

THE
**NAZARENE
PREACHER**

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CAUSES THAT COUNT

General Superintendent Coulter

THE CROSS AND THE HEADLINES

The Editor

AN EASTER MEDITATION

J. Clifford Mitchell

THAT "DOUBLE STANDARD"

David K. Wachtel

PREACHING IN THE NEW TESTAMENT

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STUDIES IN THE METHODIST REVIVAL, PART I

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ON WHICH SIDE OF EASTER ARE YOU LIVING?

Mrs. B. Edgar Johnson

SOME OUTLINES FOR THE MIDWEEK SERVICE

Vernon L. Wilcox

—proclaiming Christian Holiness



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Causes That Count

By General Superintendent Coulter

PASTOR'S REPORTS ARE INTERESTING—and revealing!

Reporting is never easy. The blood pressure mounts. The mouth becomes dry, and the tongue often slips. But that report is generally an indication of whether or not that pastor has devoted his time and effort to the causes that count.

In no other profession is it quite so necessary to discriminate between secondary and primary interests as in the ministry. What are our real goals? What are we trying to accomplish in the church? What are the primary needs of my congregation? These are questions which should be asked and answered by every pastor if he would keep his vision clear and his activities directed in proper channels.

Reports may be eloquent or emotional. I have no fault to find with either kind. The question is, Did the pastor give himself to the causes that count? What difference if he was elected president of a community committee or if he was voted "man of the year." Did his church grow? Were his people fed a solid diet of biblical truth? Did he provide leadership and understanding for his young people? Did he challenge his people to the fullest possible participation in the worldwide task of the church? These are some of the causes that count. And when pastors fail in these areas there is nothing else to compensate. Fix the roof if it needs it. Buy a bus if it can be effectively used to win more people. Paint the church, remodel it, sell it, or do whatever needs to be done to make it the instrument of salvation to the greatest number. But don't get lost in the process. Keep the objective clearly in view. And remember the cause for which you are working.

The place to start is to have a full and definite understanding of the spiritual mission and purpose of the church. To really do God's work involves more than getting along with "the powers that be." It means more than just "keeping the folks happy" or even meeting certain assigned goals and quotas. Jesus was able to report to His Heavenly Father in His great high priestly prayer, "I have finished the work which thou gavest me to do" (John 17:4). This kind of understanding comes only from the place of prayer and from a personal contact with His compassionate heart.

Discipline is needed to maintain clear spiritual objectives. It's good to have a hobby as long as the hobby provides recreation without becoming one's master. It's good to participate in community affairs as long as valuable time and energy are not taken from more essential labors. Discipline not only means denial. It includes a definite and purposeful direction of time, energy, and strength to the highest possible fulfillment.

There are causes that count. Stick to them!

The Cross and the Headlines

IN REMINDING US that often, when men think they are finding their place in the world, in reality the world is finding its place in them, C. S. Lewis uncovered a peril confronting preachers as well as laymen. In our anxiety to be “men of the times” we are apt to succeed too well, and in the end cease to be men of the Kingdom.

Preachers as well as others are susceptible to the brainwashing of incessant propaganda. As sympathetic men, sensitive to the world scene, they are apt themselves to become confused by the eddies and currents of the day, until *events* which scream from the omnipresent news media loom overwhelmingly large and demanding. These grave and ominous disturbances—race riots, war, political upheaval—seem the big, all-important realities; gradually the priorities of Christ seem less like priorities, and the City of God fades into the never-never land of poetic mirage.

This is the time when we need to turn again with steadfast gaze toward the Cross. Only with the Cross in the very center of our field of vision can we hope to regain either perspective or composure. When the times in which we live fill our field of vision too hypnotically, and demand our attention with such strident clamor, we soon forget who we are. We are Christians, and a Christian’s outlook on his world is Cross-centered, not times-centered. His philosophy of life, of human nature, of history, of economics and politics, is shaped by an ancient but everlasting hill called Golgotha. Furthermore, we forget not only who we are but what we are—divinely appointed heralds of the Cross. Our sole task is to bring the Cross into redemptive relation to men. Only as the Cross is brought to bear on the problems of our time can we be either relevant or helpful.

If preachers allow their picture of life to suffer the ambiguities of double exposure, they will of course be confused and frustrated. They will be unsure of themselves. They will feel themselves tugged at and pulled apart by a thousand crosscurrents. Even the sense of duty itself will become their enemy, and they feel they ought to do this and that, and go here and there, get on every bandwagon that rolls through town, and dance obediently as a hundred good causes crack their whips. But a clear unobstructed and uncomplicated view of the Cross will bring them back to sanity again.

What *are* the message and the power of the Cross for our day?

The Cross is the finger of God on the real sore of humanity—a sinful heart. It is therefore a message of diagnosis. The Cross is God’s judgment of

sin. It is therefore the guaranty of moral order in the universe. The Cross is the heartbreak of the triune God for a derelict race. It is therefore the gift of divine compassion and redemptive love. (Talk about "involvement"—there you have it!) But more: it is a document of pardon, framed by the Father and signed and sealed in the sacred blood of the incarnate Son. The Cross is God's antidote to the devastating failures of Adam. It is hence the assurance that holiness of heart is available. The Cross is God's gateway to Pentecost—a life of power in the Holy Spirit. The Cross is God's sign of victory over the cosmic forces of evil—with this sign therefore we conquer! Moreover, the Cross stands over against man's path in every generation as God's rebuke to materialism and idolatry. It is God's indestructible and luminous advertisement on the roadside of time that the universe is essentially spiritual. Man does *not* live by bread alone!

Let us then take our place at the foot of the Cross and from that vantage point take a fresh look at our problems. We will at once see that the real problem is sin and the real cure is grace, and the implementation of the cure is the ministry of the Holy Spirit. We will see our petty, niggling annoyances against the background of cosmic chaos, of demonic forces and invisible conflict—and they will begin to fall into place. Some things which seem so insurmountable and yet important to us will begin to shrink to their real size; some of them will recede until they vanish from our view altogether.

Let the colored and white races look at each other with Calvary vision, and hatred will dissolve and tensions ease. Let the rich and the poor bring their antagonisms to Calvary—where the ground is level. The Cross will drain out the greed and covetousness and false values which infect them both.

A prominent eastern university professor tells of a young Communist organizer whom he led to the Lord and baptized. The convert had been a sincere reformer and a fiery agitator, who could overheat easily in a fine sweat of indignation. Sometime after his conversion the professor said to him, "I notice you are not as active as you used to be in political and social issues." Quietly the young man answered, in substance: "That's right. I am not indifferent to human suffering or to social wrong. But the methods of reform which I followed were methods of hate and strife; Christ has put love within my heart. The motives which governed me and my comrades were materialistic and earthly; God has opened my eyes to a higher dimension. I no longer see Communism or any other human ideology as the solution to man's ills. Man will find his peace only in God. No, I am no longer overanxious. I have peace, for I have found in Christ the way of peace, and I now know I can help people most of all by bringing Christ into their lives."

A young man named Saul was also once a daring, bold, even fanatical activist. But on the road to Damascus he had a shattering confrontation with Christ. Three days later he experienced a healing baptism in the Spirit. Years later his vision had not clouded, nor his white-hot loyalty abated. The city of Corinth, into which he entered as the ambassador of the living God, was proverbial for its corruption, and surely needed a lot of reforming. But Paul determined to know nothing among them "save Jesus Christ, and him crucified" (I Cor. 2:3). And in the long run the preaching of the Cross undoubtedly did infinitely more to purify Corinth than a hundred marches he might have led or reform campaigns he might have organized.

Why I Believe in Life After Death

J. Clifford Mitchell*

*I know that my Redeemer lives.
What joy the blest assurance gives!
He lives, He lives, who once was
dead;
He lives, my everlasting Head.*

I always sing this hymn with great confidence because I have my reasons for believing in the triumph of life over death. Long ago Job asked this question, "If a man die, shall he live again?" Jesus gave the answer, "Because I live, ye shall live also."

I have an unshakable conviction that however long I may live in this world, what I am is only partially and imperfectly expressed through my personality. Somewhere bigger than this world is needed for my complete development. I also believe in the glorious possibility of meeting those I knew and loved in this world. Yes, I have my reasons for believing in the reality of life in a world at present hidden from my vision.

LIFE THE PRODUCT OF THOUGHT

God's plan for human life is the product of thought. When living in Cornwall, I found a thrush had built its nest in a hedge near my home. One day I saw the eggs in the nest and immediately there came to me the fact that those eggs contained life.

Of course it was a restricted, shut-in life. But what glorious promise those eggs contained! Within them was all the mysterious makeup which one day would develop into the rapturous song of the thrush. God's plan for the thrush included the egg and its development—wings and legs and the power of song. All these were planned to be used. Wings for soaring high, eyes to see, vocal cords for song. Someone has said, "If a man perishes at death, then the universe is as irrational as it would be if every bird died at the moment of hatching." The life within the egg of the thrush needs a world outside for its full development. During my ministry I have met folk whose lives were as shut-in as life within the eggs. The circumstances of birth had resulted in painful limitation. I knew a young woman, choice in spirit and disposition, who had been an invalid the whole of her life. She had never had the opportunity of living in the full sense of the word. Do not these people—restricted, limited—need the opportunities of another world for complete fulfillment?

THE REALITY OF THE UNSEEN

Have we any right to talk about the reality of the unseen? Surely it doesn't need a long and impressive

*Retired minister, Liverpool, England.

argument to convince anyone in these days that we live surrounded with real, invisible forces that are as factual as the road on which we walk. "Reality as actually experienced," wrote Aldous Huxley, "contains love, beauty, mystical ecstasy, intimations of Godhead. Science did not, and still does not, possess intellectual instruments with which to deal with these aspects of reality." What a meaningful confession! It is surely beyond doubt that the unseen spiritual forces are the bedrock reality out of which the whole complex structure of life and history and experience is built. The really marvelous thing is this—not that we should pass into the unseen world when this life on earth is over, but that we have an unseen world all around us now. The fact of the reality of the unseen to those who have grasped it removes half the difficulties to belief in the life beyond and makes the Christian doctrine suddenly credible and convincing. It is precisely the things we cannot see that are the basic things in the universe. Love is invisible; yet love drives the wheels of life. Truth is invisible; but it haunts men like a passion. Personality is invisible; but what a dynamic force personality is! Conscience is invisible; yet where conscience reigns, there are certain things men would die rather than do. Life can possess an eternal quality here and now. Faith is not something we can handle and touch, but what a creative force it is!

*Faith lends its realizing light;
The clouds disperse, the
shadows fly.
The invisible appears in sight,
And God is seen by mortal eye.*

THE CHARACTER OF GOD

For me, one fact that is at stake in my thoughts concerning life after death is the character of God. Human

experience bears witness to the fact that God has established in the human heart strong, quenchless longings. We hold on to the hope that the Creator of this universe is on our side; that the God who made us did, with a set purpose, reveal His truth and love by taking upon himself our human form, and through the teaching of this incarnate Son has built up in our hearts the belief that when the night of time comes, it will not mean a falling into the abyss of nothingness, but a leaning back on the power of undefeatable love.

*The powers of death have done
their worst,
But Christ their legions hath dis-
persed;
Let shouts of holy joy outburst.*

Hath God put this hope and faith in our hearts just to mock us? Would God inspire these indestructible longings, then smash them as a callous jest? Is God going to allow His purpose, His love, to be defeated by an incident like death? The hope of final triumph is underlined in the life and teaching of Jesus. "He that believeth on the Son of God hath everlasting life."

THE RESURRECTION OF CHRIST

Jesus lives! How this startling news thrilled the disciples! At first they could not believe. It seemed so utterly incredible. Though Christ had told them of His sure return to them, they still found it exceedingly difficult to believe that anyone could defeat death. Then the day came when the statement, "Jesus lives," was substantiated by His actual appearance. This truth became a fact of their daily experience. When they met each other in the streets, their greeting was, "Jesus lives! He is risen!" This conviction was the

strength of the early disciples. Their doubt had been dispersed by the joy of His personal presence.

To the dying thief by His side Jesus said, "To day shalt thou be with me in paradise." If He wasn't certain, it was a terribly wrong thing to say. Think of the emotion and quiet reasoning packed into these words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for

you." Jesus was not guilty of mean deception. He has told us that the night of time will be followed by the radiant dawn of eternity, the day-break of eternal morning. In the midst of death we are in life.

The day of resurrection!

Earth, tell it out abroad;

The passover of gladness,

The passover of God!

From death to life eternal,

From earth unto the sky

Our Christ hath brought us over

With hymns of victory.

A healthy jolt for
our collective conscience

That "Double Standard"

By David K. Wachtel*

SOCIETY LONG AGO learned that double standards are hard to break. We are finding it true in the double standard which is all our own. Progress has been made since our attention was focused on the double standard of support for our ministry, but we still have a long way to go.

Our slowness in breaking away from the evil of a double standard is not due to any desire to continue a wrong. Lack of understanding in two or three areas is to blame.

First, the practice of paying evangelists on the basis of "what comes in" is a final hangover from a day when all the work of the church was

supported in this manner. Early leaders saw the risk and established the general budget, district budget, educational budget, etc. Pastors who had been dependent on weekly (and uncertain) offerings were given definite salaries. Gradually the church organized its resources for progress. It is now time to bring the support of evangelism into line with the established practice of the church. Let us therefore assign a portion of a congregation's weekly income to its number one function—evangelism!

Second, many of us fail to realize the evangelist must earn his annual income in forty to forty-four Sundays. Two to four weeks will be lost for Christmas. Even more time will be lost in the summer. There will be

*Nazarene evangelist, Madison, Tennessee.

last-minute cancellations, too late for the time to be filled. Sickness seems always to come when one could be busiest. These are all "occupational hazards" of the evangelist which must be considered in his remuneration from each revival—a church is paying for a portion of his year, not just for one or two weeks. If you would discover what an evangelist should be paid *per Sunday*, add all the annual benefits given pastors and/or administrators (salary, parsonage, utilities, social security, hospitalization, expenses to general and district gatherings, "side benefits" such as gifts at Christmas, birthdays, etc., income from outside speaking engagements, plus the value of "assured annual income" including times of sickness, etc.). Divide the total of this annual figure by forty to forty-four; then add \$50.00 to \$75.00 for travel per meeting. You will have a fair estimate—and you will find your figure is very close to the "double the pastor's weekly cash benefits" formula first suggested some years ago. (Note: Where pastor holds a second job, both salaries should be used as your base.) The question may be raised, "But the pastor also has travel expense." However the evangelist with a family at home must provide car and upkeep for them, so this is cancelled out. Couples without a family or home face a constant threat of last-minute cancellations and hotel living expense until their next engagement.

Where men are busy more than the maximum forty-four Sundays used for our figures, **THEY SHOULD NOT BE**. Time for study, for spiritual and physical rejuvenation, for family fellowship is a desperate need for the man who would effectively evangelize. Most of the complaints about peculiarities, aloofness, light-

ness, lack of freshness in both message and method come because men have been forced to drive beyond their capacities. We create the problem—then find fault with our victims!

In rare cases there is an "ego" problem which may cause pastor and/or people to wish (often without realizing it) to keep the voice which "disturbs the sleep of mankind" weakened by economic uncertainty. An unpleasant thought, but it must be considered, for it is part of the problem.

Even when we use the "double formula" proposed years ago, there is no way for evangelists to reach an annual income level comparable to that of our better paid pastors and administrators. Evangelists work with small churches as well as large. Some plan to give a meeting each year without compensation to some small church or a mission field. If they were not willing to carry on without regard to the measure of support given, we would long ago have been without full-time evangelists.

My interest in this problem is in no way personal. I go where I am called, whether the church be large or small, whether there is an "understanding" about finances or not. (This is true of all the men who have had courage to "speak out" on this needlessly sensitive problem.) I am often paid more than the "double formula" would give me—and sometimes paid less. I know how to "provide for my own," and will survive no matter what is done about the problem.

My interest is threefold. I would see us save ourselves as an evangelistic church. There is really no purpose for our existence otherwise. We were "raised up to spread scriptural holiness and evangelize the world." Most Nazarenes date their

initial spiritual experience to a revival or a camp meeting. The major function of the church is evangelism, and no church is truly evangelistic which fails to make mass evangelism the very heart of its thrust.

Then, if possible, I would help some of my brethren who have long battled against impossible odds to "do the work of an evangelist"—men whose families have known more of privation than God ever intended, men who ask only that they be privileged to share sacrifice on the same level as the men with whom they work.

Above all, I would see us avoid the weak, inadequate, emasculated evangelism which can be the result of inadequate and uncertain support. It

is all too easy for weak men to become "entertainers" rather than "flaming evangelists" as they yield to the temptation not to offend those who control the purse strings. This temptation is greatly intensified when it is met in the atmosphere created by a "double standard."

This is no time to resent the idea that, as "workers together," pastors, administrators, evangelists should share sacrifice on the same level. It is time for us to accept a formula offered years ago in good faith by men who know and love the church, and at least begin to solve the problem! Let us fulfill our mission—to live with purpose, to evangelize the neediest generation in human history!

Those Tattletale Titles

By Richard H. Leffel*

Part II—Traits of Top Titles

THE ART OF NAMING SERMONS will add appeal to a man's preaching ministry. Dr. Ozora Davis observes that as the success or failure of a book is often determined by its title, "so the attractiveness of a sermon is conditioned largely by the choice of the title."¹ We turn now to a discussion of the traits of a good sermon title, by no means exhaustive, but rather inclusive of the more important qualities.

HONESTY

A good sermon title will be honest and sincere. Concerning the printed

title, Andrew Blackwood sagely observes: "The pastor's notice in the Saturday paper should be as honest as the banker's advertisement. Either man should be ashamed to secure patrons through false pretenses."²

One of the pitfalls to be avoided in maintaining an honest title appeal is that of sensationalism. The parading of sensational topics and shocking titles, for psychological purposes alone, reeks of insincerity. A congregation will soon lose respect for the integrity of the preacher and become suspicious of the titles of future sermons when they hear them announced, if the headlines offer more than the story.

*Pastor, Balboa, Canal Zone.

The prophetic theme is particularly abused by some pulpit charlatans to arouse interest, with the sermon itself sadly lacking the dramatic appeal of the title. Bob Jones, Jr., charges:

Nothing has done more to discredit the preaching on prophecy than sensationalism and dishonesty in the printed and pulpit announcements of prophetic sermons and in the titles given to such messages.³

John A. Broadus speaks of "titles that promise more than is given, sensational titles that smack of super-salesmanship."⁴ He is an imposter who peddles a gospel cure-all whose label is not supported by the contents.

To the extent that the sermon title is an honest effort to adorn the sermon, it is a blessing. When it is sacrilegious to dupe and draw hearers only, it has become a curse. It is well to measure the purpose of every single sermon title by the words of Dr. Ralph W. Sockman:

In his effort to reach the surfeited and sometimes pleasing pagans outside the church, the preacher is tempted to step up the news appeal of his sermons. Thus he veers toward sensationalism. The hope of the pulpit lies in deepening its message to meet the real cries of life and not in shallowing its appeal to catch the interest of the casually curious.⁵

ACCURACY

The idea of sermon title accuracy touches a different area than that of honesty. From the viewpoint of secular public speaking, Sarett and Foster propose that a title should suggest but not explicitly state the main idea of the speech.⁶ Another authority on public speaking, George M. Glasgow, contends that one of the traits of a good title is to "reveal the nature of the subject."⁷

A good sermon title will pinpoint the subject. It will focus on a specific

aspect of a broad subject in order to limit the field to be covered. The accuracy of the sermon title is determined by its confining the caption to the material treated in this sermon alone. A sermon entitled "Holiness" could conceivably roam from Genesis through Revelation. It would be better to restrict the material to a particular phase of the subject of holiness, and title the sermon accordingly. This would achieve accuracy in the choice of a sermon title.

BREVITY

As a general rule, a brief and compact sermon title is best. Long, drawn-out wording of titles makes it difficult for the reader or hearer to grasp. Modern advertising usually seeks to compress slogans and jingles into concise, terse phrasing. As an attention-getter, the sermon title fails that is too long to be grasped at a glance or remembered.

One word is scarcely ever sufficient to arrest immediate attention, although words like "Hell," "Heaven," and "Death" might be exceptions.

It is usually better to use one's own words in framing the sermon title, rather than simply parroting the text. Blackwood comments, "Especially while learning to preach, it is well to employ a phrase of one's own making rather than simply to employ the text. One's aim in preaching is to interpret and not merely to echo."⁸ Occasionally a text or passage will convey just the right phrase or idea for a fitting title, but more often the title is better stated in terms of the preacher's own phraseology.

A good sermon title will have symmetry, balance, and rhythm. Bob Jones, Jr., asserts, "A short title is better than a long one, and it should be as euphonious as possible."⁹ No more than two or three main words

should appear in the title face, and they should be spaced or balanced properly.

VITALITY

Energy, dynamic, and vibrancy are essential in an effective sermon title. Not to be confused with dramatics or sensationalism, the vitality of a good sermon title is gained with words that pulsate with life—words that glow and glimmer, sparkle and shine. Blackwood advocates vital titles when he candidly quips, "A topic which is tame presages a sermon even tamer."¹⁰

Vitality is fused into the sermon title by the selection of words that focus on the subject, while not attempting to encompass the total content. Perry and Whitesell allow that "sometimes the theme and title may be identical."¹¹ Bob Jones, Jr., however, points out that "the subject and the title are not the same thing. The subject is the theme discussed; the title is the name given to the discussion."¹² While allowing flexibility at this point, the preacher would do well to word the sermon title apart

from the exact phrasing of either the text, subject, or theme.

Affixing a satisfactory sermon title is sometimes tedious business. With practice, however, when the preacher has cultivated the habit of tracing titles by these guidelines, it is an exciting and thrilling adventure. A sense of personal reward accompanies the finished task of fitting the capstone of a good sermon title into place. "With careful thought and continued practice," Dr. Ozora Davis contends, "a preacher ought to become resourceful and accurate in the phrasing of sermon titles."¹³

¹Ozora Davis, *The Principles of Preaching* (1924), p. 199.

²Andrew W. Blackwood, *The Fine Art of Preaching* (New York: Macmillan Co. 1945), p. 87.

³Bob Jones, Jr., *How to Improve Your Preaching* (New York: Fleming H. Revell, 1955), p. 55.

⁴John A. Broadus, *The Preparation and Delivery of Sermons* (New York: Harper & Brothers, 1944), p. 54.

⁵Ralph W. Sockman, *Pulpit*, May, 1964.

⁶Sarrett & Foster, *Basic Principles of Speech* (revised; Houghton, Mifflin Co., 1946), pp. 325-26.

⁷George M. Glasgow, *Dynamic Public Speaking*, p. 64.

⁸Blackwood, *op. cit.*, p. 94.

⁹Jones, *op. cit.*, p. 55.

¹⁰Blackwood, *op. cit.*, p. 87.

¹¹Perry & Whitesell, *Variety in Your Preaching* (Fleming H. Revell Co., 1954), p. 54.

¹²Jones, *op. cit.*, p. 54.

¹³Davis, *op. cit.*, p. 200.

The event of the Resurrection brought a new perspective to the vision of man. No longer was he restricted to the little distance of an earthly existence. The horizon melted away, as it were, and he could glimpse beyond the clouds the golden glory of eternal life. It is so in every individual life, when to each of us Easter becomes personal and real.

—Esther York

Our changing times call, not
for a changing message, but
an unchangeable message

Preaching in the New Testament

By J. Harrison Hudson*

THERE ARE SEVERAL different kinds of preaching in the New Testament, the two most notable being *kerygma* and *didache*. *Kerygma* comes from the Greek verb *kerysso*, occurring some sixty-one times in the New Testament. It means to perform the office of a *keryx*, who may be a town crier, auctioneer, or herald; to proclaim a message to the public with authority. It is not concerned with a discursive exhortation, but the proclamation of an event. *Didache*, which comes from the Greek *didasko*, is primarily concerned with ethical instruction of those within the Christian community. Today all good preaching ought to contain something of both of these elements, just as it did in the New Testament.

In 1936, C. H. Dodd published three lectures with an appendix: *The Apostolic Preaching and its Developments*. This little book has become the source of what has been called "the theology of *kerygma*." *Kerygma* and *didache* give clear evidence of the unity of the New Testament. It is only fair to point out that Dodd was not the first to discover these elements; the Scottish theologian P. T. Forsyth had something to say about them back in 1907. Forsyth claims that the Early Church had no universal theological formula—such as that laid down at the Council of Nicea—but the unity of the apostolic gospel was main-

tained in the *kerygma*. All the way through the New Testament there run these two strands, *kerygma* and *didache*, yet both are distinct.

THE KERYGMA AND DIDACHE IN THE GOSPELS

A new age has dawned; the promised Saviour of David's line now moves among men spreading the *kerygma*, the gospel of the kingdom of God. Mark 1:14-15 provides the framework within which the Jerusalem *kerygma* is set: ". . . Jesus came into Galilee, proclaiming the Gospel of God, saying, 'The time has come at last—the kingdom of God has arrived. You must change your hearts and minds and believe the good news'" (Phillips).

The main purpose of the Gospels is not to authenticate history or to prevent detailed biographies, but to present kerygmatic pronouncements. The evangelists want the message of Jesus to be clear and convincing. The substance of the *kerygma* is Jesus of Nazareth. It is the grand affirmation that the Jesus of history, through His cross and resurrection, has become the Ground and Means of salvation.

In true kerygmatic style Mark's Gospel opens with the fulfillment of prophecy (1:2 ff.). He is telling the story of the divine saving activity in Christ. In Matthew and Luke the same pattern is evident. Both Matthew and Luke also

*Nazarene missionary, India.

contain large sections of *didache*. The sayings of Jesus are so arranged that a fairly systematic account of His teaching is obtained. This didactic material augments the nature and purpose of the *kerygma*. As the first Christians formed themselves into an established society, *kerygma* and *didache* of necessity became closely linked.

It is often difficult to distinguish between the teaching and preaching of Christ, for there is an interrelation between the two. Jesus realized the value of *didache* and took advantage of every opportunity to teach. The synagogue service was used as an occasion for teaching (Mark 1:21; Matt. 4:23). The Sermon on the Mount is a classic example of *didache*.

Again in John's Gospel *kerygma* is clearly observed. While Mark opened the *kerygma* with prophetic citations representing the theme of fulfillment, in the fourth Gospel this is represented by the Logos doctrine in the prologue. The prologue presents the Word as operative in creation, and as a light amidst spiritual darkness; at last the Word has become incarnate in human flesh. The fact that God's Son has entered the human situation is kerygmatic. It is kerygmatic when Jesus says, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). John's Gospel is a kerygmatic call to repentance in order to new life; it is both an offer and a demand in the face of eschatological catastrophe.

THE KERYGMA AND DIDACHE IN THE ACTS

As in the Gospels so *kerygma* and *didache* are clearly presented in Acts. One of the major sources of the *kerygma* are four sermons of Peter. These are:

Acts 2:14-39—Sermon on the Day of Pentecost

Acts 3:12-26—Sermon at Solomon's Porch

Acts 4:8-12—Sermon to the Sanhedrin

Acts 10:34-43—Sermon to Cornelius

These sermons probably show the content of the *kerygma* of the Church at Jerusalem from the beginning. A. M.

Hunter regards these addresses as three-point sermons. Their combined basic content may be summarized in the following manner:

(1) An age of fulfilment has dawned. "But this is that which was spoken by the prophet Joel" (Acts 2:16). The Old Testament prophets had looked forward to and predicted the dawning of the Messianic age, when God would break into events with blessing and bring judgment upon His people; this would bring to a climax His historical activity with Israel. Peter declares that the Messianic age has now come.

(2) Christ's life, death, and resurrection are revealed as one great act of God. The evidence that He is the promised Saviour is clear from His Davidic descent (Acts 2:30). His ministry indicates the miraculous. He is the recipient of God's power (Acts 2:22). This is seen in the fact that His shameful crucifixion (Acts 2:23) is followed by His resurrection; by God's power He has been raised from the dead (Acts 2:23, 32 and 3:15).

(3) Jesus has been exalted as the Messianic Head of the New Israel, as "a Prince and a Saviour" (Acts 5:31).

(4) The sign and symbol of Christ's present power in the Church is the Holy Spirit. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

(5) The Second Advent will consummate the Messianic age. ". . . it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

(6) Finally, there is always the kerygmatic appeal for repentance, accompanied by an offer of forgiveness of sins in Christ (Acts 2:28; 3:19).

The basic structure of the *kerygma* is the same as in the Gospels, though now amplified by the Crucifixion and Resurrection as accomplished facts. The message is similar to the *kerygma* of Jesus. The distinction we observed in the Gospels between *kerygma* and *didache* is also maintained in Acts. In Acts 28:31 *didache* is distinguished from *kerygma*: Paul is represented as "preaching" but also "teaching." The two distinct facets

of the apostle's ministry are proclaiming the Gospel to non-believers and instructing believers. However, The Acts contain more kerygmatic material than didactic, since the apostles were engaged in the public proclamation of the *kerygma* to a non-Christian world. One writer has observed that wherever the apostolic kerygma was proclaimed there was either a "revival or a riot."

THE KERYGMA AND DIDACHE IN PAUL

Paul's Epistles are the earliest Christian documents. These letters being addressed to the converted are mostly *didache*, but they often refer to the source by which the readers were converted, which is *kerygma*. Paul, as were the other apostles, was aware of the distinction between kerygmatic material, which is fundamental, and the didactic superstructure with which he must build. The Pauline *kerygma* is nothing less than that of Jesus and the other apostles. There is the Davidic genealogy of Jesus, which indicates His Messianic office, His death and resurrection, His consequent exaltation.

On a number of occasions Paul speaks of "my gospel." We are not to understand by this that it was something he himself invented, for he also testifies to having received it (I Cor. 11:23; Gal. 1:11-12). His gospel was simply the gospel which he consistently and authoritatively proclaimed. The fact that when Paul made his first visit to Jerusalem, three years after his conversion, the "pillars" of the Jerusalem church approved of his gospel is a clear indication that the Pauline *kerygma* was essentially that of the other apostles. The content of Paul's gospel was their gospel. It is also essentially the same *kerygma* as found in the Gospels and Acts.

Where the real distinction between Paul and the Jerusalem apostles is seen is in *didache*. His doctrinal and ethical superstructure reflects the Gentile con-

verts to whom he is writing in his Epistles. Paul's first letter to the church at Corinth is an outstanding example of *didache*. The distinction between *didache* and *kerygma* is clearly seen in such passages as I Cor. 11:23 ff. and 15:1-8. The first passage deals with the Lord's Supper; in vv. 26-32 he gives his own Spirit-inspired reflections on, and deductions from, the *kerygma*; and vv. 33-34 give some practical instruction. The second passage dealing with the Resurrection, 15:3-8, contains the gospel which Paul preached to the Corinthians, indicating the appearances of the resurrected Christ, and adds Christ's appearance to himself; the rest of the chapter contains Paul's *didache*, which is based on the foregoing kerygmatic material.

It is clear from the Gospels, Acts, and Paul's writings that both *kerygma* and *didache* were essential elements in New Testament preaching. These elements were central in the preaching of both Jesus and the apostles. The task of New Testament preaching concerned the conversion of sinners and their sanctification by the Holy Spirit, and then making the converts effective disciples in practical daily living. The early preachers were presented with a twofold responsibility: to present *kerygma* to those outside the Kingdom, and by *didache* to manifest the Kingdom in its own community life, to convert and edify. *Kerygma* and *didache* are different aspects of a single task, to fit a lost humanity for a blessed eternity. Both preaching elements were essential to the healthy life of a developing community.

Today the preacher's task is no different from that of the New Testament. The mandate is ever to bring people to a personal confrontation with a justifying and sanctifying Christ by *kerygma*, and then build them up in the faith by *didache*. These two elements ought to characterize in proportion the ministry in our generation.

The flower that follows the sun does so even on cloudy days.
—Selected

Studies in the Methodist Revival

By Herbert McGonigle*

Part I. Conversion: John and Charles Wesley

MAY 24, 1738, was John Wesley's spiritual birthday. Those who were his contemporaries and knew him best had no doubt about this; Moore, Whitehead, Watson, and Clarke, his earliest biographers, were in complete agreement here. The farther we get from Wesley, however the greater is the number of those writers who regard May 24 as being in no way momentous and not a date to be specially remembered in the Wesley calendar of events. What did May 24 mean to John Wesley? We shall carefully study all his writings that have a bearing on this point; we shall do likewise with Charles Wesley's writings relating to his own and his brother's experience, and see what answer they give us. The record of John Wesley's spiritual struggle from January to May 24, 1738, is of great importance and must be analyzed in detail.

January 24: "I went to America to convert the Indians, but O, who shall convert me; who, what is he that will deliver me from this evil heart of unbelief?"

February 1: "It is now two years and almost two months since I left my native country in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why, (what I the least of all expected) that I who went to America to convert others was never myself converted to God . . . My own works, my own sufferings, my own righteousness, so far from reconciling me to an offend-

ed God, so far from making any atonement for the least of those sins which 'are more in number than the hairs of my head,' that the most specious of them need an atonement themselves . . . I want that faith which none can have without knowing that he hath it . . . for whosoever hath it is freed from sin, . . . is freed from fear, . . . is freed from doubt."

February 7: "A day much to be remembered, I met Peter Bohler."

February 7-19: "All this time I conversed much with Peter Bohler but understood him not; and least of all when he said: 'My brother, my brother, that philosophy of yours must be purged away.'"

Wesley was still the strict legalist, earnestly believing that his prayers, almsgiving, and fastings would merit salvation. Bohler urged him to lay hold upon Christ by faith. Wesley could not see it.

March 5: "I found Peter Bohler, by whom, in the hand of the great God, I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved." This might be termed Wesley's *intellectual conversion*. For the first time he saw clearly that salvation was by faith alone, and at the same time knew his own lack of that faith. "Immediately it stuck in my mind, 'Leave off preaching. How can you preach to others who have not faith yourself?'" Bohler's advice was: "Preach faith *till* you have it, and then, *because* you have it, you will preach faith."

*Pastor, Church Hill, London.

March 23: "I met Peter Bohler again, who now amazed me more and more, by the account he gave of the fruits of living faith—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by 'the law and the testimony,' and being confident that God would hereby show me whether the doctrine was of God."

April 22: "I met Peter Bohler again . . . but I could not apprehend what he spoke of an *instantaneous* work. I could not understand how this faith should be given in a moment. . . . I searched the scriptures again, touching this very thing. . . . To my utter astonishment, I found scarce any instances of other than instantaneous conversion. . . . I had but one retreat left; namely, 'Thus, I grant, God wrought in the first ages of Christianity, but the times are changed. What reason have I to believe He works in the same manner now?' But on Sunday, April 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses, who testified God had thus wrought in themselves, giving them in a moment such a faith in the blood of His Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out, 'Lord, help thou my unbelief.'" The last barrier was down; Wesley now saw the results of saving faith—as soon as a man believed on Christ, so soon was he justified and made a child of God. His heart cried out to God and the cry was not to go long unanswered.

On Wednesday, May 3, Charles Wesley had "a long and particular conversation with Peter Bohler. And it now pleased God to open his eyes so that he also saw clearly what was the nature of that one, true, living faith whereby alone, through grace, we are saved." Charles Wesley, too, was having his struggles, as his *Journals* show, but how differently they read from John's! Charles was a much simpler man than his brother and far less a logician. In his *Journals* we miss those deep insights and poignant cries we have noted in his brother's. On April 24, Charles

had "a close conversation" with Peter Bohler and his answers to the German's searching questions reveal how little he understood saving faith. On April 25 he disputed with John, who maintained instantaneous conversion. (John Wesley had been convinced of this but two days before, see above.) In a typical forthright passage, Charles wrote: "My brother was very positive for instantaneous conversion . . . and very shocking . . . I was much offended at his worse than unedifying discourse."

John Wesley's *Journal* proceeds: "The next day, being Whit Sunday, . . . I received the surprising news that my brother had found rest to his soul." After Bohler left England, Charles, sick with pleurisy, was moved to the house of Mr. Bray, who, in Wesley's own words, was "a poor, ignorant mechanic, who knows nothing but Christ, yet by knowing Him, knows and discerns all things." To this man, Charles confessed that he had not the faith of the gospel, and Mr. Bray endeavored to show him Christ by reading the Scriptures and by prayer. What a picture for the critics! Charles Wesley, the bigoted Anglican priest and sedate Oxford scholar, being taught the nature of saving faith by a "poor, ignorant mechanic."

On May 17, Charles read for the first time, "Luther on the Galatians, who was made a great blessing to me. . . . I laboured, waited and prayed to feel who loved *me* and gave Himself for *me*." Luther had instructed: "Put a vehement emphasis on that word 'me.'" This Luther himself had done: "Not Paul, or Peter, but *me*, Martin Luther." And the Augustinian monk became the prophet of the Reformation. Charles Wesley obeyed: "Christ loved *me*, not Paul, or Peter, but *me*, Charles Wesley"—still Christ did not come. From that date we read again and again of tears, song, sacrament, confession, more tears—until Whit Sunday, May 21. At nine in the morning he had a visit from his brother and together they sang a hymn. When John left, Charles began to pray: "O Jesus, thou hast said, 'I will come unto thee.' Thou art God who canst not lie; I wholly rely upon thy most true

promise, accomplish it in thy time and manner." He was going off to sleep when he heard someone come in and say: "In the name of Jesus of Nazareth, arise and believe and thou shalt be healed of thy infirmities." Thinking it was a woman's voice, he rang the bell, only to discover the woman was out. He discovered later it was a Mrs. Turner, Mrs. Bray's sister, who in a dream had been told to say these words, which after a long delay she had done. Charles Wesley records: "I never heard words uttered with such solemnity. . . . The sound of her voice was entirely changed. . . . I rose and looked into the scriptures. The words that first presented were: 'And now, Lord, what is my hope? truly my hope is in thee.' Afterwards I opened upon Isaiah 40; 'Comfort ye, comfort ye my people, saith your God.' . . . I now found myself at peace with God and rejoiced in hope of loving Christ."

May 22: "Today I saw Him chiefly as my King, and found Him in His power." He calls for paper and ink. Warmed with the glow of his newfound faith, the inspired pen moves across the paper:

Where shall my wondering soul begin?

How shall I all to heaven aspire?

Christ had come; the doubts and fears were banished; the "sweet singer of Methodism" was emerging.

Somewhere in the streets of London, John Wesley still wandered in darkness of soul. We return to his *Journal*.

May 22: He writes to a friend: "I feel I 'am sold under sin.' All my works, my righteousness, my prayers, need an atonement for themselves. . . . Yet I hear a voice saying: 'Believe and thou shalt be saved.' O thou Saviour of men, save us from trusting in anything but thee."

Then he wrote: "What occurred on Wednesday 24, I think it best to relate at large, after premising what may make it the better understood." Then through twelve paragraphs Wesley records for us the struggles of his soul, from Charterhouse in 1714 to his return from Georgia in 1738. Who can doubt that he does this in order to show the importance of May 24? Critics of various

persuasions have talked down his Aldersgate experience as a "gust of feeling" (Piette), "a mystical elevation" (Unphrey Lee), or "conversion modified by an intellectual bias and neutralised by the unconscious resistance of a well regulated mind" (Vulliamy). Wesley himself thought differently. Note again his words: "What occurred on May 24 I think it best to relate at large, after premising what may make it the better understood." Wesley was desirous of setting the events of that memorable Wednesday against the background of his soul conflicts, that we might better realize the importance of those events.

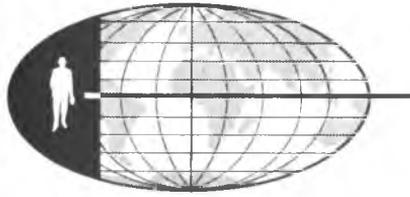
At Oxford: "I had not all this while so much as a notion of inward holiness."

From 1730-35: "I diligently strove against all sin, . . . I omitted no occasion of doing good, . . . yet after continuing some years in this course, I could not find that all this gave me any comfort, or any assurance of acceptance with God."

In Georgia: "Being ignorant of the righteousness of Christ, . . . sought to establish my own righteousness; and so laboured in the fire all my days. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering . . . Neither had I the witness of the Spirit with my spirit, and indeed could not; for I sought it not by faith but by the works of the law."

After his return to England, 1738: "I was strongly convinced that the cause of my uneasiness was unbelief and that the gaining a true, living faith was the 'one thing needful' for me. . . . Peter Bohler came with three others, all of whom testified that a true, living faith in Christ is inseparable from a sense of pardon . . . I was now thoroughly convinced and I resolved to seek it unto the end. 1. By absolutely renouncing all dependence upon my own works or righteousness. 2. By continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for me; a trust in Him as *my* Christ, as my sole justification, sanctification, and redemption. I continued thus to seek it (though with

(Continued on page 46)



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Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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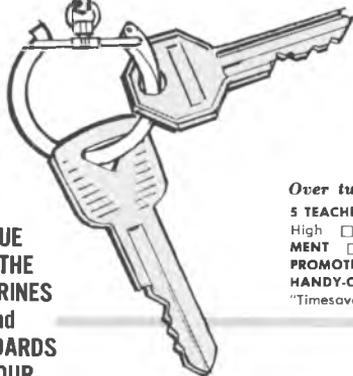


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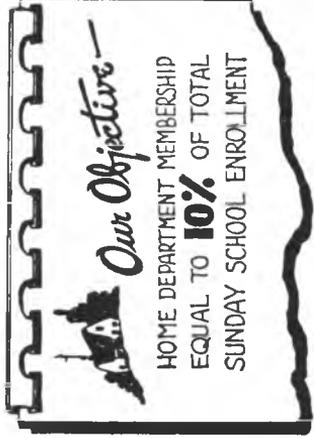


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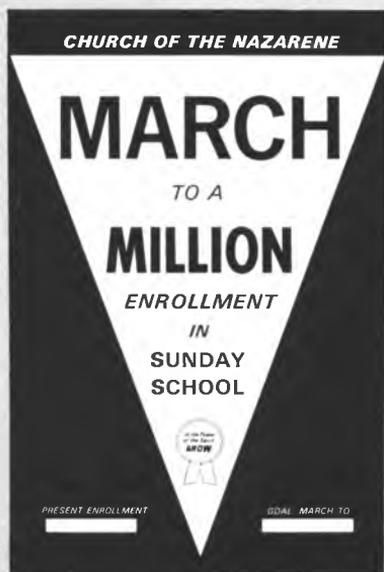
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IN WORKING with Nazarene pastors in the area of press relations and public relations (which go hand in hand), certain questions keep recurring.

One is this matter of pastors knowing their newspaper(s), and knowing their editor or church news writer. Some pastors do not see why this is important—of “top” priority.

Active Program First

Everything we write about press relations for a church has no relevance unless a pastor has an active church program that is seeking to win a lost and dying world to Jesus Christ.

But surely this applies to every Church of the Nazarene. And no pastor with such a program then will ignore the force of public opinion. For if public opinion in his community looks with interest upon the church and its presentation of the gospel truth, it will be easier to win more couples and their children to the church and the Kingdom.

Of the four public media—newspapers, magazines, radio, and television—the giant of them all in molding public opinion is the Fourth Estate—newspapers.

Review Reasons Why

So let us review some of the chief “reasons why” no Nazarene pastor can ignore his press relations:

NEWSPAPERS still have an “open door” to church news, for which we thank God. We dare not ignore this opportunity.

The newspaper is one of the few means we have of getting into some homes.

While the best way to get good news coverage is to deserve it—and while I know of no church more

worthy than the Nazarenes—we have to go after it. All the other churches that are successful in this area do.

The Church of the Nazarene has a responsibility to our day to tell people everywhere, through news stories and paid ads, who we are and what we stand for.

The Nazarene church is a relatively young movement in the church world that is doing something. We are making news! We should get it in the newspapers.

The people we are trying to reach with the gospel read the newspapers. Their friends do, too.

NEWS STORIES about the Nazarenes help to create a favorable climate of opinion. News articles also work against misunderstandings.

A program of press relations, established and cultivated, will give the pastor and the church a new standing in the community. It will be a valuable contact with an important institution—the newspaper.

Fair Impartial Basis

The news columns in a newspaper are one place where the Nazarene church can compete on a fair and impartial basis with the giant old-line denominations. We should not miss a single opportunity like this to make up for our disparity in size.

The newspaper editorial staff invariably will be courteous, friendly, and eager to help. The newspapers want our news!

I feel that if many smaller and larger denominations can get their news before the public in newspapers, Nazarenes can also if the pastor will only give it a try.

A newspaper can multiply a man’s ministry in a marvelous manner!

O. JOE OLSON

SEVEN SUNDAY MORNINGS OF EVANGELISM

DATES

April 2—May 14, 1967
The Sunday after Easter through
Pentecost Sunday

PURPOSE

To EVANGELIZE "In the Power
of the Spirit" through Sunday
morning services for seven Sun-
days

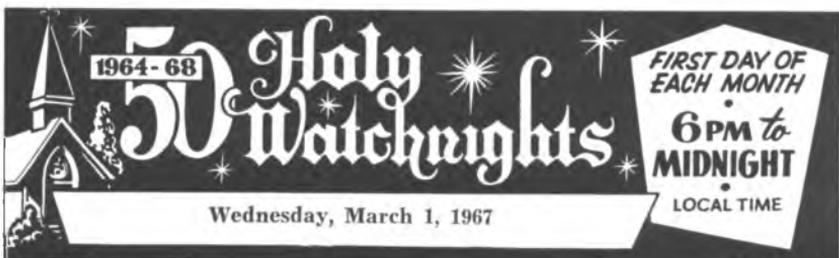
GOALS

1. 3,000,000 total attendance in
the church for seven Sunday
mornings.
2. 10,000 new Nazarenes received
into the church on Pentecost Sunday



MATERIALS

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CHRIST GAVE HIS ALL



“Who . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2: 6-8).

WHAT HAVE YOU GIVEN?

Thank God, the Cross is not the end, but the beginning of the Easter story. But we could not have the glorious ending of a risen, ascended Christ without beginning. He did give His all. Through the Easter Offering for missions, that His gospel might continue to be spread around the world, we have an opportunity of expressing our gratitude for His gift for us.

One-fifth of the Easter Offering is for Home Missions, and nearly 80 percent of that is for the overseas fields and special missionary work at home—helping in Australia, New Zealand, the European church in central and southern Africa, the Samoan Islands, Bermuda; our expanding work in Europe, including West Germany, Denmark, and Sweden, and with prospects in the Netherlands and Finland; operating Bible colleges in Australia, Europe, South Africa, and West Virginia; helping in Alaska, Hawaii, and the Chinese and Negro population concentrations in the United States; and making possible the radio ministry of the church around the world.

The Easter Offering, 1967, is crucial. Not only is our usual response needed to carry on our missionary enterprise around the world, but we face rising costs and inflation everywhere. We must give more in order to meet the rising costs our missionaries must pay for their daily bread, as well as for the land and buildings needed to carry forward the work God has called and permitted us to do.

PASTOR, this is a page for meditation.

It's almost Easter time. A time to lead our people closer to the Cross. A time to worship, love, and obey our risen Saviour. A time to give our all that others might know the Truth.

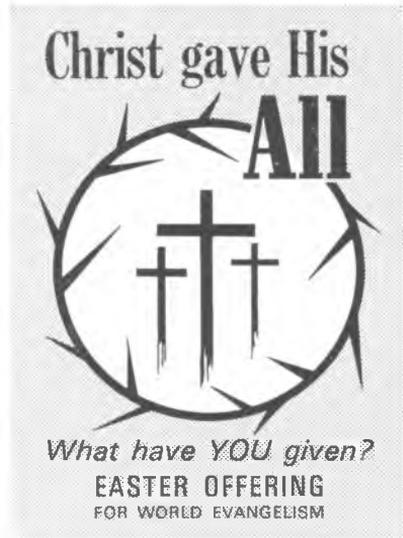
—
“For unto whomsoever
much is given,
of him shall be much required.”
(Luke 12:48)

“I gave myself
for thee.
What hast thou
given for Me . . . ?”

—
“I beseech you therefore, brethren,
by the mercies of God, that ye
present your bodies a living sacrifice . . . which is your reasonable service . . .”
(Romans 12:1)

“His is my soul,
redeemed from all sin.
His is my heart,
purified within.
His is my life,
transformed from above.
His my whole being—
an offering of love!”

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“Whosoever shall call upon the
name of the Lord shall be saved.
“How then shall they call . . . ?
and how shall they believe . . . ?
and how shall they hear . . . ?”
(Romans 10:13-14)

“Now I belong
to Jesus;
Jesus belongs
to me . . .”

—
“God so loved the world,
that he gave . . .”
(John 3:16)

“My life, my all
I give to Thee,
Thou Lamb of God,
Who died for me . . .”

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

On Which Side of Easter Are You Living?

WE HAD A MOST WONDERFUL Bible teacher in our Thursday morning Bible class. She inspired us to want to "live in the Word." In one of her classes a lady bitterly complained that she was being crucified—she had "been on a cross for years!" Our teacher commented calmly, "Jesus was put on a cross too, but when He was dead they took Him down and buried Him; three days later He arose." She went on, "Every one of us is put on a 'cross.' Too often we writhe in agony and refuse to die. When Jesus hung on the Cross, He commended His spirit into the Father's hands and 'gave up the ghost.' When one is dead he can be taken from his cross and experience the new life of resurrection." Then boldly pointing to the lady she exclaimed, "Die, Sister, DIE! And you can be taken from that cross and experience resurrection!"

Those in the class were startled and shocked, but the lesson pierced our souls. It is not hard to recognize when we are on a cross, but it does seem so hard to die sometimes. How can we die?

There is in Christ's cross and death a lesson that can help us in our inner struggles.

For one thing He did not defend himself nor His own rights—He was led as a lamb to the slaughter. He was misunderstood. He became of no reputation. He took blame that was not His; He suffered for sins He had not committed. He gave His life that we might gain ours. He said, "Father, forgive

them . . ." He said, "No man taketh it [my life] from me, but I lay it down of myself." That's how He died.

A perfect pattern! Dying to self seems to hold such misery, but it really is just the opposite. It is the refusal to die that makes one miserable. We struggle, gasp, suffer, resist. How difficult to die to our right to defend ourselves, to our pride, to our independence, to our cherished prejudice! I like the way Eugenia Price put it when she said the Holy Spirit began to knock the corners off her "independent elbows."

There is an initial dying to self, to be sure, but ever after there is a constant yielding in the everyday experiences of life. Circumstances or people may seek to crucify you. But don't remain on the cross too long. Let them wrap you round and round with graveclothes, place you in a tomb, roll a stone over the entrance. If you have commended your spirit into the Father's hands, the rest is up to Him. After death He promised resurrection. Jesus came right up out of those graveclothes and left them lying—hollow, empty wrappings around nothing. He was clothed in righteousness.

One evening a distraught member of my young adult class came to the door. She poured out her woes—she was about to lose her job; she was a widow and the only support of her little girl. She told the story of weeks of contention and friction with the six ladies with whom she worked. That very day her boss had told her he would have

to let her go since she couldn't get along with the other employees. She felt she was being persecuted as a Christian. They were critical of her, unjustly picked on her, misunderstood her, deliberately smoked on the job when she had expressed her disdain for it. They had "put her on a cross." She was desperate for help—she must not lose that job!

She took a long look at herself that night in the light of Calvary love—love that prays for your enemies, does good to them that spitefully use you, blesses them that curse you. She began to see herself through Christ's eyes. She admitted extreme belligerence, retaliation, bitter resentments. Dying is both God's work and ours—He brings His pressures to bear, but we have to make the choice—whether to die to self and our rights or to refuse. I saw pride break, defenses crumble, independent attitudes yield. As we knelt she began to plead forgiveness, to accept blame; she was completely broken. We promised to pray for her as she agreed to humbly ask forgiveness next day for her unchristian responses. I knew she would lie in the tomb that night.

Next evening about 5:30 a jubilant woman called and exclaimed, "Mrs. Johnson, you wouldn't believe it! You just wouldn't believe it!" She proceeded to tell how she had called all six of her "enemies" together to talk to them, and they had gathered with drawn swords. Brokenly she asked forgiveness, accepted their blame, even solicited their help that she might be a different person. The ringleader of her "tormenters" suddenly broke in with, "This takes

fortitude! I admire you!" And she began to defend my friend. Others admitted their faults, asked forgiveness. The whole affair was positively redemptive. It always is!

Your "cross" may be of a different nature—failing health, financial reverses, materialistic attachments, domestic heartache, bereavement, a handicapped child . . .

Many of you have read of Catherine Marshall's struggle with tuberculosis when she spent three weary, endless years fretting, despairing, groping her way along pitch-black tunnels, only to find herself at another dead end, until she finally saw wholeness as more than a search for physical health. She was at last able to pray the Gethsemane prayer of complete relinquishment to His will, cease the struggle, and yield herself into His hands. What a relief to relinquish the sick or sinful self! She was later raised to complete health, but more important was the resurrection of her spiritual self.

We shall need to be broken continually. Confessions and restitutions sometimes may be necessary. Do you find yourself on a "cross"? Look again at the pattern Jesus set. Can you say, "Father, forgive them . . . ?" Can you say, "Nevertheless not as I will, but as Thou wilt"? Can you commend your spirit into His hands and yield the struggling self?

This is the season of Resurrection. "Die, Sister, DIE!" When you are dead, you can experience the resurrection.

Are you living on the right side of Easter?

**Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!**

—Selected

Midweek Service Talks

The Holy Spirit in the Book of Romans

By Vernon L. Wilcox*

I. HIS SPIRITUAL MISSION

1. He declares Jesus to be the Son of God (1:4).
2. He brings about circumcision of the heart (2:29).
3. He sheds the love of God abroad in the heart (5:5).

II. WALKING IN THE SPIRIT

1. Brings freedom from condemnation (8:1).
2. Fulfills the righteousness of the law (8:4a).
3. Being led by Him is a sign of being children of God (8:14).

III. THE SPIRIT OF LIFE

1. This life combats death—the carnal mind (8:2).
2. This life is based on righteousness (8:10).
3. Mortifying the deeds of the body brings real life (8:13).

IV. THE INDWELLING SPIRIT

1. "Minding the things of the Spirit"—"living on the level of the Spirit" (*New English Bible*, 8:5).
 - a. Carnal level shown (vv. 6-8) as death, enmity against God, complete antithesis to God's laws.
 - b. Spiritual level is present victory over carnality, dependent on His dwelling in us.

2. Having the Spirit identifies the Christian (8:9b).

3. Dwelling of the Spirit in us guarantees future resurrection (8:23).

V. HIS PERSONAL MINISTRY

1. Witnesses to our sonship (8:16).
 - a. Adoption (8:15).
 - b. Intimate relationship with the Father (8:15).
 - c. Heirs of God (8:17).
2. Helps our infirmities (8:26).
3. Makes intercession for us (8:26).
 - a. He pleads for us through our unutterable yearnings.
 - b. God knows what He (the Spirit) means (8:27).

VI. OUTWORKING OF HIS MINISTRY

1. The conscience enlightened by the Holy Ghost (9:1). Ethics here brought into conformity with God's will.
2. The offering of the Gentiles made acceptable and sanctified by Him (15:16). Here the missionary outreach of Spirit-filled life.
3. Mighty signs and wonders done by His power (15:19). Demonstration of spiritual power.

VII. HIS BLESSING MINISTRY

1. His power brings joy and peace in believing, and abundance of hope (15:13).
2. His kingdom is righteousness, peace, and joy, inspired by the Holy Spirit (14:16-19).
3. The Spirit inspires love (15:29-32).

*Pastor, North Church, Sacramento, California.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:15-17

“IMAGE”

The Greek word is *eikon*, from which comes the English “icon.” It means a “likeness”—not however an accidental similarity, but a derived likeness such as that of “the head on a coin or the parental likeness in a child.”¹ Thayer says the term is here applied to Christ “on account of his divine nature and absolute moral excellence.”²

In the Synoptic Gospels this word is used for the image of the emperor on a silver coin, the denarius (Matt. 22:20; Mark 12:16; Luke 20:24). Josephus uses it repeatedly in the same way. It thus signifies an exact representation. Philo employs this term to describe the Logos. Paul himself speaks of Christ as “the image of God” in an earlier Epistle (II Cor. 4:4).

Lightfoot writes: “Beyond the very obvious notion of *likeness*, the word *eikon* involves two other ideas: (1) *Representation* . . . *eikon* implies an archetype of which it is a *copy*. . . . (2) *Manifestation* . . . The Word, whether pre-incarnate or incarnate, is the revelation of the unseen Father.”³ Ellicott comments: “Christian antiquity has ever regarded the expression ‘image of God’ as denoting the eternal Son’s perfect equality with the Father in respect of His substance, nature, and eternity.”⁴

Eadie has a beautiful approach to the study of this passage. He writes: “The clause dazzles by its brightness, and awes by its mystery. . . . The invisible God—how dark and dreadful the impenetrable veil! Christ His image—how perfect in its resemblance, and overpowering in its brilliance! We must worship whilst we construe; and our

exegesis must be penetrated by a profound devotion.”⁵

He further comments: “Visibility is implied in the very notion of an image. The spirit of the statement is, that our only vision or knowledge of the Father is in His Son.”⁶ He goes on to say: “In His incarnate state He brought God so near to us as to place Him under the cognizance of our very senses—men saw, and heard, and handled him—a speaking, acting, weeping, and suffering God.”⁷ But he adds: “Still, too, at the right hand of the Majesty on high, is He the visible administrator and object of worship.”⁸

Kleinknecht writes part of the article on *eikon* in Kittel’s *Theological Dictionary of the New Testament*. He says: “Thus *eikon* does not imply a weakening or a feeble copy of something. It implies the illumination of its inner core and essence.”⁹ Kittel himself says that in Col. 1:15 “all the emphasis is on the equality of the *eikon* with the original.”¹⁰

Phillips has a happy phrasing of this passage. He translates it: “Now Christ is the visible expression of the invisible God.” Jesus himself said: “He that hath seen me hath seen the Father” (John 14:9). Paul is simply affirming the same truth about his Lord.

“EVERY CREATURE” OR “ALL CREATION”?

The Greek word *ktisis* may be translated either “creature” or “creation.” Unfortunately the Greek does not distinguish between “all” and “every.” The same word is used for both. So there is an option between the two renderings given above. But there is a general agreement today that the better translation is “all creation.”

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri.

"THE FIRSTBORN OF EVERY CREATURE"

To say that Christ is "the firstborn of all creation" certainly poses a problem. Ever since the days of Arianism in the Early Church, those who deny the deity of Jesus have seized on this verse as proof that He was a created being—even though the first one created by God.

The Greek word for "firstborn" is *prototokos*, from *protos*, "first," and *tikto*, "beget." Abbott-Smith thinks it was "originally perhaps a Messianic title."¹¹ Lightfoot quotes a rabbinical interpretation and says: "Hence 'the firstborn' *ho prototokos* used absolutely, became a recognized title of Messiah."¹² He states that the expression conveys two ideas: priority to all creation and sovereignty over all creation. He then adds: "In its Messianic reference this secondary idea of sovereignty predominated in the word *prototokos*, so that from this point of view *prototokos pases ktiseos* would mean 'Sovereign Lord over all creation by virtue of primogeniture.'¹³ (Cf. "His is the primacy over all created things," NEB.)

Eadie holds that the genitive ("of all creation") "may be taken as that of reference. . . . The meaning therefore is, 'first-born in reference to the whole creation.'¹⁴ This seems to be the best explanation.

The clauses immediately preceding and following this passage show clearly that it cannot be interpreted as meaning that Christ was a created being. For it is explicitly stated: "By him were all things created" (cf. John 1:3).

"THRONES"

Verse 16 enumerates four things that were created by Christ (cf. a similar list in Eph. 1:21). To what do these refer? Lightfoot says: "Some commentators have referred the terms used here solely to earthly potentates and dignities. There can be little doubt however that their chief and primary reference is to the orders of the celestial hierarchy, as conceived by these Gnostic Judaizers."¹⁵ He adds: "The names, too,

more especially *thronoi*, are especially connected with the speculations of Jewish angelology."¹⁶ But he thinks that earthly dignitaries may also be meant.

"Thrones" comes directly from the Greek *thronoi*. Lightfoot writes: "In all systems alike these 'thrones' belong to the highest grade of angelic beings, whose place is in the immediate presence of God."¹⁷ Paul is here declaring that Christ is supreme, far superior to all the celestial powers postulated in the Gnostic schools of thought.

"DOMINIONS"

The Greek word *kyriotes* (from *kyrios*, "lord") means "power or position as lord."¹⁸ Its literal meaning would be "lordships."

"CONSIST" OR "HOLD TOGETHER"?

The last word in verse 17 is *synesteken*, from *synistemi*. A better translation than "consist" is "cohere" or "hold together." Lightfoot says of Christ: "He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos."¹⁹

Christ is not only Creator but Coherer. He upholds that which He brought into being (cf. Heb. 1:3).

Some years ago a noted scientist said: "If the creative force residing in the universe should be withdrawn for a moment, the whole universe would collapse." This is what Jeans wrote about in *The Spiritual Nature of the Physical Universe*. The Bible tells us that this creative force is Christ.

¹Abbott-Smith, *Lexicon*, p. 131.

²*Lexicon*, p. 175.

³*Colossians*, p. 145.

⁴*Epistles of Saint Paul*, II, 134.

⁵*Colossians*, p. 43.

⁶*Ibid.*, p. 45.

⁷*Ibid.*, pp. 45-46.

⁸*Ibid.*, p. 46.

⁹Kittel, TDNT, II, 389.

¹⁰*Ibid.*, II, 395.

¹¹*Op. cit.*, p. 392.

¹²*Op. cit.*, p. 146.

¹³*Ibid.*, p. 147.

¹⁴*Op. cit.*, p. 51.

¹⁵*Op. cit.*, p. 152.

¹⁶*Ibid.*

¹⁷*Ibid.*, p. 154.

¹⁸Kittel, *op. cit.*, III, 1096.

¹⁹*Op. cit.*, p. 156.

He Is Risen

By W. E. McCumber*

SCRIPTURE: Mark 16:1-8 (RSV)

TEXT: Verses 6-7.

The women came to anoint a dead body. They found instead an empty grave. They heard an angel intoning the grandest news that ever fell on human ears. They soon would see and hear the living Lord. This is the message being proclaimed around the world, from millions of pulpits today. Let us hear it again, really hear it. "He is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples . . ."

I. "He is risen." This is the *affirmation* of faith.

This is what angels first declared and men soon echoed. The angels have never altered their message. Some men have! But only to the degree and in the measure that their faith has failed. Against the affirmation of faith has always stood the contradiction of unfaith. Skepticism is very vocal, very ingenious, with its many theories of doubt.

"Faith says, "He is risen." Unfaith says, The body was stolen. His disciples sneaked back after dark, or bribed the guards who watched His tomb, and took the corpse away. Then they shouted a false report into circulation, "He is alive again!"

Faith says, "He is risen." Unfaith says, He is still in the grave. His disciples thought He appeared to them, but they were suffering hallucinations. They were just seeing things. Their fevered, excited imaginations brought Him to view in a mental vision. Their pathetic, passionate longing for Him made them think He was alive. It was all wish-fulfillment.

Faith says, "He is risen." Unfaith says, He only lives in the faith of the Church. In mythological language they wrote back-

wards into the gospel records, not what really happened in the physical world, but just their conviction of the meaning of Christ for the spiritual world. He lives only in the memory, or in the spirit, or in the faith, or in the ongoing of the Church that bears His name.

Was the angel wrong? Were the women mistaken or deceived? Was Jesus really raised from the dead? Faith still affirms, faith always will affirm, in the face of every voice of cynical or sophisticated doubt, "He is risen."

II. "Behold the place." This is the *confirmation* of faith.

The grave was empty. The body was gone. How do we explain that? Unbelief exclaims, He did not really die. Then how did He escape the tomb? The stone that sealed this sepulchre was "very great." Three women did not think they could roll it aside. "Who shall do it for us?" they worried. Now it takes a good man to whip one woman. Three women would be stronger than nearly any one man! Did this Man, who had been hung for hours on a tormenting cross, who first had been scourged with a lashing whip, and who at last was pierced with a blood-unleashing spear, find strength to move a stone that mocked the combined strength of three women? Did this almost dead Man roll away the stone? Absurd!

Unbelief exclaims, The disciples stole the body. Did these frightened men, who ran from the arresting mob, find courage to defy a Roman guard? What did they do with the body? Bury it elsewhere? Then they preached the Resurrection knowing they lied in every message! Their preaching was full of joy. Their joy could not be quenched by prison, sword, or flame. They gladly died, died shouting praises to God, died singing hymns to Christ, for the privilege of preaching, "He is risen." Is that the way liars live and die? Ridiculous!

*Pastor, First Church, Atlanta, Georgia.

Unbelief exclaims, He is still in the tomb. He lives only in the imagination, or memory, or faith of His followers. Why didn't His crucifiers produce the corpse, then, and by exhibiting that dead and cross-mangled body silence the preaching of apostles and destroy the Church at its birth? The tomb was in a public place. The tomb was easily found. The tomb was heavily guarded. Could it have possibly been lost, confused with another, or unknown to Christ's enemies? Preposterous!

Over against every pathetic explanation of unbelieving naturalism and atheism stands the empty tomb, indisputable evidence of the bodily Resurrection to candid minds. Every attempt by unbelieving men to keep Jesus dead shatters upon a rock, the stubborn stone that was rolled away from His tomb—rolled away, not to let Him out, but to let His followers in, so they could see for themselves—"He is risen . . . behold the place."

III. "Go . . . tell." This is the *proclamation* of faith.

Go and tell My disciples! The Church needs to hear again and again the glorious truth that Christ is a living, reigning Saviour. And the Church must go and tell the world. "Unto every creature" must this glorious gospel be proclaimed.

"Go . . . tell" that sin is pardoned! What a message for our generation! Unsolved problems of guilt are filling hospitals, prisons, and cemeteries. Every human nostrum has failed. All man's quack remedies have only made the patient sicker. But here is real victory. Here is true remedy. Jesus took our sin and guilt upon himself in dying. The central passage of Mark's Gospel is the saying of Jesus, "The Son of man came . . . to give his life a ransom for many." And the Resurrection is God's way of saying, I have accepted His atoning cross. Your sins are forgiven!

"Go . . . tell" that life is transformed! If Christ is risen, then we may be sure that life has value, purpose, beauty, meaning. We are not just plodding up a blind alley. There is reality—harsh and grim reality—in all the sin, disease, ignorance, suffering, and bloodshed that threaten the meaning of our lives. But not finality! These frustrating, heartbreaking, and society-deranging forces do not speak the last word!

Evil seemed to have the last word at Calvary. When the one true life was blotted out in bloody, violent, shameful death,

it seemed that evil had shouted a loud, derisive "No" to everything worthwhile in life. But then God spoke! Spoke to break the silence of the grave! Spoke a mighty "Yes" to good, truth, beauty, freedom, and salvation! This is our message, that life has meaning, that life has value, that life is good!

"Go . . . tell" that death is conquered! Tell the sobbing millions who stand by open graves that death is a lie, that resurrection is the truth. Nothing breaks the heart like losing a loved one to death. No moment is so desolate as that in which the rude, unfeeling, gangster clutches of death tear from our arms one whom we cherished more than our own lives. Resurrection dries our tears, and heals our hearts, and kindles our hopes of life beyond, of fellowship in Jesus Christ forever!

This is the first Easter since my father died. Only God knows how close we were, how much I loved that man. Only God knows how deep and overwhelming was the sense of loss that wrung my heart beside his casket. But he is living now! And he will live always! The resurrection of Jesus Christ is the pledge of my father's immortality. The message of the risen Christ is my assurance of seeing, hearing, enjoying my father once again!

"Go . . . tell"! Tell the sinner, despairing of forgiveness and peace. Tell the suffering, wracked with pain and aflame with fever. Tell the sorrowing, weeping over the bodies of the slain. Tell all men everywhere that sin and death are conquered by the resurrection of Christ!

"He is risen"! "Behold the place"! "Go . . . tell"! The mightiest event, the surest proof, the happiest message in all man's history! God help us to hear it, to believe it, to proclaim it!

Christ Opens Closed Rooms!

SCRIPTURE: John 20:1-10, 19-23

TEXT: vv. 19-20

Early that morning Jesus walked out of a tomb. That evening He stepped into another tomb. The room where the terrified disciples huddled was like a tomb. Within the locked door and closed windows were confined the courage, faith, hope, and joy that died when Jesus hung on the Cross.

Then suddenly "Jesus came"—independent of doors and indifferent to walls—"and stood among them." The closed room could be opened! The locked door opened out upon new life, new work, and new hope. Terror gave place to peace; mourning capitulated to joy. Jesus was alive! Sin and death were conquered. Now they could live, really live, confidently live, in His forgiving fellowship.

Every man lives in a closed room until the risen Saviour comes to him. Let us think together briefly about those closed rooms, and how the Lord mightily and graciously opens them.

I. *The closed door of death*

Throughout the opening book of Scripture runs the somber phrases "He lived . . . he died . . ." No matter how long one lived, or how bravely, or how responsibly, at last it was simply and sadly said, "He died." Death seemed to be the suffocating darkness, the enveloping oblivion that ended all.

But now in the midst of time, of one Man it must be said. "He lived [ah, how beautifully!] . . . and He died [ah, how horribly!] . . . but He lives again!" He is risen! He has defeated death. The tomb is empty. The closed room has been opened. If the front door of death is a bleak grave, death has a rear door—the resurrection! Death opens for the child of God upon a larger, happier, mightier, and holier life beyond.

History's most celebrated playwright makes one of his famous characters say about death, "That undiscovered country from whose bourne no traveler e'er returns." And this would be true had it not been that, in the words of A. M. Hunter, "once in history one man left a gaping tomb in the wide graveyard of the world." The very Jesus who had been cruelly killed and tenderly buried came and stood among them. Jesus opens the closed room of death.

II. *The closed room of fear*

"For fear of the Jews" these disciples cowered in a closed room. For fear of someone, of something, nearly everyone lives in the stifling misery of some closed room.

Millions are afraid of death. The disciples were. They had sworn to die with Jesus, but faced with the prospect of death they

forsook Him and fled, while He died in terrible loneliness.

Other millions are afraid of life. Life is responsible. It means burdens, sweat, and tears. Life is perilous. It threatens us with injury, sickness, loneliness, heartache, sorrow, and pain. The number of people who commit suicide is grim witness to the fact that sometimes fear of life becomes even greater than the fear of death.

The risen Lord tapped one disciple on the shoulder, a disciple who was suffering, and said, "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Rev. 1:17, RSV). This Christ who died and rose again is bigger than anything that threatens us in life or death. In fellowship with Him we can step out of the closed room of fear!

III. *The closed room of sin*

Basic to our fear of death and our dread of life is the ugly fact of sin and guilt. Sin makes us afraid, and because we are unable to recover ourselves from sin and guilt, we exist without peace and power—victims and not victors.

Long ago the prophet said, "There is no peace, saith my God, to the wicked." Before peace is possible to our hearts, sin must be dealt with, must be put away. Now the risen Lord stands among the disciples, shows them His hands and side, which bear the scars of Calvary, and says to them, "Peace be with you." At Calvary sin was put away! Christ died for our sins. The sinless One bore our sin and guilt. He exhausted God's wrath against sin, even as He demonstrated God's love for the sinner. Therefore God will forgive our sins. God will cancel out our guilty past. God will create peace between himself and us, and within our hearts.

The risen Christ opens the closed room of sin. He lifts with cross-marked hands the burden of our guilt and fear. He speaks in His Word and by the Spirit a message of peace. He offers, in the gift of His Spirit, a power for holy living. See Him today as He shows you His hands and side, as He says to you, "Peace be with you."

"Then were the disciples glad, when they saw the Lord." Could any joy be greater than this—the joy of release from sin, release from death? All this is ours as we believe on the Lord Jesus Christ, the omnipotent Opener of all closed doors!

W. E. McCUMBER

The Nazarene Preacher

Hide-and-peek

By Albert J. Lown*

SCRIPTURE: Gen. 2:4-8, 21-25; 3:4-13

TEXT: Gen. 3:9

INTRODUCTION: Bible readers are familiar with the fact that the Book of God begins with, and ends in, a garden:

A. Opens with Eden, in which victor is Satan; sin and death make tragic entry into the world. Closes with garden of eternal city, New Jerusalem, in which the Saviour is Victor; sin and death banished forever.

B. Gardens of the Scriptures are revered, honored. Illus.: Lifetime thrill of pilgrims, tourists—"I walked today where Jesus walked." They arrest the imagination, grip the heart with message and teaching.

1. Gethsemane—garden of *travail*—inspires compassion and awe.

2. Resurrection—garden of *triumph*—thrills with joy.

3. Paradise—garden of *transformation*—wonder of salvation! Even a penitent, crucified thief with Christ; beyond power of sin and suffering, Satan, and death.

C. Eden not as highly regarded, possibly because:

1. Garden of *tragedy*—reminder "as in Adam all die," and we are born in sin and "shapen in iniquity."

2. Supposed transition from history to legend or allegory.

Legend? As mythical accounts of other religions? Answered by supremacy and purity as literature; plus scientific accuracy.

Allegory? primitive folklore? Answer: Imagery or symbolism does not invalidate truth. Illus.: Book of Revelation, *Pilgrim's Progress*. If allegory, truth intensified.

D. Undeniable truth in Eden story.

1. Last word upon nature of man; dust and divinity (Gen. 2:7).

2. God and man's ideal of womanhood (Gen. 2:18). Illus.: Matthew Henry's comment upon use of "rib."

3. Picture of every man's soul; voices of God and Satan; choice of obedience or own way; battleground of good and evil.

4. Tragically, unerringly true of:

I. THE HISTORY OF SIN

A. Temptation, choice, sin, condemnation, and nakedness before God a fact of human experience. Illus.: Adam not only father of all (Rom. 5:12), but Eve as mother of all the living (Gen. 3:20); also our prototype as sinners; all conscious of lost Eden.

B. No explanation of temptation; allowed, but not God's creation or agency (Jas. 1:13). Satan's ally, always with nature of serpent; glides, fascinates, poisons (Gen. 3:6; Jas. 1:14).

C. Common to all men—every environment and age—although powerless until we yield. Racially and universally all have passed from innocence to responsible sinfulness (Rom. 3:10-12; Isa. 53:6). Illus.: Challenge of Jesus (John 8:7); Lord's Prayer (Luke 11:4).

D. Eden reveals temptation as the seed sown; illustrates also:

II. THE HARVEST OF SIN

A. Affects relationship with God; from favor, full communion, to

1. Fear (Gen. 3:10). Characteristic of sinful men before a holy God. Illus.: Flaming sword of conscience turns every way (Gen. 28:16-17).

2. Separation (Gen. 3:10). "I hid myself," Illus.: Jon. 1:3; Isa. 59:2. Its depth measured only by Matt. 27:46.

3. Barriers (Gen. 3:8). God's good gifts—"trees"—used as barricade, escape.

4. Death (Jas. 1:15). Sin has conception, career, consummation (Rom. 6:23). Wages earned and paid in full.

B. Affects relationship with others—from "not ashamed" (Gen. 2:25) to accusation (Gen. 3:12). No man sins alone. Illus.: Rebekah and Jacob; Aaron and Miriam; Ananias and Sapphira; etc. And no man suffers alone. Illus.: Achan (Josh. 7:24).

C. Affects environment (Gen. 3:17). Curses life's Edens, home, career; nearest, fairest, and dearest things.

D. All sin's consequences portrayed here; no hope until we look into

III. THE HEART OF GOD

A. A broken, bereaved heart, "Where art thou?" fully expressed at the Cross. God

*Pastor, Paisley, Scotland.

takes the first step: seeking (Luke 19:10); drawing (John 6:44); pleading (Matt. 23:37).

B. Reconciliation involves sacrifice (Gen. 3:21). Covered through the death of another—foreshadowing of John 1:29; II Cor. 5:21. Illus.: Cf. futility of man-made “covering” (Gen. 3:7; Phil. 3:9).

C. No reconciliation without confession (Gen. 3:11-13, 17; I John 1:9). Illus.: Prodigal (Luke 15:21); David (Ps. 32:5).

APPLICATION: A personal, persistent, pleading call “in the cool of the evening” of life? or the morning? or noon?

Jesus is seeking the wanderers yet;

Why do they roam?

Love only waits to forgive and forget;

Home, weary wanderers, home.

Seeking the lost,

Saving, redeeming, at measureless cost!

The Gladdest Day of the Year

TEXT: *Woman, why weepest thou?* (John 20:13, 15)

INTRODUCTION: There have been many glad days in human history. Witness Miriam after crossing of the Red Sea; the joy when Ezra, the scribe, read the law of Moses following Israel’s return from Babylonian captivity, “And there was very great gladness” (Neh. 8:17); the year of jubilee; Bethlehem when Christ was born. But resurrection of Christ brings the greatest joy to mankind.

Now let us learn from Mary:

I. With an absent Christ we are sorrowful.

A. Look at the world today where Christ is unknown:

1. Behind the iron curtain.
2. Behind the bamboo curtain.

B. Much personal sorrow everywhere.

II. We do not always recognize the nearness of Christ (“Supposing him to be the gardener”).

A. He is near when sorrow, trouble, bereavement come.

B. He is near in revivals.

C. He comes near in the hour of sickness and death.

III. Those who love Christ most devoutly often receive gracious blessings and privileges from His hand.

A. Mary was last at the Cross, first at the sepulchre.

B. She saw angels.

C. Christ shows a personal interest in her.

IV. Genuine Christian love can bear any burden (“I will take him away”).

A. Simon bore His cross.

B. “Bear ye one another’s burdens, and so fulfil the law of Christ.”

V. Christ’s resurrection is a joy-bringer (“Woman, why weepest thou?”).

A. Dry your tears, Mary.

B. Joy cometh in the morning. It is Resurrection day.

C. Christ is risen indeed. “Jesus said unto her, Mary . . .”

D. Because He lives, we too shall live.

E. E. WORDSWORTH



IDEAS THAT WORK

Telephone Approach for Revival

Below is the form we used during our fall revival with Rev. Robert Taylor and Jim Bohi.

We secured names and phone numbers of our constituents and prospects. Then we assigned them and gave the enclosed form to our callers for guidance.

The attendance for the meeting was the highest we have had and the results were gratifying (fourteen new members).

“Good afternoon (morning, evening), Mr. (Mrs.) _____. I am _____, and I am calling about the special services

this week at the Central Church of the Nazarene. Did you receive the brochure telling of our special services?"

(If the answer is no, tell of the meeting and workers and promise to send an announcement.)

(If the answer is yes say:)

"Good! May we count on your visiting us tonight?"

(If answer is no, say:)

"What night (or nights) do you think you might come?"

(They may state an evening. Then say:)

"Fine! We will stop by to pick up you and your family. We will be there between 6:45 and 7:15 p.m.)"

(If they agree to come on their own power, conclude by saying:)

"Wonderful! Thank you for your time. We will look forward to seeing you ——— night."

JACK NASH
Central Church, Omaha

MY PR BLEM

PROBLEM: Should Sunday school buses return their passengers after Sunday school or after church?

AN OHIO PASTOR BELIEVES:

I believe they should return the passengers after church. I am pastoring a church where for years the Sunday school bus returned them after Sunday school. This resulted in training people to go home after Sunday school.

Taking passengers home early limits the church's evangelistic outreach and few, if any, of those who were brought to Sunday school on the bus are members of the church today.

We have changed the policy and the bus remains until after worship service. We have children's church for those below junior age, and the others come

into the sanctuary. A number of these have been saved at our altar.

A CALIFORNIA PASTOR SAYS:

As a layman I was the superintendent of a fairly large Sunday school that returned its bus passengers after Sunday school. However after years of operation we could not show one stable family or person that was a direct result of our bus route.

As the pastor of a small church I used the bus for one year, returning the passengers after church. At the end of one year we have one family in which the mother is saved and the family attends regularly; another family is attending regularly, but not yet saved; another family is coming spasmodically; and another just starting to come.

I must admit that we provided both a junior church and toddlers' church.

Compared with the time that our children spend in state schools and in front of TV we have but precious little time with them, and we had better use all we can get.

A NORTH DAKOTA PASTOR WRITES:

We run a Sunday school bus most successfully, I believe. From the first time that our bus went out to pick up children they had an understanding of when the bus would arrive at their home and when it would return—which was set to follow the morning worship service.

If our Sunday school outreach is not for Christ and the church, it is not an outreach.

Not one has ever questioned whether the bus would leave after Sunday school or church. I just automatically stated that the bus would leave following worship and folks have complied very nicely. Our purpose is to build the church as well as the Sunday school. Much can be received in Sunday school, but church is the real time of worship, and we want these unchurched to receive the full benefits of the worship service.

I would suggest that a school having bus service print in the newsletters

periodically the time of arrival and return. The bus schedule should be kept as any other bus keeps its schedule.

PROBLEM: I have a fine Bible class teacher who is well-liked and has built a good attendance, but recently has been teaching eternal security. His background is non-Wesleyan. What shall I do?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



HAD IT EVER OCCURRED TO YOU?

That many people begin to lay plans for their *Easter outfits* weeks in advance of Easter. Frequently they select the desired garments and put them on "lay-away" to be sure they get what they want; and often if they are not paid out by Easter, they put them on their account, so they can wear the new outfit for Easter.

What would happen if everyone in our church fellowship would begin to "lay-away" for the *Easter missionary offering!* It would surprise all of us to see the total of the offering if all sacrificially participated.

"No person was ever honored for what he received. Honor has been the reward for what he gave."—Coolidge.

Muskogee, Oklahoma "Newscast"
GEORGE M. LAKE

At the Communist meeting, one member stood up and said, "Comrade speaker, there's one question I want to ask. What's going to happen to my unemployment check when we overthrow the government?"

From Dr. S. I. McMillen: "What a person eats is not as important as the bitter spirit, the hates, the feeling of guilt that *eat at him!* A dose of baking soda in the stomach will never reach these acids that destroy body, mind, and soul."

Little wonder today's teen-ager gets mixed up. Half of the adults are telling him to "find himself," and the other half are telling him to "get lost."

The astronaut's wife is strange
In one way, beyond doubt;
Her heart rejoices when she sees
Her husband down and out!

Some families brag about tracing their ancestry back 300 years, but can't tell where their children were last night.

Snohomish, Washington
J. K. FRENCH

Success is getting what you want;
Happiness is wanting what you get.

When a minister comes home at 11:00 p.m. after a round of calls and conferences and committee meetings, and benedictions and speeches and sermons, and teas and weddings and funerals, and when he's tired and aching and discouraged and sleepy and fed up and worried and irritated and nervous and his feet hurt and his eyes pain and his head throbs and his back aches and his hair is thinning and he's ready to move on to another pastorate or to leave it all and go into the insurance or brick-laying business . . . ah, his frustration leaves and he's a new man when the phone rings and the voice on the other end of the line whispers three little words—"See you Sunday!"

Phoenix, Arizona
CRAWFORD VANDERPOOL

TRANSPARENT

Ever hear the old tale of the fellow who dreamed,

In an instant his life turned transparent;

And the folk where he worked, with his neighbors and wife,

Knew his life without sign of deterrent?

Well, my friend, it's that simple between you and God.

Every act, every thought, every pretense

Stands wide open to Him, be it nighttime or day,

And we'll face them ere long without defense!

—Roy E. McCaleb

Kansas City Dundee Hills
HAROLD E. PLATTER

MARKS OF EDUCATION

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say, "Yes," to every one of the following questions:

1. Has education given you sympathy with all good causes and made you desire them?

2. Has it made you public-spirited?

3. Has it made you a brother to the weak?

4. Have you learned how to make friends and keep them?

5. Do you know what it means to be a friend yourself?

6. Can you look an honest man or a pure woman straight in the eye?

7. Can you see anything to love in a small child?

8. Will a lonely dog follow you in the street?

9. Can you be high-minded and happy in the meaner drudgeries of life?

10. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

11. Are you good for anything to yourself?

12. Can you be happy alone?

13. Can you look out on the world and see anything except dollars and cents?

14. Can you look into the sky at night and see beyond the stars?

15. Can your soul claim relationship with the Creator?

Submitted by DON REDMOND
Indio, Calif.

There was a dachshund, once,
So long he hadn't any notion
How long it took to notify

His tail of his emotion.

So it happened while his eyes

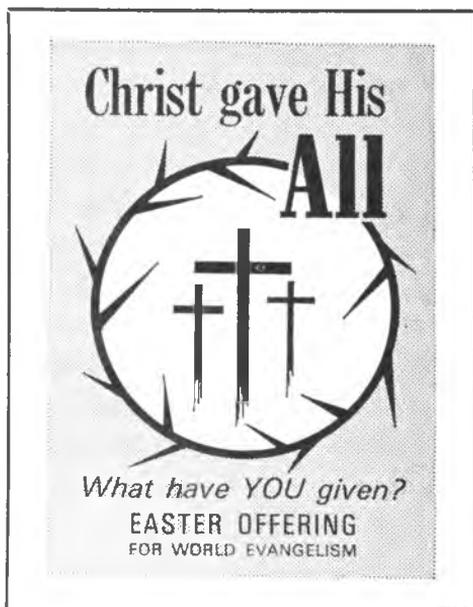
Were filled with tears and sadness,

His little tail went wagging on

Because of previous gladness.

Moral is simple: A generous quantity of stored joy helps to nourish us when we fall upon evil days—or they fall on us.

Valentine, Nebraska
D. L. RUNYON



Studies in the Methodist Revival

(Continued from page 16)

strange indifference, dullness and coldness, and unusually frequent relapses into sin) till Wednesday, May 24."

Then follows the well-known account of what happened on that Wednesday up until a quarter to nine. At five in the morning he read from his Greek Testament: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." Before he left the house, he read again: "Thou art not far from the Kingdom of God." In the afternoon, at St. Paul's cathedral, he heard the anthem: "Out of the deep have I cried unto thee." In the evening he went unwillingly to a society meeting in Aldersgate street where someone was reading Luther's preface to the Epistle to Romans. "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sin, even *mine*, and saved me from the law of sin and death." Exactly four months before he had cried: "O who will convert me?"

Before this, Wesley had known the importance of faith; from March 6 he had preached it, yet he knew he did not possess it. Now it came, personally, to him. Note the pronouns: "An assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* . . ." He . . . mine . . . my . . . me! "The momentous fact in Wesley's experience at this time was a new, sudden, vivid, personal realization of what he had always believed" (Bett., *Spirit of Methodism*, p. 31).

We perceive also the *Object* of his faith—Christ himself. Gone now was all dependence upon his works, prayers, and asceticisms; "I felt I did trust in Christ, Christ *alone* for salvation."

On February 1 he had written: "I want that faith which none can have without knowing that he hath it." Now

such a faith was his. "An assurance was given me that He had taken away my sins."

That this experience was the great moment of change in Wesley's life, there can be no doubt. His gropings in the dark, his search for assurance, his turmoil of spirit as he sought Christ in works of righteousness, came to a climax when his heart was strangely warmed. This was indeed an "evangelical conversion," not the change from an open sinner into a saint; for Wesley was, touching the law, blameless. But a change there was; the Pharisee became a child of faith, formality became reality, the priest became a prophet. The gropings were at an end; the search for assurance was over; the turmoil of spirit gave way to complete trust in Christ. In his own words: "The faith of a servant" had now become "the faith of a son." The apostle of England was emerging.

With both brothers, the writings of Luther had played a leading role in their search for Christ. Luther on Gal. 2:20 had helped Charles to faith. John's heart was strangely warmed while he listened to Luther's preface to the Epistle to the Romans; can we establish which part? Wesley's record gives us a definite clue: "While he was describing the change God works in the heart through faith in Christ . . ." Dr. Bett was surely correct when he believed the passage to be that which runs: "Now the Spirit is given only by faith in Christ. Faith cometh through the hearing of the Gospel, through which word Christ is preached to us . . . Therefore our whole justification is of God. Faith also and the Spirit are of God: they come not of ourselves. Wherefore let us conclude that faith alone justifies and that faith alone fulfilleth the Law. For faith through the merit of Christ obtaineth the Holy Spirit, which Spirit doth make us new hearts, doth exhilarate us, doth excite and inflame our heart." "I felt my heart strangely warmed."

If any still doubt the importance of May 24, let them read again in Wesley's *Journal* up until that date and then

compare it with what follows for fifty-three years. Compare the bondage, the legalism, the confession of lack of faith, with the assurance, the serenity, the "peace with God through Jesus Christ," and then decide which is nearer the New Testament concept of the new life in Christ. Any further criticism is not concerning Wesley's experience but the whole meaning of "salvation by faith."

Many have doubted the Aldersgate experience because of Wesley's fears and doubts after May 24. Fears and doubts there were now and then. At the most they never forced Wesley to question his acceptance with God and at the least, they were but fleeting shadows. Too much has been made of these fears and doubts. I cannot find any reference to them after January 4, 1739. On that date Wesley wrote: "I am not a Christian." A closer look at this confession in its context reveals that by "Christian" here Wesley meant one who is fully sanctified, who has perfect love, peace, and joy. This certainly was to come; the struggles, the failings, the lack of faith that characterized Wesley's life up until May 24, 1738, disappeared after that date *and they never returned*.

One other aspect of Wesley's conversion we will examine briefly. May 24 has been ignored for another reason—the alleged paucity of references to it in Wesley's subsequent writings. The argument runs: "If May 24 had been the occasion of a real conversion, a radical change, surely Wesley would often have referred back to it." Without arguing that almost anything can be proved from silence and without pressing the point that most of those who urge this objection do not believe in "real conversion" or a "radical change," we reply that there are more references to May 24 than the critics seem to realize. The following all refer to 1738 and, from their content, obviously to May 24.

October 30, 1738: "By a Christian, I mean one who so believes in Christ, as that sin hath no more dominion over him. And in this obvious sense of the word, I was not a Christian till May 24 last past."

January 4, 1739: Speaking of May 24, "I received such a sense of the forgiveness of my sins as till then I never knew."

December 30, 1745: "For it is true that from May 24, 1738, salvation by faith was my only theme. Several of the clergy forbade me their pulpits before that time, before May 24, before I either preached or knew salvation by faith."

June 17, 1745: "From 1725-1729 I preached much but saw no fruit. From 1729-1734 I saw a little fruit. From 1734-1738 I saw more fruit. From 1738 to this time, the word of God ran as fire among stubble."

May 14, 1765: "I think on justification just as I have done any time these seven and twenty years." Twenty-seven years before 1765 take us back to 1738.

November 24, 1765: "We are 'justified freely by His grace through the redemption that is in Christ Jesus.' And this is the doctrine which I have constantly believed and taught for near eight and twenty years."

June 19, 1771: "We are saved from sin, we are made holy by faith. I have continued to declare this for above thirty years."

January 1773: "What an amazing work God has wrought in these kingdoms in less than forty years."

August 4, 1786: "In 1735 they [the members of the 'Holy Club'] were increased to fifteen, when the chief of them embarked for America to preach to the heathen Indians. Methodism then seemed to die away but it revived again in 1838."

July 13, 1788: "Fifty years ago, two young men, desiring to be scriptural Christians, met together and a few plain people joined them in order to help one another on the way to heaven."

The above list is not exhaustive but merely indicative. That these references point back to 1738 is indisputable. Wesley leaves us in no doubt that the "warming of his heart" on May 24 of that year was a turning point, a baptism from heaven, the kindling of a fire that was to burn throughout the land.



HERE AND THERE



AMONG BOOKS

The Reasonableness of Christianity

(Complete and unabridged. Annotated with some references to other works of the author.)

By *John Locke* (Chicago: Henry Regnery Co., 228 pp., paper [Gateway Edition], \$1.65).

John Locke was a close friend of the great Arminian theologian Philip van Limborch (professor of theology at the Remonstrant College at Amsterdam) and they carried on an extensive correspondence. Locke's constant plea for tolerance may be directly due to this theologian's influence.

This essay was written by Locke in 1695, five years after *The Essay Concerning Human Understanding* (which is the first comprehensive study in analytical psychology). It presents the principles laid down in the former work applied to practical theology and biblical exposition. It represents the mature religious thinking of one who may well be the most influential philosopher of the Western world. He has been referred to as "the father of Empiricism," but he also influenced, by means of his political theories, the actual content and structure of the United States Constitution and its Declaration of Independence.

It is strange that modern philosophers know the former essay so well and yet disregard this essay so utterly. Here, too, is a fund of arguments for the evangelical minister who would expound to his people the biblical foundations for our faith in Jesus' messiahship and the minimum content of the true believer's creed. Wilhelm Wrede should have read John Locke's essay here. Had he done so, he probably would not have been guilty of writing his *Messianic Secret of the Gospels*.

It was from Locke that John Wesley selected the famous dictum with which Wesley himself has been mistakenly credited: "He that takes away reason, to make way for revelation, puts out the light of both." And yet Locke insists upon the logical necessity of the scriptural revelation.

Locke held the M.A. degree from Oxford University. The influence of his *Two Treatises on Government* and his *Three Letters on Toleration* furnished the bases

for the American Revolution and Constitution. But herein is seen most markedly the influence of his Arminian friend, Limborch. Locke's insistence upon letting the Scriptures interpret themselves is well exemplified in his own methods. Likewise his suggestions on how best to study the Scriptures are valid.

This essay on Christianity was anathematized by Jewry, attacked by the Calvinists, distorted and perverted by the English Deists, misinterpreted by the American Unitarians, and is today too thoroughly neglected by the Evangelicals. Edited and introduced by George W. Ewing, this paperback edition deserves your reading, my ministerial friend.

ROSS E. PRICE

They Were There

By *Wesley Hager* (Grand Rapids: Wm. B. Eerdmans, 1966. 112 pp., cloth, \$2.95)

If you are one to think more highly of imaginative storytelling than of doctrinal accuracy, then you will derive value from this book. The author introduces fourteen of Christ's contemporaries and has them tell in narrative form their reactions to the Christ-event. There is Joseph, Mary, Peter, Pilate—all the way to Barabbas.

The selection of persons is well-done, and these in turn ask you to sit cross-legged on the floor while they spin their tales of the Christ. The background is based on historical fact. But each seems to be more interested in holding your attention than in strengthening your faith.

Your imagination will be sharpened; your ability to illustrate your sermons should be improved. But your theological cupboard will not be enlarged—scarce a calorie.

We should add, however, that many a sermon which is doctrinally sound has been smothered to death for lack of fresh air—which comes wafting in only when the windows of imagination are opened, even a slight crack. Hager threw his windows wide open until the outside scenery is more noticeable than the study of the characters surrounding the Man of Sorrows.

NORMAN R. OKE

The Nazarene Preacher



AMONG OURSELVES

I was jolted today by a column heading in the *Japan Times*: "Recommended Revivals" . . . My eye barely caught it while sideswiping the page over my wife's shoulder . . . Grabbing it I said excitedly: "I want to see this!" . . . Could it possibly be that some religious writer was telling about some Gospel campaign in the Tokyo area? . . . But a half-second later my interest collapsed like a punctured tire . . . It was TV "revivals" of old movies . . . Of course my more sophisticated readers are smiling at my naivete, for they guessed as much from my first sentence . . . It seems that as the Lord's revivals languish, the devil's revivals have a heyday . . . At least it is clear that the world believes in revivals—of their own wares . . . And as the Lord's people become ensnared by worldly revivals they need the godly kind more and more, but are less and less qualified to promote them . . . One thing we can declare without fear of successful contradiction: the preacher who spends his time watching Hollywood revivals will wait many a long day before he sees a Holy Ghost revival . . . But worse—he will become so dull and dopey himself that he will no longer care much . . . Let us keep alive—or *revive* where necessary—the "old-time religion" . . . As Tennyson said, "The old news [of the Gospel] is the new news and the good news" . . . If you could get your people studying The Acts during third quarter, and become more familiar with this "old-time religion," it might precipitate a *now-time* revival (p. 21) . . . Why not try it?

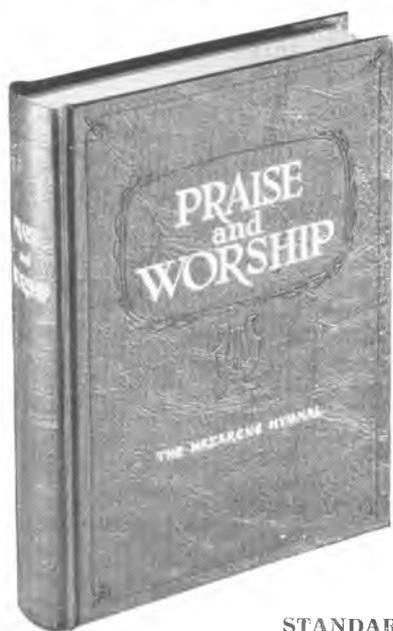
Until next month,





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