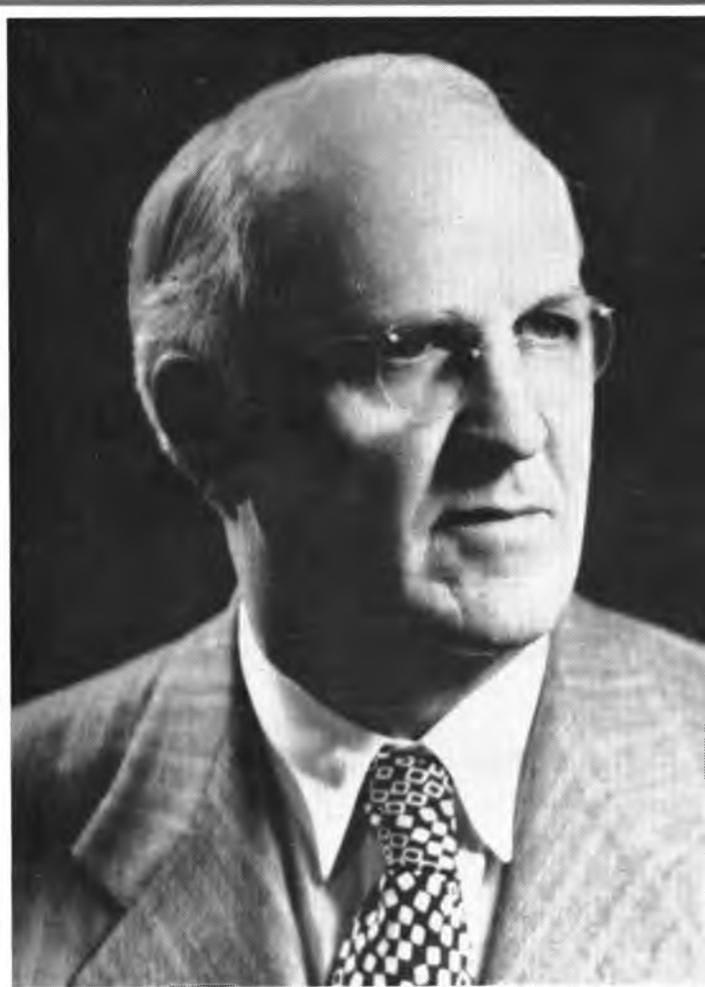


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CONTENTS

COVER—ROBERT G. LEE (*See page 3*)

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

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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

*Retired minister, Wake Forest, North Carolina.

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 8:26-39, 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

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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 pulpiteer 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."¹

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 fourfold 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-

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 Verkuyil, *Adolescent Worship*, p. 26 (used by permission).

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

¹⁶*Ibid.*, pp. 7-39. (Used by permission)

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

¹⁷"Lectures on Christian Worship," *Preacher's Magazine*, March—April, 1952.

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.

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.

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 unproveable 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.

*Editor, *Christianity Today*.

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

This much is clear—if Christ is not Lord of your life, even you are court-ing 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

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

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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

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."¹

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), L, 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.

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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."¹ (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."² 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

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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.”⁹

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.)?

⁹Ibid.

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

¹¹Godet, *Romans*, p. 324.

¹²Ibid., p. 325.

¹³Abbott Smith, *op. cit.*, p. 323.

⁹Romans, p. 335.

¹⁰Romans (ICC), p. 217.

¹¹EGT, II, 652.

¹²Word Studies, III, 95.

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

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* [hagiazo, sanctify] might have been inserted after *edikaiosen*": but it is sufficiently implied as a consequence 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

¹⁸Synonyms, p. 265.

¹⁹Lightfoot, *Philippians*, p. 127.

²⁰*Ibid.*, p. 133.

²¹Romans (ICC), p. 218.

²²Lexicon, p. 131.

²³Lexicon, p. 221.

²⁴EGT, II, 652.

²⁵*Op. cit.*, p. 218.

²⁶EGT, II, 652.

²⁷*Op. cit.*, pp. 215 f.

²⁸*Ibid.*, p. 216.

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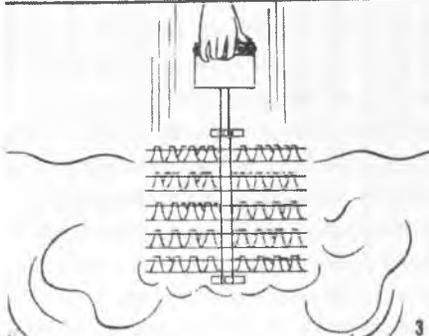
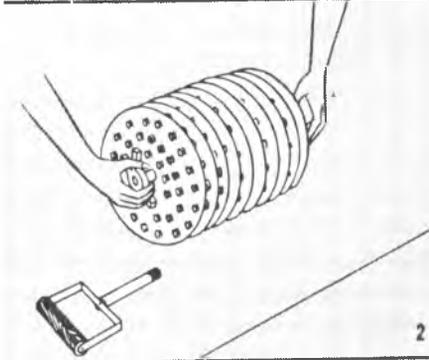
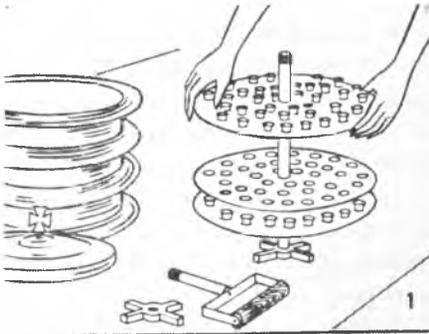
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I. Serving the Local Church Through the Evangelistic Campaign

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-

bitating 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

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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

“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

*Pastor’s wife, Amarillo, Texas.

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.

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-

*Pastor, Anthony, Kansas.

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, 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.
- 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*

Cast Out the Bondwoman

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

TEXT: Galatians 4:30

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

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

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. SCHAFFER
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.

On the Stretch for God

SCRIPTURE: Hebrews 12:1-14

TEXT: Hebrews 12:1

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. SCHAFFER
Miami, Florida

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
Lanaconing, 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. SCHAFFER
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

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 ZACCHEUS (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 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.

TABERNAACLE 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)

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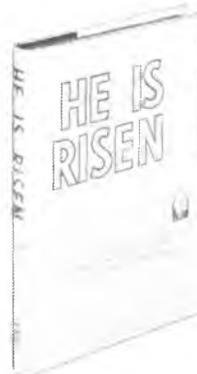
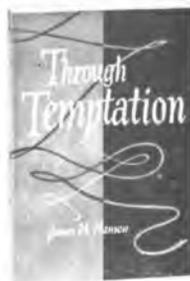
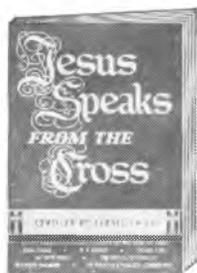
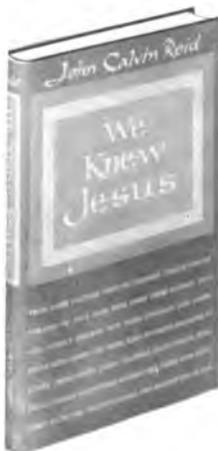
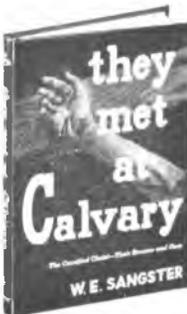
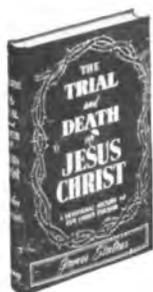
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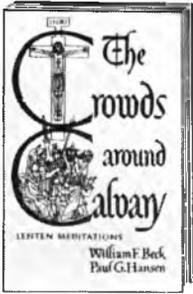
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