.

We have visualized God seated in heaven, vested with infinite might and majesty, supreme in His ability to do what He will. That conception of God is not wrong. But it is not complete. With this picture in our minds we have been perplexed why God Almighty has been so silent in the moment of distress and in the hour of world calamity. That cry explains it.

God has moved to the redemption of the race, not by interventions of

indisputable power, but by self-sacrifice. He has identified himself with us. So fully has He identified himself with sinners that He has gathered to His own heart the pains known to our hearts. The tide of human and divine sorrow rose within His bosom until it found expression in the grievous cry, "My God, why?" Jesus, the Son of Man, cried that cry. And Christ Jesus, the Son of God, added the triumphant words; "It is finished."

God has limited himself to His creation. He has come to us in the limitations of a human body and in the pain and shame of the Cross. The day when the world will sway to the dictates of His power is yet future.

This then is our strength: God is with us in our afflictions. The cry upon our lips has been taken up by His lips. Our sorrows are His sorrows. His victory is to be our victory.

WE HAVE A FUTURE

If time could stand still and there would be no future then the present would have no explanation. The great cry of the human heart would remain unanswered. The inheritance of humanity would only be the sad question of its self-made miseries.

But the future will explain the present. When Christ rose from the dead and ascended on high, He guaranteed a glorious future to the redeemed souls of men.

Life at last had a meaning. It had a goal, an end which was not an end but a wonderful prospect. The end will not be the end, for life in the presence of God has no end.

To men divorced from God, suffering is just grim suffering and perplexity—dark perplexity. It issues in despair.

But to the saved soul, life's question marks became exclamation marks as the grace of God is revealed in us and

the glory of the hope set before appears to us.

WE HAVE A TRANSFORMING GRACE

Because we have the transforming grace of God we are able to say: *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory* (II Corinthians 4:17).

The basis of life is tragic. There is a sob at the heart of creation, but Christ supplants it with a song, and hope that maketh not ashamed.

Satan's slimy trail has ringed the whole universe with a question mark. He has slandered the spotless character of God, so that deluded men have blamed God for the consequences of their own sins.

As thoughtful minds have contemplated the blood-red course of history and the pending tragedies men so ardently labor to bring upon the world, they are forced to ask, "My God, why?"

When the grimness of life gets home to the individual and pain and suffering become bitterly personal, then the cry breaks out again.

What is the answer? God has made himself the Answer.

By His blood-stained cross He has transformed that cry into a shout of triumph.

He has broken the chains of sin. Out of the darkness and bondage of sin the redeemed souls can step forth into the most glorious liberty of being sons of God.

He has brought into existence a heavenly community: the Church of redeemed men and women, whose hope, whose joy, whose inheritance are in heaven, and whose triumph is that they live for God on earth amidst the antagonism of Satan and the indifference of rebellious men.

Christ is coming again. He comes to usher in a new order. Earth shall know the rule of authority of an all-wise God, and heaven will be packed with the redeemed.

Out of the shambles of sin will arise a great and an eternal memorial to the goodness and mercy of God. The dark question mark will have been transformed into a rainbow of everlasting deliverance—and in it will be set the very throne of God.

THE CHURCH'S DEFENDERS

The story is told of how two grimy, hollow-eyed tommies had remained under fire for days in a lonely outpost during a heavy German counterattack in 1917. One turned to the other and wearily remarked, "I wonder why the jerries haven't taken the sector." The other straightened up, looked him in the eye, and answered, "The answer is us. We're the answer!"

We sometimes wonder why the church has not collapsed altogether and why the forces of evil have not completely taken over. We—the Eunices and all the other saints in aprons and overalls—are the answer. The answer is us!

—WILLIAM P. BARKER in "Saints in Aprons and Overalls" (Fleming H. Revell Company)

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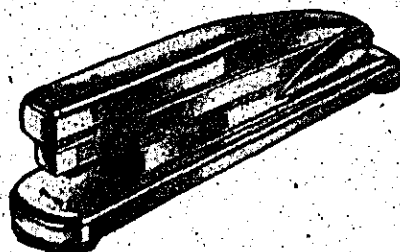
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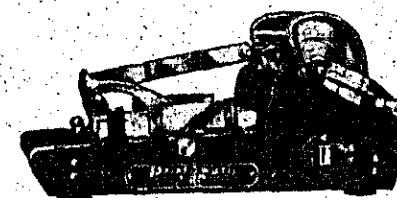
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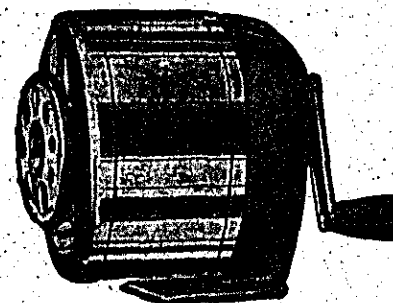


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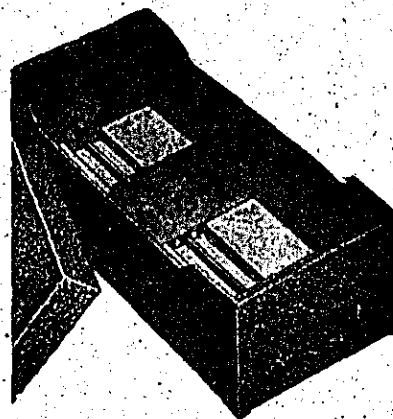
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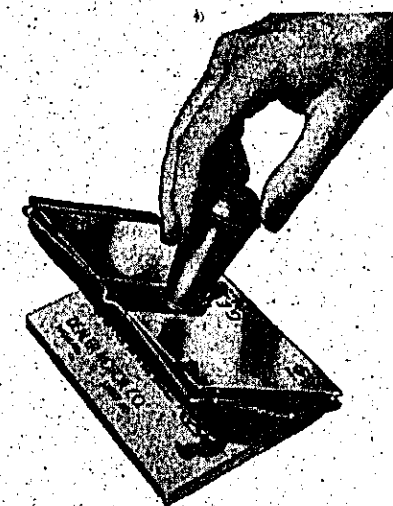
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II. Benefits from the Evangelistic Campaign

By Mel-Thomas Rothwell*

LAST MONTH we laid some groundwork for the consideration of our subject, "Serving the Local Church Through the Evangelistic Campaign." Let us proceed now to answer the question, more specifically, as to what are some of the benefits a church can, and should, derive from an evangelistic campaign. Four come to mind, offhand, and it seems best to discuss them under the following divisions:

A. The church should by all odds be revived spiritually. Its sense of leadership and stewardship should be greatly enhanced, so that the entire church, but especially the leaders, will be alerted to the need of greater achievements.

B. The church's vision should be enlarged and its need of personal evangelism should be emphasized.

C. The numerical strength of the church should be increased.

D. The church should experience a genuine uplift which will be reflected in every phase of its life and activities.

A. REVIVAL AND CHURCH CONDITIONS

The immediate purpose of the revival is to revitalize, invigorate, and restore the spiritual losses of the church. Revival should be a prelude to better things, and not a postlude. It should be a starting point for uplook and uplift, not a terminus, or as the French would say, *C'en est fait*,

It is finished. The game is played, The jig is up. True revival will give new impetus, life, and enthusiasm to the church. Revival is not a luxury, a calendar-filling event for the church; it is rather its lifeline. Either a church revives or it dies ultimately. Revival is a part of any living process; it is not necessarily peculiar to religion. It is a counter to the drag, or death, of anything. Even a political party must have revival. In religion it is not something added to embellish or entertain. It is the *sine qua non* of spiritual life, without which life fades and encroaching death takes over. Hence revival of the spiritual forces of the church, which is possible only through personal revival, must be primary among revival objectives, else all other apparent gains will be ultimate losses. When revival is conceived of as a superficial rallying of church interests, no matter how enthusiastically and artfully planned, the true mark of revival will be missed and actual, vital church losses will not be regained.

The deepened spiritual insight and reality will awaken a greater sense of the obligations of stewardship among local church leaders and members. Leaders and members need instruction, new ideas, and suggestion. But to whip up a state of human enthusiasm without the underlying spiritual reality is to create an evanescent froth which will dissipate quickly after the human stimulus is removed, when the

evangelist packs his bags again and moves on to his next engagement.

It is possible within the scope of revival preaching to provide church leaders and members with many helpful ideas. Leaders rarely carry out to the fullest the duties and obligations of their offices. Many of them are sitting ducks instead of working beavers. The evangelist should consult good pastors regarding the problem and ponder it well, for in this way he can find helpful clues and come up with stimulating ideas. Member loyalty, including leaders, needs intelligent treatment in every church I visit. Neglect of prayer meetings, Sunday night services, Sunday school, and other church responsibilities can be treated with Christian candor. If properly ministered, such truth will reach and stir to action scores who are not numbered among the seekers at the revival altars. If done properly, and in love, the whole tone and temper of a church can be affected for good, with a lasting uplift which will outlast the campaign itself.

B. REVIVAL AND CHURCH VISION

A second benefit a church should derive from revival is an enlarged vision and an enhanced program of personal evangelism.

Many, if not most, holiness church members are dying for want of activity. Theologically we regard backsliding as a process which starts at the heart; for most of our people I believe it starts at their feet. Thousands of sincere, conscientious, saved and sanctified church members have become spiritual introverts, holding their pulses and holding the line. Until recent years we did not incorporate in our evangelistic program any aspect of personal evangelism, and the evangelist and pastor worked and sweat it out while the people sat back and withered and died for need of

activity in soul winning. We have started to correct this unfortunate oversight, but it is a slow, discouraging undertaking. Yet it can, and must, be done.

The evangelist can facilitate this program of personal evangelism by presenting means and ways of promoting such effort within the church. He can encourage personal effort in behalf of the revival. For instance, the use of telephone, ringing doorbells, picking up friends and bringing them to church, and a personal resolution to put forth all effort to try to win at least one soul during the revival period. Nightly checks to instill enthusiasm and direct the effort being put forth will tend to enlarge the vision and encourage personal effort. If one effective soul winner could be discovered and established in a revival, it would prove to be a highly profitable and rewarding campaign.

Fields and doors open to personal evangelism include hospital calling; looking after the widow and orphans, also the widower; the backslider, the milkman, butcher, mailman, and paper boy; and scores of business people and professional people with whom our members come in contact almost daily. The gutter bum needs God, but so do the physician, lawyer, merchant, and banker.

C. REVIVAL AND CHURCH EXTENSION

Thirdly, the revival campaign should involve as a part of its objectives the numerical increase of the church.

The mortality rate among converts and seekers at our altars is appalling. If the total number of seekers in revivals for a year over any district is compared with the total membership increase, the disparity is alarming. Even if one makes all the logical and explainable deductions, and there are

*Professor, Bethany Nazarene College.

many, the loss still is far too great. Among the total numbers of seekers reported is included a high percentage who are already members of the church. This number would have to be subtracted from the total number of seekers if we were measuring our potential for possible church membership. Then there are those from other churches who are already members of a church and not a fair potential. And there are some who dawdle about joining a church until they cool off or possibly backslide. Still with all of these deductions I believe we are losing many by lack of inventive skill in getting people into our churches and also lack of an effective follow-up program.

The evangelist is in a favorable position to encourage and inspire church membership. The advantages of belonging to a church should be carefully thought out by the evangelist and presented in the campaign at some critical point. A few of the ideas I have used are:

1. You need the church and the church needs you in a vital, close, and workable fellowship.
2. The historical Christian Church has believed in and encouraged church membership.
3. It is the most effective way to tie your family to the church, the best and most likely medium of their salvation.
4. It is the best channel for personal effort; it provides the ways and means by which every Christian can effectively serve Christ and the Kingdom.

D. REVIVAL AND GENERAL UPLIFT

Finally, a revival should be a prelude, and not a postlude, to church vigor, acting as a starting point for uplift and uplook for the entire program.

The idea here is to avoid hurtful

revival aftermath. Again it must be remembered that the evangelist may not be to blame for an ensuing let-down. Harmful effects could result from extensive rejection of light, which always brings a rebound. When a church fails to walk in the light it sacrifices its soul, just as does an individual. And breaching of God's will when a church is confronted with truth will very likely add a detrimental postscript to the evangelistic campaign. The evangelist cannot be charged with this pernicious revival sequel.

However, it is likewise true that a noxious aftermath to revival may be the evangelist's fault. Among the causes which tend to precipitate post-revival decline are the following:

1. Excessive emotional pitches created by human devices, or carrying the revival emotional tide to a crest not warranted by the spiritual tone which characterizes it. To talk about a revival without emotional elevation is to talk nonsense; any surge forward for a goal always engages and employs the emotional potential. The minister who does not understand this natural phenomenon is going to suffer a major reduction in his effectiveness. But there is a vast inequality between normal emotional build-up which accompanies reaction to God's truth and a superficial, professionally imposed, stirred-up state which impairs rather than implements the work of the Holy Spirit. The emotional level of the revival should be consistent with the activity of the Spirit of God in His yearning, wooing pressure and toil among men.

2. The second point to note is an elaboration of the first: Evangelistic methods should conduce to a perpetuation of the revival interest and effect after the meeting has closed. No method should be employed which is too temporal in its outlook. All

methods used in a revival should be related to the total effect of the revival, during and after the scheduled services are finished. Hence it is not revival now at any cost.

3. Rapid decline follows revivals based largely on program and sensationalism. A live, wide-awake, and effective revival program is essential in these days of television competition and social pressures, and this is especially true in large cities. But unless the program is founded on prayer and the Scriptures, when the foam has vanished, so has the revival.

4. Perhaps the most advantageous means to avoid revival letdown is to initiate stronger personal effort in soul winning, to lengthen the personal evangelism arm of the church and enhance the prospect of extending the work of evangelism through members

of the church. This is the most revitalizing follow-up to revival, and its function will do more to perpetuate the good of the revival than any other single factor.

CONCLUSION

After the assignment was given to me by our capable executive secretary, Dr. Lewis, these are some of the thoughts which crossed my mind. They are not too logically connected, but the seedbed I trust is fairly evident. May God bless and direct our wonderful evangelists who are pouring out their lives without stint and often without the appreciation due them. The muscles of this arm of the church must be flexed and strengthened or the body itself will wither for want of enrichment, and ultimately perish.

"I Like You!"

By Hugh Dean*

IT HAPPENED one morning in vacation Bible school! I had been speaking to the Primary Department in their evangelistic service. I had told them that, even though they were very young, still those little things they had stolen, the lies they had told, the times they had "thrown a fit" when Mother had asked them to do something for her when they had wanted to go out and play ball with the other children—I had tried to explain to them that all these things were sins and were not what God wanted them to do. I was doing this not only because the supervisor had asked me to, but also because I loved these boys and girls and knew that many of them were old enough to have a conscious experience of salvation. When I finished my little talk I gave them the opportunity to come to the altar and kneel and ask God to forgive them of

their sins and help them to live from then on without doing those things that were wrong in His sight. One after the other they began to come. They kept coming until there were seventeen of them kneeling at the altar, some sobbing softly just like older people do when God has spoken to their hearts. After we had prayed together I asked each of them if he had asked God to forgive him his sins and save him, and everyone of them said he had and that God had saved him. The children began to go back to their seats and then it happened! One little fellow from an unchurched home pulled me down close to him, and with eyes that were nearly dancing, said, "Brother Dean, I like you!"

As the children marched quietly out of the sanctuary and back to their classrooms I breathed this prayer, "Lord, help me to remember always that if I would win people to Thee, I must also win them to myself!"

*Pastor, Houston, Texas.

April, 1960

“QUEEN of the PARSONAGE”

*May she, who in the parsonage dwells, be radiant, poised, serene;
And every moment of each day be every inch a queen!*

Supplied by Ruth Vaughn*

Portrait of a Queen

THE NEIGHBORS all stood agog at their windows—staring at the small building across the street. They had never had reason to become interested in the building before—or the small group of people who met there to pray. But on this windy morning they were witnessing a most unusual sight.

The newly appointed pastor of the church was attempting to erect a new front on the building. His tiny wife (scarcely five feet tall), dressed in an old coat, hair tied in a bandanna, was holding the uprights in place while he nailed them down.

Soon the party lines were buzzing. There was some life over at that little Church of the Nazarene—after all!

Attractive and energetic, Kathryn Dayton was helping literally to build the church—while becoming adjusted to the glamorous privacy of her first parsonage, which was a tiny three-room apartment on the third floor of the home of a church member who had ten children. But with a dauntless sense of humor, a will to grapple obstacles, and a heart brimming with loving compassion, Mrs. Dayton proved—not only to the gossip, astounded neighbors—but to everyone with whom she came in contact, the joy of living for Christ.

From that first maladjusted parsonage into other fields of labor, Kathryn Dayton has continually made “her”

parish a better place because of her glowing personality. She has taught primaries, juniors, and the missionary ladies. She has papered parsonages, painted parsonages, and rebuilt parsonages; she has made new skirts from old ones, little jackets from big ones, and happiness in every room. She has mended old sheets, old rose-bushes, and hurt feelings; she has radiated joy in spite of frayed rugs, rainy days, and erratic church members.

Mrs. Dayton, now pastor's wife in Knox, Pennsylvania, shows forth gaiety and uncompromising strength, indomitable courage and fiery, strong quality of life. There have been dark hours of illness, broken dreams, excruciating trials—but through the black of midnight she could see God working “all things . . . together for good.” She has found supreme happiness in a Nazarene parsonage—in the center of the will of God. Truly this is a portrait of a queen!

ROYAL COOKBOOK

A very pleasant surprise came to me this month when I received a letter from Mrs. Mary Frame of Glasgow, Scotland. Let me share a portion of her lovely letter with you.

“May I speak for the Scottish queen? What are Fritos? How much is in a package? How much is a stick of butter? How much is in a packet of yeast?”

“Perhaps your interesting page is most avidly devoured by those far-

thest away and strange to your country and ways.

“I tried the Fritos recipe on my husband substituting corn flakes for Fritos (whatever that is). It worked.

“On the following evening we had a ‘queen’ and her husband to tea, so we repeated the dose and it was much appreciated. We had to substitute dried mushrooms for the mushroom soup as our soup was too dilute. The recipe is now proving very popular.”

This recipe was “Swedish Meatballs” (July issue), in which a fifteen-cent package of Fritos is used. It is hard for us to realize that our commodities generally known in one country are quite foreign to those of other lands. This also gives us a sense of awe as we realize the magnitude of our international church. We are a part of a great thing! The greatest thing on earth!!!

In the March issue the recipe of “Chicken Shortcake” was given. The instructions merely stated: “Serve over hot corn bread. But now I realize that not everyone is familiar with that delightful old southern recipe on which I grew up. It is given below. Incidentally, this is the greatest with red beans!”

In mixing bowl, beat one egg with fork; add two cups milk. In sifter, place two cups corn meal (yellow), one cup flour, ½ teaspoon baking powder, ½ teaspoon soda, pinch of salt. Add to liquid. Stir and place in piping-hot, greased pans. Bake at 375 degrees until golden brown.

OVER TEACUPS

In the July issue we presented a question common to all parsonage families: “How can we give proper attention to church duties and still have time for our children?” Mrs. Howard Lester, parsonage queen from Stephenville, Texas, has written in

her views on this all-important question.

“We have sought and discovered some ways whereby we can lead our children closer to God because of parsonage life. I believe a lot depends upon our attitudes. If we love the church and our duties and the people, our children will love them too. But if we criticize and resent people and things, we will lose our children. Here are some of our methods.

“Because each night is usually taken up with some activity, we set aside a family night: Monday. Each member of the family agrees to keep this open for the family. Our children look forward to this very much. Sometimes we drive out to the lake and cook our supper out and fish a little, then have family worship under the stars. Sometimes we just want to stay at home for a change and play games. On that night ‘Daddy’ and ‘Mommy’ devote full attention to the children.

“We try to work with our children and make it fun. They love to call. This is good training for them—and also gives us a bond of doing something together and sharing our work. “We share church services, for we sit together. In this manner they have learned to be reverent and pay attention.

“We attempt to give at least ten minutes a day to each child, individually. This gives each one a chance to confide any problems or joys and makes him feel definitely that he has a peculiar and individual place in the parents’ hearts.

“We share our family worship periods. We read a chapter from a missionary book or character-building story, then a chapter from the Bible. We commit scripture to memory during our family devotions and we go over the portion we are learning together. Then we all pray. Then we

*Amarillo, Texas.

gather about the piano and sing a hymn together before going to bed.

"We share all of the church week-day activities; Caravans, PAL's, etc. Our children look forward to these activities and do not feel they are being neglected but rather that it is something we can share and enjoy together. They love to clean the church—for we do it together and we have fun while we do it."

Through sharing responsibilities and activities of the church in such great measure, our children can more easily be led to Christ if we will work consistently at our greatest task. We must not become so taken up with saving others that we forget to save our own.

BOOKSHELF WITH LACE

For those times when you are called upon to give a devotional in Junior Society or any children's group, Jacob J. Sessler's *Junior Magic Sermon-Talks* can't be beat. It presents great truths in a novel, enter-

taining way. (Nazarene Publishing House, \$2.00.)

THE KING'S HOUSE

For attractive, unusual, economical place mats obtain some clear plastic ones (available in all sizes and shapes). Paint these with felt-tipped markers (available in all colors) in the design of your choice. You can make delightful ones freehand—even if your paintings don't resemble Rembrandt's! A folder for your place mats can be made easily with cardboard covered with self-sticking plastic.

HEART TALK

The scripture which has held Kathryn Dayton steady through all storms is Joshua 1:9. No greater promise is given.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

MY BEST FROM JOHN WESLEY

Christian Perfection

"By perfection I mean the humble, gentle, patient love of God, and our neighbour, ruling our tempers, words and actions.

"I do not include an impossibility of falling from it, either in part or in whole. Therefore, I retract several expressions in our hymns, which partly express, partly imply, such an impossibility.

"And I do not contend for the term sinless, though I do not object against it.

"As to the manner. I believe this perfection is always wrought in the soul by the simple act of faith; consequently, in an instant.

"But I believe in a gradual work, both preceding and following that instant."

John Wesley, *Works*, (Kansas City: Nazarene Publishing House, 1958), Vol. XI, *Plain Account of Christian Perfection*, "Christian Perfection," p. 446.

—Contributed by PAUL W. URSCHEL
Hemet, California

SERMON of the MONTH

I. A Good Sermon

By W. E. McCumber*

INTRODUCTION

GOOD PREACHING is never accidental. It results from sermons carefully prepared in strict adherence to well-known and time-honored principles of homiletics. That means hard work, but a man truly called of God to preach the Word will find the task as joyous as it is arduous.

Sloppy sermons are inexcusable. Any man guilty of preaching them should seriously question his right to occupy the time and accept the support of a congregation. He should either sweat over his sermons or vacate the pulpit.

The brief discussion of a good sermon in the issues which follows were shared with fellow ministers. The chapters have three values. They may encourage the novice to a persistent effort to preach the Word with growing ability and authority. They may also challenge the experienced minister who is tempted to skimp his sermon preparation. The third value is subjective and proven. The author's own attempts to preach good sermons have been renewed with added vigor.

I am indebted to every book that wide reading in the field of homiletics has brought within the compass of my study. Since these simple chapters were prepared at a time when I was isolated from my library, no attempt has been made at direct quotations.

*Pastor, Thomasville, Georgia.

However the influence of many writers and preachers will be obvious.

One final word before you begin reading. These pages are not penned by one who regards himself as a superior preacher. They are written by a fellow who has learned to preach a few good sermons by struggling through many poor ones! Therefore a debt of gratitude is herewith acknowledged to all the congregations who have patiently borne with my trial-and-error method of learning to preach.

1. THE PREACHER MUST SPEAK WITH AUTHORITY.

What is essential to a good sermon must depend upon the purpose of preaching. That purpose is not difficult to define. The minister speaks for God and to the people. The whole purpose of that speaking is to declare the will of God, that men might do the will of God. Human life is constantly mocked by changing fortunes and inevitable death. To become significant, life must be invested with a permanency that cannot go broke in a depression or rot in a grave. Since "he that doeth the will of God abideth for ever" (1 John 2:17), the preacher must thrust upon alterable and decaying lives the redeeming will of God.

To declare the will of God that men might do it requires a sermon with authority. There must be in his ser-

mon an arresting and convicting force that seizes the minds, hearts, and consciences of the congregation and binds them, like Luther of old, to the Word of God. What can give to a sermon this compelling note of authority?

A primary source of authority for the preacher is the Bible, the written Word of God. For the Word of God is the revelation of the will of God, and it carries within it a self-evidencing power to convict. The Psalmist declared, "The entrance of thy words giveth light" (Psalms 119:130); the Bible discloses the will of God. But the author of Hebrews affirmed, "The word of God is quick [living], and powerful [operative], and sharper than any twoedged sword, piercing..." (Hebrews 4:12). When Peter delivered his Pentecostal sermon, shot throughout with scripture, we read that his auditors were "pricked in their hearts." When the sword struck home they became immediately concerned about the will of God, crying out, "What shall we do?" If the minister would be effective in getting people to do the will of God, let him preach with authority, steeping his sermon and his very language in the Word of God. The sword of human enthusiasm and eloquence will do nicely for slicing off Malchus' ear; but only the "sword of the Spirit, which is the word of God" (Ephesians 6:17), will stab deeply the sin-toughened hearts of this generation!

In a Tampa, Florida, church a heavily drinking, deeply sinning friend of mine heard a preacher challenge anyone to read the Gospel of John through seven times without yielding his heart to Christ. He accepted the challenge in the bravado spirit of a confirmed skeptic. During the fourth reading, having been inwardly shaken by the first three, he

got to chapter nine, the glorious record of the healing and saving of a man born blind. Suddenly he was smitten to his knees, poured out a black torrent of confession, avowed his determination to forsake his sins, and touched by faith the redeeming blood of Christ. Today he is a highly respected Christian gentleman, and a very ardent personal witness to the power of the gospel. The Word of God speaks with an irresistible authority to the listening heart of man! The touchstone of sermonic preparation is Paul's charge to Timothy, "Preach the word" (II Timothy 4:2).

Another primary source of authority for the preacher is Christ, the living Word of God. It is not enough to have the written Word upon our lips; we must have the living Word shining forth from our lives. Otherwise the force of the truth we proclaim will be short-circuited by the insincerity of the example we show. I will admit that in the history of the Church there are instances where God honored the Word and used its message to reach and save penitent sinners even though the vehicle of transmission was "a man of unclean lips" and life. But that is the exception that establishes the rule. Once let it become known, or even strongly suspected, that the minister does not sincerely follow Jesus, and his sermons will be "sounding brass, or a tinkling cymbal" (I Corinthians 13:1), rejected in justifiable contempt by a people who demand of their preacher, as did Carlyle, that he know God "otherwise than by hearsay."

One Sunday night I heard a man preach for fifty minutes on perfect love, testifying that for over twenty years he had not felt any stirring of carnal anger in his heart. And then he got into an argument in the church aisle with a teen-age girl, becoming

so enraged that his face was red and his knuckles were white! From that moment on you may be sure that I took everything he said *cum grano salis*. The preacher is a physician of souls, and in this practice the doctor must take first the medicine he prescribes to his patients!

If we would say of our churches what Paul said of the Thessalonians, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven" (I Thessalonians 1:9-10), we must be able to say of ourselves what Paul did of himself, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thessalonians 2:10). Authority in preaching demands that we know the Bible, and that we know and exemplify Jesus Christ. Elijah could preface his message with the customary prophetic formula, "Thus saith the Lord," and cause the knees of royalty to rap each other black and blue. But his power came not alone by voicing the Word of God. His daring and devotion were possible because he could say, "The Lord of hosts liveth, before whom I stand" (I Kings 18:15). Our times demand added power, and that calls for a deepening acquaintance with Christ and the Bible.

2. THE PREACHER MUST SPEAK WITH CLARITY AND URGENCY.

Authoritative truth, even the Bible, will not exert a transforming influence upon those who cannot understand it. To the question of Philip, "Understandest what thou readest?" the scripture-reading eunuch replied, "How can I, except some man should guide me?" (Acts 8:30-31) But the issue is compounded confusion if the preacher attempts to explain the Book men do not understand in words they do not understand either. We must

not only acquaint ourselves thoroughly with the Word of God; we must become adept in presenting that truth in the words of men.

Clarity calls for the patient explanation of technical terms. If your people read their Bibles they will bump into such words as "justification," "sanctification," "redemption," "propitiation"—all of which are practically an "unknown tongue" to the average, modern churchgoer. Even the simpler words, "grace," "faith," and "life," are invested with definite theological meaning in the Bible and cannot be understood there in the light of common usage elsewhere. The great truths represented by these words must be preached, and since these are Bible terms, the words themselves must be preserved. Our task is to define and explain them in language and ideas readily understandable to our local congregations.

There are missionaries in west Africa who boast of the power of Christ to take a man's head out. That is completely mystifying to us. But those people have a long and tragic history of slavery, where lines of men and women, linked together by iron chains running to iron collars around their necks, were marched to the coast by Arab slave traders. If a man of wealth saw a friend in the line and wished to redeem him, upon a satisfactory payment of gold or ivory, he literally could take his friend's head out of the collar. By resorting to this phrase "take our heads out," the missionaries can get the truth of Christ's redemption across to their listeners. In just such manner we must adapt the truth to the thought-forms of our people.

Clarity calls, therefore, for the translation of Bible doctrines into vernacular speech. Observe keenly your congregation's manner of speak-

ing, get acquainted with their everyday language, and then press those words and idioms into the service of preaching. Remember, even the New Testament was originally penned, not in the undisputed elegance of classical Greek, but in the *koine*, the "vulgar" Greek, the language of the man on the street.

If the expansion of your vocabulary to include the language of your people means the constriction of your pulpit vocabulary, don't fret about it. Your business is not to demonstrate how adept you could be at working crossword puzzles, but to set the gospel squarely and plainly before the needy-hearted group who look to you for guidance. An English clergyman, given a rural parish, determined to exclude from his sermons all words that the parishioners did not use. His habit was to converse with them and later write down the words and expressions they had employed. Finally he compiled a vocabulary of three hundred words, and deliberately imposing this limitation upon himself, he presented the gospel in their language. The result was something thousands of American preachers devoutly wish for—even the front pews were filled and some stood in the church yard to hear a man they could understand.

Of course, if you must protect a reputation for erudition, you might pass on Compton's definition of God to your audience. "God is the continuous resultant of all forces capable of voluntarily concurring in the universal perfectionings of the world." Just don't grow discouraged and resign if they fail to stand before that "lost in wonder, love, and praise."

Strive to make your preaching truly Pentecostal. For it was said of the listening throngs on that day that they heard "every man in his own tongue" (Acts 2:8).

But furthermore, if the will of God

is all that gives validity and significance to human life, the minister dare not proclaim that will in a feeble or dispirited manner. His words and tones and gestures must all transmit an appeal to holy action. For it is he that doeth the will of God who abideth forever, not simply, he that knoweth the will of God. Our task does not end with informing people; we are to inspire them. The sermon must be a summons to action. It must force men to shake themselves from moral lethargy and come to terms with the claims of Jesus Christ. The reaction of the congregation at the close of the sermon should not be a grateful yawn but an echo of the jailer's cry, "What must I do?" (Acts 16:30).

The Word and will of God will never assume a greater urgency for the people than they have for the preacher. Stephen Neill is right in the insistence that a young man has no business entering the ministry unless the gospel is "a matter of life and death" in his thinking. The man who succeeds in the true purpose of preaching must bring his message in a spirit of holy concern that will prove contagious, infecting the congregation and compelling them to traffic in eternal principles! The biographer of Roy T. Williams explains his tremendous power as a preacher in terms of his lofty conception of preaching as the mediation of eternal truth and his dead-earnestness in preaching for a verdict.

As ministers we should find ourselves mirrored in the portrait that John Bunyan sketched of the man in Interpreter's House. "And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee that his work is to know and unfold dark things to sinners; even as also thou

seest him stand as if he pleaded with men."

A good sermon requires authority, the power of "the best of books." It needs clarity, in order to "unfold dark

things to sinners." It must have urgency, the constraining passion of one who "pleaded with men." Marked by these essentials it can hardly fail to be a good sermon!

SERMON WORKSHOP

Contributed by Nelson G. Mink*

GENERAL BOOTH'S SECRET

"When I was in London," said Dr. J. Wilbur Chapman, "I received word that if I were at the Salvation Army Headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the continent in a very few minutes.

"When I looked into his face and saw him brush back his hair from his brow, and heard him speak of the trials and conflicts and victories, I said: General Booth, tell me what has been the secret of your success all the way through.

"He hesitated a second; and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with them, I made up my mind that God would have all of William Booth there was. . . .

"Then he looked at me a minute and said, 'When do you go?' I said, 'In five minutes.' He said, 'Pray!' We dropped to our knees and I prayed a stammering, stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, and the lost in China, and the great world lying in wickedness. With his eyes still overflowing with tears, he bade me good-bye and started

away, past eighty years of age, to preach on the continent.

"And I learned from William Booth that the greatness of a man's power is the measure of surrender. It is not a question of who you are or of what you are, but of whether God controls you."

—Exchange

SENTENCE SERMONS

"The man who is self-centered, is off-centered.

"Some people talk so fast they say things they have not thought yet.

"Some men rise to the occasion, while others merely go up in the air.

"No man ever hurt his eyesight by looking on the bright side of things.

"If you worked for your employer like you serve your God, how long would you hold your job?"

—Selected

THOUGHTS ON LOVE

Note the strength of love. It has power. It is energetic. Hate gets exhausted. Selfishness becomes surfeited. But love works on and on. Note the service of love. It does good. But it goes further. It works no ill. Note the scope of love. It outspreads over every duty and privilege.

—Bunola, Pennsylvania, Nazarene Bulletin

*Pastor, Connell, Washington.

April, 1960

SERMON STARTERS

Seven Things You Cannot Do

1. You cannot escape responsibility for your own condition.
2. You cannot evade sin.
3. You cannot escape the consequences of your choices.
4. You cannot escape the responsibility to love God totally and your neighbor as yourself.
5. You cannot escape meeting your Maker.
6. You cannot serve God and mammon.
7. You cannot escape the cross.

—LEONARD J. DEAKINS

The Voice of Jesus

TEXT: John 3:29

- I. AN AUTHORITATIVE VOICE
 - A. Authority over gainsaying hearers (Matthew 7:28-29)
 - B. Authority over demons (Mark 1:27)
 - C. Authority over the storms of life (Matthew 8:26)
 - D. Authority over all things (Matthew 28:18)
- II. THE VOICE OF THE THOUGHTFUL
 - A. Thoughtful of the discouraged disciples (John 21:12)
 - B. Thoughtful of the twelve-year-old girl (Mark 5:43)
 - C. Thoughtful of your need and mine
- III. THE VOICE OF THE PATIENT SUFFERER
 - A. When He went a "little farther, and fell on his face" (Matthew 26:39)
 - B. Marginal readings: "On the face before God—Christ's prayers—cup of suffering—God's will—submission"—"I will's" of Christ.
- IV. AN UNDERSTANDABLE VOICE (Revelation 1:10, 12)
- V. THE VOICE OF THE VICTOR (Revelation 1:18)

—NELSON G. MINK

SCRIPTURE: Matthew 27:19-26

TEXT: Matthew 27:22

The greatest question facing the people of the world is, "What shall I do then with Jesus?" It is easy for us to note that many are rejecting Him who has left us the highway of life plainly marked. The rejected teachings may be these: "Take up thy cross, and follow me"; "I am the way, the truth, and the life"; and, "My yoke is easy, and my burden is light." Many about us are ignoring Him. It is a tragedy to ignore a Saviour who "is come to seek and to save that which was lost," "to heal the broken hearted," and who says, "I am the good shepherd." It is good to note that some are accepting Him. We may recognize Him as Saviour and as the One that went away so that the Comforter might come. He is "a well of water springing up into everlasting life."

—PAUL F. WANKEL

E. Carondelet, Illinois

Safety First—or Last.

SCRIPTURE: Mark 14:53-54

The translation by J. B. Phillips causes this verse to sparkle with the words, "Peter followed him at a safe distance." All of our lives we are conditioned to think of our safety first. Then when we meet Christ the world goes topsy-turvy and the new concept is "safety last."

Many are the applications of this truth. There can be no safety belt about us that would keep us from going to our knees in prayer. There is no place for safety goggles upon our eyes that might hinder us in the reading of the Scriptures. Safety gloves on the hands would be in the way when engaged in the Lord's work. A safety latch on the pocketbook would place a lien on our tithes and offerings.

Here again is a face-to-face encounter with the paradox of the Christian life stated explicitly in Luke 9:24.

—C. F. CHAMPION
Perry, Michigan

The Preacher's Magazine

PREACHING PROGRAM

Sermon Outlines on the Epistle to the Hebrews

Chapter 10

SCRIPTURE: Hebrews 10:1-39

INTRODUCTION: The apostle, in the tenth chapter, turns his attention more specifically to a discussion of the perfect sacrifice offered by our High Priest of the heavenly tabernacle. Thank God, this man has "somewhat to offer."

- I. WEAKNESS OF THE ANCIENT SACRIFICES (vv. 1-4)
 - A. There was no substance (v. 1). Only a "shadow of good things to come."
 - B. There could be no stopping of them (vv. 1-3). There was never a cessation of the unbroken succession of Old Testament sacrifices.
 - C. No salvation ever attained through these sacrifices (vv. 3-4).
- II. WILLINGNESS OF THE ONE ATONING SACRIFICE (vv. 5-9)
 - A. The preparation (v. 5). Let us meditate upon the marvel of the preparation for the fleshly incarnation of Jesus.
 - B. The pleasurelessness (vv. 6-8). God took no pleasure in all of the numberless sacrifices and burnt offerings for sin offered under the Old Testament regime.
 - C. The perfect performance (vv. 7-9). This was the perfect performance of the Father's will.
- III. WORTHINESS OF THE ALL-SUFFICIENT SACRIFICE (vv. 10-18)
 - A. The sanctification (v. 10).
 - B. The supreme satisfaction (vv. 11-14).
 - C. The sufficient sign (vv. 15-18). The witness of the Spirit is the sign of ratification of the new covenant.
- IV. WONDER OF THE ACCESS THEREBY SUPPLIED (vv. 19-22)
 - A. The privilege (vv. 19-20).

- B. The Priest (v. 21).
- C. The portal (v. 22).

V. WARNING AGAINST THE APOSTASY THAT SEVERS (vv. 23-39)

- A. The perseverance (v. 23).
- B. The provoking (v. 24).
- C. The precaution (v. 25).
- D. The punishment (vv. 26-31).
- E. The prompting (vv. 32-34)—to memory.
- F. The patient prosecution (vv. 35-39).

—MERRILL G. BASSETT
Yuma, Colorado

Chapter 11

SCRIPTURE: Hebrews 11:1-40

INTRODUCTION: In the closing verses of the tenth chapter the apostle has urged upon his readers the importance of faith to patient perseverance in living the Christian life. In this eleventh chapter he proposes to conduct us on a tour of the "Hall of the Immortals of Faith." He will now show us what can be accomplished through faith.

- I. EXEGESIS OF "FAITH" (vv. 1-3)
 - A. Reality through faith (v. 1).
 - B. Report through faith (v. 2).
 - C. Revelation through faith (v. 3).
- II. EXAMPLES OF FAITH (vv. 4-32)
 - A. Confession of faith (v. 4).
 - B. Confirmation of faith (vv. 5-6).
 - C. Concern of faith (v. 7).
 - D. Call of faith (v. 8).
 - E. Camping by faith (v. 9).
 - F. City and country of faith (vv. 10, 14-16).
 - G. Conception of faith (vv. 11-12).
 - H. Confidence of faith (v. 13).
 - I. Consecration of faith (vv. 17-19).
 - J. Claim of faith (vv. 20-21).
 - K. Cemetery of faith (v. 22). Joseph did not even want his bones to lie permanently outside the land of promise that faith claimed.
 - L. Courage and calmness of faith (v. 23).
 - M. Choice of faith (vv. 24-25).
 - N. Compensation of faith (v. 26).

- O. Composure and constancy of faith (v. 27).
- P. Conviction and covenant of faith (v. 28).
- Q. Challenge of faith (v. 29). To put their feet down where, a moment before, the waters of the Red Sea had rolled.
- R. Conquest of faith (v. 30).
- S. Compliance (perished not with them that were disobedient) and credibility of faith (v. 31).
- T. Census of champions of faith (vv. 32-35a).

III. EXPLOITS OF FAITH (vv. 33-40)

- A. The triumphant (vv. 33-35a).
- B. The tested and tortured (vv. 35b-38).
- C. The testimony (vv. 39-40). All of these "witnesses" of the faith chapter have left their testimony and have "obtained a good report," on record for the ages.

—MERRILL G. BARSETT

The Christian's Secret of Happiness

SCRIPTURE: I Peter 5:6-7

INTRODUCTION: (The Greek New Testament begins a new paragraph at verse 6.)

As Peter begins to draw his exhortations to a conclusion he sets the Christian philosophy of happiness in bold letters, for it is so very different from that of the world.

Man says, "Climb," but God says, "Humble yourselves."

In God's program of success the way up is down.

This is a bold imperative, but Peter knows well that it is through humiliation that the Christian moves to exaltation and consolation.

I. HUMILIATION (v. 6a)

A. Self-renunciation.

1. The so-called "humiliation of Christ" was self-chosen. So the Christian must be willing to make himself of no reputation. If we humble not ourselves under God's grace, He

will humble us under His judgments.

2. This is an Old Testament truth which Peter heard Jesus frequently emphasize. (Cf. Psalms 18:27; Proverbs 29:23; Matthew 23:12; Luke 14:11; 18:14.) We should not forget that this exhortation was made to Christians already under severe trials and suffering.
3. Join your Saviour in patient cross-bearing if you want Him to join you to Him in glorious crown-wearing.

B. Under the strong hand of God.

1. The Hebrews referred often to God's hand as the symbol of His strength and dominion.
2. God's mighty hand loses its terror to those who do not fight against it. For though His hand is strong to smite, 'tis also strong to save, and mightier than any hand or weapon that may be raised against you.
3. For the humble believer God's hand is a refuge of strength and comfort, rather than a judgment fist.
4. Our God is no man-made idol (or rabbit's paw-charm) against our fears. He is the great Shepherd, who carries His trembling sheep in His arms.

II. EXALTATION (v. 6b)

A. God has a plan for your exaltation (cf. Psalms 91:14).

1. So wait for God's promotions; for when God sets a man up, he's up. Divine exaltations are not dependent upon fickle human whims. They are precious and not precarious.
2. God alone is most high and the Sovereign in charge of highest honors.
3. The hand that brings down the proud will eventually exalt all who walk under its direction, correction, and protection.

B. God has a time for your exaltation.

1. The Greek word for time here is *kairos*, not *chronos*; hence not duration or quantity of time, but that qualitative timeliness of appropriate opportunity, a decisive crisis event. So the K.J.V. reads, "due time." We can be assured that God's time clock is never a second late.
2. He who believes that God's ways are best knows that God's time is always best.

III. CONSOLATION (v. 7)

A. Cast time's anxieties upon the eternal God.

1. Christian humility discards all trust in self and casts all anxieties about life and destiny upon the gracious God. Alford declares the aorist tense used here means "once for all, by an act which includes the life." Moreover, he regards anxiety to be a contradiction of humility.
2. Thus by an act of full, permanent surrender to God you may henceforth and forever let Him carry any concern that involves you. This makes for permanent inner peace.

B. He cares for you.

1. God cares!
 - a. The final ground of existence is benevolent.
 - b. The universe is transfigured by love.
 - c. We may read all of life's catastrophies in a new light.
2. He who knows God cares for him need have no anxious care for himself.
 - a. Let not any problem of life fill you with terror, for God has both a concern for you and resources to fulfill it.
 - b. Be done, then, with the plague of distraction and worry. God's shoulders are

broad, His back is strong, and His great heart yearns for your well-being.

3. Godbey translates verse seven: "Casting all your care upon Him, because there is a care to Him for you." (Compare the translations by Phillips, Moffatt, and Weymouth.)

CONCLUSION:

A. Peter's exhortation sets before us the Christian's secret of a happy life.

1. Live submissively under God's humiliations.
2. Live thankfully for God's exaltations.
3. Live trustfully in God's solicitations.

B. Or as the song writer has put it: "Then let Him bear your burden; He understands and cares."

—ROSS E. PRICE
Pasadena, California

The Spiritual Meaning of Easter

SCRIPTURE: I Corinthians 15:12-22

TEXT: John 14:17

INTRODUCTION: The week before Easter is usually one of worship. Comparatively few know the true meaning of Easter. Many give little or no attention to the Cross.

I. THE STORY OF EASTER IS A LOVE STORY:

- A. "For God so loved the world" (John 3:16).
- B. He came to deliver us from the bondage of sin.
- C. Calvary was a public demonstration of God's love for lost humanity.

II. EASTER WAS A TIME OF SUBSTITUTION.

- A. Jesus gave himself for me.
- B. Example of substitution on Mount Moriah when Abraham offered Isaac.
 1. On Mount Moriah, the ram died in the place of the lad.
 2. On Mount Calvary, Christ died in the place of the sinner.

C. Men give their lives today in the place of others.

III. THE SPIRITUAL MEANING OF EASTER IS ONE OF IDENTIFICATION.

A. Identification means to treat or make the same.

B. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Corinthians 5:14).

C. The practical outcome of our union with Christ is that the flesh has been crucified with the affections and the lusts.

IV. THE TRAGEDY OF EASTER IS ONE OF DEATH AND THE GRAVE.

A. Nothing attractive about death.

B. Jesus nailed to the Cross. Thieves on either side; pierced by the Roman spear; saying, "It is finished," and "Into thy hands I commend my spirit." Bowed his head and died.

C. Laid in a new tomb and sealed with a large stone.

V. THE GLORY OF EASTER IS ONE OF RESURRECTION.

A. "Nevertheless I live, yet not I, but Christ" lives in and through-out my life.

B. We are made one in the resurrection (Colossians 2:12).

C. The death of Christ alone would not have saved us.

—O. D. CURBOW
Springfield, Mo.

Facing Toward the Morning

SCRIPTURE: Matthew 28:1-10

TEXT: ... as it began to dawn toward the first day of the week ... (Matthew 28:1).

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning (Psalms 130:6).

INTRODUCTION: Bible directions speak of "before your face," "behind your back," "on your left hand," "on your right hand." Dr. Chapman says that it is understood that the person is facing the east in these cases, so direction can easily be determined.

The Bible is a spiritual Book and man is a spiritual being. The child of God is the normal and ideal man. So we may spiritualize these directions to say that the true saint of God is always facing the east.

He is looking to the land where the day breaks; to the land where the sun rises, to the land of life and light and hope and bliss. Our directional bearing will do much to help us through the night of this world, for if we face toward Christ, the Morning Star, we will be able to come through successfully.

Easter is a time when we are especially conscious of the joyful hope made possible by Christ's resurrection. It is then we see anew the importance of every person's facing toward the morning, where brightness, newness of life, and eternal hope abide. Let us notice the contrasting darkness first.

I. THE WORLD IS DARK.

A. The long night of life's mystery.

1. Much that cannot be understood by mere human understanding.

a. Irregularities in the social world.

b. Irreconcilable circumstances in natural world.

c. Mystifying experiences on every hand.

2. The presence of sin in the human family.

3. When Jesus comes, He explains and clears up life's mystery.

B. The long night of life's uncertainty.

1. Men seek for security in the midst of uncertainty.

a. There is none. What shall we do?

b. What of the future? is the age-old question.

2. Out of clouds we must hear God's reassurance.

a. "This is my beloved Son ... hear him."

b. His voice puts security in our hearts.

C. The long night of life's finality.

1. The presence of death in the land (Ecclesiastes 12:1-7).

2. Finality of Jesus' life.

3. Answer seen in the shining words—"as it began to dawn."

II. THE CHRISTIAN IS FACING THE MORNING.

A. The Christian is facing (or has faced) salvation's morning.

1. A time when he looked out of the darkness of sin toward the morning of initial salvation.

2. A time when forgiveness flooded his soul like the thrill of early streaks of light to one who has waited.

a. Paul saw light on the road to Damascus. At high noon the "day star" arose in his heart.

b. We can sing, "It is morning in my heart."

3. We have the privilege and duty of looking away from the darkness of a carnal heart to the morning of entire sanctification.

4. As we continue our growth in the Christian graces, we look forward to the morning of eternal salvation.

B. We are facing life's morning also.

1. Our attitude toward life should carry morning's brightness.

a. "This is the day which the Lord hath made; we will rejoice and be glad in it."

b. "Singing I go along life's way."

2. Hopefulness in our hearts that we may accomplish the things that are God's will.

a. Christ's kingdom can be built up.

b. Things that ought to be done can be done.

c. Gone are old uncertainties and futilities.

C. The Christian faces the resurrection morning.

1. When our loved ones die.

a. "Good-by, I'll see you in the morning."

b. Hope to see them that morning.

2. Paul said, "Behold, I shew you a mystery."

D. The morning of eternity is also before our faces.

1. Time when we shall live with Jesus in our eternal home.

2. The light shines "more and more unto the perfect day."

III. THE CONTRAST OF CHRISTIAN'S OUTLOOK WITH THE WORLD.

A. There may be sunset (west) and night and damp and darkness somewhere, but that is behind the saint's back. He faces the east.

B. There may be frost (north) and snow and ice and frigidity, but that is on the saint's left hand, for he faces the east.

C. There may be heat (south) and drought and sunstroke, but that is on the saint's right hand. He faces the east.

D. There may be darkness all about. It may have been dark now for some time and the present hour may be the darkest of all. But in the night of sorrow and disappointment and trial the saint retains his sense of direction and keeps his face toward the east.

E. Every promise of the Bible is designed to give the Christian comfort and encouragement. He has every assurance for his present needs and future requirements.

CONCLUSION: Are you facing the morning? Keep your face in that direction. The best is yet ahead. "Dawn" is before you.

—CHARLES JENNINGS
Red Deer, Alberta
Canada

"Woman, Why Weepest Thou? Whom Seekest Thou?"

SCRIPTURE: Luke 24:1-12

TEXT: John 20:15

INTRODUCTION: Give the story of Mary in the garden.

I. "WHY WEEPEST THOU?"

A. Mary, why are you weeping?

1. I had my heart set on anointing the body of Jesus, but I have not found Him.
2. I'm very disappointed.
3. Things have not turned out as I planned them.

B. Individual today, why are you weeping?

1. Parents: "We are broken-hearted over our children."
2. Children: "We are broken-hearted over our parents."
3. Young people: "We have broken our lives on the altars of sin. We find no satisfaction, pleasure, fame, money, or honor that takes away the weeping of the soul."

C. Church, why are you weeping?

1. So many absentees.
2. So few at the altar.
3. So few who carry a burden for souls.
4. So many who are unfaithful to the vows they made.
5. We need a revival.

D. Nation, why are you weeping?

1. National debt.
2. Political troubles.
3. Tragedies, accidents, and disasters.
4. Crimes, drunkenness, murders, etc.

E. World, why are you weeping?

1. Political disturbances.
2. The atom bomb and its problems.
3. Hatred, greed, wars, and sin.

II. "WHOM SEEKEST THOU?"

A. Mary, whom seekest thou?

1. She sought earnestly with tears—but sought in the wrong place (among the dead).
2. She sought diligently—but with the wrong attitude (wanted to anoint the dead).

3. She sought faithfully—but under wrong conditions (Jesus was alive).

4. "I'm looking for Jesus but I cannot find Him." (Her eyes were blurred so that her vision was imperfect, and she was mistaken as to His identity when she did find her Lord.)

B. Individual of today, what seekest thou?

1. Pleasure, success, fame, honor, prosperity, peace of mind, and Jesus.
2. But men look for Him with wrong attitudes and under wrong conditions, or even in wrong places.

C. Church, what are you seeking?

1. Numbers, popularity, and financial ease.
2. Beautiful buildings, beautiful forms of worship, and revivals.

D. Nation, what are you seeking?

1. A leader to settle strikes and balance the budget.
2. First place in world power.
3. The solution to problems of housing, race supremacy, etc.

E. World, what are you seeking?

1. To find peace through the United Nations.
2. To aid millions through the Marshal Plan.
3. To stop the advance of communism somehow.

III. HEAR THE VOICE OF GOD FOR EACH OF THESE WHO WEEP AND SEEK.

A. Mary—Jesus spoke your name to let you know He was there.

B. Individual—"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

C. Church—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

D. Nation—"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

E. World—"Return unto me, and I will return unto you, saith the

Lord of hosts" (Malachi 3:7).
CONCLUSION: Come now, for He calls for you!

—W. M. FRANKLIN
Deceased

Effectual Living

SCRIPTURE: Romans 14:1-13

TEXT: Romans 14:7

INTRODUCTION: What is the guiding principle of your life? Concerning each action, decision, and plan for life you should ask yourself:

I. WHAT EFFECT WILL THIS HAVE ON ME?

A. Every man has to live with himself.

B. Every man has to answer for himself. Your salvation is your responsibility, not the preacher's nor the church's. They may help you (or hinder you) but the final result is up to you.

II. WHAT EFFECT WILL THIS HAVE ON OTHERS?

A. Every man has an influence. Some men have greater than others, but every man has some influence.

B. Every man must judge himself by the life of Christ, not by the lives of men around him.

III. WHAT EFFECT WILL THIS HAVE ON GOD?

A. My actions affect the kingdom of God. I can be a help or a hindrance.

B. God knows every action and the motive that prompts it. I must ask myself before each action, "Is it consistent with the testimony I profess?"

—KENNETH L. DODGE
Toronto, Ontario
Canada

The Power of an Influence (Good)

And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel (Joshua 24:31).

—NELSON G. MINK

Life Through Death

TEXT: John 12:24

INTRODUCTION: Begin with poem "A Man Must Live" (*Christ and the Fine Arts*). Jesus' teaching was often phrased in paradox: gaining by giving—knowing by doing—saving by losing—living by dying. "Never man spake like this man." The life philosophy of Jesus is wrapped in this verse. Life is gained only through death.

I. IN NATURAL LIFE

A. Jesus uses example of grain of wheat.

1. Seed must actually rot and die to bear fruit.
2. The death produces the nutriment for fuller life.

B. Salmon gives life to produce new generation.

1. Makes arduous journey upstream to spawn and die.
2. Is not deterred because faced with prospect of death.

II. IN SOCIAL AND ECONOMIC LIFE

A. Radium discovered because some were ready to die to discover.

1. Pierre and Marie Curie wanted to advance science more than they wanted an easy life.
2. Because they were willing to die, many now have life.

B. Slavery was abolished because people were ready to give their lives.

1. Out of the death and shame of the Civil War came liberty.
2. It took death to arouse the conscience of the nation.

III. IN SPIRITUAL LIFE

A. Jesus' death made spiritual life possible for us.

1. Because He despised death, we have escaped death.
2. Out of His death, the Church was born.

B. The cause of Christ has advanced when men were ready to die.

1. John, Paul, Peter, Polycarp, Huss, Luther, Wesley, Livingstone, Schmelzenbach, Paton, and Bresee.

2. They accounted the souls of men more than their own.
3. They saved their own lives by losing them for others.
- C. The local church is advanced by people laying down their lives.
 1. The tendency is to let the preacher do it all and laymen pay bills, whereas the Bible teaches that the pastor is to lead, and members to bring forth fruit in daily life.
 2. Losing this vision of committal, the church becomes sick.
 3. Lack of purpose to give life for Christ produces sick church.
- D. Attain spiritual life by dying.
 1. What does it mean? Dying unto self and living unto God.
 2. Death came because man interposed his will against God.
 3. Life comes by saying, "Not my will, but thine, be done."
 4. Only by the way of the cross can life be made over and we become new creatures in Christ.

CONCLUSION: Refusal to die to self incurs Christ's worst denunciations. Unproductive vines taken away. Productive vines are purged. The fearful steward hid his talent in fear of losing it. The bane of the Church is unwillingness to lose life in order to save it and to save the world.

—W. SHELBOURNE BROWN
Pasadena, California

MIDWINTER

What Peter and John Had

SCRIPTURE: Acts 3:1-11

- I. A LIFE OF PRAYER—accepted time and place (v. 1)
- II. FAITH, NOT PRESUMPTION (v. 4)
- III. WILLINGNESS TO SHARE WHAT THEY HAD (v. 6)
- IV. THE PERSONAL TOUCH (v. 7)
- V. THE LIFTING POWER OF THE GOSPEL (v. 7)
- VI. THE RESOURCES OF JESUS CHRIST (v. 6)

—VERNON L. WILCOX

Joy in the Book of Philippians

- I. PRAYER INFUSED WITH JOY (1:4).
- II. REJOICING WHEN RIVALS SUCCEED, IF THE GOSPEL PROSPERS (1:18).
- III. JOY BASED ON FAITH (1:25, 26).
- IV. REJOICING WITH OTHERS, AND CONGRATULATING ONE ANOTHER; using Moffatt's translation: "I congratulate you all, and you in turn must rejoice and congratulate me" (2:17-18).
- V. JOY IS NEITHER TIRING NOR DANGEROUS (3:1).
- VI. REJOICING ALWAYS—IN ALL SITUATIONS (4:4).
- VII. JOY IN THE FAITHFULNESS AND LOVE OF GOD'S PEOPLE (4:10).

—VERNON L. WILCOX

Some Things Christ Prays for in John Seventeen

1. He prays for a "know-so" salvation (v. 3).
2. He prays a general prayer for the Church (v. 9).
3. He prays that they may be kept safe (v. 11).
4. He prays for their sanctification (v. 17).
5. He prays for their mission in the world (vv. 21, 23).
6. He prays for their glory (vv. 22, 24).

—NELSON G. MINK

1. MAN'S CONDITION (Psalms 38:3; 51:5)
2. MAN'S CONVICTION (Romans 7:24; Acts 16:30)
3. MAN'S CONFESSION (Psalms 51:4)
4. MAN'S CONVERSION (John 3:3; Psalms 51:10)
5. MAN'S CONSECRATION (I Corinthians 7:1)
6. MAN'S COMMUNION (I John 1:7)
7. MAN'S COMPLETENESS (Colossians 2:10)
8. MAN'S CLEANSING (Matthew 3:11, 12)
9. MAN'S CALL TO GLORY (Revelation 22:14; I Peter 1:4)

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

The Preacher's Magazine

BOOK BRIEFS

Book Club Selection for February, 1960

THE MASTER'S MEN

William Barclay (Abingdon, \$2.00)

I suppose the most famous and most controversial dozen men in two thousand years have been the twelve apostles. The questions have been asked innumerable times, Why did Jesus select these men? What was there about them that would cause Him to appoint them to the high and holy office of apostleship? While we in our church do not take the position of apostolic succession in the ordination of our ministry, nevertheless every minister feels that he has some of the trembling urgency that must have characterized the Lord Jesus when He set aside these twelve men and said, "I have chosen you."

William Barclay, with whom you became acquainted a couple of years ago with his very splendid *Letters to the Seven Churches*, has become not only a highly accepted author, but an exceptionally readable man as well. In *The Master's Men* this Scottish author and scholar gives in brief treatment a wealth of research material that I think you will not ever have read before about these twelve apostles. I think his writing will clear up some of the problems you had in your mind relative to them; and while they will still be decidedly human persons, I think after a thorough reading of this book you will discover that Jesus had not only a delightful company with whom to fellowship—He also had a team of twelve men on whom He must keep a tight rein. Men who were chosen not so much for their polish as for their potential!

A FAITH TO LIVE BY

Harry Hutchison (W. A. Wilde, \$2.00)

This is a stimulating and spiritually provocative study. It is quite decidedly a preacher's book, but that may be in its favor. It speaks with utter candor on such themes as: Enemies of the Soul, Diseases of the Soul, Caricatures of the Gospel, and many other equally provocative themes.

There are some very fine insights in the book. It is not heavily laden with illustrative material, but what there is, is excellent.

MARCH OF THE YEAR

G. Curtis Jones (Bethany Press, \$3.50)

There have been a number who have requested a book of sermons for special occasions. To you who have made that request, here is an answer.

This is certainly one of the better books in this classification that has come under our scrutiny in quite some time. It merits wide reading; the illustrations are gripping and the sermons in this volume belong to the finest tradition of scholarly and intensely practical public ministry. These are not prosaic, but throbbing with life, felicity of expression, religious challenge, and high ideals.

—E. E. WORDSWORTH

SAINTS IN APRONS AND OVERALLS

William P. Barker (Revell, \$2.00)

When I first saw this book, the very title suggested to me the possibility of a sermon series. I can see five or six Sunday night messages built around this theme with tremendous pulling power and appeal.

In this volume the author gives biographical studies of the men and women who surrounded the ministry of St. Paul.

Priscilla and Aquila, Barnabas, Silas, Lydia, Tychicus, and others have their biographical stories outlined with humor, insight, and some very telling illustrations.

We wish that the book had not used the R.S.V. throughout and we could well wish that the author had put a more striking and telling spiritual application with each of these biographies, but that's left up to you. He has not done much in the way of depth treatment, but the basic ideas are here, and the book gives you the makings for a splendid series built around a striking theme.

FIVE GREAT AFFIRMATIONS OF THE BIBLE

W. A. Criswell (Zondervan, \$1.25)

The author of this book is the pastor of First Baptist Church in Dallas, Texas. He was known for some time as the successor to the famous Dr. Truett, but because of his preaching and writing, he is now becoming world-known in his own right as a great speaker and a true evangelical. In the five messages in this book he takes five great statements from the Bible: "In the beginning God," "Thou art the Christ," "Christ died for our sins," "He rose again," "Behold, he cometh with clouds."

Each discussion is thoroughly evangelical and is fairly packed with scriptures. The arguments are woven together with a strong strain of southern fluency that we who are northern by birth always envy and can never imitate.

This could not be said to be a book with profoundly new insights but it is decidedly readable and helpful.

THE DARK ROAD TO TRIUMPH

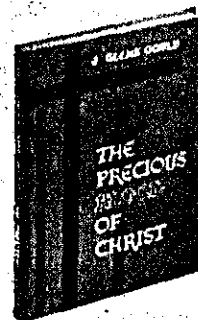
Clayton E. Williams (Thomas Y. Crowell Company, \$2.75)

Dr. Ralph Sockman says of this book, "It is high time that the reading public should have the benefit of a book by Clayton Williams. Now we have a full-bodied volume. . . I know of no other book in this field which quite so effectively combines poignant feeling with penetrating thought."

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The one sermon entitled "Were You There?" is well worth the price of the book. It is one of the most penetrating, original, and provocative studies of Calvary that could be found between the covers of any book.

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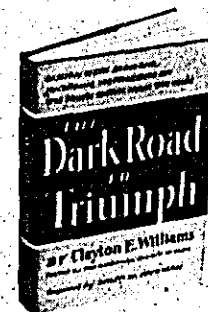
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