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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

D. I. Vanderpool
Samuel Young

H. C. Benner

General Superintendents, Church of the Nazarene

The Divided Chancel*

By George A. Turner

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

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

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

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

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

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

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

ARGUMENTS FOR SYMBOLISM

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

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

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

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

PULPIT-CENTERED CHURCHES

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

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

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

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

²See I. T. Jones, "A Historical Approach to Evangelical Worship" (Abingdon-Cokesbury Press, 1954), pp. 40 ff.

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

THE PURPOSE OF THE SANCTUARY

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

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

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

SIX MISTAKES OF MAN

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

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

Armor That Does Not Fit

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

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

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

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

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

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

1. THE ARMOR OF PLATFORM BEARING

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

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

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

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

2. THE WEAPONS OF OUR MESSAGE

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

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

3. THE ARMOR OF CONVICTIONS

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

4. THE HELMET OF VISION

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

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

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

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

The Preaching of J. Wilbur Chapman

By James McGraw*

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

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

leave God to do His," he expressed it.

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

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

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

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

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

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

he prepared this sermon and preached it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SERMON OF THE MONTH

Historical Significance of the Day of Pentecost

By Mendell L. Taylor*

TEXT: *And when the day of Pentecost was fully come . . .*
(Acts 2:1)

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

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

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

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

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

*Professor of Church History, Nazarene Theological Seminary.

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

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

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

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

THE PASSOVER

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

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

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

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

pass over that house and leave the family circle intact.

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

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

PENTECOST

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

of Weeks was referred to as the Pentecost festival.

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

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

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

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

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

DAY OF ATONEMENT

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

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

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

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

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

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

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

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

THE FULFILLMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

The Heart of the Galatian Letter

By Paul Updike*

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

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

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

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

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

*District Superintendent, N.E. Indiana, Marion, Indiana.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Doctrine of Future Punishment

By Bill Flygare*

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

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

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

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

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

So if the preacher is to be periodi-

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

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

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

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

*Pastor, Community Church of the Nazarene, Los Angeles, Calif.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:19-20

BROUGHT TO TRIAL

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

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

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

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

¹Lexicon, p. 151.

²Cremer, Lexicon, p. 204.

³Abbott-Smith, Lexicon, p. 461.

⁴Vincent, Word Studies, III, 36.

*Professor, Nazarene Theological Seminary.

MAKE OR PRONOUNCE RIGHTEOUS?

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

Because *dikaioo* is central to the message of Romans, a more extended treatment of it is in order. The verb comes from the adjective *dikaios*. In early Greek writers this was used "of persons, observant of *dike*, custom, rule, right, *righteous* in performing duties to gods and men."⁵ Thayer says the adjective means: "righteous, observing divine and human laws; [one who is] such as he ought to be"; and so, "approved of God, acceptable to God."⁶ Cremer observes: "Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before Him."⁷ In other words, according to the Bible one is only "right" when he is right with God. That is a strong preaching point.

The verb *dikaioo* is defined by Abbott-Smith in its New Testament and Septuagint usage as: "to show to be righteous, to declare, pronounce righteous."⁸ Thayer notes that the proper meaning, "according to the analogy of other verbs ending in *oo*" is "to make *dikaios*; to render righteous or such as he ought to be." But he thinks "this meaning is extremely rare, if not alto-

gether doubtful." He holds that the normal usage is "to show, exhibit, evince one to be righteous, such as he is and wishes himself to be considered." His conclusion is that *dikaioo* means "to declare, pronounce, one to be just, righteous, or such as he ought to be"; negatively, "to declare guiltless," positively, "to judge, declare, pronounce, righteous and therefore acceptable."⁹

Cremer says that *dikaioo* denotes "the activity which is directed to the restoration or production of a *dikaion*."¹⁰ In the New Testament it means "to recognize, to set forth, as righteous, to justify."¹¹ As used by Paul it "denotes nothing else than the judicial act of God, whereby man is pronounced free from guilt and punishment."¹²

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

Sanday and Headlam in their monumental commentary on Romans have a careful discussion of *dikaioo*. They hold that its proper meaning is "pronounce righteous," and add: It cannot mean 'to make righteous.'"¹³

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

⁵Abbott-Smith, "Lexicon," pp. 115 f.

⁶Thayer, "Lexicon," pp. 148 f.

⁷Cremer, "Lexicon," p. 184.

⁸Op. cit., p. 116.

⁹Thayer, "Lexicon," p. 150.

¹⁰Cremer, "Lexicon," p. 193.

¹¹Ibid., p. 195.

¹²Ibid., p. 197.

¹³Sanday and Headlam, "Romans" (ICC), p. 30.

tensively the usage of *dikaioo* in the classical Greek, the Septuagint, the Apocrypha and Pseudepigrapha, and finally in the New Testament. His conclusion is that in the New Testament it has the forensic meaning, "to recognize as acceptable [to God]." ¹⁴

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

Vincent has stated this truth very effectively. He discusses the classical usage of *dikaioo*, noting that the primitive meaning is "to make right." Then it came to mean "to judge a thing to be right." ¹⁵

In the New Testament it indicates "the act or process by which a man is brought into a right state as related to God." ¹⁶ He further says: "Justification aims directly at *character*. It

contemplates making *the man himself* right." ¹⁷

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

"Justification which does not actually remove the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal *declaration* that the man is right is a fiction." ¹⁸

It is interesting to note that the *Oxford English Dictionary* straddles the issue, making place for both conceptions. For the theological definition of "justification" it says: "The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God." ¹⁹ Arminians would change that last "or" to "and." For the theological meaning of "justify" it gives: "to declare free from the penalty of sin on the ground of Christ's righteousness, or to make inherently righteous by the infusion of grace." ²⁰ Again Arminians would substitute "and" in place of "or."

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

¹⁴Ernest D. Burton, "A Critical and Exegetical Commentary on the Epistle to the Galatians" (ICC; Edinburgh: T. & T. Clark, 1921), p. 473.

¹⁵Vincent, "Word Studies," III, 38.

¹⁶Ibid., p. 39.

¹⁷Ibid.

¹⁸Ibid., p. 40.

¹⁹"Oxford English Dictionary" (Oxford: Clarendon Press, 1933), V, 643.

²⁰Ibid.

SUNDAY-SCHOOL EVANGELISM

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

FIFTH ANNUAL "PREACHI

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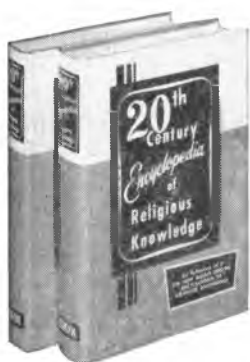
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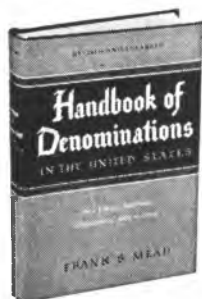
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CRUSADE FOR SOULS

Supplied by V. H. Lewis*

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

The Pastor and The Crusade Program

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

THE PASTOR'S PREPARATION

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

There are several vital and important steps in this preparation.

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

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

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

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

*Executive Secretary, Department of Evangelism

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

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

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

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

THE PASTOR'S PREACHING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THEOLOGY AND REALITY

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

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

"Sick . . . and Ye Visited Me"

III. The Mechanics

By John W. May*

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

There are other dividends that will be derived from faithful hospital calling. Rev. Carl W. Gray¹ kept a record of his hospital work in 1955. He spent 115 hours in hospitals that year. He said, "It has done more to bring new people into Sunday school than anything I do." Hospital calling has often been the means of establishing good relations with the family of a patient. I can think of several families I was unable to "break the ice" with until my wife and I spent some time with some member of the family in their time of trouble in the hospital.

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

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

METHODS

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

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

*Pastor, Charleston, W.Va.

¹Pastor, Cross Lanes, Charleston, W.Va.

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

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

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

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

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

Self, Egotism

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

—JOSEPH FORT NEWTON

MUSIC**

By David M. Dawson*

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

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

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

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

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

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

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

*Pastor, First Baptist Church, San Bernardino, California.
**Reprinted from "More Power to the Preacher." Used by permission, Zondervan Publishing House.

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

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

and:

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

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

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

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

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

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

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

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

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

SPECIAL USES

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

¹Edward Ninde, "Nineteen Centuries of Christian Song" (New York: Fleming H. Revell Co., 1938).

²"Paper VI, What is a Hymn?" (New York: Hymn Society of America, 1937.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHARACTER

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

—CONTRIBUTED BY E. E. WORDSWORTH

SERMON WORKSHOP

Submitted by Nelson G. Mink*

WHOSE FAULT IS IT?

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

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

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

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

Like a lighthouse whose light has gone out.

Like a polar winter.

Like a ghastly corpse.

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

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

SIGNS

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

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

—CONTRIBUTED

WHY CHRIST CAME

It was unspeakable love that thought it . . .

It was an unspeakable life that brought it . . .

It was an unspeakable death that wrought it . . .

It is unspeakable joy when taught it!

—Unknown

THE UNIQUE SAVIOUR

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

—Anon.

PARISHIONERS

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

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

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

We are thankful we have none of the first.

Of the second class we have too many.

Of the third class we could use more.

—CONTRIBUTED BY

JOHN J. AURINGER

WE ADMIT THIS

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

—N. G. M.

DON'T MIND CRITICISM

If untrue, disregard it.

If unfair, keep from irritation.

If ignorant, smile.

If justified, learn from it!

—Selected

*Pastor, Waco, Texas.

Food for Mind and Heart

From J. B. Chapman

HEAVEN

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

EXTERNALS

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

GOD'S WORK

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

SIN

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

TRIFLES

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

CHARACTER

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

FAITH

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

*Contributed by
Samuel Young*

For Every Man

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

—Max I. Reich

June 2, 1957

Morning Subject: WHITE CROSSES, ROW ON ROW

SCRIPTURE: Galatians 6:14

INTRODUCTION:

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

—LESLIE PARROTT, *Pastor*
Flint, Michigan

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

SCRIPTURE: Matthew 5:21-37

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

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

—LESLIE PARROTT

June 9, 1957

Morning Subject: THE STORY OF AN UPPER ROOM

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

INTRODUCTION:

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

—LESLIE PARROTT

Evening Subject: 6. HOW A CHRISTIAN HANDLES INJUSTICE

SCRIPTURE: Matthew 5:38-48

INTRODUCTION:

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

—LESLIE PARROTT

Morning Subject: AFTER THE SERVICE WAS OVER

SCRIPTURE: Matthew 8

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

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

—LESLIE PARROTT

Evening Subject: 7. HOW HYPOCRITES BEHAVE

SCRIPTURE: Matthew 6:1-18

INTRODUCTION:

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

—LESLIE PARROTT

June 23, 1957

Morning Subject: THE EVANGELISTIC WARNING OF JESUS

SCRIPTURE: Matt. 7:13-29

INTRODUCTION: A threefold warning

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

Jesus makes two startling statements:

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

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

—LESLIE PARROTT

Evening Subject: 8. THE PROBLEM OF WORLDLINESS

SCRIPTURE: Matthew 6:19-24

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

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

—LESLIE PARROTT

June 16, 1957

Morning Subject: HOW TO CHOOSE A CHURCH BOARD

SCRIPTURE: Acts 6:1-8

- I. PURPOSE OF THE CHURCH BOARD—TO RELIEVE THE PASTOR OF SECULAR DUTY (Acts 6:1)
- II. QUALIFICATIONS OF CHURCH BOARD MEMBERS (Acts 6:3-5)
 - A. Good reputation—"seven men of honest report" (Prov. 22:1; Rom. 1:8; Matt. 5:16).
 - B. Spirit-filled—"seven men . . . full of the Holy Ghost."
 - C. Good judgment—"seven men . . . full of wisdom."
 - D. Vision—"seven men . . . full of faith."
- III. THE CHARACTER OF BOARD MEMBERS (Acts 6:5)
The character of Stephen (Acts 6:9—7:60).
 - A. Even enemies could not resist his spirit (Acts 6:10).
 - B. His face had a Christlike radiance (Acts 6:15).
 - C. He defended his church (Acts 7:1-53).
 - D. He forgave his tormentors (Acts 7:60).
 - E. He died as a martyr (Acts 7:60).
- IV. THE RESULTS OF CHOOSING A GOOD BOARD (Acts 6:5-8)
 - A. The word of God increased (Acts 6:7).
 - B. The number of the disciples multiplied (Acts 6:7).
 - C. The apostles had more time for their work (Acts 6:4).

—LESLIE PARROTT

Evening Subject: 9. ANXIETY HAS A CURE

SCRIPTURE: Matthew 6:25-34

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

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

—LESLIE PARROTT

Sermons on the Beatitudes

5. THE DUTY AND REWARDS OF MERCIFULNESS

SCRIPTURE: Matt. 5:7

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

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

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

II. THE URGENT DUTY AND NECESSITY OF BEING MERCIFUL.

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

III. THE BENEDICTION OF IT.

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

IV. LET US NOTICE THE REWARDS OF MERCIFULNESS.

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

—E. E. WORDSWORTH, *Pastor*
Goldendale, Washington

Outlines for Pentecost

SANCTIFICATION

(Sermon Series)

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

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

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

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

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

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

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

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

SUBJECT No. 4—"Stones of Stumbling Removed"

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

SUBJECT No. 5—"Entering into the Experience"

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

—JOHN L. HARRISON, *Pastor*
Hurrah, Okla.

PENTECOST

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

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

I. WHAT PENTECOST DID FOR THE DISCIPLES

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

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

II. WHAT PENTECOST WILL DO FOR YOU

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

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

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

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

THE PROMISE OF HOLINESS

SCRIPTURE READING: John 14:25-31

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

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

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

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

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

THE MEANING OF PENTECOST

SCRIPTURE: Acts 2:1-4

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

- I. THEY BECAME SPIRITUAL-MINDED (not place-seeking).
 - A. Thoughts were of majesty of God's righteousness.
 - B. Thoughts were of wonder of God's love.
 - C. Thoughts were of mystery of the Cross.
 - D. Thoughts were of awfulness of sin.
- II. THEY WERE GIVEN POWER TO PERFORM THE TASK.
 - A. To testify for Christ.
 - B. To endure suffering.
 - C. To do good works.
- III. THEY UNDERWENT A CHANGE OF ATTITUDE.
 - A. Jealousies and favor-seeking ceased.
Illus.: James and John seeking a place at right and left hand of Christ.
 - B. A spirit of mercy and kindness to others.
- IV. THEY RECEIVED A HOLY ENTHUSIASM.
 - A. In worship.
 - B. In evangelism.

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

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

FINDING LIFE'S GREATEST

TEXT: Luke 11:13

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

—L. J. Du Bois

THE GREAT REDEMPTION

SCRIPTURE: I Pet. 1:17-21

I. ITS PREPARATION

"Destined before the foundation of the world."

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

Though manifest at the end of time for your sakes.

No accident this—Christianity is older than creation.

II. ITS PRICE

Not silver and gold but *Blood*.

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

III. ITS PROVISIONS

A. Ransomed from aimless living.

"Vain manner of life"—A.R.V.

"Futile ways"—R.S.V.

The heritage of sin.

B. Ransomed from the bondage of traditionalism.

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

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

IV. ITS PURPOSE

A. Godly fear (reverence).

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

He cannot be bought or bribed.

B. Reverent conduct.

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

C. Godly confidence.

Through Christ.

Christians are believers in God through Christ.

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

D. Blessed hope.

Your faith and hope are in God.

In God, who raises the dead.

—R. E. PRICE

Pasadena, California

PURIFYING THE SOUL

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

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

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

I. Soul purity is *in* or *by* obedience.

II. Purifying *through* the Spirit.

III. Purifying *unto* love.

—R. E. PRICE

BOOK BRIEFS

Book Club Selection for June, 1957

THE TOUCH OF THE MASTER'S HAND

By Charles L. Allen (Revell \$2.00)

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

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

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

COOPERATION WITHOUT COMPROMISE

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

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

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

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

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

VISITATION EVANGELISM MADE PRACTICAL

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

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

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

V. H. LEWIS

HOW TO WORK WITH CHURCH GROUPS

By Mary Alice Douty (Abingdon, \$2.50)

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

LIFE-SITUATION PREACHING

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

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

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

THE DIMENSION OF DEPTH

By Edwin McNeil Poteat (Harper, \$2.00)

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

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

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

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

—WILSON R. LANPHER

SIMPLE SERMONS FOR SPECIAL DAYS AND OCCASIONS

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

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

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

DON'T KID YOURSELF

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

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

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

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

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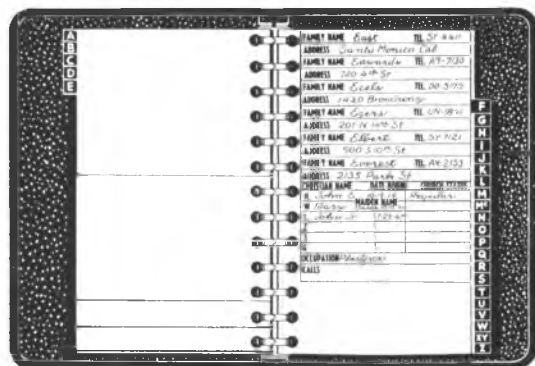
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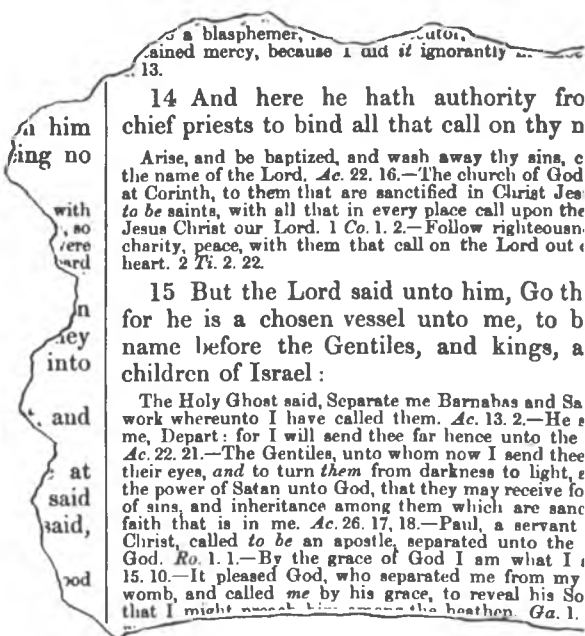
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