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GUEST EDITORIAL

A King Played the Fool

By G. B. Williamson*

SAUL WAS GOD'S CHOICE for Israel's first king. By all human standards of judgment he gave promise of fulfilling the expectations for an able leader and ruler. At his anointing Samuel said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?"

But from the beginning Saul was handicapped. God chose him, but His consent that Israel should have a king was a concession to the demand of the people that they might be as the nations around them. Thus he came to his kingship because of the stubborn and rebellious demand of a people who had rejected Samuel and the God who had ruled them through His appointed seer and servant. Therefore Saul was the people's king, and somehow he was never emancipated from "the people."

Saul was chosen, anointed, and proclaimed king under favorable outward circumstances. The beginning of his reign was auspicious. There was the potential for permanent success, but there was also a hazard too great for Saul to survive. He had to overcome his own weakness and withstand the pressure of public opinion. This he did not possess the character to do. After the first flush of victory was past, he set his feet on the path to ruin. At the beginning his deviation

seemed small in its significance and his descent gradual; but when the restraints of conscience, the rebuke of Samuel, and the warnings of God were disregarded, their impact upon him grew progressively weaker, and at last he was plunging headlong to abysmal depths.

I

The first step to ruin for Saul was the indulgence of impatience and arrogance. It amounted to a disregard for God's appointed source and order of spiritual guidance and leadership. Samuel and Saul had agreed upon a time and place of meeting for the offering of the sacrifice unto the Lord. The day came and wore to its close. Samuel had not arrived. Saul asserted his authority as king and ascribed to himself prerogatives that belonged only to God's spiritual leader, Samuel. He presumptuously offered the sacrifices. Then Samuel appeared. Saul justified his rash conduct with these words, "Because I saw that the people were scattered . . . I forced myself therefore, and offered a burnt offering." Samuel replied, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God . . . now thy kingdom shall not continue: the Lord hath sought him a man after his own heart."

The indulgence of personal pride and ambition to the disregard of God's

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channels for spiritual knowledge and enlightenment has prepared the way to disaster for many men of great possibilities. To indulge the lust of ambition feeds the fires of other unlawful desires and paves the way to destruction.

It has been said of a certain preacher whose tragic and total moral collapse has brought grief to many, "He was driven by an insatiable passion for success." Another man who tried to gain honors for the sake of personal aggrandizement confessed that he had worked out an elaborate system of lies to gain his ends. Men of the holy calling have no immunity to the urge for power and honor. They need always to "keep thy heart with all diligence; for out of it are the issues of life."

II

King Saul's second step downward was an act of open disobedience. His spiritual mentor and God's representative had instructed him to destroy utterly the Amalekites. The battle was won, and the issues were wholly in his hands; but Saul elected to spare King Agag and the best of the sheep and cattle. When Samuel came to meet the king, Saul added to his sin of disobedience that of lying, which is an all but universal practice as a covering for other forms of sin. His protest that he had done the will of God was useless, for the lowing of cattle and the bleating of sheep betrayed him. As justification for his act of disobedience, the king again relied upon his excuse that *the people* had spared the best of the sheep and oxen for a sacrifice. For all triflers with God's Word and commands, be it ever remembered that partial obedience is total disobedience. In the classic language of Samuel, "Obedience is better than sacrifice." No amount of religious ritual will cover

up personal transgression; nor does the cloak of professional and conventional religion in the life of a preacher disguise any moral deficiency in his life.

Saul's deceit and subterfuge led him to cynical ungodliness. He said the spoil was for a "sacrifice unto the Lord thy God." The use of pronouns is often significant. An obedient man of fidelity would have said "my God" or "our God." In his own mind Saul was setting himself against God Almighty. Therefore the judgment of God upon him was inescapable. Samuel pronounced the sentence: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king over Israel."

Superficial repentance such as Saul then professed frequently is offered to gain favor of men. It is never deceiving to God. Saul's feigned repentance amounted to nothing. The mantle was rent. Samuel was to be seen no more of Saul. God had departed from him. Preachers sometimes go on in the formal and perfunctory performance of their sacred duties while they are far from God in their hearts. When caught they make superficial pretense of repentance to escape judgment of men, but thereby they add to their sins and increase the causes for God's present and final condemnation.

III

In Saul's descent to darkness and despair his third step was the unrestrained indulgence of jealousy, hatred, and murderous intentions. David, the shepherd boy, had now come upon the scene. God, having rejected Saul, had chosen David. He had slain Goliath. The women had chanted, "Saul hath slain his thousands, and David his ten thousands." Saul muttered, "What can he have more but the kingdom?" David was the sub-

ject of his hatred and many futile attempts at murder.

In return for such malicious treatment David spared Saul's life when it was in his hand on two occasions. At last the king confessed, "I have played the fool, and have erred exceedingly." But such admission produced no true repentance.

The time for any sinning servant of God to recover from the error of his way is when he is first smitten of an offended conscience. The farther he goes on the way of the transgressor, the more callous the conscience, the more darkened the moral sense, and the more weakened the will. Check the wrong tendency at the beginning. By God's help it can be done.

IV

The fourth stage in Saul's now headlong rush to ruin was in the embracing of the things he had once so bitterly condemned. He had ordered all who were possessed of familiar spirits put to death. Now the onetime towering king, chosen, crowned, and anointed of God, is a crouching craven seeking the hide-out of the witch of Endor. His own admission of his pitiable plight is moving and horrifying. He said, "God is departed from me, and answereth me no more." How dark the day in the life of a man who once knew God's favor! It is night, no matter what hour the clock is striking.

V

The final plunge came at Mount Gilboa. Israel was in flight. The Philistines were in hot pursuit. The outcome of the battle was no longer in doubt. Rather than face the scorn of friends and the torture of foes, King Saul ended it all in a suicidal

death. With him died the lovely Jonathan, Abinadab, and Malchishua, his sons. And the armies of the living God were beaten to the point of destruction.

David's lament is epic: "How are the mighty fallen!"

No man dies unto himself, especially if he has been a God-chosen and God-honored man. He takes others down with him. How many, only God knows.

A promising and successful young preacher, in whose life and leadership many had trusted, flagrantly sinned, at first in covert acts and at last openly. A banker who had known and honored him found out the sordid story. The preacher, now bowed in humiliation, saw the man of the business world, who said, "I hope you can tell me honestly that the things I have heard about you are false." In shame the preacher replied, "I fear the worst you have heard is true." Then the man of the world declared: "Young man, you have been given a place of honor and trust in this community which few ministers have enjoyed. You have betrayed that confidence. Only eternity will reveal how much harm you have done in this city." What a stinging rebuke to a man of the holy calling from one of secular vocation!

Dr. Walter E. Schuette, a prominent Lutheran minister, has written a book entitled *The Minister's Personal Guide*. In it he has a brief discussion of "the minister who slips into gross sin." Here is his summary: "Weighing all the arguments, and having been officially in sorry contact with cases of the kind, my conviction is that the offender should of his own accord demit the holy office."

Let all preachers ponder that solemn thought.

The Gospel We Preach

ONE DAY RECENTLY I looked into the eyes of a subnormal child. It was on a station platform of a small Western town, I had stepped off my train to stretch my legs while mail and express were being transferred and the train was being serviced. She was a little girl, eight or nine perhaps, standing with her mother's protecting arm around her as the family saw an older brother off to school in a big city across the state. Those eyes were shallow and staring, with no glint of acknowledgment that the events around her were getting through to her mind at all. Her every step and her every move had to be guided and watched by the mother. This is one of the great tragedies of life—a child who through some miscarriage of nature just never develops. It is heart-breaking. One would wish he could step close and by some miracle put light in those eyes and co-ordination into those legs and arms. Only those to whom such a tragedy has come close can possibly know the crushing heartbreak of seeing a loved child in such a condition.

But earlier that same day I did see a tragedy even greater. It was in the vacant stare of the eyes and silly giggle coming from the throat of a grown woman. They were caused by the moral and spiritual vacuum in her life. Soon after getting on the train I noticed her by her loud talk and frequent profanity. She readily made the acquaintance of a couple of railroaders deadheading to the rail division point. Within only a short time she went with them to the lounge car,

where beer and whisky could be had. Later in the morning she returned unsteadily to her seat, cutting her trip short to get off with the men when they came to their destination.

Hers was the look of moral idiocy. And in a real sense it was by far the worse tragedy of the two. I am sure if the mother that one day had held her as a little blackhaired baby in her arms could have seen her now, she too would have preferred to see her deformed of mind and body rather than deformed in soul.

Modern medical science is making some inroads into the tragedy of the subnormal child. Medicine is helping some; therapy and specialized education are helping others. But science cannot cure the diseased soul; even sociology and laws of moral living are limited, usually merely awakening a person as to his need. Even legislation cannot make people good; it can merely force them to conform. Social pressure cannot heal the sores of immorality; it can merely cover them. Beautiful surroundings and lovely circumstances cannot bring life and sparkle to vacant eyes; they can merely hide them as behind colored glasses.

There is really only one solution to moral and spiritual breakdown, only one science that can bring healing—that is the redemption of Jesus Christ. This is what the Church has to offer today's world. It is the message of every preacher of the gospel. It is the witness of every born-again Christian.

But, preachers, do we really believe this? "Of course we do!" I hear in

chorus. But I still wonder if we really do. I was thinking, suppose Dr. Salk and his collaborators after they had worked out their polio vaccine, and had fully tested it for effectiveness and for safety, had laid it aside merely as a conclusion to a long academic experiment. Suppose they and the medical profession and the pharmaceutical houses were wholly indifferent to producing it in quantity and in making it available to the millions of children who are easy prey to this frightening and devastating disease. What would be our reaction? Could we continue our confidence in a medical profession which would act like that? Of course not! And your answer is mine also.

And yet, is not this highly hypothetical case somewhat parallel to the attitude that persists in the minds of many preachers? We say that multitudes in our respective communities are morally and spiritually sick; we say that we have a remedy—the only remedy, if you please—and yet we are so indifferent, so apologetic, so casual, so commonplace in our making the cure available. We must, we must be convinced ourselves that God is able to redeem the lost, and then we must make this faith the center of all we preach from our pulpits and do in our churches.

How is this applied practically? Let us note a few ways:

1. We must preach and teach a gospel of moral and spiritual integrity. These fundamental elements must be made plain to our boys, girls, and young people. We are not as afraid of sin as we should be. Our children catch this. We are too casual in our teaching about sin. Young people and adults who have come up through our churches do not have the Christian conscience that they should have. They are too unstable at the basic points of pure right and wrong in be-

havior. Every young person should be drilled in the Ten Commandments and be shot through with the fear of God if he should even take a notion to break one of them. He should also be taught the evils of tobacco, dope, liquor, dancing, and loose living. We must not take it for granted that "they will learn it anyway." Our job of saving tomorrow's adults from the horrors of moral and spiritual breakdown is half done if we can teach today's youth how they should live and why. The church must not fail in giving content to the moral and spiritual concepts of its children and youth. In so doing we shall also not only give their Christian lives depth but we shall also give them a moral stability which will keep them from casually experimenting with gross sins.

2. We must teach and preach a gospel that will prevent sin. While proper teaching of the ethics of the Christian religion is important, it is not all-important. We must ever remember that the young person needs more than just the knowledge of what is right and what is wrong. Hence, we must preach a gospel which shows our people that the best prevention against the inroads of sin in the life is a vital Christian experience. They need to see that in and of themselves they are not fully a match for the temptations of the world. They need to know that they cannot fully grasp truth merely by amassing ethical data or by setting up rules of right and wrong, but that it is fully recognized only with the help of the Holy Spirit. They need to know that the Christian life is not alone in obeying rules or in refraining from the things that are wrong by sheer force of will, but that it is beyond this in finding a strength to live right through the power of the Holy Spirit in their lives. Our preaching and teaching program must emphasize the fact that the surest way to

live for God and keep out of sin is to have a vital Christian experience. I have been asked by those outside our church how we are able to save so many of our youth and keep them tied to the church, and why they are able to live clean lives in today's world. To this I give the answer: "We do have standards of right living which we try to impress upon our youth, but such standards by themselves would not save youth. They find the will to live good lives and the power to be victorious Christians in the salvation experiences which we encourage them to receive. Jesus prayed that His disciples might be sanctified, that they might be kept. This is the formula we give our youth today."

3. We must also teach and preach a gospel of redemption. While it is true that all of us would accept this theoretically as our prime task, yet it is easy to lose perspective in the face of the other needs of a church. Some have pastored a congregation of good Christian people for so long, and have necessarily adapted their ministry to meet their needs, that they have all but forgotten the message of personal redemption. Last summer I preached at the Kansas City Rescue Mission for three nights. I enjoyed it. We all need to preach occasionally in those situations where no gospel is appropriate except the fundamental message that Jesus loves the sinner and that He is able and willing to save him. It is alarming how many of our people, young and old, who have been sitting under our weekly ministry do not have a faith that Christ can meet their needs. It is more alarming to see how many of our people do not believe (if their lives are an indication) that their unsaved friends and loved ones can be delivered from sin. There is more sin around us than we realize. There are more people around

us who have lost hope than we dream exist. Let us shoot our entire program and our preaching ministry full of a gospel that will lead people to the Saviour.

* * * *

On Preaching Too Long

Representative comments on the editorial in the July issue might be of interest to our readers:

"I just finished reading with deep interest and real value your editorial entitled 'I Preach Too Long.' This is not only powerfully pointed and true editorializing; it is a piece of appealing reading. You really say something and do it in a fine way. The best proof of all this, it helped me. I am asking the Lord to help me avoid the dreary pitfall of long preaching. For the loneliest man I know is the man who ambles on and on in the pulpit long after the people have pulled down the blinds and gone to sleep." (N. R. O.)

"Just read your editorial in the current issue of the PREACHER'S MAGAZINE. It has taken me ten years to realize the truth of your emphasis on 'long-windedness.' I definitely limited my usefulness in my last pastorate by preaching too long. I think I have learned, however. Since coming here I have disciplined myself to a much shorter time and it has been helpful. In fact, I have found that the sky does not fall if one stops preaching five or ten minutes before twelve o'clock. The people rather like it, and I find that I enjoy being out of service a little early sometimes. The PREACHER'S MAGAZINE is swell. Keep up the good work." (C. G. P.)

"I have just read your editorial entitled 'I Preach Too Long.' I don't know how it fits you, but it is a warning to me. And I know a lot of fellows that certainly can profit by it. Thanks for the fine work being done with the PREACHER'S MAGAZINE." (S. T. L.)

The Preaching of John Calvin

By James McGraw*

Tot verba, tot pondera. "Every word weighed a pound!"

So spoke Beza, and so agreed the congregations. No other statement could describe so well in so few words the heart of John Calvin's preaching.

It is unfortunate that Calvin is remembered primarily for his doctrines, some of which we may not admire. He should also be remembered as one of the great examples of expository preachers during Reformation times.

Born in Noyon, Picardy, in 1509, this physically weak little Frenchman was an infant when Luther and Zwingli were already twenty-five years of age. In spite of his lateness in point of time, he must be ranked among the most influential leaders in the great religious struggle of the sixteenth century.

With his gentle birth and extensive education, Calvin prepared himself for a law career at the insistence of his father. After his father's death, he turned his interests toward the classics and eventually toward the Christian faith. His words express the change in his interest: "What is the use of seeking information from the pagan philosophers, when they contradict each other?" At the age of twenty-five, the Bible had become his main Source Book.

John Broadus once said that a great preacher "is not a mere artist, and not a feeble suppliant, he is a conquering soul, a monarch, a born ruler of mankind." The preacher's task is

to will, and cause men to bow. Calvin's autocratic force of character gave force to his utterance, and this unusual forcefulness was intensified by his saturation in the Word of God.

Preparation

John Calvin's general preparation was more than adequate, but he has been criticized by such authorities as Andrew W. Blackwood for his seeming weakness in specific preparation for a particular sermon. Blackwood said of him that he "did not always take time to prepare his expository discourses with care, and he seldom revised them in detail." In spite of this candid appraisal of a fundamental weakness, there is sufficient merit in Calvin's preaching to draw from his critics the praise he deserved. His general study habits, with his unusual memory span and powers of retention, apparently succeeded in atoning for any weaknesses in sermon building.

Williston Walker in his biography of John Calvin, described the long hours he spent in his study. He slept little, and by five or six o'clock in the morning his books were brought to him in bed. Much of the mornings was spent in bed with his books. Because of a consumptive, asthmatic condition, he thought a reclining position better for his health. After the single meal which constituted his daily diet in his later years, he often walked about in his room for a quarter of an hour. Then he returned to his studies.

His few recreations were briefly en-

joyed. He was not disposed to good-humored small talk, and seldom interrupted his study for relaxation, even though his friends insisted.

Expositional Content

Leroy Nixon, while a student of homiletics under Professor Blackwood at Princeton, made a study of Calvin's preaching. He concluded that Calvin gave the soundest, ablest, clearest expositions of scripture that had been seen in a thousand years. Calvin's exegeses were sound, and were pursued with loving zeal. He had a unique ability to see quickly the exact relationship of many scattered portions of scripture.

Calvin's attitude toward Biblical preaching, in his own words, was that God's Word had been committed to the preachers "like the royal sceptre of God, under which all creatures bow their heads and bend their knees." He advised: "Let them boldly dare all things, and constrain all the glory, highness, and power of this world to obey and to yield to the divine majesty; let them by this same Word have command over everyone; let them edify the house of Christ, overthrowing the reign of Satan; let them lead the flock to pasture and kill the wolves; let them bind and let loose thunder and lightning, if that is their calling, but all in God's Name."

John Calvin drew all his sermons from the Bible. He preached from it as he found it, book by book and passage by passage. Andrew Blackwood, author of *Expository Preaching for Today*, would heartily approve Calvin's efforts to show clearly and strongly what the Scriptures meant, and what difference they ought to make in the hearts and lives of his hearers. He did not "go everywhere preaching the gospel," but rather stayed by the passage at hand.

The force in John Calvin's preach-

ing unquestionably came from the fact that his mind and heart were saturated by the Word of God.

Homiletical Style

Calvin was able, as it suited him, to dispense with almost all the formal rules of homiletics. He had no introduction, as a rule. "We saw yesterday" or "We have seen this morning" were typical beginnings, and constituted all the introduction his sermon needed.

"Therefore, we see now" or "We will have to save the rest until tomorrow" were typical conclusions.

As for divisions, transitions, and other homiletical devices, there is little evidence that he paid any attention to them. "That is the second thing we must note," "So much for one item," or "This is what we must conclude from this passage" perhaps came nearest to serving as transitional phrases. There was nothing of appearance or filling in; every word served for application, for edification, for substantial reality.

Such forms that are found present in the analysis of Calvin's sermons are apparently due, not to conscious art, but to his logically trained mind. There are no illustrations from literature. His appearance was against him, for he was not a handsome man. Narrow lips and sunken eyes in a great head mounted upon a weak body yet seemed to command respect as he stood before his hearers. He spoke slowly and deliberately, so that anyone wishing to take notes had ample time to do so as his sermon progressed. He did not have a good voice, but sometimes asthma caused a decidedly unpleasant rasp. What, then, made him a great preacher? The answer must be that he always had something to say, and he used the language of the Holy Spirit, without ornamentation, without attempts at oratorical

or rhetorical beauty, yet with force and power found only in the Word!

Doctrinal Emphasis

The courage and spirit which brought John Calvin through days of personal tragedy and danger are much more admirable than his doctrinal beliefs, especially by those of us in the holiness movement. In fairness to Calvin, however, it should be pointed out that many of the extreme tenets of "Calvinism" are due to the interpretations some of Calvin's followers placed upon his teachings, rather than Calvin's own words. In Calvin's preaching, the primary truth is the sovereignty of God. God is Master. Nothing happens except at His command. He has the right to command and expect obedience; and His interest, His glory, and His honor must have first place in our lives.

Eternal election, or God's predestination of some to salvation and others to destruction, is a corollary of the doctrines of the absolute sovereignty of God, and at this point the Arminians disagree with Calvin's conclusions. John Calvin himself preached a positive assurance in this particular tenet of his doctrinal system, but many of his followers have made a negative approach in their interpretation of this problem. Looking back upon Calvin's ministry from the vantage point of these succeeding centuries, it would seem that perhaps God's purpose was served through the unwavering belief this man had that he was one of God's elect and therefore could not fail, for indeed such were

the tragedies in his life and the sufferings in his own experiences that he may well have turned aside had he not found the comfort he needed in his concept of God as the sovereign Ruler and Master of the universe. Twenty-seven thousand Calvinists were executed, because of their faith, in Paris alone during one six-month period.

Calvin was wrong in his understanding of eternal election, but he was right in placing his trust in a God whom he believed would not fail him!

Leroy Nixon made four applications to our preaching for today when he concluded his study of John Calvin's ministry. *First*, be a real student of the Bible. *Second*, preach often. *Third*, appeal to the deepest needs of the congregation. *Fourth*, speak plainly; be conversational, not oratorical.

Preachers should desire to preach the truth in living freshness, and a knowledge of the Bible is fundamental. All the art of rhetoric is useless if the content of the sermon is thin or shallow. The preaching of John Calvin demonstrated that force and power are assured when the Scriptures are honored and the Holy Spirit anoints.

When John Calvin preached, the people did not go from the church saying, "Wasn't that a fine sermon?" or, "Is he not a wonderful preacher?" They said rather what might be hoped by every preacher they may say of him: "Truly, he speaks the Word of God. We must live by it if we would know God's blessing and be assured of His love and favor."

Speech

We're always grateful when the moderator of a radio panel repeats at the end of the program what the subject was, as there is no way of telling just by listening to the arguments.

—Detroit News

SERMON OF THE MONTH

The Dual Nature of the Unsanctified

By P. P. Belew*

A double minded man is unstable in all his ways (Jas. 1:8).

The subject will be considered in three divisions: the fact of such a state, the untenability of such a state, and the remedy for such a state.

I. The Fact of Such a State

That the unsanctified believer possesses a dual nature is clearly taught in the Scriptures and confirmed by human experience. Prior to receiving the baptism with the Holy Spirit, almost any Christian can testify with Paul, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

1. This dual nature is symbolized in the Old Testament. Perhaps the two sons of Abraham, Ishmael and Isaac, furnish the best example. Ishmael, the older, and son of Hagar, "was born after the flesh," and represents the old nature inherited from Adam; while Isaac, the younger, and son of Sarah, "was by promise," and represents the new nature received from Jesus in regeneration.

Due to the artifice of Abraham and Sarah, the nativity of Ishmael was invested with a ruse of respectability. But measured by the standard of God's perfect moral law, Ishmael was

an illegitimate, which is certainly true of the carnal nature. Ishmael was a disturber of the peace (Gen. 16:12). And in the words of Paul, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Ishmael was an outcast (Gal. 4:30). At the behest of Sarah and the command of God, Hagar and Ishmael were sent away. The carnal nature has likewise been outlawed. We are to "put off the old man with his deeds" (Col. 3:9). Our old man was crucified with Christ, "that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

2. This dual nature is demonstrated in the New Testament. In a single passage, Paul addresses the Corinthians both as "babes in Christ" and as "carnal," they were rent by factions, each one proclaiming its respective hero, saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12). Hence Paul's logical conclusion, "Ye are yet carnal, and walk as men" (I Cor. 3:3).

James calls attention to another kind of carnal favoritism—the disposition to discriminate between the rich and the poor. The well-dressed and bejeweled were given choice seats, while the poor and ill clad were made to stand or sit in an inferior position. He would have us to know that those who show such respect of persons are judges influenced by evil thinking.

Also the same writer gives important emphasis to the sad havoc wrought by the unsanctified tongue. He says, "It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6). He seems to regard a subdued tongue as the highest evidence of Christian perfection; for says he, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2).

II. The Untenability of Such a State

That it is extremely difficult for one in such state to maintain proper spiritual equilibrium should be apparent to all. The immortal Lincoln once said, "The union cannot survive half slave and half free." And a greater than Lincoln said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). The same is true of the individual. He will either "go on unto perfection" or return to the life of sin. Eventually he must get sanctified in order to keep justified. Hence the command, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest . . ." (Heb. 12:14-17). The complete passage gives three cogent reasons why the believer should go on to holiness: to avoid backsliding—"lest any man fail of the grace of God"; to preserve the purity of the group—"lest any root of bitterness springing up trouble you, and thereby many be defiled"; and to prevent apostasy—"lest there be any fornicator, or profane person, as Esau, who . . . found no place of repentance."

1. The dual nature constitutes an incongruity. A fountain cannot "send forth at the same place sweet water and bitter." A fig tree cannot yield olive berries, nor can a grapevine bear figs. But "out of the same mouth

proceedeth blessing and cursing." With the same tongue "bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (Jas. 3:9-12). Thus could James and John worship God one minute and call down fire on their enemies the next.

2. The dual nature conduces to frustration. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). Therefore, "A double minded man is unstable in all his ways." This was Paul's difficulty. The old nature, which he calls "another law in my members," warred against the new nature, which he calls "the law of my mind." His will was on the side of right, but he lacked sufficient spiritual strength "to perform that which is good."

Psychologically life has three levels—instinct, duty, and grace. To a great extent, the unawakened sinner operates on the level of instinct. He caters to the desires of the flesh, and has little or no scruple in doing so. Consequently he experiences little inner conflict. And the sanctified Christian, cleansed in soul and Christ-centered in purpose, is integrated on the highest possible level. But the unsanctified Christian, torn by the conflicts of the flesh and the Spirit, is in frequent struggle on the level of duty. His case is not entirely unlike that of the little boy. Compelled by his mother to sit in a chair, he said, "I'm standing up inside me!" The unsanctified Christian, while striving to do God's will in all things, can scarcely say that he always delights in it.

3. The dual nature may result in complete disintegration. The spiritual kingdom of man's soul, if it continues "divided against itself is brought to desolation." The spiritual house oc-

*Evangelist.

cupied indefinitely by incompatible inhabitants "shall not stand." "For to be carnally minded is death" (Rom. 8:6). Little wonder that Paul cried, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.)

III. The Remedy for Such a State

Thanks to the divine provision, there is complete deliverance. "The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). "Wherefore Jesus also, that he might sanctify the people with his own blood; suffered without the gate" (Heb. 13:12). And, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Hence the command, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). The Holy Spirit, says Dr. E. Stanley Jones, "cleanses from all lies, all evasions, all make-believe, all false fronts, from all except complete sincerity." And the remedy is of simple application.

1. Face the facts. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish" (Jas. 3:14-15). Could any language be plainer?

2. Present yourself unreservedly in consecration to God. This will probably involve Christian resignation to some things unpleasant. But your highest happiness will be found in the center of His perfect will, whatever it may include. His absolute knowledge and unquestioned goodness guarantee "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

3. Receive the Holy Spirit. "They that are in the flesh cannot please

God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:8-9). And your Heavenly Father will "give the Holy Spirit to them that ask him" (Luke 11:13). "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

4. Walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). Having overcome the sin barrier, one reaches that level whose "ways are ways of pleasantness, and all her paths are peace." For, "To be spiritually minded is life and peace" (Rom. 8:6).

A Prayer for the Minister

(By the minister's wife)

Dear Father, sometimes it is hard to pray

The way I should for him who stands behind

The sacred desk on ev'ry Sabbath day.

Alert for his effectiveness, I find
Quite often my temptation is to ask

That he be known for eloquence of speech,

For great ability to do his task,

For magnetism—to increase his reach.

But these are not the things Thy servant needs;

And so I pray: Give him humility,
The gift of preaching Christ by words and deeds,

Of drawing men, not to himself, but Thee,

A deeper understanding of Thy Word,

A yielding of himself to Thee, O Lord.

—LOIS F. BLANCHARD

The Preacher's Magazine

Preaching the Evangelistic Message

By Harold Volk*

THE SERMON IN ACTION is a powerful force. When the great French Protestant, Saurin, was preaching at The Hague, the celebrated scholar, Le Clerc, refused to hear him, declaring that oratory was below the dignity of the Christian pulpit and that he "distrusted effects wrought more by a vain eloquence than by the force of logic." One day he yielded, and went on condition that he should sit behind the pulpit screen, so as not to see the preacher's delivery. Before the sermon closed he found himself in front of the preacher, listening with rapt expression, unconscious of the tears that trickled down his quivering face.

The incident is but one of many historical illustrations of the fascinating conquests of the sermon in action.

The sermon is like the tent which the fairy gave to Prince Ahmed, which, when folded, seemed like a fan for a lady's hand; but spread it, and the armies of the powerful sultans might gather beneath its shade. How can one overestimate the vital importance to the preacher, or the audience, of that half hour in which the work of days (we might say years) is to be focused upon the congregation?

A Strategic Point

The preacher in the pulpit occupies the supreme, strategic point in the moral universe. It is a place of real struggle on the part of the preacher to conquer his hearers and win them over to the truth, and to the life of the Spirit. It is the sermon in action. It

is the speech of the prophet that must be heard. He is declaring the will of God: "Thus saith the Lord"—the moral law, the principles of conduct. He is proclaiming judgment: "Thou art the man." He is heralding a new hope: "The kingdom of heaven is at hand." He is accusing and condemning: "They sell the righteous for money, and the needy for a pair of shoes." The place is the valley of decision; the hour, a time of supreme effort, on which the history and destiny of souls may hang. The preacher is uttering a message freighted with saving truth, and carries in it the supreme effort of God in man's behalf, and in its success or failure all heaven is interested. No wonder Martin Luther trembled as he ascended the pulpit steps.

Preaching the evangelistic message is distinguished from regular pastoral preaching or the teaching ministry. It is designed to capture the will and the emotions, and move to action, while they are purposed to enlighten the mind and produce convictions for living.

A Pulpit of Power

A pulpit of evangelistic power is the need of our time. Of the Italian Renaissance, no figure, not even that of Lorenzo the Magnificent, looms up so commandingly as that of Savonarola, the preaching friar. He stood there in the pulpit of the Cathedral of Florence, a luxurious and brilliant city, full of social corruption, gorgeous religion, and graceless living. He had been sum-

*Evangelist.

moned from his cell where his preaching had driven him, to preach to the hopeless, starving Florentines, besieged by powerful enemies, pestilence, and famine, and suffering and desperation marking every soul. They had been his enemies, but Savonarola spoke to them as an ambassador of God; he won them to penitence, cheered them with promises of divine mercy, and they cried out: "The Friar's preaching has saved us again." Then followed those wonderful years in which the preacher successfully disputed with the Medicean despot the moral dominion of Florence; Lorenzo clothed in luxurious unrighteousness—Savonarola armed with the scepter of truth and flaming zeal for God's honor and man's salvation. At last, seeing him summoned to Lorenzo's bed and ministering there to a dying man in the spirit of Elijah, we say: "There is a man of power—a man for the times."

Four centuries have passed since then, but human nature has not changed. This twentieth century is pregnant with new history, with mighty issues and high political and social ethics, but no age more imperatively needed a pulpit of power—a prophet voice proclaiming Him who, for man and the nation and the age, is "The way, the truth, and the life." Ours is a most enlightened age, and without doubt is more favorable to the preacher's power, more hospitable to it, more fruitful of the best results than any since the dawn of Christianity. In fact the preacher's power is as much nobler and more enduring than that of the Savonarolas or the John Knoxes of a former day as that of the electrician and the nuclear physicist is nobler than that of the feudal lords of an age of ignorance and superstition. "Is he a physician of souls? He can better operate on wakeful than torpid patients. Is he an advocate? He can bet-

ter plead before an educated jury than a clownish one. If his appeal is to man's will, it is, at least to one unfettered by fear; if to the conscience, it is to one unclouded by superstition; if to the heart, it is to one never more aching with unrest or hungry for reality and love."

Our Need Today

It is time for the herald who has a real message of life and immortality, who has seen God face to face and gotten his message from Him, to lift up his voice like a trumpet. If he is a voice that can speak, not only the seminary lore, but the Saviour's love, then there never was a time when he could have a more open and inviting field, or a more grateful welcome among thronging men, or a fairer hope of success in the highest sense. If there is a weakness in the pulpit of our day, it is not the fault of the "spirit of the age." The preachers of the apostolic age faced such pharisaic pride, such religious obstinacy, such depravity and frivolity, such fortified selfishness as is not equaled in our age; but they were not dismayed—by the power of their preaching they conquered. If the pulpit of today is lacking in power, the sin lies at its own door and cannot be shifted to the shoulders of society. The living preacher never had so many aids and openings; man's hearts and homes and lives were never more hospitable to his message, and all the more as he approaches them simply as a man from God with a practical hope and help upon his lips.

I do not ignore the facts which tend to repress pulpit power—the temptation to accommodate the preaching to the mood of the people; to make the Word only scintillate when it should shine and burn; to consult people's whims rather than their wants; to be

popular rather than powerful; and to avoid sinking into insignificance.

It is, against these demoralizing and enfeebling influences we are boldly to strive. The objects which the preacher seeks to attain remain as unutterably and inconceivably great as ever: God, eternity, the soul, all that concerns man's duty here and his destiny hereafter—these are his themes, and are as unfading as the blue of heaven, as inexhaustible as the sorrows and joys of humanity. What power the preacher ought to have who stands before an audience on whom he looks as immortal souls for whom he must give an account, unto whom those men look with intelligent reverence! He stands in a relation most solemn of all this side the judgment; he speaks, as heaven's ambassador, to the conscience, the heart, the life, of everyone beneath his gaze; he pours out the affluence of God's love, and light, and life, over dark and tempted and struggling and weary natures, probes the depth of human guilt, unveils the glories of salvation, and performs his work environed consciously by the power of the world to come.

Our Responsibility

We are responsible for the men of our generation; heaven is expectant of their conversion; their blood will God require at our hands! They are the bond servants of the devil, but they have wants, hungerings, fears, hopes that are deep, surgent, and dominating as instincts, and these make them susceptible to God when He is rightly presented to them. But when is He rightly presented to them?

We may offer to lost men an orthodox God, a theological God, a historical God, a transcendental God, even a rational and personal God, and it may still be a dead God that we offer. We

may paint Him as liberal and complaisant as the Western Jupiter, or as dogmatic and cruel as the Eastern Moloch; and, failing to attract by the one or to terrify by the other, we will still have to cry to the heedless and far-off throngs, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." It was Jesus who appropriated these words to His own ill success, and even He did not get himself believed and beloved while simply in the body. He preached, yet ended His ministry with the bitter cry, "How often would I have gathered . . . and ye would not!" A few days after and those same Jewish peasants filled the air with their penitential cries, and by thousands surrendered to God. The reason? God must be seen upon a cross ere men will be attracted to Him. "I, if I be lifted up . . . will draw all men unto me." And He will not be thus seen except He is preached with power from the pulpit.

The world will not be drawn to a crucifix, but it may be drawn to a Crucifixion, and its vital presentation in the burning words of a living ministry has never failed to command and convert a multitude of men. We must see Christ ere we can make others see Him. We can preach about Christ if we have some fine words in a paper book on the pulpit, but we can preach Christ only when He dwells in us as a living and luminous presence, possessing, engrossing, and constraining by His power and love. We are doomed to see the streams of humanity rush past us in its pride and passion, its gaiety and sadness, without hope and without God; but we need not stand with paralyzed faith and fettered energies. Let the scene drive us to our knees and keep us there until we be endued with power from high. Let it drive us to our pulpits to preach the

evangelistic message: repentance, restitution, faith, the new birth, the way to enter into the kingdom of God, and "holiness, without which no man shall see the Lord."

It was thus that Savonarola acquired that massive personal power, that

energy of soul, that imperial will-force by which, from his pulpit in the Duomo, he ruled Florence. He had little rhetorical culture, a bad voice, and, at first, indistinct expression; but he was at home with his Bible and his God. And he preached!

A Layman's Message to Pastors

By A. E. Felts*

IN THE MINISTRY, for a pastor at least, there are duties other than persuading men to make decisions for God. Among these duties are administration, a church to lead, financial problems to solve, and all the various departments of the church to keep on the right track. Surely the day-to-day task of a pastor requires the highest level of leadership.

Leaders in any field can roughly be divided into four groups determined by their way of dealing with problems and by their administrative practices. The first three of these four groups scarcely, if ever, succeed; but the last nearly always succeeds. Let's just name them in passing, before we come to the study of building good relations between the pastor and his people.

The first group of leaders never have a plan and improvise from day to day. Even if there is a plan of a sort, it changes so often that no one knows what it is from one time to the next. Hard and unpleasant tasks are

skipped with the hope that everything will come out all right.

The second group hold that the end justifies the means and assumes that theirs is the only way to do any task. They are always certain that the ideas of others are never worth while and demand that they have their way, determined to rule or ruin.

The third group attempt to apply one pet formula to every situation and are constantly amazed and confused when it fails to work. They attempt to treat everybody alike, and hold that what is good for one is good for all. They believe that the hair of the dog is good for the bite.

The fourth group face each new problem with open minds, realizing that people and realities affect every situation—that each situation and the people involved may require an altogether different approach. They remember that God had different patterns for each member of the human race, and are far more likely to succeed in solving the problems that always arise when a group of people work together.

In every case the people with whom the leader must deal may differ great-

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Paper Presented to Pastors, North Arkansas District.

ly in character. There are the well adjusted, who, once given their tasks, do a fine job without any further attention. There are those who are willing but incompetent, those who will not work under any circumstance, those who will take an assignment but cannot work with anyone else, those who know it all, those who fight with everybody else, those who are easily offended, those who consider themselves important, and those who use a big I and a little you.

Surely these things must suggest the personal relations problems of the ministry. They introduce the problem of how to get along with people; of how to get at least some of those we sometimes call cranks to work on our team and, in most cases, to be for us instead of against us.

We that are employers have learned that we cannot make anyone do anything, even those we pay. People seldom do things because of force. Only a real desire to accomplish will be fruitful. If these things are true in business, surely they are also true in the work of the church. For the most part, is not people's desire to serve God and humanity the only motivating influence that causes them to work for and in the church? It's a real tragedy when a minister, through failure to apply a few simple formulas, permits the devil to use someone to undo much of what would otherwise be effective work in God's cause.

Attitude

Let's take a look at a few of the things that will help build good personal relations. The very first is that of attitude. Before a pastor can inspire others to do and to be their best, it is essential that he hold a positive and sure faith in all humanity. It may be that we sometimes permit our doctrine of depravity to lead us subcon-

sciously to reflect an attitude of hopelessness; that some people are impossible cases and that nothing can be done with them nor for them. We forget that there is a way to deal with every individual. Actually, the teachings of Christ emphatically declare that there is hope for all; that the power of God working through the instrumentality of men can rehabilitate those who are bitter, resentful, spiteful, and all of those who could, and often do, hinder the cause of God. Honestly expect good of everyone and you will be amazed at how often it works. It has been said that there is bad in the best of us and good in the worst of us . . . look for and expect the good. Expect good even after bad has often been done. Be charitable. Put the best possible construction upon the words and acts of others. It's impossible to hide our real feelings toward others. In some way, people sense our real feelings toward them and react favorably or unfavorably toward us, depending upon what they sense our position toward them to be.

The Compliment

The next basic rule in good personal relations is that of the correct use of the practice of complimenting. People just like to be acknowledged when they have made a noteworthy effort or contribution. Regardless of how old or how young, how prominent or how obscure, there is a psychological urge that drives us to react favorably toward those who are aware of and express appreciation for what we are or what we do. There aren't many times when we can't find something in everyone that is worthy of acknowledgment. It's the easiest way there is to win friends and influence people. It is true that others evaluate us and are influenced by us largely by what they think we think of them. The

practice of complimenting others is so stimulating both to the one who gives the compliment and to those to whom the compliment is given, that one of the nation's best-known ministers has organized what he calls "The Compliment Club," suggesting that each person give at least three compliments daily.

Persuasion

Another important thing is the ability to persuade. Every pastor must be able to promote, advance, or sell his ideas and plans. With tactfulness, ideas can be expressed or advanced without offense. The tool to use in this case is the fine art of persuasion, the great tool of all good salesmen. Mr. Wilson of National Cash Register has written a book entitled *Open the Mind and Close the Sale*. Let's paraphrase him a little and say, "Open minds and sell our plans." It is essential that the pastor put his ideas across to all the group without opposition. If the front door of the mind cannot be opened by direct suggestion, try the back door of indirect suggestion.

Face-saving

Another aid in good relations is that of face-saving. Old Chinese had rather save their faces than to save their lives. Not many people like to find themselves in an awkward or embarrassing situation from which they cannot extract themselves. Under such circumstances, people are always grateful for and feel kindly toward those who gracefully make a way of escape. The Golden Rule applies not only to those who trade but also to all of us in our everyday living. Many of us, after finding that we are correct, are so anxious to prove those wrong who have taken a different stand. We seem to take a childish delight in saying, "I was right and you were wrong." Few things can irritate

more than an "I told you so." When repeated often, it strains friendships and certainly further alienates those who have not the best feelings toward us. Friendships are fragile and require as much care in handling as any other fragile or precious thing.

Listening

Good relations with others are so important to the minister that a good portion of his time should be spent building understanding with those with whom he works and with those to whom he ministers. Without the confidence of his people, a minister cannot do effective work. He must spend more time with those that oppose or do not understand his program. Give them a chance to talk . . . let them talk until they run down. Sometimes you'll think that will never happen but it most generally will. Many things are likely to be gained from such a practice. You may find out why they oppose; and often their reason for opposition is so minor that when known it's easy to work out. When differences are so wide that they are not easily gapped, those who oppose feel better and more cooperative toward their pastor because they have had a hearing. Give them a chance to talk to you instead of to someone else. It will be time well spent. Opposition to a good thing is usually like a storm in that it will sooner or later blow itself out if given a little time.

Time

Take time when seeking a solution for a problem. Test all the solutions that come to your mind. Action resulting from the wrong conclusion is always a waste of effort and sometimes only makes bad matters worse. It sometimes gives people cause to be critical. Often only the developments that time brings have the solution to

a problem. Some problems seem to have solutions while others have to be endured. When you don't know what to do, usually it's best not to do anything. Waiting is not always apathy; it's often the mark of a wise, understanding, patient, and courageous leader.

Others

There are many other important factors in the securing of good relations and understanding between a leader and those with whom he works, but we'll name only one more . . . a sincere smile. After the power of God and the power of love follows the power of a sincere smile. An earnest and friendly smile will overcome more quick anger, hatred, and malice than any other expression. A smile is far more effective and disarming than a score of words. A soft answer and a smile will truly turn away wrath or deepen a friendship. It's both the best defense and the best offense in the

world. It's almost impossible to "tell someone off" when he wears a smile.

We've said quite a little about the effect of a smile where tension is present. It's just as effective in a friendly, cordial group. It adds warmth, good cheer, and strengthens the bond of fellowship. A smile can actually change a mood or disposition of others from one of bitterness or disappointment to one of cheer and hope.

Remember the chorus:

Smile . . . and the world smiles with you . . . sing a song.

Don't be weary, just be cheery all day long.

Whenever your trials, your troubles, your cares

Seem to be more than you can really bear,

Smile and the world smiles with you. Sing a song.

These are but a few of the easy practices that will make your work more effective in God's great and eternally triumphant cause.

Failure

I've heard it said: "What if a man fails once? It could have been circumstances. If he fails twice, again it could be causes outside of himself. But if he fails three times consecutively, he must look for the cause within himself." But what would they say of a man that had twenty-three chances in six years of probation?

He was dubbed the "Stickit Minister." Shunned by the church boards, despised by the placement committees, the despair of the superintendents, but still trying, he was voted down every time after twenty-three trials. Finally the Renfield Church

of Glasgow, Scotland, took to its pulpit this poor, disheartened failure.

The reward was beyond their fondest expectation and extended over twenty-five glorious years. Marcus Dods, under God, made that church the greater center of light and power and the leading religious life of Glasgow. Then Doctor Dods took a professorship at Edinburgh and later became the principal of New College. Doctor Marcus Dods, also a prolific writer, has taken his place among Scotland's top preachers.

(Submitted by Rev. R. E. Griffith, Auckland, New Zealand)

Gibraltars of the Faith

By J. Kenneth Grider*

THE APOSTLES' CREED:

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Church of Jesus Christ, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

With its ten miles of tunneling, making possible a vast hidden garrison; with its peculiar location, jutting out of the Mediterranean, guarding its entrance; and with its rock cliffs as much as a thousand feet high—Gibraltar is one of the strongholds of the world. I once spent a day at its base, and recall vividly the appearance of staunchness that it gave me.

The Christian faith, through the centuries, has had its Gibraltars, too. The Apostles' Creed has been the Gibraltar of Christian doctrine. The Lord's Prayer has been the Gibraltar of Christian devotional life. The Ten Commandments have been the Gibraltar of Christian ethics.

These three strongholds of the faith, appearing in the "Responsive Reading" sections of our three latest Nazarene hymnals, are a part of our own life as a church, since our faith comes to us out of the main stream of the Christianity of the centuries.

In this and the next two issues of the

PREACHER'S MAGAZINE the three will be discussed in turn, to the end that we as ministers may see the important place they fill in Church history and in Christian faith.

I. The Gibraltar of Christian Doctrine

In Scotland I had to remove a simple cross from my lapel because, as I was told, in that country the cross as a symbol is generally identified with Roman Catholicism.

And in this land of John Knox, until last year, our district assembly was in session each year on Easter Sunday, proof of the fact that Protestants there make very little of Easter—due to the fact, as they tell you, that Roman Catholicism has made so much of it. The same is true with Christmas.

Also, the Protestants the world over have been reluctant to say very much about the Virgin Mary because the Roman Catholics have gone to extreme, honoring Mary to an idolatrous extent.

In relation to the Apostles' Creed, could we Nazarenes be doing what our brothers in Scotland have done with regard to the cross, to Easter, and to Christmas? Could we be doing at this point what Protestants in general have done in connection with the Virgin Mary?

Why do so few of us know the Creed? Why is it so seldom used in our worship services? Is it because this Creed has been so often repeated meaninglessly in formalistic churches? And if so, is that the only reason? That is, do we believe that the Creed itself is empty and would fail to contribute to our type of orthodox faith? Are we sure ourselves why we do not use it?

Certainly no minister among us would say that we are justified in neglecting the Creed simply because it has become a formal recitation with some. So if we do not use it, it is either through sheer neglect or because we consider that it would not contribute to our faith.

The editor some time ago asked me to contribute something on the Apostles' Creed. But the assignment did not grip me, so I did nothing. And then one Sunday in July it happened; dry bones assumed flesh. At Kansas City First Church the congregation repeated together this historic creed. As I stood there, joining together with 300 or 400 other 1955 Christians, I was inspired. We were repeating beliefs which, though modernists oppose, Christians through the ages have died for and we Nazarenes live for.

ITS HISTORY

A statement of belief similar to the Apostles' Creed seems to have been in use among the churches as early as the middle of the second century. Harnack and McGiffert, two of the most authoritative historians of doctrine, are both certain of the existence

of such a creed at that time, although no copy of it is extant. These and other scholars have come to this conclusion from their studies of many early writings, in which doctrines are mentioned as being generally agreed upon and familiar to all. McGiffert has even undertaken to reconstruct this creed. Incidentally, it is interesting that in his version the word *catholic* does not appear.

A creed, more similar to the present Apostles' Creed, was in widespread use during the fourth century. This formula is preserved in a Latin document of about A.D. 400 and in a Greek manuscript of about A.D. 341. Again, in these two fourth-century forms, the word *catholic* is omitted, so that faith in the "holy Church" is affirmed.

The Apostles' Creed itself, in substantially its present form, dates to about the late sixth century.

In both its earlier and later developments the Creed always expressed faith in, and not faith that, so that for centuries it was employed as a formula for expressing faith in Christ at the time of baptism. The devils that believe and shudder, according to James, only believe that Christ, the Son of God, died for man's sin, whereas faith in Christ results in forgiveness and cleansing—and in vibrant devotion to Him.

In all the main branches of Protestantism (Lutheran, Reformed, Anglican, and Wesleyan) this Creed has been adopted. And in Roman Catholicism, of course, it has been employed from early times. So although it has never been used by Eastern orthodoxy, it has a long and broad history as a symbol of the historic Christian faith.

ITS CONTENTS

There are fifteen doctrines on which the Church of the Nazarene has made official statement. Eight of these re-

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ceive no mention whatever in the Apostles' Creed. They are: the inspiration of the Scriptures, depravity, man's free agency, repentance, entire sanctification, baptism, the Lord's Supper, and divine healing. Two of the fifteen doctrines are referred to only by implication: the atonement, when mention is made of the death of Christ—without relating it to man's redemption; and future punishment, when it is said that Christ descended into hell. Moreover, on four of the other five official Nazarene doctrines the Apostles' Creed is either misleading or quite inadequate. It is misleading in the matter of the Trinity: the three are mentioned, but nothing is said of their oneness¹—and only one of the three Persons is called God, with the possible implication that the other two are not divine. The Creed is inadequate on the doctrine of Christ, especially because He is not declared to be Deity; on the Holy Spirit, since His full status is not clearly given and since His only mentioned function is that of conceiving Christ²; and on the doctrine of forgiveness, since the Creed gives neither its means nor its content. Only on the Second Coming, of all the fifteen Nazarene doctrines, is there a precise statement with some degree of adequacy: "from thence he shall come to judge the quick and the dead."

So we would not consider the Apostles' Creed as an adequate statement of belief. Indeed, no church has ever so thought of it.³ But just as we do not discard the Old Testament because of its inadequacies, as Hegal and Schliermacher would have had us do,

we do not throw overboard this early creed, for through the centuries it has held the Church to apostolic teachings.

A few statements within the Creed deserve interpretative consideration, one being: "he descended into hell." A better rendering, perhaps,⁴ is *hades*, the place of departed spirits—both saved and unsaved. There Christ went, according to I Pet. 3:19-20, to preach to the spirits in prison—likely to give the departed dead a chance to accept or reject Him. Liberals consider this ". . . the most difficult single statement in the Creed, . . ."⁵ And conservatives do also. For example Dr. John Vander Meulen, an orthodox Presbyterian, says: "The other articles of the Apostles' Creed are both clear and vital. This one certainly is not clear, and it is, at least, very questionable whether it is vital."⁶

The word *catholic*,⁷ one of the later additions to the Creed, has caused much concern in Protestant circles. The Lutherans, at the outset, substituted for it the word *Christian*. But the Anglicans have never done so, thinking of *catholic* as *universal*, and always declaring their faith in the world-wide, invisible body of Christ. In our own Nazarene hymnals there has been some variance at this point. The first edition of the ever popular *Glorious Gospel Hymns* has the words "the Holy Catholic Church." *Devotion and Praise*,⁸ published in 1937, makes it "the Holy Church of Jesus Christ." and the new hymnal, *Praise and Worship*, picks up this wording, as do the

later editions of *Glorious Gospel Hymns*.

Much dissent, also, has arisen over the clause "the resurrection of the body." Some have been so crude and unbiblical as to picture lost limbs hurtling through the air to be joined with the body, at the resurrection." Because of this kind of interpretation, and interpretations which would require this sort of expression, many have denied the Creed's clause about the resurrection of the body. But Paul did not teach the resurrection of the physical body. He said: "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . it is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44). In that same discourse he also wrote, ". . . flesh and blood cannot inherit the kingdom of God; . . ." (I Cor. 15:50). And Jesus said we are to be like the angels in the next world—so, without physical bodies. The creed-makers surely did not mean to teach that our physical bodies will be raised. From Old Testament times it had been known that the physical body goes back to the dust (Gen. 3:19; Eccl. 12:7). Yet our bodies will be raised—our spiritual bodies. Our spirits, clothed upon as were the spirits of Elijah and Moses at the Transfiguration, and recognizable—and therefore not disembodied—will be raised at the latter day.

ITS VALUE.

Warts and all, there it is: a non-apologetic affirmation, misleading to the critical, perhaps, and certainly inadequate; but nevertheless our Creed—our doctrinal banner as Christians, our Gibraltar to hold back the encroachments of modernism and the less noticeable bombardments from neo-orthodoxy.

¹See A. H. Strong's "Systematic Theology," p. 1019.

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It teaches that God is almighty, while men like Wm. James, E. S. Brightman, C. E. M. Joad, Edwin Lewis, and many other twentieth-century scholars have told us He is finite in power. It affirms the Virgin Birth, whereas some would tell us that Jesus' birth was entirely natural. It affirms the Resurrection, while modernists deny it and the neo-orthodox tend to spiritualize it so that its "meaning" becomes the important matter, whether or not it happened historically and factually. The Creed announces the Second Coming, perhaps influencing Evanston in that direction, while men like C. C. Morrison and Joseph Haroutunian cannot believe.

Peter gave the essence of this faith as we have it recorded in Acts 5:29-32. Paul summed it up in a few instances, as in I Cor. 15:1-4. The author of the Epistle to the Hebrews opens that treatise with a compact statement of the Christian faith. Following the lead of New Testament writers, the second-century Irenaeus expressed it in compact form, as did his younger contemporary Tertullian. And so did other early men, until the "apostolic" teachings were finally crystallized into our Apostles' Creed.

John Wesley was anxious that his Methodist societies, in Britain and in America, repeat from the heart this statement of faith in public worship. Probably we will not want to make the recitation of the Creed a regular part of each Sunday morning worship service. However, certainly it might be well for us to use it occasionally. But all of us believe the Creed and could sincerely repeat it publicly, which is what matters. And surely we are all grateful for this stronghold of orthodoxy, this bulwark of the apostolic, once-delivered, New Testament faith.

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¹Some scholars think that in the early second century the formula that anticipated the Creed expressed faith in one God, but that the word "one" was later omitted to counter Sabellianism. See F. J. Babcock, "The History of the Creeds," p. 2. The Athanasian Creed, dating at least to the ninth century, states the oneness in numerous ways—as well as the threeness.

²As a group we have stressed His Pentecostal significance in entire sanctification, which is a proper emphasis; but we have said little of His part in the Incarnation.

³See J. J. Moment's "We Believe," p. 115.

⁴See E. S. Brown's "The Apostle's Creed Today," p. 82.
⁵George Hedley's "The Symbol of the Faith," p. 67.
⁶John Vander Meulen, "The Faith of Christendom," p. 5, of Introduction.
⁷"Catholic" is from the Greek "katholikes," and "universal" is from the Latin "universalis"; so whether one says "catholic" or "universal" depends merely on which of the two languages he is going to for his word, for the meaning of the two is identical—or at least it was when the Creed arose.

⁸The two editions of "Waves of Glory," 1905 and 1921, in such wide use during our earlier days, contained only hymns, without responsive reading section.

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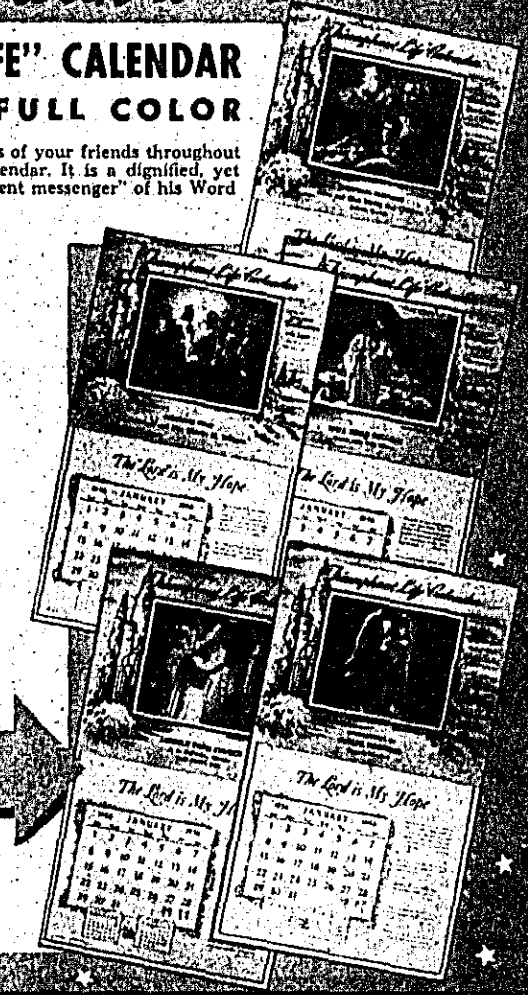
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"QUEEN OF THE PARSONAGE"

P.K.'s Can Love the Church

By Lora Lee Parrott*

THERE IS an old idea that preachers' kids will always turn out bad because religion was forced upon them when they were young. Scientifically collected data does not bear up this belief. It is no more right to believe that a child will turn against religion when grown than to believe that a child will quit washing his hands when he gets to be his own boss. Religion and the church can be made to be the most attractive thing in the life of the children of the parsonage if you will follow a few basic principles.

1. Help your children learn to love the church. This is done as you set the example in your own attendance and loyalties. Oftentimes the pastor's wife, even though she attends the services, may do so reluctantly out of a sense of devotion to her husband's calling. Children sense this reticence and soon learn to believe that the church is just a means to an end and not really the happy place Mother claims.

There are occasions when the pastor's wife must stay away on Sunday night in order to protect the health of her small, growing children. However, these occasions should be at a minimum and baby-sitting fees should be included in the over-all budget of the family. When the children of the parsonage sense this loyalty which

Mother demonstrates, then they too will learn to love the house of God.

2. You can demonstrate the worth of the church in your own life and home. Nothing proves the value of religion to an observing youngster more than for him to see it operate in the tests that come in family living.

For parents to be unreasonable, overbearing, dictatorial, or haggling in dealing with their children or to lack Christian poise under difficult circumstances is to build up an obstacle over which the children must climb to develop a love for God and the church. However, Christian character demonstrated in difficult spots will impress children more than sermons. To children there is an obvious conflict when parents teach kindness and sympathy while demonstrating selfishness and bigotry.

3. At no time should the pastor's wife speak critically of the church or its leaders, either lay or ministerial, in the presence of her children. With so many daily problems in the work of the church and with these so frequently involving emotional situations, it is easy for the pastor's wife to relax her vigil and allow these matters to be aired before the children. It is an old story about the deacon's family having the pastor for Sunday dinner—sitting around the table picking him and his message to pieces. It

is just as wrong for the lady of the parsonage to become critical of the laity while her children listen.

We destroy our foundation of child training by being critical of others before the children.

4. The pastor's wife must personally demonstrate a concern for the welfare of the congregation. She may do this by showing personal interest in the problems of individual families. Also, she must show evidences of concern for church financial matters before the children. If the church furnishes utilities, the children should be taught to be careful in turning off un-

needed lights. She must also evidence a concern for the influence of the church in the community at all times.

5. It is good for the pastor's wife to find her fellowship among church people. These need not always be the people of the immediate congregation. Sometimes it is better if the pastor's wife is not intimate with ladies of the church. However, to find her fellowship among those who are outside of the church is to set a wrong example. If she is teaching the children that Christians are the finest people in the world, she must demonstrate this with her actions.

My Prayer for You

O God, we come to Thee with thanksgiving and with songs of praise in our hearts, "For the Lord is great, and greatly to be praised . . . Honour and majesty are before him: strength and beauty are in his sanctuary."

May we show forth Thy salvation from day to day, and worship Thee in the beauty of holiness. Help us as mothers that while loving and caring for our children we shall be a spiritual force in their lives, giving them principles to guide them in the making of their careers. Help us to remember that most great men and women are the children of spiritually minded, as well as emotionally mature, mothers. May we realize the value of good health. May we realize that spiritual values must take precedence over material values. Help us to see that the old-fashioned parents who lived right, who had daily prayer, worship, and Bible reading, and whose religion was the keystone of their family life, passed these habits on to their children along with a knowledge of honesty, justice, and faith.

Help us, O Lord, to establish a close companionship between ourselves and our children, to teach them about love and loyalty and thoughtfulness for others. Help us to see that in so doing we shall render a wonderful service to God and the Church and to our country. Help us, O Lord, to see that our responsibility is great. May we be faithful and victorious as we meet these responsibilities.

In Jesus' name we ask it. Amen.

Mrs. R. T. Williams, Sr.
Bethany, Oklahoma

*Pastor's Wife, Flint, Michigan.

VI. The Pastor and His Problems

By G. H. Boffey*

ELIJAH WAS A MAN subject to like passions as we are." We have all derived a tremendous amount of comfort out of that verse. God has been kind enough to show us that there is a very human side to all the great men of Scripture. The natural and the spiritual are intimately linked—though some refuse to believe it.

Problems are not peculiar preserves of any particular section of the community. It is a sad day for a minister when his circumstances become so congenial that he no longer knows the lot of the common people. However, there are trials peculiar to the ministry and there are trials in ministry which have peculiar consequences. We will seek to review some of these.

1. A minister should watch his health. This does not mean that he should be a shareholder in the local chemists, or have an inordinate flair for divine healing. It means common-sense stewardship.

Because a minister is largely his own master and spends much time in study, he can easily let his physical condition deteriorate. It is not enough heroically to try physical exercises or even to go distributing tracts. The answer is in having a balanced life. Somewhere, somehow, the indoor man must become the outdoor man and have a hobby that absorbs his energies and diverts his mind into new channels. If it is something remunerative, all the better.

The man who has a good body will go far towards having a keen mind.

*Northfleet, Kent, England.

Health is a divine creation, and buoyancy of personality will be infectious when he is on the platform.

2. Finance is another matter which is worthy of consideration. It is as much the duty of the church to safeguard the interests of the leader as it is the duty of the leader to watch over the interests of the church. It would be a helpful thing if all local churches charged one of their officers to make the pastor's welfare his special concern.

Church members need to keep the labors of their leaders in perspective. Some churches have a well-paid minister, who, in turn, has a secretary, an assistant, perhaps even a deaconess, as well as a caretaker. On the other hand, some faithful ministers are called upon to light the fires, to clean the building, to stick up the posters, to do the visiting, to preach the Word, to pay the bills, and to take the criticisms. Charles Finney was once approached by the deacons of a church who desired that he should send them a new minister. "No," he said, "I will not. You killed the last one." This went home to their hearts and their repentance produced revival.

It would be a wise policy if churches would assess their basic expenses and the minimum support for the pastor according to the amount that they could safely afford. Then, as the work prospers the increase could be divided on a 50 per cent basis or a two-thirds basis. This arrangement would allow a minister to reap some fruit for his labors. Otherwise he might have to wait a long time before he was given

a raise, or it may be that he would not get one at all, but his successor would reap the fruit of his labors. Designated monies should always be treated as such.

3. To include the pastor's wife in the list of problems will have widespread repercussions for the writer unless there is an explanation. The fact is, there have been far too many nervous breakdowns among this noble army of hidden workers, and the causes need facing.

The pastor's wife has the most unenviable position a woman can wish for, and she has a peculiar price to pay in supporting her husband in his work. She may have her own burden, but she will also be called upon to carry the burdens of other people.

When money is scant she is the one who ultimately has to endure in making ends meet. When she is tied to the home she may find that no one visits her, for the people think that, being the pastor's wife, she has no need to be visited. She cannot become intimately friendly with particular members of the congregation or else there will be charges of favoritism. She must not open her heart to others or tales may travel. She has to be extremely careful, for whatever she does will be watched. Because of her calling she will largely be denied the permissible social life accorded to other ladies. No wonder that there is a breaking point. Let us remember the difficulties of the pastor's wife.

Foot in Mouth—

A young pastor, conducting his own vote the first time he was up for re-election, announced to his congregation, "All those who desire for me to stay will please vote, 'Yes'; and all those who do not want me to leave will vote, 'No.'" The people all laughed and voted for him. Man, he couldn't lose on that kind of proposition. That may be the answer to this matter of voting.

—B. V. Seals

4. The problems of church life are much the same everywhere. A departing minister once introduced the congregation to his successor with the words, "You have here some of the Lord's dear people and a few of the Lord's queer people."

There are always wandering sheep who go around nibbling green grass, never doing anything but giving the new minister a cheer and the outgoing one a leer. There are awkward sheep who must be urged in the wrong direction to get them to go in the right direction. There are disgruntled sheep who only find life tolerable so long as they are doped with sympathy. Every shepherd of souls could write libraries on human nature!

5. Perhaps the true man of God will rise up and say that his biggest problem is himself. He takes the blame of all to his own bosom and says, "If I were as I wished to be, then all the cares and problems would be dealt with by divine wisdom and power; and if not, then they would be clothed with the pearl-incrusting of His grace." Life's problems on the outside would only reveal triumph on the inside. Christ in us, "the hope of glory."

So when the long toil of the day is done,

And we walk in the light of the setting sun,

It is ours to forget life's wearisome way,

And delight our hearts in God's new day.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

Are we not to get a verdict? Are we not sent out, in modern phrase, to actually sell goods? What boots it us that when we come down from the pulpit steps gracious ladies and cultured men thank us for the sermon, but do not surrender their souls to the will of their Lord? Is preaching a proclamation of a sublime and insistent truth, or is it only a lovely song of one that hath a pleasant voice and can play well on an instrument?—

DR. CHARLES L. GOODELL.

CRUSADE ECHOES

Atmosphere Is Important

By C. B. Dickerman

"I think we can get started back to Sunday school soon," said Mrs. R. "We used to go up there to church but we just dropped out."

We had just moved to our new charge and were trying to reach some families for the church. Mrs. R. did not explain why they were not attending, but we knew there had been some trouble. The R's lived five miles out of the little town at the end of a winding country road under the brow of a hill.

Soon Mrs. R. and her two girls were attending Sunday school and church

*Secretary, Crusade for Souls Commission.

and her husband came when his work permitted. Two months after our first contact with the family, in a revival service conducted by Rev. Buford Battin, I noticed that Mr. R. was under conviction. I stepped up beside him and only a brief word was necessary to bring him to the altar. Mrs. R. assured me that she had been a Christian for several years and was so happy her husband had gone to the altar.

The week following Mr. R's conversion we called in the home. "Now that you have been saved, we would like to have you prepare yourselves for church membership," I encouraged them.

"No, not now, I guess," he remonstrated, but would give no reason.

We gave a few reasons why we thought they should unite with the church and tried to leave them in a good frame of mind.

"I wonder why they refused to join the church," queried my wife on the way home. "Her mother is a Nazarene and he seems to have no other connections."

"I have a feeling that they know too much about the trouble that's been in the church," I mumbled as my mind wandered off on the problems and prejudices created when Christians fail to possess and practice perfect love.

The R's continued attending the services as if it were their church. Two months after Mr. R's conversion a spontaneous revival broke out in the

Sunday services. Two entire families were converted and began preparing for church membership.

"I think we should talk to the R's about church membership again," I said to my wife. "It makes a lot of difference what kind of atmosphere is in the church, you know."

"I believe we will go ahead and join the church with the others," said Mr. R. when we called on them. "May the girls join with us, too? The girls and I will need to be baptized."

The Crusade pays big dividends.

HOW WE DID IT

Since I teach a Sunday-school class regularly I have found it difficult to keep up with the attendance in all of the classes. In order to make a closer check, particularly on absentees and visitors, I worked out a class report sheet and had a special form printed. There are places for the class name and date and the names of absentees, those eligible for membership, the names and addresses of all visitors. The sheet measures 4¼ by 9¾.

The list of absentees informs me of those to call on with the knowledge that they were not present Sunday. The names and addresses of visitors give me another list for either a call or a letter of appreciation for the visit. By listing those who are eligible for membership, I am alerted to those who should be invited to join the church, and our Sunday-school workers are reminded that our task is to get people not only into Sunday school but also into the church.

This form of class report is quite simple but it has been a help to me as pastor and to the church—R. QUANSTROM, Westerville, Ohio.

A PASTOR ASKS

QUESTION: *Should I co-operate in a city-wide religious census?*

ANSWER: Local Ministerial Associations and Councils of Churches frequently plan a city-wide religious census. The Church of the Nazarene is usually asked to co-operate in the census and share in the results. The information secured in the census will differ from that which is sought in a community enrollment using our own visitation evangelism materials.

There is no categorical answer to this question, for there are many different situations in different cities. There are some things that all the churches can do together that none of them can do singly. If a city-wide census is properly handled, there are some values that we can receive in co-operating and supplying workers for the census. In some communities there may be very few people who are unchurched and will name the Church of the Nazarene as their church preference. The alert pastor will endeavor to see that the program is set up so that he may have access along with the other pastors to all of the cards of those who are unchurched.

We recently received a midweek publicity card used by Rev. J. Lester Seel at First Church, Newell, West Virginia. It is a printed card a little larger than a government postal card. Included are the name and address of the "serviceman of the week." This is an excellent idea for keeping the servicemen of the church before the attention of the people, so that they will remember to write to them.—A. P. B.

Baptism

By Jack Lee*

Matt. 3:1-6; Mark 1:1-8

THE EARLIEST USE of the word baptism to describe a religious and not merely a ceremonial observance was in connection with the preaching of John the Baptist.

The title given him is probably an indication of the novelty of his procedure.

He preached the baptism of repentance for the remission of sins. The desired result of his preaching was to induce men to seek baptism as an outward sign and pledge of inward repentance on their part, and of their forgiveness on the part of God.

Baptism is related to repentance as the outward act in which the inward change finds an expression.

John realized that the baptism of water by man was incomplete, for he said: "I indeed baptize you with water; but he [Christ] shall baptize you with the Holy Ghost."

The baptism that John spoke of was a ceremony of initiation by which the person baptized confirmed his personal faith in Christ.

There are three parts to baptism:

1. The part of the person baptized is mainly his profession of faith in Christ, and confession with his heart that he belongs to the Lord.

2. The second part is by the church that administers the rites of baptism. The church hears the profession of the person baptized and by accepting him into its fellowship says, "We be-

lieve that you have accepted Christ; we bear witness to your personal faith."

3. The third part is by Christ, the Head of the Church. As the local church gives outward witness to a personal faith by the person baptized, Christ gives inward affirmation. The Word says: "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). This experience of being saved from one's sins is the foundation experience. It is this that he testifies to when being baptized with water.

But there is another baptism greater than this. It is the baptism of the Holy Spirit. Christ knows that the experience testified to by water baptism opens the door of the heart for the coming of the Holy Spirit.

This is the baptism that the Christian must long for with all his heart. It comes when he consecrates his all; yields his whole will to the will of God, and believes God for the blessing.

John said, "I indeed baptize you with water; but he shall baptize you with the Holy Ghost" (Mark 1:8). But today as you are baptized with water you are giving witness to the world that Christ saves from sin.

Ed. Note: This is a short message used in connection with a baptismal service. There has been considerable call for similar messages, order of service, practical suggestions, etc. Perhaps others of our readers have something to give us. May we hear from you?

The Preacher's Magazine

Preaching in Word Pictures*

By Charlie W. Shedd

A loose-leaf notebook collection of picturesque speech has helped this pastor put color and unusual expression into his preaching and writing.

ONE DAY I STOOD in a pen with a friend who is a ranch manager. His men were building a platform under a calf feeder. "See that?" he asked. "The guy who built that feeder was like some of you preachers. When he finished it, the fodder was too high for the calf."

We who will one day be called to account for every careless word need to develop the art of using words that paint pictures.

USING UNUSUAL EXPRESSIONS

My picturesque-speech notebook is an effort to educate myself in the art of unusual expression. For several years I have been collecting sentences that have a different twist about them.

There are those fortunate preachers with voices like the evening Angelus. Their flow of words is like waves washing clean the shore.

But some of us are not among these sons of nimble wit. For us the field must be plowed, harrowed, disked, and the grain stored in granaries.

My notebook is such a storehouse.

During my reading, when I come on sentences such as these: "She had a personality like a dental drill," or "a green preacher will sell more religion than a blue one," I place parentheses

around these and write, "P.S.," in the side column.

When my secretary files from this she enters it in my "Picturesque Speech" collection and notes the source of the saying.

During the earlier years of my ministry when I had no secretarial help, I did this job myself. And I do not begrudge the time I spent. These sayings, entered at random throughout the notebook, have been a tremendous boon to me both for preaching and for writing.

My particular loose-leaf notebook holds sheets size six-by-eight. Another dimension will do. I chose this size because it is easy to pack in a suitcase and handles nicely in the study.

Entries are made on both sides of the paper with no attempt to alphabetize or to list by subjects. They are spaced generously to allow easy scanning.

Listening is another source of supply. One evening at our youth search session, I heard one of our girls describe a recent date with this classic, "Oh, he's just a lost ball in the high weeds." Colloquial expressions in every community often make good grist for our mills. Perhaps from a speech or the newspaper, we may pick up clever phrases.

*Reprinted from "The Pastor." Used by permission.

November, 1955

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*Pastor, St. Paul's Church, Kansas City, Missouri.

PUTTING THE MIND TO WORK

At least once a month I take the time to read through my entire notebook. The random arrangement has the effect of miscellaneous stirring in my thoughts. Each little phrase is like a canoe set loose on the river of my subconscious.

This is the major use of my picturesque speech listings. Often as I write a magazine article, give a talk, or preach a sermon, some unknown Indian paddles his canoe to my harbor and there is a word painting delivered at the right time, ready for use.

I know it is dangerous. Plagiarism is a present threat for most of us. But I find that invariably the subconscious has worked the sentence over, perhaps even given it an entirely new twist. My memory is not so dependable that each word is retained in exact recollection.

This entry in my notebook, "If bitter water runs through a river, you cannot sweeten it by planting rosebushes on the riverbank," (Joseph R. Sizoo, in *Preaching Unashamed*; Abingdon Press, \$1.75) may come out, "You cannot improve your well water by painting the handle on your pump."

Perhaps I heard the "pump" reference somewhere years ago. I cannot recall. It is not in my book, but it was in my subconscious, and the

Bigotry.

Bigotry has no head and cannot think, no heart and cannot feel. When she moves it is in wrath; when she pauses it is amid ruin. Her prayers are curses, her god is a demon, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims, and if she stops for a moment in her infernal flight it is upon a kindred rock to whet her vulture fang for a more sanguinary desolation.

—DANIEL O'CONNELL
Good Housekeeping

"rosebushes" reference cut the canoe loose to come at my bidding.

SOME CAN BE IMPROVED

I try also to guard against pilfering, by this method: frequently I take out a page from the notebook and hold up one bright saying before my mind until it takes on fresh and original glimmers.

For example: "He daily spread his prayer carpet toward the First National Bank" (Ralph V. Gilbert) suggests, "He daily made his mecca to his stocks and bonds, said his Allahs toward Wall Street, and worshiped at the golden shrine of 6 per cent."

The latter sentence is my own, suggested by my friend Gilbert. I used it recently in a magazine article, and with a clear conscience born of my own thought, but launched by my notebook. In this way what might appear to stifle original thinking actually promotes it.

Another danger which shakes its gory locks at the student of words is the problem of overdoing. The stars do not need ruffles and the most beautiful dress may be spoiled when the petticoat shows. Users of Picturesque speech need to pray constantly for a sharp sense of "just right" versus "too much."

Then there are certain sayings so complete they do not lend themselves

to my feeble alterations. For example, it would be difficult to improve the statement by Webb Garrison: "His mind may be like concrete—all mixed up and permanently set" (*The Preacher and His Audience*, Fleming H. Revell Co., \$3.00).

DRESSING NAKED SENTENCES

But when I use such a statement as this, I can give the source. If I use one so often that I imagine it is mine, a monthly perusing of my notebook will soon correct this impression. Thus the same procedure which might prompt plagiarism will also guard against it.

Another valuable use of this technique is to dress naked sentences. When I have finished a sermon or

completed the manuscript for an article, I read it over for "word merit."

If it hops the clods where it ought to skip merrily, if it is much too tense with that "the mail must go through" impression, if it comes out a thin broth where I hoped for a savory sensation, I take the manuscript to my notebook and read with an eye to each particular paragraph.

Our Lord admonishes us to be "fishers of men." Words can be the equipment by which we cast our flies over the stream of humanity. May we always come home with His stringer full.

Charlie W. Shedd is pastor of the First Presbyterian Church in Ponca City, Oklahoma.

Sermon Subjects for November

By the Editor

Thanksgiving—Psalms 107:1-9

Subjects	Scriptures
1. THE SPONTANEOUS EXPRESSION OF THANKFUL HEARTS	1. v. 1, O give thanks unto the Lord . . .
2. THE GOODNESS OF GOD	2. v. 1, . . . he is good . . .
3. GOD'S EVERLASTING CONCERN	3. v. 1, . . . his mercy endureth for ever.
4. THE RESPONSIBILITY OF THE REDEEMED	4. v. 2, Let the redeemed of the Lord say so . . .
5. THE MEASURE OF REDEMPTION	5. vv. 2-3, 6, . . . whom he hath redeemed . . . gathered . . . delivered . . . and led.
6. GRATEFUL MEN WANTED!	6. v. 8, Oh that men would praise the Lord for his goodness . . .
7. OUR WONDERFUL GOD	7. v. 8, . . . for his wonderful works . . .
8. FOOD FOR HUNGRY SOULS	8. v. 9, He satisfieth the longing soul, and filleth the hungry soul with goodness.

SERMON WORKSHOP

Contributed by Nelson Mink*

THOUGHTS FOR THANKSGIVING

"Let there be for every pulse a Thanksgiving, and for every breath a song."—KONRAD VON GESNER.

"For, after all, put it, as we may to ourselves, we are all of us from birth to death guests at a table which we did not spread. The sun, the earth, love, friends, our very breath, are parts of the banquet. Shall we think of the day as a chance to come nearer to our Host, and to find out something of Him who has fed us so long?"—REBECCA HARDING DAVIS.

The Loaded Table: "Come and dine" (John 21:12).

Reasons for Thanksgiving: "The earth is the Lord's . . ." (Ps. 24:1).

Daily Marvels: "Blessed be the Lord, who daily loadeth us with benefits" (Ps. 68:19).

SERMON SUBJECT

"Thanksgiving of Two Pharisees"
Luke 18:11
Rom. 7:24-25

POWER OF PENTECOST

"Religious formality freezes personalities into cubes of uniform size and coldness. The Holy Ghost fires them with celestial love and lets the generous flames shape themselves according to personality straits with which they were endowed."

—SELECTED

*Pastor, Oxford, Pennsylvania.

SCRIPTURE GEMS

"I will give thee the treasures of darkness" (Isa. 45:3).

"Thou remainest" (Heb. 1:11).

"There he proved them" (Exod. 15:25).

THINGS TO THINK ABOUT

"The devil is not afraid of the Bible that has dust on it."

"Two works of a Christian—giving and forgiving."

"If you won't take advice, then pay for experience."

"If you want God to be your undertaker, die out to the world."

—The Gospel Witness

WHY I AM A TITHER

First—Puts God first in my money matters.

Second—Is a fundamental principle.

Third—Helps me to avoid covetousness.

Fourth—Develops Christian character.

Fifth—Releases spiritual resources.

Sixth—Releases money for God's cause.

Seventh—Makes me a partner with God.

—SELECTED

BEST DEFINITION

A paper offered a prize for the best definition of the value of money. The following was the successful answer:

"Money is a universal provider for everything but happiness, and a passport everywhere but to heaven."
Anonymous.

Illustrations:

URGENCY

I shall never forget one morning in a city where I was pastor, that they brought a broken man on a stretcher, laid him on his bed, and sent for me. There were his wife and two daughters weeping and their faces strained with suspense. The good old physician, whom I knew and loved, was standing by, he on one side of the bed and I on the other. And there was the hush of death almost upon us all. They laid him down, and the doctor quietly examined him. Then, seizing a moment when the eyes of the wife and daughters were withdrawn, he looked at me and shook his head, and I knew there was no hope. Then it was my turn. I tenderly knelt down beside my friend and parishioner, and I said, "My dear fellow, is it all right? Can you trust Him?" He looked up with a smile, and said, "Oh, yes, I got ready for this ten years ago." Then brokenly he managed to tell me how in a revival meeting one night the preacher said, "My friend, someday you may be carried home to your wife, unable to get ready in a hurry. Get ready tonight." And he got ready.—J. WILBUR CHAPMAN.

GOD'S GRACE

There is a sweet fable of the common brier that grew by the ditch. One day there came along the gardener with his spade. As he dug about its roots and lifted it from its lowly place, the brier said, "Why is he doing this? Does he not know I am only a worthless brier?" The gardener planted the brier in the bed beside the lordly roses. Again it said, "What a mistake, planting a poor thing like me among the roses!" Then with his keen knife the gardener amputated a big part of the brier, made a slit in the wound, into which he set the stem of a royal rose, binding the wound; "budded it," the rosarians say. When the season turned again, and June days crowned the rose beds with beauty, rich, fragrant roses bloomed on the brier from the ditch. Passing, the gardener smiled, stooped and said to the brier, "Your beauty, old brier, is not due to that which came out of you, but to that which I have put into you." The marvel of God's grace in His people's lives is due, not to what they were by nature—wild briars, but to that which He puts into them, even "Christ in you, the hope of glory."—Watchman-Examiner.

November, 1955

KINDNESS

Have we not found, in our personal experience, that the greatest joys that come to us are joys that are the by-products of thoughtful and kindly service on behalf of others? Is it not true that the deepest joys come from giving rather than from receiving? To watch the pleasure on the face of a loved one, and to know that we have been responsible for such simple joys, is a compensation far greater than any personal achievement could produce.—The Life of Faith.

PRAYER

To neglect prayer is to burden ourselves with care, to shut ourselves out of blessing, to enfeeble our faith, to dim the eyes of our hope, to damp the fire of our zeal, to relax the grip of our tenacity, to weaken the heart of our love, and to rob ourselves of its strength, as Trench well says: *Why should we do ourselves the wrong, Or others—that we are not always strong: That we are, ever overborne with care; That we should ever weak or heartless be, Anxious or troubled, when with us is prayer; And joy, and strength, and courage are with Thee?*

—F. E. MARSH

GOD'S LOVE

A little girl was fond of dolls. Through the gifts of the family and admiring friends the little girl acquired a collection of dolls. Some were beautiful and expensive, but the heart of the child went out to a plain rag doll. It was inexpensive but the girl liked the rag doll best of all her collection. One day as the child played beside the brook, this rag doll slipped from her hands into the water and the current carried it away before she was able to reach it again. The girl was wild with grief until someone went down to the bend and fished out the rag doll and laid it dripping in her arms. Immediately the girl was comforted. Her associates wondered how she could feel such concern for a doll so homely and so valueless when she had so many that were more beautiful and expensive.

But God was surrounded by angels and the glories of heaven when man fell into the river of sin and was hastening toward the falls of eternal despair. Then God gave His most priceless Jewel for man's redemption. We have not been able to understand this great concern of God, and the only explanation He has given is that He "so loved."

(517) 37

November 6, 1955

*(Distribute Thanksgiving Offering Envelopes)*Morning Subject: **BUILDING OUR CHURCH**

SCRIPTURE: I Cor. 12:12-17; TEXTS: Matt. 16:18; I Cor. 12:27

INTRODUCTION:

To the important question "What is the Church?" you have heard many answers:

- I. **THE CHURCH IS TO SOME:** (1) a creed; (2) certain forms of ecclesiastical government; (3) a code of morals and ethics; (4) a social and spiritual fellowship; (5) a congregation of people; (6) certain forms of public worship, observing certain ordinances in certain ways and certain times; (7) a certain place of worship.
- II. **THE CHURCH IS ALL THIS BUT VASTLY MORE.**
 - A. These are means of expression and will be evident.
 - B. If the Church is reduced to less than these, her expression will be limited.
- III. **THE CHURCH IS FUNDAMENTALLY THE BODY OF CHRIST.**
 - A. (1) An organism, (2) an interdependence of members.
 - B. Every member shares the life of the body; cannot survive alone.
 - C. Every member contributes to the life of the body.

FRED REEDY

Evening Subject: **SPIRITUAL ENEMY NO. 1**

SCRIPTURE: Rev. 3:14-22; TEXT: verses 15-16

INTRODUCTION:

- A. The attention of every reader is attracted to the headline, "Public Enemy No. 1 at large; heavily armed; dangerous; has evaded officers in three states; wanted for murder, robbery, jail-breaking, resisting arrest," etc.
- B. Lukewarmness is the No. 1 enemy of spiritual life.
- I. **LUKEWARMNESS IS DISGUSTING TO GOD.**
 - A. In the light of His love, His mercy, His long-suffering, etc.
 - B. Because Satan and his forces are never lukewarm.
- II. **LUKEWARMNESS IS DEADLY IN ITS EFFECT UPON THE INDIVIDUAL.**
 - A. A lukewarm church member is useless, visionless, powerless.
 - B. The lukewarm church member spreads his contagion just as fervency is contagious.
- III. **LUKEWARMNESS IS DEADLY BECAUSE IT IS SO DIFFICULT TO HANDLE.**
 - A. Like the hunted criminal, lukewarmness seems to evade all effort toward capture and punishment.
 - B. Between the sinner on the back seat and the altar of prayer there is a group of lukewarm church members who make revivals difficult.

FRED REEDY

November 13, 1955

Morning Subject: **"MY PEACE"**

SCRIPTURE: John 14:25-31

INTRODUCTION:

- A. In one sense verse 25 declares the purpose of Jesus in this intimate interview with His disciples.
- B. But a much fuller meaning is discovered when we observe:
 - I. **JESUS LEAVES THEM THE ATMOSPHERE OF HIS LIFE AND MINISTRY.**
 - A. His submission to the will of His Father was condition of His tranquillity.
 - B. Significant when we observe the ominous circumstances under which the promise was given.
 - C. Jesus demonstrated His peace in the Garden of Gethsemane, in the judgment hall, and on the cross—Jesus was the only undisturbed Person at His own trial.
 - II. **CHRIST'S PEACE VS. THE PEACE OF THE WORLD.**
 - A. Peace with God: forgiveness and cleansing.
 - B. Peace with self: known only by dying to self as Jesus did, and by the same commitment to God as Jesus made.
 - C. Observe: The heart of man was made to love another. Supreme peace comes when a Supreme Being becomes the object of affection.
 - III. **CHRIST'S PEACE SECURED BY AN OTHER-WORLD VIEW.**
 - A. This world is passing; "We look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).
 - B. "Going home" is the travel slogan of the Christian pilgrim.

FRED REEDY

Evening Subject: **"LOVERS OF PLEASURE"**

SCRIPTURE: II Tim. 3:1-8; TEXT: verse 4

INTRODUCTION:

- A. A timely warning—we are in the last days. Our day fits the description of the passage.
- B. This warning deals with matters of great importance. Lovers of pleasure classified with those guilty of gross sin.
- C. A serious consideration because:
 - I. **IT DEALS WITH THE AFFECTIONS.**
 - A. All sentiment and action are qualified in relation to the affections.
 - B. The affections are the cause of moral conflict.
 - II. **IT DEALS WITH THE COMMON PROBLEM OF ALL MEN.**
 - A. The natural man seeks to gain control of the spiritual man.
 - B. Aided by carnality, the natural man always wins.
 - C. In the life of the sanctified, the ground of constant temptation.
 - III. **IT DEALS WITH A DEADLY FOE.**
 - A. Pleasures of the world enthroned in the affections blind the soul to truth, warp the appetites, and inflate the ego.
 - B. A pleasure-loving man has lost his standard of value and his measure of life.

FRED REEDY

November 20, 1955
(Thanksgiving Sunday)

Morning Subject: "INTO THE STOREHOUSE"

SCRIPTURE: Mal. 3:1-12; TEXT: verses 10 and 11

INTRODUCTION:

- A. A significant consideration at the Thanksgiving season.
- B. Nations and individuals sustain moral responsibility for material blessings received. This responsibility was recognized by those who instituted the Thanksgiving festival.
- C. Observe:
 - I. GOD DEALS WITH MAN ON THE MATERIAL LEVEL.
 - A. The body is the dwelling place of God.
 - B. We are commanded to glorify God in body—the whole being.
 - C. God accepts responsibility in supplying material needs.
 - II. GIVING OFFERINGS AND PAYING THE TITHE IS A SOUND BUSINESS PROPOSITION.
 - A. The percentage plan employed in all business: (1) taxes; (2) profits.
 - B. Assures equalization of responsibility.
 - C. History testifies with unanimous voice that the church that pays tithes and gives offerings will prosper.
 - III. PAYING TITHES MAY BE CONSIDERED THE LEGAL OBLIGATION, GIVING OFFERINGS THE EXPRESSION OF LOVE.
 - A. It is serious to rob God of the legal tithe.
 - B. It is sad that love is so weak that it never finds expression in offerings.

FRED REEDY

Evening Subject: THE PRIME REQUISITE IN SEEING GOD

SCRIPTURE: Tit. 2:1-14; TEXT: Heb. 12:14-15

INTRODUCTION:

- A. Sanctification is declared to be prerequisite to heaven. The word holiness in the text is best translated "the sanctification."
- B. The quest for "the sanctification" is worthy of our best.
- C. "The sanctification" which is essential:
 - I. IS BASED UPON COMPLETE CONSECRATION (Rom. 12:1)
Any profession of entire sanctification without entire consecration is false (Matt. 16:24).
 - II. ACCOMPLISHES PURITY OF HEART
 - A. Jesus said, "Blessed are the pure in heart: for they shall see God."
 - B. Any theory of sanctification short of this is inadequate.
 - III. BRING THE INDWELLING FULLNESS OF THE HOLY GHOST
 - A. "They were all filled with the Holy Ghost" (Acts 2:4).
 - B. "Be filled with the Holy Ghost" (Eph. 5:18).
 - IV. RESULTS IN DILIGENT EFFORT TOWARD HIGHER EXCELLENCIES IN DIVINE GRACE (Heb. 12:15)
 - A. Heb. 12:15 is as important as verse 14.
 - B. II Pet. 1:5 suggests the additions.

FRED REEDY

November 27, 1955

Morning Subject: BROKEN PIECES

SCRIPTURE: John 6:1-14; TEXT: verses 11-12

INTRODUCTION:

- A. This a great opportunity, but only Jesus saw it. Hungry men offer the church her greatest challenge.
- B. How tragic if all these had been sent away hungry!
 - I. JESUS HAD ONLY BROKEN PIECES TO START WITH.
 - A. Jesus could have created food, but He followed the principle of the separation of the human and the divine.
 - B. His plan to use human gifts.
 - II. THE LAD GAVE, JESUS BLESSED, AND THE DISCIPLES DISTRIBUTED.
 - A. Not an accidental order, a divine plan. Some can and must give; Jesus will always bless the gift; it remains for disciples to distribute. A suitable service for all.
 - B. The twelve baskets of surplus are the reward of the lad who was willing to give pieces to Jesus.
 - III. THEY SAT DOWN AND ALL ATE TILL THEY WERE SATISFIED.
 - A. When the divine principles are observed and all resources are employed, all needs are met.
 - B. Many church members are on the side lines of the church because they have given no pieces, nor shared in distribution to the hungry.

FRED REEDY

Evening Subject: "THE LAMB OF GOD"

SCRIPTURE: John 1:23-32; TEXT: verse 29

INTRODUCTION:

- A. The clarion voice of John the Baptist arresting the attention of the multitude, focusing it upon Jesus.
- B. No announcement so arresting, no need so great as a Redeemer.
- C. No situation so hopeless as a sinful world without "the Lamb of God, that taketh away the sin."
 - I. BEHOLD HOW DREADFUL AND DESTRUCTIVE IS SIN!
 - A. Sin—the great divider, the great impostor, the great malady, the great destroyer.
 - B. Sin no respecter of person, position, or people.
 - II. BEHOLD HOW POWERFUL, HOW COMPLETE, HOW UNIVERSAL, THE CURE!
 - A. A God-planned, God-provided cure, adequate in every case, commensurate with the reach of divine love.
 - B. A cure of infinite cost bestowed upon souls of infinite value.
 - III. BEHOLD THE HORROR OF REBELLION AGAINST THE PROFFERED MERCY!
 - A. How horrible for man to reject God!
 - B. How horrible to neglect a sure cure for so dread a disease as sin!
 - IV. HOW GLORIOUS TO KNOW THE BENEFITS OF HEALING THROUGH HIS PRECIOUS BLOOD!

FRED REEDY

MANIFEST REASONS FOR THANKSGIVING

TEXT: *Oh that men would praise the Lord for his goodness, and for His wonderful works to the children of men!* (Ps. 107:8.)

SCRIPTURE: Ps. 65:4-13

INTRODUCTION: It is noteworthy that the text is found four times in this psalm. It is truly Davidic to praise the Lord. We always speak highly of the truly eminent. God is infinitely excellent, sublime, holy, righteous, and good. Witness His perfections. An intercalary verse.

I. OUR SURROUNDINGS:

A. We should truly thank God for our great and beloved nation.

1. History of the Pilgrim fathers, Mayflower Compact, Constitution, Bill of Rights briefly told.
2. Contrast with many other nations today.

B. We should thank God for the Christian home.

1. God started the race with a home.
2. Its perpetuity depends upon its proper use.
3. It should have a sacred place in our hearts and lives. Reading the Scriptures. Family worship. Christian conversation. Proper protection from vices.

II. OUR SPIRITUAL HERITAGE

A. We should heartily thank God for the blessed open Bible.

1. Attitude of Russia, Spain, Communistic China—in contrast.
2. We should prize it very highly, use it frequently, follow its teachings, love its laws and precepts, abide by its principles, and serve its Christ.

B. We should thank Almighty God for the Church.

1. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."
2. Infidelity, communism, liberals, and all unbelievers cannot destroy it.

III. OUR SALVATION

A. We should thank God for the Cross.

"When I survey the wondrous Cross."

"God forbid that I should glory, save in the cross."

B. We should thank God for our future prospect—heaven.

1. Trials, temptations, problems here below.
2. A glorious release ere long.

CONCLUSION: We should thank God in everything and for everything.

"In every thing give thanks" (I Thess. 5:18)

"Giving thanks always for all things" (Eph. 5:20)

A dear old lady said: "I only have two teeth but I thank God they meet, so that I can bite."

E. E. WORDSWORTH, Pastor
Goldendale, Washington

CHALLENGE TO THANKFULNESS

TEXT: . . . when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage (Deut. 6:11b-12).

INTRODUCTION: God wants man to be a thankful man. From the very beginning of human history the Lord has presented this challenge and has chosen to make it known in the world through the lips and language of men. One of the occasions of this special revelation was the farewell address of Moses to the people of Israel. Moses by the grace of God charged the Israelites to remember the Lord when they entered Canaan.

I. THE WARNING BUZZER

The warning buzzer was sounded as a result of:

A. Moses' remarkable vision

1. He saw the Lord giving the people of Israel great and goodly cities; houses full of good things; digged wells; vineyards and olive trees.
2. But Moses saw something else also. He saw that the people of Israel did not build the cities nor fill their houses full of the good things; nor were they responsible for the digged wells, for the vineyards and the olive trees.
3. And in his vision Moses feared lest his people would forget that they had received these things from the hand of God.

B. The truth of God is never antiquated.

1. The warning of God's servant Moses a thousand years before Christ is still truth for us today.
2. The text fits us! The text fits us because we have eaten and are full. There seems to be no one that is without shelter. Everyone has clothes enough to wear and then some. Luxuries are in evidence. In general, we live prosperously.
3. Our nation has fattened itself—even to the extent that its legs are beginning to weaken under the burden of carrying its own weight.

C. It was in times like these when Moses wanted to have his words heeded, the words, ". . . then beware lest thou forget the Lord . . ." It would be well to have this warning buzzer of Moses sounded today, that all might hear and take cognizance of themselves. In the richness of our physical living we have forgotten God. We have come so easily by our gifts that we feel secure, and we are unmindful of the Giver.

II. PROSPERITY AND FORGETFULNESS

Note the fact that Moses is speaking to a people who were to experience safety and soundness.

A. It is always in a day of prosperity that man is in the greatest danger of forgetting God.

B. Moses expresses the need for great caution in prosperous times. "Then beware . . ." he says. Be on guard! As one has said: "When thy latter end has greatly increased, remember the smallness of thy beginnings."

- C. Remembering God is not a very difficult thing if in the process we are willing to give ourselves a second-place position. God comes first. That does not mean that it becomes a tyrant-slave relationship, but it does mean that we swear allegiance to Him.

III. PRAYER AND PRACTICE

To remember God after we have sworn allegiance to Him is a twofold matter. We must pray and we must practice what we pray.

A. Prayer is prerequisite to thanksgiving.

1. Prayer is first and foremost to thankfulness. How can we truly be thankful to God unless we express our thanks? And how can we express our thanks if we do not converse with Him?

B. We must practice what we pray.

1. Thanksgiving implies thanks-living. Men are often like children in their relation to Santa Claus. Every year the dead-letter office in Washington receives hundreds of thousands of letters addressed to "Santa Claus" asking him for something. But very seldom have they received a letter thanking "Santa Claus" for bringing what they received. Men are often like children, many times asking and few times giving thanks.

2. Then again, man often claims that he has done so much with what he has worked for. If one truly lives his thankfulness he cannot do that. The farmer must recognize that he only puts the seed in the ground and tills the soil, while God gives the increase—the sun, the rain, and even the ground and grain itself. The oil man must recognize that the oil he sells comes from the natural resource which was created by God. The worker may cry, "But I labor with my hands for my bread." To the laborer it is said, "God gave you health, breath, and even life itself."

- C. Our text says, "... when thou shalt have eaten and be full; then beware lest thou forget the Lord . . ." And again we read, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

1. The missionary challenge fits right into thankfulness and remembering God. New opportunities in the world continually challenge the steward of God.
2. God is very concerned about what type of steward each member of His Church is. Our demonstration of faith and thanksgiving is our stewardship. To do good is the acknowledgement of our faith and external manifestation that the believer has not forgotten God. But we say, "We give so much!" Scripture says, "God gives more." Man gives some—God gives all. The extent of our thankfulness to Him is determined, not only by what we say, but also by what we do. He who has "done it unto one of the least of these . . ."

MILES A. SIMMONS, *Pastor*
First Church, Columbus, Ohio

THE SOURCE OF THANKSGIVING

SCRIPTURE: II Cor. 9:15

INTRODUCTION:

Our response to Thanksgiving must be measured by Christ's gift to us.

I. HIS PURPOSE

A. To do the will of His Father

1. It involved His love.
2. It involved His obedience.
3. It involved His faithfulness.

B. To save a lost world

1. It involved man's need.
 - a. Physical—He healed the sick,
 - b. Spiritual—healed the brokenhearted, repaired broken homes.
2. It involved His compassion. "He had compassion on the multitude."

II. HIS PLAN

A. He was God revealed to the world.

1. Gave hope.
2. Gave assurance.
3. Gave solution to sin problem.

B. He provided the cure for sin.

1. Guilt of sin removed.
2. Pollution of sin destroyed.

III. HIS PRICE

A. Gave His life.

"I gave my life for thee; what hast thou given for Me?"

B. Gave His life voluntarily.

"I have power to lay down my life, and I have power to take it again."

C. Gave His life unreservedly.

1. Did not withhold.
2. Gave His all.

CONCLUSION: What will we give?

PAUL W. LEE, *Pastor*
Mt. Vernon, Illinois

THE SIEGE IS BROKEN

SCRIPTURE: II Kings 7:3-20

I. A STATE OF SIEGE

Condition of the world

II. THE SPIRITUAL COUNTERPART

The divine supply

III. AN IRRESISTIBLE CHALLENGE

"We do not well"

G. R. HAYSE, *Missionary*
Africa

BOOK BRIEFS

Book of the Month Selection for November

IN THE ARENA OF FAITH

By Erich Sauer (Eerdmans, \$3.00)

This is subtitled "A Call to the Consecrated Life" and the call is serious and not surface. It centers on personal experience and thrillingly expounds the vast wealth found in Hebrews 12.

Three earlier books came from the same pen and were thoroughly enjoyed. They gave the general plan of redemption. The same depth of insight, the same rich background of Biblical study that gave these three a place on thousands of ministers' shelves, will make *The Arena of Faith* even more appreciated. As he pictures the background of the Pauline references to the racecourse and the arena of conflict, you will once again live in the days of the Caesars and feel the pulse-beat of their cruelty. This study will make many of your Pauline pages come to richer life.

Then as he takes Hebrews 12 and enlarges it paragraph by paragraph your Bible will fairly sing and your sermonic gears will hum in high.

But lest you think that your Bookman is a heretic, I remind you that the writer is thoroughly "eternal security" in his theological leanings. He insists on wedging in this theory at the least pretense. Yet, despite his gradual sanctification, and his strong "security of the believer" bias, you will winnow out the error and still have a huge store of golden grain for your winter storehouse. It is another worthy "Sauer" book.

THE BIBLICAL DOCTRINE OF THE CHURCH

By William Robinson (Bethany Press, \$3.00)

This is a revised edition, originally published in 1948, and was a strong plea for an ecumenical church. This book has quite strongly influenced church thinking in this regard. The author reflects on groups such as ours, which looks askance at the hue and cry for church union among liberal groups. Clearly an argument against denominationalism.

SEARCHING AND FINDING

By L. E. Stewart (God's Revivalist Press, \$.75)

Fifteen sound, scriptural sermons, all brief and well outlined. Several are holiness messages, true to the Wesleyan stamp. These are helpful messages, not superior, not highly original or illustrative, but readable and sound.

FOREVER TRIUMPHANT

By F. J. Huegel (Zondervan, \$1.50)

A splendid title with an even better subtitle, "The Secret of Victory in the Christian Life." Had the writer patterned after the beloved old favorite, *The Christian's Secret of a Happy Life*, in his thinking, this could have been a splendid book for the inner life. But his doctrinal emphasis is that we receive all of the grace that is made available in the initial experience—"We are not brought into Christ piecemeal," is his statement.

A disappointing book for one who has known the grandeur of a holiness experience that "spake the second time, 'Be clean!'"

SPIRITUAL STRENGTH FOR TODAY

By R. Barclay Warren (Thomas Nelson and Sons, \$2.00)

Some sixty spiritual vignettes of devotional nature. The author is a Canadian minister in the Free Methodist church. There is a freshness and vigor to each—no sameness but a broad sweep of variety from the Beatitudes to Polio. These were originally written for a Sunday-school column in daily newspapers.

They pick up bits of human interest from the Ontario scene and mold them into spiritual messages that cannot help but bless and help. The general divisions throughout the year: The Home, Living in a Democracy, the Daily Walk, Strength in Suffering, and the Way of Happiness reveal somewhat of the scope of these devotional tidbits.

EVANGELISTIC ILLUSTRATIONS FROM THE BIBLE

By Faris D. Whitesell (Zondervan, \$1.75)

Here is an exhaustive classification of evangelistic illustrations from the Bible. It places at your quick access hundreds of illustrations. The categories under which they are placed are helpful. Under sanctification the author stresses consecration more than cleansing. Otherwise a helpful reference book for the busy preacher's study.

LEADERS OF ISRAEL

By George L. Robinson (Baker, \$2.75)

For a preacher who enjoys preaching from the Old Testament characters this is a mine of truth. The one-page diagrams are extremely helpful. The various leaders who led Israel from the earliest times till the destruction of Jerusalem in A.D. 70 are individually placed, evaluated, and their lives framed in the background of their time. The author is the well-known conservative scholar who gave us the *Twelve Minor Prophets*. His name is synonymous with scholarship of a warm, evangelical stripe. This is a reprint of a book which has had a wide sale. But if you have not owned this book there is a spot for it in your library of Old Testament character study.

BIBLE WOMEN OF FAITH

By Hazel G. Neal (Warner, \$2.00)

This is a very readable and enjoyable book. It reads like fiction for fascination. The authoress presents thirty-two gripping pen portraits of eminent Bible women. The reader will discover it is not too brief to be useless, nor too lengthy to be boresome, but carefully prepared biographical sketches of real merit. The young and old will thrill at the genius of the writer in giving us a wealth of material with resource information concerning Bible women. Suitable for program planning, Sunday-school teaching, pulpit preparation, or private edifying reading.

TWELVE GREAT CHAPTERS from the Book of Life

By Albert J. Kempin (Warner, \$2.00)

Author Albert J. Kempin is primarily concerned in this book of presenting practical Christian truth. His approach is not doctrinal but "down to earth" in everyday living. His selection of twelve great Bible chapters are well chosen. Not all would totally agree with his scientific discussion of Genesis, chapter 1; his statements about sectarianism and baptism, but any candid reader of this book will find much of deeply spiritual value and profit—with real soul food.

TWICE BORN

By Norman A. Wingert (Zondervan, \$2.50)

The conversion stories of thirty-eight prominent men whose evangelical ministry is being blessed of the Lord. These are clear-cut, forthright statements of genuine experiences. God is honored and sin is shown in its darkest hues. These will be helpful as illustrations in sermons, and this would be splendid reading in any layman's library.

ALL OF THE WOMEN OF THE BIBLE

By Edith Deen (Harpers, \$4.95)

An exhaustive research project. When the title says "ALL" it means just that. Each woman of prominence is included in the first section, "Women in the Foreground," and the study of each is factual with no sermonizing. In section 2 there is a complete listing of all women named in the Scriptures and a brief statement relative to each. In the final section there is an interesting study of the "nameless" women of the Bible.

On the whole, this is a conservative study; only at a few places does a liberal interpretation of events creep in. Some positive reactions cannot be avoided when this book is read. (1) It is amazing how many women were used of God in the Bible—it is humbling to the masculine desire for leadership. (2) Here is a wealth of biographical material for character sermons in this day when the place of women in the world is increasingly more prominent. This is a "find" in this respect.

THE CHRISTIAN SCIENCE MYTH

By Walter R. Martin and Norman H. Klann (Biblical Truth Publishing Society, Paterson, N.J., \$3.00)

Here is a thorough and definite expose of Christian Science by objective writers. Without rant or rancor they pull apart the entire Christian Science structure and reveal its founder, Mary Baker Eddy, in her true colors. Any minister or layman troubled with Christian Science will find this sound and unanswerable.

THE CHURCH IN OUR TOWN

By Rockwell C. Smith (Abingdon, \$2.50)

A thorough study of the problems that face the church working in rural areas (includes also towns of 2,500 or less). The sad note is the seeming desire to adapt the church rather than revive the people. The social responsibilities are stressed but the soul-winning evangelistic appeal is tragically missing. Solve the church problems by adapting, by merging with other denominations, by federating; but nowhere is there a plea for revival.

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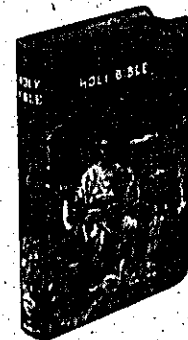
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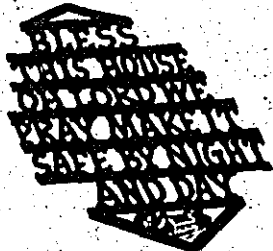
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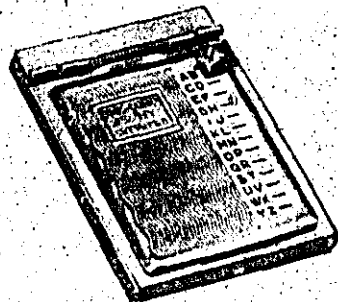
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GUEST EDITORIAL

The Romance of Ministerial Fellowship

By W. S. Purinton*

IN THE SENSE in which the word romance is here used, it is not difficult to connect it with fellowship. They go together. My subject is "Ministerial Fellowship"—fellowship among brethren in the ministry. In its broad sense, we thoroughly believe in this and practice it. I heard Dr. D. I. Vanderpool express it recently when he said: "One of the greatest blessings for Nazarene preachers is the marvelous, glorious fellowship we have." We look forward with anticipation to the conventions, preachers' meetings, camps, district assemblies, and to the General Assembly; not alone for the inspiring messages we will hear, but for the fellowship we will enjoy. When we consider that we are all one in Christ, and are brought together because of our call from God, and that we all have common desires and purposes, then certainly no group should enjoy this fellowship more.

Beyond this, however, every Christian minister is, or should be, a Christian gentleman. Christianity and courtesy go together. Peter said: "Be courteous." Courtesy is "politeness combined with kindness." Paul writes to the Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and for-

giving one another . . . And above all these things put on charity, which is the bond of perfectness" (Col. 3:12-14). He also said: "Giving no offence in any thing, that the ministry be not blamed" (II Cor. 6:3). Ministerial fellowship is a fellowship founded on divine love and Christian courtesy, and based on mutual love and admiration one for another.

Such is the ideal. But I know that there have been cases of broken fellowship among us, more serious even than that of Paul and Barnabas when they decided to disband their evangelistic team. If I am to be helpful here I must point out any lack, and show where Satan will do his best to divide us.

I note at least four essentials for fellowship among us as ministers.

HAVE A CHRISTLIKE SPIRIT

Our spirit must be Christlike. We must be dead to carnal self and have clean hearts and pure motives. We must exemplify the fruit of the Spirit. Paul gives the list (Gal. 5:22). James reminds us that the wisdom that is from above is, among other things, peaceable (Jas. 3:17). Peter exhorts us to "love as brethren" (I Pet. 3:8). Someone might say: "Does such a gentle spirit make for strong leadership?" Well, it did with Christ, and He is our Example. Just as people loved to gather around the Master and listen, so will people today be at-

*District Superintendent, Illinois District.

tracted to one who possesses these qualities of Spirit.

Though there may be differences of disposition and of temperament, differences of culture and training, differences of conscience and conviction of Christian standards, yet if the quality of the Spirit is Christlike there will be real ministerial fellowship.

But this quality of spirit is sometimes put to the test. For instance, when changing pastorates—do we do our best to decrease and cause our successors to increase in the love and confidence of the churches we are leaving? Do we appreciate the toil and sacrifice of our predecessors in our new appointments, and give credit for their accomplishments? When I read some reports in the *Herald*, the question comes to my mind: "Whom is this writer seeking to exalt, Christ or himself?" Discourtesy to a former pastor does not make for true ministerial fellowship.

This quality of spirit will be tested when a brother minister makes a glowing report at the assembly, and you must follow him with a report that is not so glowing; or when another is elected to a district office and you are not. In the fruit of the Spirit there is no place for envy or jealousy. Or you may be sorely tested when a brother pastor receives some members from your church. Shall you be unethical because you feel he has been unethical? Suppose an ugly rumor is started about your brother minister. What will be your attitude? Will you believe it without investigation? He may be innocent and need a friend. Of truth, to have that right quality of spirit will create a rich and holy fellowship.

BE BIGHEARTED

The quality of one's spirit is the result of a work of divine grace. The natural man cannot manifest a right

spirit. Bigheartedness, in the sense in which I use it, may be possessed by natural man. He may inherit it, or acquire it by proper training. Such a trait can be developed. Many sinners are bighearted, kind to a degree, liberal enough to share all they have. Yet some who profess holiness and some who are ministers appear to be little and small in their dealings with others; so little that they seem most concerned in what will advance their own interests, and not enough concerned in what will advance others; little in business dealings; in financial matters concerning both themselves and their church. Others, instead of being open and aboveboard, appear sometimes to be tricky and need watching. They will do a favor if it will help them in return. One such who wanted a favor said to me once, "You scratch my back and I'll scratch yours." Another, nearly every time I meet him, starts out with: "How much salary are you getting now?" and then he tells me of his latest raise. I have heard of some that pulled for a large offering in a revival, and then wanted to withhold some of it from the evangelist. I have talked with some that seemed most interested to get a new member who had a good salary, just because of the amount of his tithe. And, brethren, I have actually known ministers who persuaded their boards to increase their own salaries, and then came to the superintendent complaining that their budgets were too high, and that they wouldn't be able to pay them. I know one who withheld his tithe from the church treasury and used it to make improvements on the parsonage where he lived. And I have known others that will draw \$60.00 or more per week salary, live in the church parsonage, and then go out on the church's time and make \$60.00 more every week in secular work.

You say, "What has this to do with ministerial fellowship?" Just this—the pastor who is little enough to do these things would take advantage of and break fellowship with his brother minister if it would be to his own advantage and personal gain. It is this type that will criticize and blame the district superintendent if he is disappointed in not getting the high-salaried church he thinks he should have. In order to deepen our ministerial fellowship, let us all seek to avoid being little. Let us strive above all else to be bighearted, to be big men.

HAVE A BREADTH OF VISION

It is important to have the ability to see beyond one's own self, his own church, his own desires, and his own problems. I feel we would do well if each of us would often ask this question: "Whom am I working for—myself, my church which pays my salary, or the Lord?"

I know that our loyalty as pastors belongs to our churches. But if this is all that we see, then our vision is too limited. I know some pastors who apparently are so absorbed in their local churches that they have but little interest in the program of their zone or their district or their denomination. They are careless in attendance at district gatherings, careless in their reports, and careless in presenting the program of the district. They seem to resent any conflict with their local program, for it is all-important to them. They are not enthused about home missions and foreign missions. They go their own way, running their program, that is, until they run it into the ground; and then they want the superintendent to help them pull it out, or to give them another church to handle in the same way. They fail to see that the church they pastor functions as a unit within a world-wide movement,

one that is seeking to carry out the plan of God. Our job is bigger than any local church, and we must have that breadth of vision. Paul said: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12: 12). We each have a place to fill, but God's plan is bigger than our place. If we work for Him we are back of His entire plan.

I have heard it said: "If you really want to get a job done, give it to a busy man." I believe there is a double meaning here. Not only is he industrious, but he is bigger than the job he is now doing. He will find room for another. I have noticed that the men who succeed are those who are willing to take on something extra, those whose vision reaches beyond their present tasks. If we are to maintain proper ministerial fellowship, we must be willing to step in and help lift some other minister's load; we must be willing to help start a nearby home-mission church, for which we will get no credit in our own church, and in so doing we may even have to give up some members. Also, our interests must reach out to include the foreign missionary interests of the church. We cannot be ingrown in our vision.

BE WILLING TO CO-OPERATE

There will not be proper consideration given to the ethics of ministerial fellowship until we learn how to co-operate with our brethren, until we learn to fully appreciate the work of others. Too many, I fear, find it difficult to practice teamwork. It is easier to be a free lance or an independent. But the team that wins is not the team where one man stars and keeps in the limelight, but one which practices co-operation and plays together as a unit. So it is in the

church. God has called us to a great task; some to be prophets and preachers, pastors and evangelists, and some teachers. We owe to our leaders and fellow ministers the same co-operation that we expect from the laymen in the churches that we serve. We all want to succeed. But can we succeed as ministers without pushing someone else down? Can we succeed and at the same time help others up? I believe we can and must. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:4-6). How glorious and how wonderful to find our place in the great plan of God, and then to co-operate with every other part.

This thought to me is clearly expressed in the homely little verse:
*I'm but a cog in life's vast wheel,
That daily makes the same old trip;*

Temptation

A great deal could be said about the friendly side of temptation. This so-called "enemy" is often the very seed of Christian virtue, encouraging patience, establishing powers of endurance, bringing the satisfaction of moral victory. It is at once the mother of ethical life, the training ground of perfection and the classroom of character. All this, plus the additional opportunities it offers to bring light to wisdom, a spur to discipline, and an inspiration to courage, marks it as one of the most valuable forces in our lives.

Shall we continue to run from temptation like frightened hares before the hounds? Shall we snuggle down deep into our little foxholes of fear and plead for an untested peace of mind? Emphatically no!

Righteousness is the means to happiness. It is the most important element in Christian life. We dare not shun what does most in the molding of our characters, in the creation of our spiritual greatness, and even in the establishment of our happiness. Our responsibility and our opportunity, therefore, are to call first on Divine assistance, then to rush out gladly to meet this friendly enemy.

*Yet what a joy it is to feel
That but for me the wheel might
slip!
'Tis something after all to jog
Along and be a first-class cog.*

I believe that, in the main, we do have an exemplary fellowship. I believe it can be deepened and become more universal if we will practice these qualities. In fact, with them, broken fellowship even can be restored.

I believe the classic Bible example of such a fellowship is found in the case of David and Jonathan. Though Jonathan was in line to be king, he thought more of the will of God than of his own personal advancement, and deeply loved the man who was to take his place. Phillips' translation of Rom. 12:10 reads: "Let us have a real warm affection for one another, as between brothers, and a willingness to let the other man have the credit." This will produce real ministerial fellowship.

From *Friendly Enemies*
By Robert R. Brown
(Fleming H. Revell Company)

FROM THE EDITOR

The Bible Societies and the Church

THE BIBLE is the Book of the Christian religion, and as such is the meeting place of all denominations and the common source of all creeds and theologies. However else we may differ, however far apart are our rituals and our creeds and our methods, we all meet at one rendezvous—we all drink at one spring—the Bible.

It is not unusual, then, that we find throughout history men of varying backgrounds and faiths contributing to the translation, the distribution, the interpretation and the preservation of God's holy Word. The Protestants must praise the Catholic monks who sheltered the Word from the plunderings of barbarians during the Dark Ages. The Catholics must give credit to the early Protestant leaders who brought the Bible out of the wraps of scholasticism and ecclesiasticism and put it into the hands of the plowman and the milkmaid. All denominations can find some contribution that all others have made through some emphasis or interpretation of the Word of God, which has benefited all Christendom and each denomination in particular. Each looks to the Bible as the indispensable source of its respective belief.

Hence, we find that Christians from the earliest day until now have been interested in the Word, and interested in getting it into the hands of others. It is thrilling and gratifying to see the extremes of Protestantism come together today to join hands

in the task of getting the Bible into the hands of all people.

This vision is so much an integral part of every Christian movement that each would be engaged in translating, printing, and distributing the Word of God if the job were not being done satisfactorily by some other agency. In fact, if Christendom went at this task as she goes at most other common Christian tasks, each denomination would have its own agency for this very purpose.

But fortunately, and no doubt in the providence of God, the pattern was set early in the modern Christian movement of interdenominational co-operation in this all-important mission. In 1804 in England a handful of men burned with the vision of getting Bibles to the underprivileged in their neighborhoods and communities. In a short time this vision spread to getting Bibles to other countries. This was the birth of the British and Foreign Bible Society, which celebrated its third jubilee (150th anniversary) last year. This movement spread to America and in 1816 the American Bible Society was born. Today there are twenty-five of these national Bible Societies functioning in as many countries. These societies are the vanguard, the spearhead of Christianity's mission in our day to spread the use of the holy Word "without note or comment" to the entire world.

Out of these national societies, two are outstanding for the world-wide

outreach of their work. First of these in date of origin and breadth of activity across the years is, of course, the British and Foreign Bible Society. Of the 1,084 languages into which some portion of the Bible is translated, the British and Foreign Bible Society has been responsible for 832. The second of these is the American Bible Society, which, while it has been functioning effectively for its long period of history, stepped to the front during and following World War II, when Britain's economy was so severely upset. Today it would be difficult to say which of these two societies has the greater influence; in fact, few would think of asking the question. The two societies work together throughout the world, each implementing the work of the other, one coming to the aid of the other where specific emergencies arise.

The church should see the work that these societies are doing in the world. Pastors in particular should see clearly just what is the relationship to these societies of both his denomination and his local church. At the point of support, of course, the churches in the nations of the British Commonwealth contribute to their respective branches of the British and Foreign Bible Society. Churches in the United States and her territories contribute to the American Bible Society. In essence, the work of these societies is the same. Let us see briefly what is the scope of this work and in particular see what is the relationship of our own denomination to it.

1. The Bible Societies, first of all, are concerned with translating the Scriptures into the languages of the people. While it may appear that the 1,084 languages into which portions of the Bible are now translated is about the end of this task, and it does touch the languages of about 95 per

cent of the world's population, in fact there are still about 1,000 languages and dialects to go. In a sense this is the harder half of the work, for in many cases these people do not have a written language and the process is a slow one of reducing the spoken language to written form; translating a portion of the Scriptures into the language, and then in teaching the people to read their own language. The Bible Society works with denominational missionaries on the respective fields to give technical advice and financial assistance when one of these projects is undertaken.

Also the Scriptures used on the respective mission fields are made available through these Bible Societies. Japan, India, Spanish America, Syria, Korea, Italy are some of the major ones. Our missionary work would be at a standstill if it were not for the Scriptures made available to us by these societies.

2. But those with no Bible in their tongue are not the only ones to whom the Bible is lost. There is also that great group who cannot read, not because they have no books, not because they have not yet learned to read, but because they have no eyes with which to read. Hence, the Bible Societies have felt the urgency of providing Scriptures for the blind. They have done so in two levels of Braille, the Moon System and on Talking Book Records. And this service has gone beyond English. Steps have been taken to provide Scriptures for the blind in other languages.

3. But translating is only a part. The Bible Societies also print these Bibles, Testaments, and portions in order to make them available to those for whom they were intended, at the lowest possible cost. Without doubt, this policy of the Bible Society through the years has greatly influenced the low price of Bibles

around the world. In fact, there is a Bible within reach of most of the world's millions, a portion of God's Word at a price they can pay. The Bible is not a rich man's Book alone; it is for the poor as well, thanks to the diligent efforts through the years of the Bible Societies.

4. The Bible Societies spearhead a world-wide Bible distribution plan. Our churches in America, our missionaries, along with special Bible Society colporteurs, are pioneering in every area where there is a need for the Word of God. This is not to just one specified group but to all races and peoples.

The Bible Societies have historically taken the responsibility of providing New Testaments (and Bibles on request) for men and women in military service. These are supplied to the chaplains and are distributed to all servicemen who do not have a Testament and who will receive one. We can be confident that no service fellow is farther away from the Word of God than his nearest chaplain. Former Chief of Chaplains Bennett says: "Thirty-eight million New Testaments have been given to servicemen since the first one was given. If these men were lined up, with the chaplains who gave each one, and if we were to inspect the column, it would take 100 hours in a modern strato-cruiser to see them all."

The Bible Society makes available to each newly organized church, on request of the presiding district or conference leader, a pulpit Bible. Many churches throughout America have used their pulpit bibles for years.

5. The Bible Societies also spearhead a Bible-reading program. In the United States there is the Thanksgiving-to-Christmas emphasis, the yearly Bible reading list, radio, TV films, posters, mail, and personal con-

tact, encouraging people to read the Word of God. Our people benefit from this. Our part in the Bible Society helps those we could never touch, to read God's Word.

The Bible Society, and the American Bible Society in particular, has taken steps to keep close to the churches, recognizing that theirs is a task which specifically relates to the denominations. The American Bible Society has one secretary with the sole responsibility of cultivating the interest of the churches. They also have created an Advisory Council to which representatives of more than fifty denominations come once a year. Before this council the secretaries carefully report on their work, outline their plans, and give detailed reports of all finances. The secretaries and Board of Managers carefully weigh any suggestions made by this council.

These Bible Societies are the minds, the hearts, the feet, the hands of the Christian churches to get the Word of God to all the peoples of the world—to do the job Christian love would demand we ourselves do if there were no such agencies in existence.

There are other groups engaged in some phase of Bible work. Some of these are bona fide, some are not. But at best, these operate only in a limited area, with a specific task in mind. Because of the complete coverage of the British and Foreign and American Bible Societies, more than fifty Protestant denominations have selected these as the official agencies to represent their denominations in the broad, over-all task of translating, printing, and distributing the Word of God. Bible Sunday, the second Sunday in December, is the time when many churches make an opportunity to share financially in this co-operative task.

The Preaching of John Huss

By James McGraw*

MARTIN LUTHER WROTE, "When I was at Erfurt I found in the library of the convent a volume of the sermons of John Huss. On reading, I was overwhelmed with astonishment. I could not understand for what cause they had burnt so great a man, who explained the Scriptures with so much gravity and skill."

The man to whom Luther paid this tribute was born of peasant Bohemian parents in July of 1369, and chose his own surname from the town of his birth, Hussinec. The earliest reliable information concerning his life dates to his scholarship in the University of Prague, where he received the degree of Bachelor of Free Arts in 1393, and within the following three years the degrees of Bachelor of Theology and Master of Arts. He later taught at the university, became the dean of its philosophical faculty, and achieved fame as its much loved rector and spiritual leader.

John Huss is remembered as a witness and a martyr. The word martyr, as we use it today, "one who dies for a cause," formerly meant "witness." It gained its present meaning when many early Christians "testified" to their convictions by dying for them. In the ministry of John Huss, the Bohemian, we have an excellent example of Christian witness and Christian martyrdom.

Huss drew upon himself the disfavor of Rome when he, like Luther, spoke out against the things he found to be at variance with the teachings of

the Nazarene. He saw, during those days of his prominence in Prague, that the claims of universal power on the part of the papacy were contradictory to the statement of Christ, "My kingdom is not of this world." As would be expected in view of the usual pattern of such things, Huss was banned from all the churches in Prague except two, and was later exiled.

It was during his exile that his preaching and his writing achieved a peak of intensity and effectiveness. We note some of the distinguishing characteristics of his pulpit power, hoping his example will inspire emulation among preachers of our time.

SINCERITY

Dr. A. S. London has often reminded his readers that "sincerity" is one of the greatest virtues of the Christian. It is, he says, derived from a word that literally means "without wax," or without any of the veneer that might cover or modify the genuine. In John Huss, there is one of the fine examples of this quality of character. His preaching was sincere.

When Huss spoke, piety and sincerity breathed through his words, and the people were moved. His glowing zeal for the glory of God impressed those who listened to him preach. In his personal conduct, even his enemies could find nothing to blame. Admirable as were his intellectual qualities, his moral qualities were even more distinctive of his Christlike character.

SYSTEMATIC

Huss had the fortunate and desirable quality of orderly and systematic thinking habits, and this contributed significantly to the success of his ministry. While many people of his day seemed to be content with superficiality, Huss went to the roots of things, where ignorance and knowledge part company. He was thorough in whatever he undertook, and he undertook whatever he thought would please God and advance His kingdom.

His study habits during his formal education, and his desire for knowledge and understanding which received its fulfillment during his days as a brilliant student in Prague; continued to characterize his attitudes as he developed his ministry. His intellectual power was recognized by all who heard him, even as it impressed Martin Luther when he read his sermons more than a century later. It is interesting to note that while distinguished scholars attended his church in large numbers, and were thrilled by his preaching, the common people also looked upon him as their champion and defender. Peasants and royalty alike were to be found among his listeners. Is there anything that could be said of his preaching that could be more significant than this, in describing its effectiveness and its influence?

FEARLESS

John Huss was bold to proclaim his faith, and unafraid to defend it. Papal bulls did not intimidate him. Threats and abuses did not turn him from his steadfast position, and storms of ecclesiastical criticism did not veer him away from his purpose. He knew how to be tactful, yet he never vacillated when under pressure. To read some of his sermons is to feel

the effect of skillful appeal, tactful suggestion, and stimulating demand.

During the increasing tensions that surrounded him in those last days of his fruitful ministry, he declared boldly: "I avow it to be my purpose to defend the truth of the Holy Scriptures, even to death, since I know that the truth stands and is forever mighty and abides eternally; and with Him there is no respecter of persons. And if the fear of death should terrify me, still I hope in my God and in the assistance of the Holy Spirit that the Lord will give me firmness. *And if I have found favor in his sight he will crown me with martyrdom*" (italics mine).

The brand of boldness Huss had was the kind that expected opposition, welcomed it, and accepted the suffering and death that were possible by-products of it. A preacher like John Huss would apparently not be unduly impressed by negative votes, nor by defiant deacons, critical "Christians," or bullying board members.

SCRIPTURAL AND DOCTRINAL

John Huss was dramatic in his use of illustrations, but he was not an entertainer. His popularity in Prague would not have developed through sensational appeals nor superficial sentimentality. The people came in great numbers to listen to the preaching of this man because his preaching was Christ-centered, and it was Biblical.

James Farris, studying the life and ministry of Huss, observed that in some 35 letters Huss wrote there were 172 references to Scriptures. He discovered that 18 books in the New Testament and 10 in the Old Testament were quoted; and that there were 149 quotations from the New Testament and 23 from the Old Testament.

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Principles of Pardon

By Doyle C. Smith*

SCRIPTURE: Mic. 7:18-20; Isa. 55:7
 TEXT: . . . *The good Lord pardon every one that prepareth his heart to seek God* (II Chron. 30:18-19a).

INTRODUCTION:

The words of my text are borrowed from a brief prayer of one of Judah's greatest kings. It was during the observance of Passover in the time of Judah's great religious revival and reformation that King Hezekiah prayed this prayer, "The good Lord pardon every one that prepareth his heart to seek God"; a prayer to which God hearkened in behalf of the people for whom supplication was made.

The word "pardon" suggests a very beautiful sentiment and conveys a strong meaning. But like many other words, it has been given to such common use that I fear it has lost a great deal of significance for us. In its most common use today it is no more than a conventional form of apology. In its civil use a pardon remits an offense and releases the offender. The moral and spiritual suggestion of pardon is the comprehension of divine remission of transgression and the forgiveness of the transgressor. In no other relation is the word used in the Scriptures.

If you want to know the real meaning of pardon, ask the criminal who had been locked behind bars of the inner confines of some federal peni-

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tentiary as a life-termer—until that great day that he was issued a parole and walked out of that dreadful, doleful place of darkness to face the sunlight of a new day, and to thrill to the sensation of being a free man. Or better still, ask the man who was once a vile and vicious sinner, held fast in the mire of his transgressions, stumbling and groping in the midnight of spiritual darkness, slavishly serving the devil and the lusts of the flesh, sinning against God and heaven, condemned to eternal death—until that glorious day that God, through Christ, reached down and plucked him as a brand from the burning, and said to him, "Thy sins, which were many, are forgiven. Go and tell what great things the Lord has done for you." Such a person may not be a Webster in defining words, but as a newborn soul he can tell you the meaning of pardon.

Let us note the principles of pardon:

I. PARDON PRESUPPOSES PENITENCE.

A. Whether the pardon is issued by a governor to a criminal or by God to a sinner, there must be evidence of a penitent spirit. No governor or parole board can be prevailed upon to issue a pardon to a man if they aren't convinced that he is remorseful over his crime, and that his repentance is of the depths that would change his career from crime to citizenship.

Preaching that is saturated with scripture and sound in Biblical doctrine will have tremendous effect upon those who hear it, especially when presented by a man whose heart is burning with love for Christ, whose mind is trained and active in straight thinking and adequate knowledge, and whose life is above reproach and beyond blame.

WORDS AND ACTIONS

Those who like the popular and indeed valid saying, "I would rather see a sermon than hear one," or "What you are speaks so loudly I cannot hear what you are saying," would esteem the preaching of John Huss. He spoke the truth, and he put his words into actions.

Faced with the choice of recanting or burning, he stood before an evil council with all the strength that remained in his body, that was weak from imprisonment and disease, and he would not recant nor change his position.

The council ordered the execu-

tioner to burn him, and they branded him an arch heretic, and devoted his soul to the devils in hell.

He faced eastward as they tied him to the stake, but they turned him westward, thinking it improper for a heretic to die facing the east.

While the flames leaped about his body, John Huss cried, "O Christ, Thou Son of the living God, have mercy upon us!" Someone watching was heard to say, "What this man hath done before, we know not; but now we hear him put up excellent prayers to God."

Some men are gifted at saying words that sound great, and others cannot seem to express themselves in words and yet they demonstrate with their actions that they have found the truth. John Huss died with the flames smothering the last bit of life from his body, and in so dying he put into actions the words he had so eloquently spoken: "I am glad to wear this crown of infamy, for the love of Him who has worn one of thorns."

This Is Today

Today is here. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—time. All of us draw the same salary in seconds, minutes, hours.

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

Today I am determined to study to

improve myself, for tomorrow I may be wanted, and I must not be found lacking.

Today I will not imagine what I would do if things were different. They are not different. I will make success with what material I have.

Today I will stop saying, "If I had time," for I never will "find time" for anything—if I want time I must take it.

Today, I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.—*Heart and Life.*

B. God never issues a pardon to an impenitent sinner. Repentance always precedes remission of sins. God demands godly sorrow, a broken and contrite heart. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18). David again realized the need of contrition; for, in his penitential psalm when he was seeking forgiveness for his awful sins of murder and adultery, he said, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

C. So, when we ask for pardon, whether it is to a person for a mere breach of etiquette or whether to God for a breach of divine law, it is assumed that we realize guilt and are really penitent.

Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."

In a certain penitentiary where several criminals awaited execution, a minister was asked to come and recommend to the governor one of the prisoners for pardon, the one who, in the minister's opinion, was the most worthy of a pardon. The minister went from cell to cell talking with the individual criminals. One after another was very bitter—criticizing his country, vilifying the law, sneering at justice, claiming frame-ups as being responsible for his imprisonment. Finally, the minister came to the cell of one who wept bitterly; he had no defense to make; he admitted his crime, and seemed very penitent and remorseful; confessing his sin against God and society, he acknowledged that he deserved the sentence placed upon him. The minister immediately called to the governor and said, "I recommend this man for pardon." The Bible said, "He that covereth his sins shall not prosper; but whoso

confesseth and forsaketh them shall have mercy."

D. While penitence precedes pardon, it is not pardon itself. Both are necessary for man's salvation.

Across the river Zambesi, below the Victoria Falls, is a bridge which spans the widest chasm and overlooks the most terrific turmoil of waters to be seen on any river in the world. That bridge was made by building out an arm from either shore and uniting the two outstretched arms in the center over the roaring stream. Neither arm could have reached the opposite bank by itself; the two were needed to meet each other. Such are penitence and pardon, which form the bridge across that tumultuous stream and those stupendous falls which seem to separate the soul from God. At first one is inclined to say, "Why cannot the bridge of pardon be thrown over exclusively from the side of God?" Others perhaps are tempted to say, "Surely the bridge of penitence will span the chasm and bring the soul to God." But, no, the truth lies here: pardon without penitence is impossible, and penitence without pardon is useless.

II. PARDON PROCURES PEACE.

A. Peace is that rare blessing that all men desire, but few possess. Sin has locked humanity behind the bars of guilt and condemnation—producing a life of bondage, and under the sentence of eternal death there can be no peace. "There is no peace, saith my God, to the wicked" (Isa. 57:21). Man was made for peace; for peace is the fruit of freedom, and God intended that man should be free.

Bondage genders strife, misery, and warfare. The prisoner, locked out from the free world about him and locked in to the dark, monotonous grind of prison life, knows no peace.

The sinner, barred by his sins, smit-

ten by his conscience, imprisoned by his lustly appetites, enslaved by his carnal fears, is a total stranger to peace. But let the prisoner receive his parole, and the sinner accept his pardon, and theirs will be a peace that is akin to that of the celestial world. St. Paul said, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Jesus said, "Peace I leave with you, my peace I give unto you." "These things have I spoken unto you, that in me ye might have peace." One of the wonderful graces of the fruit of the Spirit is peace.

B. This peace of pardon is the peace of knowing we are absolved of our sins. We are reconciled to God; on praying grounds and pleading terms with Him. No longer rebels and enemies, but now friends and followers. It is the peace of an intimate acquaintance and friendship with the Lord Jesus. It is the peace of freedom from sin and fellowship with the Saviour.

C. Do you have the sweet peace of God's forgiving and pardoning grace in your heart and life just now? Can you sing with the poet?

Far away in the depths of my spirit tonight

*Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls*

O'er my soul like an infinite calm.

*Peace! Peace! Wonderful peace,
Coming down from the Father above!*

*Sweep over my spirit forever, I pray,
In fathomless billows of love.*

III. PARDON PROPOSES PROBATION.

A. A pardon is conditional. It does not do away with probation or moral trial and testing.

B. A pardon provides its happy recipient with liberty to triumphantly

meet the test and trial of probation here in this life; it does not give license to throw aside moral restraint and sin again. To abuse a pardon is to nullify it and bring oneself right back into condemnation and sin.

C. A pardon absolves a person of all his sins of the past but certainly it does not within itself unconditionally atone for sins that may be committed in the future. Man is on probation as long as he is in this life. Jesus said, "He that endureth to the end shall be saved." And again, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." II Pet. 2:20-22 and Ezek. 3:20 certainly refute the doctrine of unconditional eternal security.

D. Pardoning grace frees us from the sins of the past, awakens us to our moral trials and tests, and gives us fellowship with Him who promises victory for the present and future so long as we "walk in the light, as he is in the light."

IV. PARDON'S PURCHASE PRICE.

A. There is one word that names the price of pardon—sacrifice.

B. The criminal deserves imprisonment and the sinner deserves damnation. To vindicate right, to hold to the letter of the law, and to execute justice the poor offender must pay for his crime; but just in the nick of time vengeance is sacrificed for compassion, the letter of the law for the spirit, and justice for mercy—and the guilty is pardoned. Sacrifice paid the price.

C. God's law said, "The soul that sinneth, it shall die." His law is irrevocable, but, thank God, He had no law against a sacrifice. Christ became that Sacrifice for our sins. On that immortal day in Jerusalem when Jesus was crucified, Barabbas was

released; set free, because Jesus took his place. Every redeemed soul is a Barabbas—sinful and condemned to die till Jesus took his place.

CONCLUSION:

Yes, God wants to freely pardon every sinner. He isn't obligated to keep calling to us; He has made the provision to pardon us all, but the majority of the world's millions will forever die and suffer eternal punishment—because God will not force a pardon on us, and it is not good and efficacious to us unless we accept it.

The Man, Christ Jesus

By S. C. Swinney*

"Behold the Man" (John 19:5)

THE VIRGIN BIRTH of Christ (Luke 1:35; Isa. 7:14) is said to be the alpha of our Christian faith; His resurrection, the omega of our faith. Pilate ascribed to Christ the name "man." He was both God and Man.

As God, He is the world's only Rest. As a man, He grew tired. As a Man, He was hungry. As God, He fed thousands with a small amount of bread and a few fishes. As Man, He was hungry; as God, He is the Living Water of eternal life. As a Man, He was tempted as we; as God, he lived a sinless life. As a Man, He slept on a ship; as God, He spoke and the storm ceased, the angry lightning ceased to flash, and the muttering thunders roared no more. The people were amazed and said, "What manner of man is this, that the winds and waves obey Him?" As a Man, He

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In 1830 George Wilson killed a man while he was robbing the U.S. mail. He was tried and sentenced to be hanged. Andrew Jackson, then president of the U.S., sent him a pardon. When Wilson refused the pardon, no one seemed to know what to do. The case was carried to the Supreme Court of the U.S. Chief Justice Marshall wrote the opinion for the case. In it he said: "A pardon is a slip of paper the value of which is determined by the acceptance of the person to be pardoned. If it is refused, it is no pardon. George Wilson must be hanged." And he was.

was a Passenger on a ship; as God, He walked on the waters without sinking. As a Man, He accepted an invitation to a wedding feast; as God, He turned water into wine. Like other men, He shed tears; as God, He raised the dead, cleansed the leper, healed the broken-hearted, and made the lame to walk, the blind to see, cast out devils, and healed a woman of a disease of long standing by her only touching the hem of His garment.

As a man He suffered, therefore He was capable of sympathizing with a suffering world. He was both God and Man, made so to fulfill the eternal purposes of God. He sympathized with the sick, suffering, and dying. He was our great High Priest that could be touched with our infirmities, for He had experienced all the suffering to which the human family is subject.

Gibraltars of the Faith

By J. Kenneth Grider*

II. The Gibraltar of Christian Devotional Life

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

DURING HIS EARTHLY SOJOURN Jesus needed to pray—and did. Often He sought out the Father's face while other men slept, keeping audience with Almighty the whole night through—the sinless God-Man communing with the Transcendent One. What blessed fellowship He had with His Heavenly Father! What strength He must have received for His trying times!

So Jesus knew how important it was—and is—for His followers to get low before Heaven, there to worship and make petition. He therefore not only set an example in prayer life, but gave us a model after which we could pattern our own prayer procedure.

The prayer He taught us, a bit of glory written out, has been on our lips and in our hearts these nineteen centuries. The first-generation Christians used it often. Paul, for example, probably alludes to it a number of times, as in I Cor. 10:13. In the *Didache*, a manual of church order dating at least to the middle of the second century, all Christians are enjoined to pray it three times a day. And unlike the Apostles' Creed, the Greek Orthodox, as well as the Roman Catholics and Protestants, use this

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prayer. Surely it has been the Gibraltar of Christian devotional life—a bulwark against devotional practices which would not be conducive to the spiritual life, and a positive guide to proper ones.

Its Opening. The ancient Jews were instructed in solidarity to such extent that, when they prayed, even in private, they were to use plural personal pronouns in order to remind themselves of their relatedness to other Jews and in order to include the others in the petitions they were making. Even though we as Christians do not have the racial solidarity of the Jews, we still know that we are all bound together in the Invisible Church—and thus in this prayer, which is better for public use than for private repetition, we are taught to use the plural pronoun *our*.

And it is to our *Father* that we address the prayer. What presumption! In all the prayer intimacies that have come to us from David, we never hear him calling God his Father. Sometimes, however, in the Old Testament, God is called *Father*. But in those days they did not pack so much into the term as we Christians do. For instance, Malachi meant by the term only that God is Creator.

He queried, "Have we not all one father? hath not one God created us?" (2:10). And Isaiah seems not to have meant much more by the term (see chapter 63). But it was prophesied, "Ye shall call me, My father" (Jer. 3:19). And although there were foretastes, this was not actually fulfilled until Christ revealed God as loving and sympathetic and helpful—and this even toward Samaritans.

This Father is said to be in heaven. That is, He is separate from all that is earthly: independent of time and space, limitless in all His capacities.

Its Focus upon God. God's name: His being and His attributes combined—it is asked that all this be hallowed or sanctified,¹ set apart from and above all else that touches our lives.

It is also asked that the Father's kingdom might come.² Here it is desired that God might reign more intensively—to greater degree; and more extensively—in the hearts of men everywhere.

It is asked, also, that His will might be done by us men, here on earth, even as it is done by the angels that surround His throne, worshiping and serving Him continually. This is necessary if His kingdom is to come about.

Its Focus upon Ourselves. The prayer also contains three requests in which we ourselves have central place—but each of the three is asked only that the Father, whose person we sanctify, might accomplish His will for us by reigning supremely in our hearts. We pray for daily bread: for

¹The word used is "hagiasmetho," from "hagiadzo"—the common word for sanctify. This is an instance of use of this word to signify separation instead of purification. The petition is not that God might be made holy, of course, but that to us He might be separated from all else—given a place above all else.

²It is interesting that . . . In Marcion's edition of Luke's Gospel, about the middle of the second century, "Thy Kingdom come" appeared in this form: "May thy holy Spirit come upon us and cleanse us" (E. F. Scott, "The Lord's Prayer," p. 26).

what is necessary in order to keep alive day by day. We ask that the Father might direct us, in order that we might avoid temptations and, if they flood in upon us, that we might be kept from succumbing to Satan, the evil one (an alternative translation). But between these two requests is one over which there has been much difference of opinion. We pray the Father to forgive our debts—or our trespasses. Here is the part of the prayer which most needs clarification among our people.

All of us know that Matthew records the Lord's Prayer as we have come to know it, and that Luke gives a similar one. Of the two, E. F. Scott says: "In substance they are in full agreement, . . ." Yet anyone can see differences. Luke's is much shorter, it does not give the closing doxology, and it has *sins* instead of *debts*. Some sources consider the two prayers as two versions of what Jesus said on one occasion, the variances being partly explained by the fact that different persons had translated what Jesus had said from the Aramaic into Greek. Yet not all the differences can be explained in this way, so these writers proceed to ask which is nearer to what Jesus said—some suggesting Matthew, and some Luke. E. F. Scott says, "They [Matthew and Luke] seem to disagree as to the circumstances in which the prayer was given."¹ If one considers, as Scott does, that the two prayers are different versions of what Jesus said on one occasion, he has to say that at least one prayer is not correct and that one of the writers was actually wrong about the circumstances surrounding the giving of the prayer. But these prayers are surely not two versions of what Jesus said on one occasion.

¹Ibid., p. 19.
²Ibid.

At two different times, according to the contexts, Jesus suggested similar prayers. In the Sermon on the Mount, probably close to the beginning of His ministry, He gave the prayer we use, recorded by Matthew (6:9-13). Later in His ministry His disciples came to Him and asked that He teach them to pray even as John the Baptist had done for his disciples—a procedure folk in those times expected of their prominent teachers. The prayer He then taught them is recorded by Luke (11:2-4).

Getting back to the important difference itself—the matter of debts, as in the prayer Matthew records; or *sins*, as in the one given by Luke—which are we to use, debts or sins, when we repeat the Lord's Prayer?

For one thing, if Jesus' precise directives mean anything, it seems that either passage could be used; for in Luke, Jesus told His disciples, "When ye pray, say, . . ." But also in Matthew He directed, "After this manner therefore pray ye: . . ." Yet from early times Christians have favored the one in Matthew, obviously because its greater smoothness and its measured rhythm make it more suitable for use in public worship.

The prayer in Matthew contains the word *debts*. Some denominations follow in general the prayer in Matthew, saying *trespasses*.⁵ In fact, this has been the accepted form by many Protestant denominations. Our hymnals have always followed the Matthew passage, reading, as recorded by Luke, "And forgive us our debts, as we forgive our debtors." To those of us who preach that salvation means a total break with sin, by which word we commonly mean willful rebellion, it would be misleading to direct our congregations in asking

⁵It could be supposed that "trespasses" is taken from the context of the prayer in Matthew.

forgiveness of sins. But remembering that *hamartias*, the form of the word used in Luke, is understood by most scholars to include nonvolitional shortcomings, it would be permissible to use the prayer in Luke, using *sins*.

Its Close. In the King James Version one finds the doxology, ". . . for thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6:13). Many manuscripts, some of them from as early as the eighth century,⁶ contain this liturgical close. Moreover, some of the Fathers make reference to it, although they vary in the precise wording. And the *Didache*, written at some time between A.D. 80 and the middle of the next century, which Clement of Alexandria even includes with the Scriptures, closes the prayer with: "For thine is the power and the glory for ever."⁷ So in Protestant circles we fittingly close the prayer in this way. In doing so we assure God that all rule, in time and throughout eternity—for ever and ever—should come from Him, through His power; and that our submitting to His rule is not for our own glory but for His.

C. E. Simcox says the Lord's Prayer is ". . . perhaps the most familiar thing in our religion."⁸ But often, since it is so familiar, it is repeated in parrot-like fashion in public services. This need not be so. Indeed, it must not be so, for Jesus had the greatest of scorn for vain repetitions said with no heart. Certainly we should encourage our people to use the Lord's Prayer and at the same time put real heart into it.

⁶All the extant early manuscripts of the New Testament omit this doxology. For this reason all the later English versions leave it out. Adam Clarke, who had to work without the many manuscript finds of the last one hundred years, has this to say: "The whole of this doxology is rejected by Wetstein, Grelsbach, and the most eminent critics. . . . It is variously written in several MSS., and omitted by most of the fathers, both Greek and Latin."
⁷International Critical Commentary, loc. cit.
⁸"Living the Lord's Prayer," p. viii.

The Chronically Ill

By J. E. Moore, Jr.*

This month we are beginning a series of articles written by pastors covering the pastoral ministry to special needs in the congregation. After reading over some of the first manuscripts to be received, your editor is confident this will be an interesting and beneficial series.—Ed.

THE CITY of Tucson, Arizona, is populated with people from many parts of the United States who came here for their health or for a lack of it. People with almost every kind of ailment come to Tucson. Because of this, they are able to live here and are accepted and are not a cause for gaping by inquisitive "peepers" or asked a hundred questions relative to their illness. About 5 per cent of my membership have the kind of illness for which there is no cure. They are what we call the "chronically ill." Their diseases are deep-rooted, the types that linger so long that they drag them to their graves. They are some of the finest folks on earth and come from all walks of life and from every part of the country. *These people are needy people.* Their pastor must know them, know their needs, and know how to help them if he is to be the shepherd which God needs for these—some of His choice children.

The chronically ill persons are quite different from almost any other sick person. Life finally gets out of focus

for them. They see too much of themselves and their own problems and not enough of the beauty and joys of life nor the sorrows and sickness of others. They occupy almost all their picture of life and sometimes get an exaggerated idea of their own problems and ills. Many of them know that they will never get well. They know almost all the symptoms of the last stages of their own illness, which cause continued fear. They become sensitive and get their feelings hurt quite easily by friends and kinsfolk. After all, they are ill and have been for so long a time. In some cases, they are not able to think normally. They often get a bad case of self-pity, which certainly does not help their chances of recovery. Some eventually lose faith in the possibility of ever getting well, and therefore lose faith in the doctors and nurses who are doing their best to effect their healing.

If these factors were their only enemies, life would not be so complicated; but their physical illness has a tendency to cause some spiritual problems too. The enemy of their souls tests them severely and often accuses them of sinful practices; that their sins are the cause of their illness; that they are having to pay for their sins by suffering. They forget that Christians cannot suffer for their sins—they are forgiven and remembered against them no more. Often

the enemy takes advantage of their physical problems and tells them that God has forsaken them, else they would get well. Old Split-foot can conjure up some pretty good scriptures too. These people read about divine healing and listen attentively to messages by radio "healers" who say that healing is in the atonement, and if they have faith enough they too can be healed. When they fail to get well, their faith is hurt and some have even quit the church. I say that God does not have to heal you or me to prove His love. He proved His love to us on Calvary.

One of the problems of the chronically ill is that they have too much time to spend on themselves. They often live and relive their lives and get an "overdose" of introspection, so that they become sensitive to people who are well, and read into innocent remarks thoughts which cause them anguish of mind and soul. They once lived normal and healthy lives, which gives them the opportunity to compare and contrast their states of then and now. This causes mental depression and "blues."

THREE ILL PERSONS

To help make my ideas live—let's look at three such persons to whom I have ministered and am ministering: a Mrs. James, a Mrs. White, and Karl Strain (these are not their real names, of course).

Mrs. James is bedfast due to a serious heart condition. She is sixty-five, a widow of a man of wealth, has strong convictions, lives with her married daughter and son-in-law. She is jovial and friendly but very sensitive. She is starved for friendship and spiritual food. She cannot get up for fear of another stroke, so time weighs heavily on her hands. She puts a circle on the calendar every time I see her; and if I don't get around to

her place in about three weeks, she pouts when I do come and it takes me about half my visit to get back in her good graces.

Mrs. White, a lady of about fifty-five, was injured by her drunken husband, who ran over her with his car, trying to get her out of the way, so he could marry another woman. She is cared for by her mother, who is about seventy-five. Mrs. White will not divorce her husband, even though he comes home drunk most of the time and causes her a lot of grief. She has a son who was C.I.C. during World War II and was decorated for bravery. He was wounded a number of times and saw such horrible sights and endured so much that he is a little different from most men. He hates his stepfather so much that they often get into fights, and I am called at three or four in the morning to settle their fussing and fighting. Mrs. White also suffers from blackouts and nervous rigors. What can a pastor do in circumstances like these?

Then there is, or was, Karl Strain, a tubercular, who was thirty-eight years of age and who recently passed on. Poor Karl—his wife left with a young daughter when she found out that he had T.B., leaving him with a crippled boy and an aged mother, who was unable to work for a living. He lived in an old trailer next to his mother, who also lived in an ancient model of a trailer on the outskirts of town. Their only source of support was a small county welfare check. He had spent all he had on medicines and doctors, in which he now had little faith. He had one fear that obsessed him—that he would die via the dreaded experience of lung hemorrhage. In this condition, one coughs and coughs and finally the blood gushes forth from adhesions in the lungs and he soon dies in his own blood. This he finally did. Karl

*Pastor, First Church, Tucson, Arizona.

liked for me to come and see him and read God's Word and have prayer for him. I always took him by the hand while I prayed but, of course, I washed my hands with soap and disinfectant soon after I left. Often a tubercular gets the feeling that folk think of them as an "outcast," and I did everything I could to let him know that I loved him and was not afraid of being around him. He often said that I treated him just like he was a well person.

SOME SUGGESTIONS

These three persons are representative of some of the types of chronically ill persons that I as a pastor must try to help. This is the group which need their pastor as few other groups do. We can and must do our best to make their lives brighter and in some way help them to strengthen their faith in our Heavenly Father.

Here are a few methods I have used both as a chaplain and as a minister, which I humbly offer to you with the hope that they may be of some benefit in the most important of all work—that of dealing with eternal souls.

It may seem trite to say that one of the most important ways to help the chronically ill is to *know and understand* them, but to do this certainly takes more than a passing hello and good-by. It means you must know them personally and understand the "whys" and "wherefores" of their cases. You could misunderstand and be misinformed by "in-laws" and thoughtless kinsfolk and neighbors. You will soon know much about them if you visit them and let them do the talking and tell you all about their "cases." They will tell you about their past—before they were ill, that is. They are glad you are interested in them. For instance, Mrs. James told me of her daughter's marriage at sixteen and how the daughter ran

away to be married. I then knew the reason for some of the resentment between her and the son-in-law. He never had anything until he married and had it given him by Mrs. James. Also, Karl confided in me about his life's heartache, which was his broken home. This often helped me to understand his case and anticipate his needs. Mrs. White never did tell me of her husband's attempt to kill her, but it came out by my listening to her many conversations and by keeping tabs on bits of information which I got from her. If I talk to them enough I can find out their likes and dislikes, which helps me, when their birthdays come or at Christmas, to give them remembrances which have meaning to them and cause them happiness.

To understand them, you must visit them a bit differently from a "spot Sunday-school call." After I have listened to them talk, I try to do something to boost their morale either by a joke, a sincere compliment, or something in my prayer that will be a lift to them. They are often more childish than children, so remembering them does a lot for them. We often make one of our chronically ill persons the "member of the week" in our local church bulletin, which means that he will get many cards from many of the church faithful. We give the name and address and say something from the pulpit about his being the "member of the week," which brings a little special attention to him. We also send him the Home Department mail, which includes the weekly bulletin, *Herald of Holiness*, Sunday-school papers, and a personal note. (Don't send a mimeographed letter to him.)

These wonderful people will say some harsh things to me sometimes but I make it a practice never to take them too seriously. Many of their "digs" and pointed questions are not so bad as they sound. I may josh

them about my being such a poor pastor and tell them how much I need their faith and prayers for me. This along with my asking for some advice usually ends their prodding. Often they may have held places of responsibility and are able to offer valuable assistance. Regardless of whether I can use their advice or not, I flatter them just by the asking for it.

There are times when I talk to them about spiritual things. It is my earnest desire to know their spiritual welfare, for in all probability I will be the one to officiate at their funerals. Because they are unable to read and pray as they once did, they are often tempted to feel that they are not doing all of God's will. If possible, we try to show them that they do not *have to* read and pray like folk with good health, but theirs is to trust in their Heavenly Father, who knows their heart condition.

It is also my responsibility to help them see the reason for their continued existence even in their condition. Books such as *The Will of God*, by Weatherhead, have helped me in this regard, for some people have done a lot of damage to people's faith by saying, "Your illness is the will of God." Actually, that may not

be the case at all. Let us be careful how we consign to God the things that would put us in jail if we did them. Remember, our Heavenly Father and His nature are not like some ideas that some have had; for He is our Heavenly Father, who can be trusted to do the wisest and best for you and me—under the circumstances of a sinful nature and a sinful world.

Some of these wonderful people can be of great assistance in the church by performing church jobs such as writing cards to visitors, absentees, or using the telephone to contact church lists for various things such as announcing meetings. They are all urged to join the "Prayer Brigade" to bombard the skies. We try to make these folk see that they are valuable to the growth of the church and the cause of Christ.

There is much to do for our chronically ill. You or I could be one of them in a moment of time.

Christ's benediction is upon us when we do our best for them, for He once said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Guidance

I wish I could tell you how utterly I believe that God will completely guide every life which is committed to Him. The manner in which He does this will not matter so greatly. With all my heart I warn you not to believe that you will have the same experience of guidance as I or anybody else. Some have strange impressions, mystic illuminations, flashes of remembered scripture in sudden crisis.

Others with no mystic tendency, no psychic sensitiveness, may have no feeling of special guidance at all. . . . But this is the thing to be affirmed in trumpet tones: Whoever is committed to God is in some way guided by Him. No matter how it is done, he may take the language of faith and sing, "He leadeth me, Oh, blessed thought!"—ARTHUR WENTWORTH HEWITT.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

A PASTOR ASKS

QUESTION: *What can I do about the nonresident members on my church roll?*

ANSWER: Members who no longer live in the community are still connected with the church. It is only partly a problem of records. More importantly, it involves the pastor's responsibility for the spiritual welfare of the members in his care.

1. Those in the armed forces of our country are one group of nonresident members. These usually have some contact with a chaplain, but they need to be tied in to their church back home. They should be on the pastor's mailing list for bulletins, news-sheets, and an occasional letter. The pastor may remind the laymen to write them, so they will realize they have not been forgotten by the folks back home.

2. There are also young people away at college and others on temporary assignments out of the city. News from back home should reach these regularly, and an occasional letter from the pastor will be helpful in maintaining the contact with the home church. If those who are away temporarily are out of reach of a Church of the Nazarene, the letters from the pastor should be more frequent, in order to bring counsel and encouragement in Christian living to those who are unable to attend church.

*Secretary, Crusade for Souls Commission.

3. Some churches number on their rolls missionaries in other countries. The missionaries are too busy to be expected to write many letters back home, but they will appreciate news of the church in bulletins and other thoughtful remembrances on birthdays and other special occasions. They should be aware that the church has not forgotten to pray for them.

4. Often the largest group of nonresident members includes those who have moved away from the community, either to a distant part of the same city or to another town. It is not always easy for those who have been active in a community and a church for many years to adjust to new surroundings, new friends, and a new church situation. There is a tendency to take it easy for a while before accepting responsibility and obligations in a new church.

The pastor of the church back home is tempted to hold on to these nonresident members as long as possible, for they boost his membership record and perhaps he can get them to send a little tithe back to the church occasionally. Actually these people are in greater need of the tender care of a pastor as they make adjustments to new situations and faces. In their first relationship in the new community the church should be their first contact. The pastor back home must realize this and do his best to see that they become settled in a new church home as quickly as possible.

Beyond this immediate moving situation there are those whose names

are still on the records of one church while belonging to another because the pastor where they now live neglected to notify their former pastor of their acceptance into his church. All pastors should make it a policy to keep accurate records and to follow through on all transfers.

More attention to our nonresident members and to membership records in our churches would save many churches from the necessity of drastically revising their membership rolls every time there is a change in pastors.

HOW WE DID IT

Evangelism should be central in the pastor's emphasis during the Christmas season. It is a time when people are thinking of Christ and His mission to mankind. The church should not only glory in His coming, but extend an urging hand to those who do not know Him.

One pastor uses the month of October and November in his visitation program for the building of his responsibility list—finding new people and making new contacts for the church. After Thanksgiving the visitation is beamed to bringing these people to the church and winning them to Christ. The pastor teaches a class for new and prospective members for several weeks before Christmas during the Sunday-school hour. This emphasis is climaxed with the reception of new members on Christmas Sunday. The pastor's words in receiving new members carry an impact which makes a strong Christian witness to those who have come to church only for this special Sunday. This helps to keep evangelism in focus as the central task of the Church.

CRUSADE ECHOES

She Accepted Christ

In an Iron Lung!

By Oscar F. Reed

We had prayed that the polio epidemic would not touch our young people, and God mercifully answered our prayer. However, Mrs. Bushert called one morning that her daughter was in an isolation ward and wanted to see me. Her daughter, [a woman about thirty-five years of age,] lived some fifty miles east of Calgary on a wheat ranch.

After donning the mask and cape, I was ushered into a ward, in the middle of which was an iron lung with only Helen's head appearing at the one end. Following a few words of usual conversation, I said, "Helen, do you want to give your life to Christ?" She answered softly with tears in her eyes, "I do." "Are you willing to commit your life to Him if He touches you?" "Yes," she said. So I read those familiar words from First John. "If we confess our sins," and Helen did confess her sins to Christ and accepted the Lord as her Saviour.

I walked from the hospital with my heart brimming with joy. This was the compensation that God gives His children. Is there a greater thrill than to win a soul for Jesus Christ?

The Crusade pays big dividends!

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You can't lose for winning if you participate in the Crusade for Souls NOW.—REV. ANDREW YOUNG.

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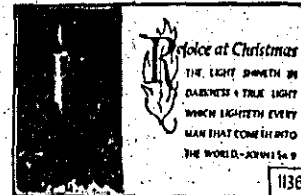
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"QUEEN OF THE PARSONAGE"

Christmas in the Parsonage

By Mary E. White*

IT WAS the Christmas season! Every year people thronged the stores, gay with their tinsel, and sound of Christmas carols played over and over.

In the little parsonage in that city, a minister's wife counted the few cents she had barely been able to save toward gifts for the three children, her husband, the host of relatives and friends for whom she would love to buy gifts. She longed to get that bicycle so expected by Ted, the ten-year-old son.

Then there was Jean, the seven-year-old, who really needed a new doll, for—"Mother, her arms are gone and one rubber leg has a hole in it." And she thought of Baby Jill, just past three, whose eyes danced with joy every time she passed the counter where the big black and white panda stood.

What should she do? Her heart ached to give her children what they wanted. Would it be right to go and open a large charge account and try to pay it out monthly? She wasn't sure she could make the payments. Should she try to find work outside the home and leave her babies to the care of a teen-age baby sitter?

Prayer was the answer. Down through the years God had never failed to give what was needed. As she opened her Bible, her attention was drawn to Matt. 7:11. It seemed

like a real promise. Slipping to her knees, she breathed a short prayer straight toward the throne of God and felt surprisingly light as she rose to answer the telephone and get the baby, who had been awakened by its ringing.

Many of you ministers' wives can guess the ending of this story, for you've found similar incidents in your lives. A note came the following week saying the grandparents had decided to send money instead of buying gifts for the children. Would we get something for them that they really wanted? Two days before Christmas a last-minute sale revealed a bicycle had been scratched in display and the price was cut to nearly half.

Some friends of former years sent a box of gifts to the family in which a doll and lovely Teddy bear were included. On Christmas Eve just before closing time, a shop displayed a large table of various items all heaped together and a sign of "One Dollar" placed above it. From among many types of merchandise, some soiled and damaged, a young minister's wife pulled out a box in which she found a beautiful genuine leather billfold and key ring set. It was the last set of its kind and had found its way to the rummage counter just before the "queen of the parsonage" arrived. Now Husband's gift was provided!

Not only do we face the problem of small salaries in a time of inflation,

but also the danger of allowing the pressure of outside church activities to rob our homes and children of a truly happy Christmas. Today I asked my son to tell me frankly if we had let the pressure of outside Christmas activities of school and church destroy the Christmas spirit in our home. He began to tell me of some of the beautiful memories he has of our Christmases together, and I thanked the Lord in my heart.

Every year except one during fourteen years of being a pastor's wife, I have supervised a large children's Christmas program. Many of those same years I directed a Christmas pageant by the choir with practices every night the week before Christmas, but I believe with all my heart we have had as happy a Christmas atmosphere in our home as was possible.

We make a display of all the Christmas cards, set up the same manger scene we bought years ago and pack away each season, trim as large a tree

as we can afford; and may I say, more than once we found a Christmas tree on our front porch from an anonymous friend. The children always make paper chains and trinkets for the tree, even though in recent years we could have bought them ready made. Cookies and candy are made especially for Christmas in which the daughters have a part; and a special centerpiece for the Christmas dinner can be styled by the children if they are guided.

We have records of the famous carols, which are played over and over, and when it comes time to carol on Christmas Eve there is no reluctance. That's all a part of the family Christmas.

I agree the pressures of outside activities in such a busy season might tend to destroy the Christmas spirit in the parsonage, but I don't believe it will in ours or yours if we include our children in everything possible and keep "putting Christ back into Christmas."

My Prayer for You

Our Father, we thank Thee for all Thy loving-kindness and tender mercies toward us, for Thy forbearance with our lack of wisdom and knowledge.

Help us, O Lord, to fight the good fight of faith. May we cling to the ideals of our Christian faith and may we be able to discern the true from the false. As we face duty and responsibility, may we be impelled to accept them and carry through with them, however difficult the condition our ideals impose upon us.

Help us to think of ideals in terms of integrity, courage, and a high sense of responsibility, not as something vague or fantastic. May we realize that we must not be submissive to evil, or passive toward it, but that we must be positive, willing to sacrifice and to suffer.

Help us, O Lord, in all our relationships, that we may find the way to please Thee and to do Thy holy will. Teach us how to achieve a proper balance in all our activities, that we may produce the best possible results in bringing our lives into the full measure of strength, power, joy, and peace promised to Thy children. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

*Pastor's wife, Lincoln, Nebraska.

Positive and Negative Preaching

By Bernie Smith*

MANY AREAS of the Pauline Epistles are marked by a positive note. They are not the theories of an idle theologian. As you read them, they seem to burn with unquenchable fire.

As you read the writings of the fiery missionary, you hear the beating of a heart filled with praise, feel the stirring of a soul totally abandoned to God, see a life burned out for Christ, and sense a voice of revealed authority crying with the weeping prophet, "His word was in mine heart as a burning fire shut up in my bones." (Jer. 20:9).

Paul preached with the authority of a positive revelation. "But I certify you, brethren, that the gospel which is preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12).

THE POWER OF POSITIVE PREACHING

Positive preaching has great persuasive power. It affords no room for halfheartedness or lukewarm uncertainties. Positive preaching cries out with Sinai certainty proclaiming the message of Christ to persuade men.

The Pauline pattern of positive preaching was persuasive. Paul had no "cunningly devised fables," no messages for "itching ears." With positive assurance, he constantly preached the Cross, the risen Christ, and His transforming power.

Positive preaching has magnetic power. It draws rather than drives. It emphasizes the plus side of the

gospel and creates a hunger for the exalted Christ.

I was preaching in a certain city-wide campaign. One night after service, one of the co-operating ministers asked to visit me the following day. He apparently had been hesitant to join the union crusade, but eleven other churches of his denomination were co-operating, so he joined them. He confessed that he had not been preaching against the background of a personal experience of grace. "Your preaching troubles me," he said. "You speak with such certainty about a definite experience of salvation. That is something I never had—but I want it." I read and reasoned and prayed with him, and I believe God came to the rescue of that hungry heart. A positive message, reinforced by positive witnessing, had brought him to the foot of the Cross.

Paul's positive preaching was magnetic. Men of high and low estate heard him. They could cast aside his culture and eloquence, but not that unrelenting inner spiritual drive, that positive message of the resurrected Lord.

It would seem safe to declare that the positive preaching of Paul not only determined individual destinies, but affected the course of human history. Without it, the Christian Church could have become another small sect, buried in oblivion, confined to a small geographical area. Paul spread the message of Christ more than any other apostle, and apparently was the only one to establish churches to preserve the work.

THE NEED FOR NEGATIVE PREACHING

No thinking person could deny the need for negative preaching. The ministry of Christ, as well as Paul's, would corroborate that fact. God's prophet is to cry out against the sins of the day. He must warn men against taking excursions into forbidden areas of life. Not only must he denounce the so-called "popular sins"; he should denounce the so-called "small sins" of jealousy, place-seeking, and gossip. He should warn men against becoming walking repositories of gossip who specialize in rumors when they run short of facts. These sins are just as odious to the nostrils of God.

The ministry should remind men that they can't laugh sin out of their lives, for sin is no laughing matter; they can't hide sin behind culture or finery; they can't run from it, for it will haunt them to the end; they can't belittle or excuse it, saying it is all right in their instance; for sin is wrong—and there is no right way to do a wrong thing. Only Christ can meet the need. Only He can save and cleanse.

While negative preaching is needed, it can become dangerous if the method is abused. Negative preaching, like positive preaching, must be saturated in prayer and clothed with a right spirit. Abused negative preaching can lead men to a wrong concept of God, and that can lead to spiritual hypochondria. We who love souls must be interested in helping men find spiritual stability rather than spiritual frustration. Our ultimate purpose is not to get individuals to an altar for no other reason save to have a host of uncertain seekers; our ultimate purpose, our high goal must be to win souls to Christ.

We must guard against forming a preaching pattern which follows closely the weave of the Talmud. We

must guard against unconsciously becoming religious dictators, declaring as it were how many sticks one may pick up in a given day. Such a ministry is unbalanced and overweight—unbalanced by well-meaning but distorted ideas, and overweight with the negative approach. Some may try to justify such preaching by saying that most of the commandments are negative. If all negative preaching were restricted within the pale of divine negations, no one would challenge its authenticity. But if one should build a fence around a forest of untenable notions and post signs of warning declaring they are applicable to universal Christian experience—what then? There is a danger for one to take this attitude and declare that he has the final word and all else is heresy. There is a danger in taking the attitude that no one can get on his ground unless he agrees; to him to disagree is to trespass, and to trespass is to transgress.

This very attitude reveals the inherent weakness. Truth is truth and does not need to be surrounded by a fence of fear. Truth rests on its own foundation, and it will not crumble before the theories of men.

CONCLUSION

God has seen fit to win men through preaching. Thus He has called men for this serious task. He has called them to preach the full gospel, with both the positive and the negative approaches. Every called man must answer for his own ministry. Let us strive toward a ministry that will make each a "workman that needeth not to be ashamed"; a ministry that will call men from the things of the world to the foot of the Cross; a ministry that will challenge holy living; a ministry wholly acceptable unto God.

*Evangelist.

Sermon Subjects for December

From the Editor

Isaiah 9:2, 6-7

Subjects

1. FROM DARKNESS TO LIGHT
2. THE LIGHT OF HOPE FOR A DYING WORLD
3. A CHILD OF PROMISE
4. GOD'S SON IS MAN'S HOPE
5. THE KING OF THE KINGDOM
6. THE NAME OF JESUS
7. WONDERFUL
8. COUNSELOR
9. THE MIGHTY GOD
10. THE EVERLASTING FATHER
11. THE PRINCE OF PEACE
12. THE ETERNAL KINGDOM
13. POWER TO PERFORM THE PROMISE

Scriptures

1. v. 2, *The people . . . have seen a great light.*
2. v. 2, *They that dwell in . . . the shadow of death, upon them hath the light shined.*
3. v. 6, *For unto us a child is born*
4. v. 6, *Unto us a son is given.*
5. v. 6, *And the government shall be upon his shoulder: . . .*
6. v. 6, *And his name shall be called*
7. v. 6, . . . *Wonderful*
8. v. 6, . . . *Counsellor*
9. v. 6, . . . *The mighty God*
10. v. 6, . . . *The everlasting Father*
11. v. 6, . . . *The Prince of Peace*
12. v. 7, *Of the increase of his government and peace there shall be no end.*
13. v. 7, *The zeal of the Lord of hosts will perform this.*

POWER OF THE BIBLE

One soldier confessed that when cigarette paper was scarce he used pages from his New Testament. He said he smoked through Galatians, but beyond that point found enough of the "lively oracles of God" to save him.

BIBLE—MISUSE OF

In Haiti there has been found a strange combination of voodoo and Christianity. The natives take a portion of scripture which speaks of Jesus healing blindness—tear out that page and bind it over afflicted eyes. Or they brew tea from shredded pages of the Scriptures and drink the potion for a stomach-ache.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

THOUGHTS FOR UNIVERSAL BIBLE SUNDAY

"The only objection against the Bible is a bad life."—Wilmont, an infidel, dying.

"England has two books, the Bible and Shakespeare. England made Shakespeare, but the Bible made England."

—VICTOR HUGO.

"Here is a Book, the Bible, worth more than all others that were ever printed; yet it is my misfortune never to have found time to read it."—PATRICK HENRY, near death.

"The Bible is the sheet-anchor of our liberties. Write its principles upon your hearts and practice them in your lives."
—U. S. GRANT.

General Marshall: "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty and in its stead place an open Bible" (Selected).

ALL OF THIS IN ONE SMALL PACKAGE:

A young Christian packing his bag for a journey said to a friend, "I have nearly finished packing. All I have to put in are: a guidebook, a lamp, a mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of books I have been studying."

"But you cannot put all that into your bag," objected the friend.

"Oh, yes," said the Christian. "Here it is." And he placed his Bible in the corner of the suitcase and closed the lid.

—Bible Society Record

*Pastor, Oxford, Pennsylvania.

December, 1955

CHRISTMAS MEDITATIONS

The Calendar of God: "When the fullness of time was come, God sent forth his Son" (Gal. 4:4).

Foregleams of Christmas: "I shall see him, but not now . . ." (Num. 24:17).

The Bethlehem of the Heart: "Until Christ be formed in you" (Gal. 4:19).

GOD'S GREAT GIFT

A man once, on a wager, stood on London Bridge for a whole day trying to give away golden sovereigns, and only two persons would accept them. Equally foolish is the world in refusing the greatest Gift of all—God's Christmas Gift (Selected).

Queen Victoria: "Oh, that Jesus would come while I am in life, so that I could with my own hands present Him with the crown of England and the Empire of India."

FOR THE BULLETIN BOARD

"Dignity is one thing that can't be preserved in alcohol."

"The man who cannot be angry at evil lacks enthusiasm for good."

"It lightens the stroke to draw near to Him who handles the rod."

"Be more desirous of meeting God in your troubles than of getting out of them."

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but the circumstances were quite different" (Anon).

Clarence Darrow: "I have never killed a man, but I have read many obituaries with a lot of pleasure."

Illustrations

I AM THE BIBLE

I speak every language and enter every corner of the earth.

I bring information, inspiration, and recreation to all who heed my words.

I treat all persons alike; regardless of race, color, creed, or condition.

I have power to stretch man's vision, to deepen his feeling, and to enrich his life.

I am a true friend, a wise counselor, and faithful guide.

I am the Bread of Life with the message of salvation for every lost soul.

I am the Bible.

—SELECTED

THE HARVEST IS RIPE

It was a beautiful day in July with the sun shining brightly. As we were driving along the road we were commenting on the crops which were ready for harvest. We noticed a man busy shining his car in the shade of a large tree in the barnyard. Across the fence, not thirty feet away, was his field of wheat, ready for cutting. He should have been busy harvesting and not busy shining his car. We looked to the south and saw the storm clouds rolling. He had waited too long to do the most important. Are we busy shining our cars while the day of harvest passes?

—By Albert O. Loeber, Pastor
Raleigh, N.C.

AN IMPOSSIBLE CHOICE

A teacher had just related to the class of boys the story of the rich man and Lazarus; then he asked, "Now, which would you rather be, boys—the rich man or Lazarus?"

One boy replied: "I'd like to be the rich man while I'm living and Lazarus when I die."—*Way of Holiness.*

CRYING AND TEARS

Sir Alexander Fleming, the English scientist, has proved that human tears are efficient microbe killers. One teaspoonful of tears would give enough antiseptic power to 100 gallons of water. Many a distinguished physician has given it as his opinion that all of us should cry occasionally for our health's sake (Selected).

Sentences That Sing

Contributed by Shelburne Brown*

"... he walks up the stairs of his concepts into a wonder-world of thought."—J. WALLACE HAMILTON.

"... something began happening in the back streets of the cities that ultimately shook the mighty Roman Empire."—J. WALLACE HAMILTON.

"Unbelief accused God of uttering counterfeit coin in the moral currency of the universe."—W. E. SANGSTER.

"... answerable to no man at sunset." "... a Pharisee with built-in selfishness."—C. GORDON BAYLESS.

"The cross has become God's official bulletin board."—THEODORE HUGGENVINK.

"... too much of the gentleman to be a man, too sophisticated to be sensible, too learned to be wise."

"Some remain young. Every glare of red in the sky is a fire, and they are off to find it."—A. J. GOSSIP.

"Pessimism—that knows the reins have broken in God's hands."

"Faith is not a camp-follower of the lumbering army of science. It is the reconnaissance plane. It goes ahead. It sees in wholeness."—W. E. SANGSTER.

Carlyle, concerning his wife. "She was the rainbow to my dripping years."

Sarcasm of the month. "A word of advice to parents: If your boy comes home from school using bad words, don't punish him; develop the talent in him. He may make a fortune someday as a successful writer of 'realistic' literature."—J. WALLACE HAMILTON.

*District Superintendent, Los Angeles District.

The Preacher's Magazine

PREACHING PROGRAM

December 4, 1955

Morning Subject: DIVINE CONDESCENSION

SCRIPTURE: Psalms 8:1-9; TEXT: Job 7:17

INTRODUCTION: The text is a question that is both answerable and unanswerable.

I. THE SCRIPTURAL ANSWER TO THE QUESTION

A. Man—a creature

- (1) Modified dust (Gen. 2:7).
- (2) He is grass (Isa. 40:6-7).
- (3) A drop of the bucket (Isa. 40:15).
- (4) Vanity (Job 7:16; Isa. 40:17).

B. Man—a fallen creature

- (1) Guilty (Rom. 3:23).
- (2) Ignorant (Isa. 1:3).
- (3) Condemned (John 3:18-19).
- (4) Polluted (Job 15:16; Isa. 1:16).
- (5) Rebellious (Num. 20:13; Isa. 1:2).

II. IN WHAT RESPECTS THE LORD MAGNIFIETH MAN

A. In creation

1. In the image of God—the moral image.
(a) Power of reflection; (b) power of choice; (c) given dominion over all lower creation.

2. In divine providence.

B. In redemption

1. The Redeemer became man.
 - a. Dignified the human body, human nature, human relationships.
 - b. Gave meaning to human suffering.
2. God redeemed the whole man.
 - a. The soul, the body.

—FRED REEDY

Evening Subject: HE GATHERED SINNERS

SCRIPTURE: Luke 19:1-10; TEXT: Verses 5 & 10.

INTRODUCTION:

A. Jesus, the Iconoclast—Breaker of traditions.

- (1) Sought sinners; (2) Ate with sinners.

B. Jesus—Lover of souls, Hater of sin.

I. JESUS SAW MEN'S POSSIBILITIES, NOT THEIR PREDICAMENTS.

A. (1) Zacchaeus, (2) Matthew, (3) Mary Magdalene, (4) and even Judas.

B. Jesus was never influenced by racial, political, economic, or religious differences; every man of intrinsic worth to Him.

II. FOR JESUS—NO MAN WAS TOO FAR GONE.

A. Judas at the Last Supper.

B. The thief on the cross.

C. Peter denying Him.

CONCLUSION: A loving God, a seeking Saviour, an adequate redemption all speak eloquently and finally of the worth of a soul, the need of sinful man, the price of salvation, the mission of the Church, the justice of hell, and the joys of heaven.

—FRED REEDY

December 11, 1955

Morning Subject: THE UNIQUENESS OF JESUS

SCRIPTURE: Luke 5:17-26; TEXT: Verse 26

INTRODUCTION:

- A. The word "strange" in the text literally means contrary to opinion, or expectation, and almost to belief.
- B. The whole event very unique.
- I. **THE UNIQUENESS OR UNEXPECTEDNESS OF HIS BIRTH**
 - A. The birth of a King to peasant parents.
 - B. The place of His birth.
 - C. The Messiah was expected to come as a man.
- II. **THE UNIQUENESS OF HIS LIFE FOR THIRTY YEARS**
 - A. In an obscure village.
 - B. Engaged in a humble occupation.
 - C. Waited till He was thirty to assert His mission.
- III. **THE UNIQUENESS OF HIS TEACHING**
 - A. He shocked His hearers by His style.
 - B. His wisdom, His insight into human nature, and His philosophy of righteousness beyond comprehension.
- IV. **HIS UNIQUE MINISTRY**
 - A. His choice of disciples.
 - B. The choice of His audiences and the places in which He preached.

—FRED REEDY

Evening Subject: MAN HIS OWN DESTROYER, AND CHRIST HIS ONLY HELP

SCRIPTURE: Matthew 23:29-39; TEXT: Hosea 13:9

INTRODUCTION:

- A. The strange power of sin over the human nature:
 - (1) Sin charms, (2) entices, (3) entangles, (4) inhabits, and then destroys.
- I. **SIN CHARMS THE AFFECTIONS.**
 - A. Causes man to love that which destroys.
 - B. Causes man to hate that which will help him.
- II. **SIN ENTICES THE WILL.**
 - A. Causes judgments to be faulty.
 - B. Causes wrong choices.
- III. **SIN ENTANGLES THE LIFE.**
 - A. Causes actions which are irreparable.
 - B. Blames the enticed will for the damage.
- IV. **FINALLY, SIN OCCUPIES THE WHOLE MAN: Spirit, Soul, and Body; Then Moves In for the Kill.**

CONCLUSION: Christ, the Answer—Christ, the Destroyer of sin—the only Solution. "Where sin abounds, grace doth much more abound."

—FRED REEDY

December 18, 1955

Morning Subject: "PREPARE YE THE WAY OF THE LORD"

SCRIPTURE: Matthew 3:1-10; TEXT: Verse 3

INTRODUCTION:

- A. These words addressed to individuals, institutions, and nations.
 - (1) Pharisees; (2) Sadducees; (3) all the multitude.
- I. **A DISPENSATIONAL PREPARATION.**
 - A. There are seasons of special divine manifestation. God has a plan and mode of manifestation; not uniform and staid, but always timely and proper.
 - (1) Prepare to co-operate with God's plan. Don't try to fit God into a human plan.
- II. **A PERSONAL PREPARATION.**
 - A. Repentance.
 - B. Correction of conduct.
 - C. Self-effacement—full surrender. No confidence in race, ancestry, or position.
 - D. This personal preparation is prerequisite to His coming, not the result of His coming.
- III. **GOD'S ETERNAL PRINCIPLES OF PREPARATION ARE IMMUTABLE.**
- IV. **GOD IS COMING—WHETHER WE ARE PREPARED FOR HIM OR NOT.**
 - "Who shall abide the day of his coming?" (Mal. 3:2.)

—FRED REEDY

Evening Subject: THE DEATHBED QUESTION

SCRIPTURE: Ezekiel 18:20-32; TEXT: Verse 31

INTRODUCTION:

- A. The power of a question—(1) commands attention; (2) requires an answer.
- I. **GOD'S METHOD WITH MAN IS INTERROGATIVE.** (1) Adam, (2) Moses, (3) Israel.
 - A. Recognizes man's moral freedom.
 - B. Makes place for the exercise of man's own moral judgment.
 - C. Places responsibility for choices upon man.
- II. **GOD WAITS PATIENTLY FOR MAN'S REPLY.**
 - Centuries of mercy upon backsliding Israel testify to the patience of God.
- III. **GOD'S QUESTIONS ALWAYS MAKE CLEAR THE ALTERNATIVE TO OBEDIENCE.** ("Why will ye die?")
 - A. No obscure implications—either obey and live or disobey and die.
 - B. A faithful warning against sin and repeated promises of restoration.

—FRED REEDY

December 25, 1955

Morning Subject: **NO VACANCY**

SCRIPTURE: Luke 2:1-20; TEXT: Verse 7

INTRODUCTION:

- A. "No vacancy"—the modern phrasing of "No room in the inn."
- B. Jesus immortalized everything He touched. Every associate of Jesus has become famous.
- C. But the innkeeper, his place, his menu are unknown. No vacancy may mean:
 - I. **NO RESERVATION, NOT EXPECTED.**
The innkeeper was not "waiting for the consolation of Israel," as was Simeon (Luke 2:25).
 - II. **NO SPIRITUAL VISION—AN EYE FOR BUSINESS, BUT BLIND TO ALL THINGS SPIRITUAL.**
 - III. **NOT WANTED: TOO PREOCCUPIED TO CONSIDER THE COMING REDEEMER.**
Wanted things material more than salvation.
 - A. Shepherds saw the angels, and heard heaven's announcement because they were not preoccupied. The wise men saw the star, found the Christ, and worshiped.
 - B. The innkeeper missed the Messiah even though He dwelt in his stable.

—FRED REEDY

Evening Subject: **IF CHRIST HAD NOT COME**

SCRIPTURE: I Cor. 15:12, 19; TEXT: Verse 19

INTRODUCTION:

- Strictly speaking, today is Christmas Sunday; but in reality every Sunday is Christmas, and every gospel sermon a Christmas message.
- I. **JESUS, THE ALPHA AND OMEGA, THE BEGINNING AND THE END.**
The New Year's Character and the chief Person of all thought as the year closes.
 - II. **THE CORINTHIAN IF REGARDING THE RESURRECTION PREFIXES EVERY FUNDAMENTAL DOCTRINE OF THE CHRISTIAN FAITH.**
The doubter must establish his doubts, and offer an adequate alternative to faith.
 - III. **HISTORY SPEAKS CONVERSELY OF THE CHAOS OF THE AGES WITHOUT CHRIST.**

—FRED REEDY

Truth; Defending

If the truth that you believe in is of universal value, you will not need to argue it; just announce it.

SPECIAL

THE GLORIOUS MEANING OF CHRISTMAS

TEXT: *Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us* (Luke 2:15).

SCRIPTURE: Luke 2:1-20

INTRODUCTION: There is always an underlying purpose and plan to all the universe. Therefore there must be divine purpose in Christ's redemptive scheme from the manger to Calvary.

I. **To God**

- A. To God the Father it meant the giving of His only begotten Son (John 3:16).
 1. As Abraham offered his Isaac.
- B. To Christ, the Son, it meant leaving heaven's glory to suffer, sacrifice, and die on an old rugged cross (Phil. 2:5-8).

II. **To THE WORLD**

- A. To the world it meant that God had provided a Saviour (Matt. 1:21; Isa. 53:6).
- B. Imagine our world without Christ.
 1. Before Christ came.
 2. Untouched portions or areas of the world today where Christ is unknown.
 3. The so-called impotency of world religions: Confucianism, Buddhism, Shintoism, etc.
- C. The inadequacy of mere philosophy, education, law, etc.

III. **To MAN**

- A. To us it means that God offers eternal life as a free gift. (John 1:12; Rom. 6:23).
 1. Christ and the woman of Samaria at the well.
 2. Bunyan's immortal allegory describes Christian leaving the City of Destruction, his ears plugged by his fingers, crying, "Life, Life, eternal Life!"
- B. To the saints in glory it means bliss forevermore (John 14:1-3; II Cor. 5:2; Phil. 1:21-23).
 1. With loved ones gone before.
 2. With angels in glory.
 3. With Christ, our Saviour, yea, and all the holy Trinity.
- C. To the Spirit-filled Church it must ever mean passion, perspective, sanctified vision, and undying love.
 1. The shepherds told the story.
 2. The Early Church proclaimed it.
 3. The Christian martyrs died for it.
 4. Unless Christ becomes an indwelling Presence, a divine and Christian incarnation, we do not yet know the real meaning of Christmas.

—E. E. WORDSWORTH, Pastor
Goldendale, Washington

THE BIRTH OF OUR WONDERFUL LORD

TEXT: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isa. 9:6).*

INTRODUCTION: The name stands for person. Christmas marks the birthday of the wonderful, matchless Christ. We mention some of His wonderful characteristics.

I. HIS BIRTH WAS WONDERFUL.

- A. The only birth that every human being had an interest in.
- B. He became human as well as divine, that He might understand our viewpoint, etc.
- C. He was hungry, tired, thirsty, as we are.
- D. He labored, He grieved, He wept as we do.

II. HIS CHARACTER WAS WONDERFUL.

- A. He was pure and faultless. Abraham, Moses, Paul, and others were good, but they had faults.
- B. Jesus had no fault, "neither was guile found in his mouth" (I Pet. 2:22).

III. HIS TEACHINGS WERE WONDERFUL.

- A. The greatest Teacher that ever walked the earth.
- B. "Never man spake like this man" (John 7:46).

IV. HIS MISSION WAS WONDERFUL.

- A. He came "to seek and to save that which was lost" (Luke 19:10).
- B. He fully understood the cost of such a mission, but He loved the souls of men.
- C. In His great mission, He made possible the new birth, sanctification, power to live above sin, glorification, and eternal happiness and fellowship with Him.

CONCLUSION: Isaiah was right. His name should be called Wonderful.

*Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus.*

—C. I. DEBOARD, Pastor
First Church, East St. Louis, Ill.

FAMILY ALTAR

True family worship is a vase of perfume that sheds fragrance over all. It softens harshness; it quells anger; it quiets impatience; it settles differences; it subdues evil passions. Hearts that are drawn together at God's feet every day cannot wander far apart. The altar in the midst wonderfully hallows and sweetens the home fellowship. It smooths out the wrinkles of care. It keeps the fire burning on every heart's altar.

—Selected

NO ROOM FOR JESUS

TEXT: *No room in the inn (Luke 2:7).*

INTRODUCTION: A wrong choice often robs men of the greatest values of life. Involved in this incident were three things.

I. UNKNOWN VALUE—No Room

- A. Messiah
- B. Saviour
 1. Can save from guilt of sin.
 2. Can save from power of sin.
- C. Everlasting King
 1. All real and existing power in Him.
 2. The day of His crowning is coming.

II. MISPLACED VALUE—Refused a good place

- A. Wealth came first.
- B. Position came first.
- C. Personal gain came first.

III. REJECTED VALUE—Sent to the stable

- A. This can be neglect.
- B. It might be deliberate.
- C. It could be there is no room for Christ.
- D. This condition means:

1. No guide—you will go wrong without His direction.
2. No hope—He is the Hope of the world.
3. Darkness—He is the Light of the world.
4. No security—He is the Rock of Ages.
5. No salvation—He is the only Saviour.

Let us make room for Christ this Christmas Day!

PAUL W. LEE, Pastor
Mt. Vernon, Illinois

THE PROTECTED CHILD

SCRIPTURE: Matthew 2:13, 20

INTRODUCTION: The news of the birth of the King of the Jews caused Herod:

- A. Immediate trouble and anxiety.
- B. To inquire diligently what time the star appeared.
- C. To feign the desire to worship Jesus also.

I. NOW GOD BEGINS TO PROTECT HIS CHILD.

- A. Why?
 1. Because Satan would destroy Him.
 2. Because God loved His only begotten Son, and He loved the souls of lost men.
 3. Because Jesus was to mean salvation to millions.
- B. How?
 1. By sending the wise men back another way.

2. By sending Joseph, Child, and mother into Egypt.
3. By giving His angels charge over the trio en route, while in Egypt, and on their return.

II. THE CHRISTIAN—A PROTECTED CHILD.

Note Ps. 91:11-12.

A. Protected by the Lord.

"... therefore will I deliver him" (Ps. 91:14).

"He ... shall neither slumber nor sleep" (Ps. 121:4).

"The eyes of the Lord run to and fro" (II Cor. 16:9).

"The Lord God is a sun and a shield" (Ps. 84:11).

"The spirit of the Lord shall lift up a standard" (Isa. 59:19).

III. THE CHRISTIAN PROTECTS HIMSELF.

A. By declaring his relationship to God.

B. In obeying God's will for his life—day by day.

C. As he stands for right and against wrong.

—BRUCE B. HALL, Pastor
East Point, Georgia

COMMUNION

THE LORD'S SUPPER

SCRIPTURE: Matt. 26:26-30

TEXT: I Cor. 11:23-29 (exposition)

INTRODUCTION: The Lord's Supper is misunderstood by some. It is an ordinance, a sacrament—solidly scriptural, rich in significance and experience.

I. HIS INSTITUTION (v. 23)

Begun, not by apostles nor by church fathers, but by Jesus himself.

II. HIS INCARNATION (v. 24)

"This is my body . . ."

III. HIS CRUCIFIXION (v. 24)

"My body broken for you . . . my blood." (I Pet. 1:18-19).

IV. HIS INVITATION (or command) (vv. 24-25)

"This do . . ."

V. HIS RECOLLECTION (vv. 24-25)

"In remembrance of me."

VI. HIS PROCLAMATION (v. 26)

"... ye do shew the Lord's death . . ."

VII. HIS ANTICIPATION (v. 26)

"Till he come."

CONCLUSION: The Lord's Supper becomes a supper for us by:

Salvation—must first be saved.

Appropriation—by faith, take, eat.

Assimilation—strength for life and service.

B. W. DOWNING, Pastor, Central Church
Meridian, Mississippi

BOOK BRIEFS

Book of the Month Club Selections for December

THE THRESHOLD GRACE

By Percy Ainsworth (Epworth Press, 75c)

ST. PAUL'S HYMN OF LOVE

By Percy Ainsworth (Epworth Press, \$1.00)

Here is a duet of books that will sing in your heart long after you have placed them back on your bookshelf. These are not brand-new; the writer died some years ago. But the books have not had circulation in the United States and so are new to us. And to think that a man only in his thirties could write with such depth of spiritual insight, and with polished and pointed expression—it humbles us all, and rightly it should. Ainsworth knew intimately the grace and the love he wrote about so fluently.

The Threshold Grace is a series of meditations on the Psalms, and I rest assured that you will weep and thrill as you climb new peaks and view fresh vistas.

St. Paul's Hymn of Love—we all know that could be nothing else but the gem of all literature, First Corinthians 13. If you read Drummond's *The Greatest Thing in the World*, you will find this equally warm and penetrating. Ainsworth gives us twelve chapters on love that are beautiful and rich in thought.

A MINISTER LOOKS AT HIS WORLD

By R. Paul Caudill (Broadman, \$1.75)

This book is not a travelogue, but an interpretative analysis of world conditions by a world traveler. A score of nations were visited, leaders conversed with, and men of all ranks, high and low, interviewed. A devout Christian minister sees and feels the world's needs, problems, heartaches, and the threat of communism, and finds the only answer is Jesus Christ, our Lord and Saviour. It is both dynamic and informative. Preachers and laymen should read it. (E. E. W.)

EXPOSITORY PREACHING

By F. B. Meyer (Zondervan, \$2.50)

The author has been dead over twenty-five years but here is a book still fresh and refreshing. In fact, Meyer's works gain in popularity rather than dwindle.

From one who was a master of expository preaching comes this study of the composition and delivery of expository sermons. He wrote it after nearly fifty years of practice doing what he talks about. It is not the sudden inspiration of a novice who glimpses the glory of expository preaching, nor a theoretician who spent days learning how but demonstrating nothing. Here is a master at work whose product was then, and still is, in universal demand.

In successive chapters he pleads for, defines, tells the advantages of, and then tells the know-how—all in the interest of expository preaching. One of the high points is the chapter which discusses Christ's use of scripture.

Any minister who delights in digging into the hidden recesses of the Word (which outshines and outblesses casual discussions on passing topics) will find this a splendid addition to his library.

THE ROOT OF THE RIGHTEOUS

By A. W. Tozer (Christian Publications, \$2.50)

The contents of this book were written primarily as editorials for the *Alliance Weekly*. Not merely pious little essays but pungent, heart-searching messages. Almost a treatise in somewhat condensed form. The book comes to grips with life. A deep devotional tone throughout. Messages born in the midst of life. They are very practical, spiritual, and revealing. No serious person can read this book without strict self-examination. A statement here and there reveals the writer's rather forceful aversion to "sinless perfection." Doubtless he is possessed with the common misunderstanding of this term. Heaven is never far away, but the rough world in which God's children live is kept in full view. The reader will want to live holily after reading this book. (E. E. W.)

THE NEW BIBLE: Pro and Con

By William Carey Taylor (Vantage Press, \$3.50)

If all you desire is placid reading, or if your blood pressure is high, then don't plan to read this book. It is controversial with a capital C. Yet, withal, it will profit any preacher who will sit down with the Bible (both King James and Revised Standard) and carefully check the multitude of references that are studied.

The author is frankly critical of the King James Version and you may resent his brutal frankness. And in the first section of the book he begins (diplomatically so) with a very generous appraisal of the values in the R.S.V. But before you are thoroughly an R.S.V. convert he turns to the "con" side of his discussion. From then on he does the most thorough job I have seen anywhere in pointing out the weaknesses of the R.S.V.

Your Book Man wishes the author had faced his writing task with a calm which becomes a minister of the Lord. Instead, irony and biting, maligning insinuations crop out repeatedly. And in writing under such a pressure of bitterness his form of writing suffered deeply. He did not carefully enough pinpoint his scripture references or complete his argument. He was apparently in too much of a hurry to mount his steed and race to the fray in hunt of another foe.

You will be interested in noting how he castigates the R.S.V. for being terribly unfair to the proponents of eternal security and leaning far too much toward the teachers of "free will."

But, let it be said in utter honesty, the R.S.V. still has to answer a lot of charges which this careful scholar of Greek and Hebrew lays at its door. Until those charges are satisfactorily answered, our people will be justly cautious in using it or coming to rely upon its interpretations.

It will be worth a lot to you to get this whole issue of the R.S.V. out in the open for your individual study. The author is a returned missionary of the Southern Baptist Convention.

All in all, one of the most flavorsome books to come out for the lover of controversial issues.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals and frequently their weaknesses—and, occasionally, a book that our readers may know of its demerits.

The following system of rating is used:

**You cannot afford to be without it

***Of especial value to any preacher

*A worth-while book and a good buy

No star depends on your taste and need

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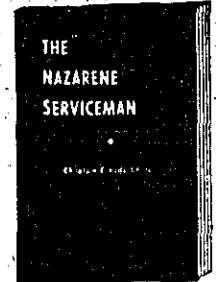
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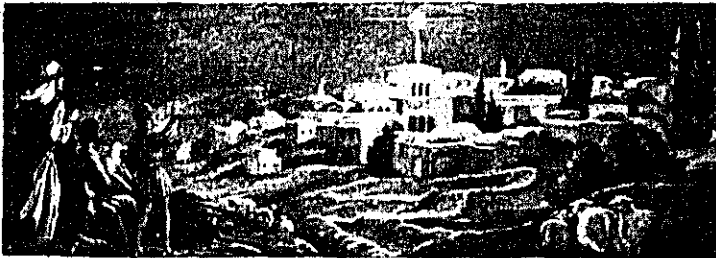
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