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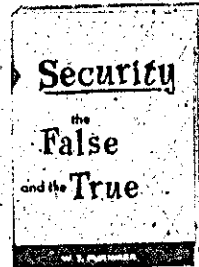
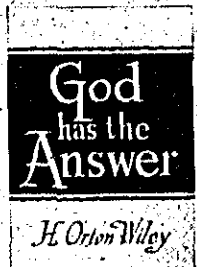
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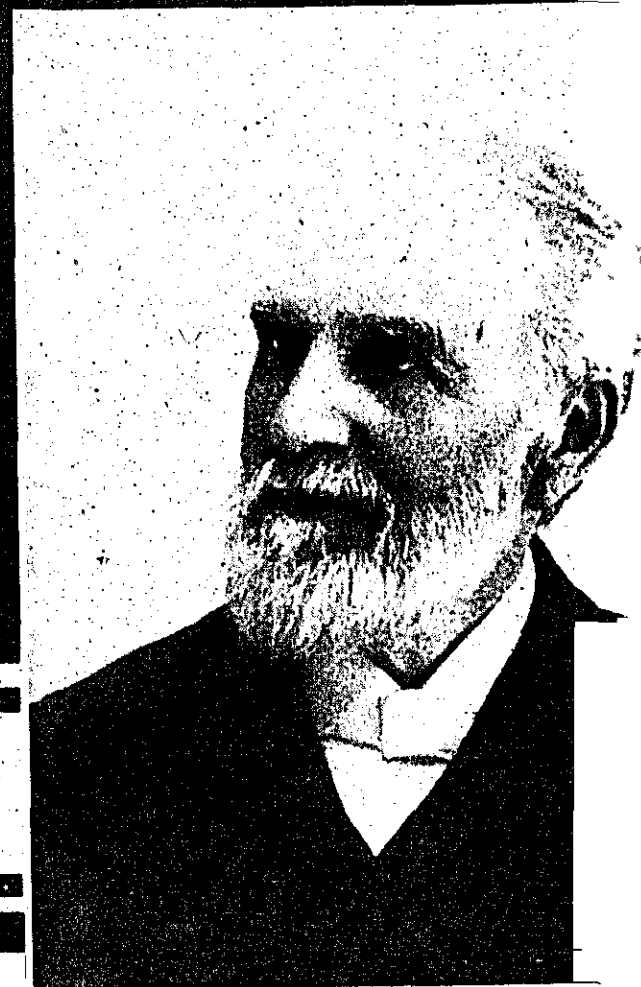
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GUEST EDITORIAL

New Testament Teaching About Self

By Jack Ford*

WHEN I LOOK in a mirror, I see my worst enemy."

We have all at some time echoed the sentiments of the one who uttered those words. Adam Clarke goes so far as to say that "a man's self is to him the prime cause of most of his miseries" (Commentary, Matt. 16:24).

And yet, "no man hateth his own flesh, but nourisheth and cherisheth it" (Eph. 5:29). At times we abhor ourselves, but always we seek to preserve ourselves.

This strange antinomy has led to much confused thinking and teaching. It will help to clear our minds on this point if we glance at what the New Testament has to say concerning self.

LOVE THYSELF

When our Lord was asked which was the greatest commandment, He quoted the Shema, "Thou shalt love the Lord thy God," and He followed it with, "Thou shalt love thy neighbor as thyself" (Mark 12:29-31). Enshrined, therefore, in the second greatest commandment is the recognition of self-love.

Legitimate self-love is basic to human nature, and without it survival would be impossible. A body neglected dies; a mind uncultivated deteriorates; and unless the spirit is valued there can be no response to the offer of eternal life. Every preacher of the gospel assumes a legitimate self-love on the part of his hearers.

*Pastor, Ashton, England.

Ed. Note:

Jack Ford, along with his colleague, Maynard James, were leaders of the Calvary Holiness church of Britain and were instrumental in bringing about the union of their group with the Church of the Nazarene in the summer of 1955. Brother Ford is a trained and capable writer, and we welcome him into the family of contributors to the PREACHER'S MAGAZINE. He is at present pastor of the Church of the Nazarene in Ashton, England.

What is the point of warning men to flee from the wrath to come and of inviting them to find in Christ salvation—full, present, and free—if they couldn't care less whether they are saved or damned?

It is interesting to notice that, in the above connection, self-love is set in a social context. "Thou shalt love thy neighbour as thyself." A thoroughgoing altruism of doubtful value to society. If I neglect my garden to tend my neighbor's, the weeds that grow in my uncultivated soil will spread all over the estate. If I neglect my body in service to the community, I may well spread an infectious disease among those whom I serve.

To seek the highest good for myself is my duty to God, my neighbor, and myself.

YIELD THYSELF

In line with this comes the great New Testament call to the surrender of ourselves to God. "Yield yourselves unto God, as those that are

alive from the dead" (Rom. 6:13). Enlightened self-love points clearly in the direction of entire consecration. Indeed, the presentation of our bodies to God is described as our logical (Greek—*logikee*) service (Rom. 12:1).

Recently I went into the shop of a Christian friend to buy a wrist watch. I described to him the kind of watch I wanted, and I indicated one in the shop window which had caught my eye. "But," I said, "I leave the final choice to you. I can see only the outside of the watch. You know and understand its inner workings." He chose one for me, and I have never regretted that I left the choice to him; I have never had a better watch. And so it is with life. We see only the surface, the appearance of things. If we seek the highest and the best, the sure prescription is to put our lives and leave our choices in the hands of divine wisdom and love.

Paul enforces his appeal to consecration in the sixth chapter of Romans by a comparison of the readers' condition under sinful independence of God and under the saving grace of Jesus Christ. "What fruit had ye then in those things whereof ye are now ashamed?" he asks, "for the end of those things is death" (v. 21). Self-management inevitably issues in self-destruction.

"Yield yourselves unto God, as those that are *alive from the dead*." Our own way, the way which seemed right to our proud, unenlightened minds led us to death (Prov. 14:12). Seeking to save ourselves by avoiding the loving hand of divine control, we destroyed ourselves (Luke 9:24). If we have learned our lesson, prudence as well as overflowing gratitude to our redeeming Lord will draw us in unreserved consecration to His pierced feet.

RECKON THYSELF

It naturally follows that, if sin is the destroyer of ourselves, causing us even to abhor ourselves, to preserve ourselves we must sever our relationship with it. Sin is the antithesis of God, and turning the face to Him involves turning the back on it. This is emphasized in the New Testament again and again. The very rite of Christian baptism conveys the idea of death to sin and living to God (Rom. 6:4). We are to "reckon" ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

This attitude is made possible by the redemptive act of Christ on the cross. Our old man has been crucified with Him, that the body of sin might be destroyed, that henceforth we should not be the slaves of sin (Rom. 6:6). We are to reckon on the efficacy of Christ's redeeming act and God will make it a fact in our lives.

Until a complete surrender has been made to God and the merit of the atoning Blood has been applied by faith to our hearts, the spirit of revolt, the mind of the flesh (Rom. 8:7), still has a place within us and forms a liaison with the spirit of disobedience around us (Eph. 2:2). When we dare to believe God, the bold reckoning of faith releases the power of God in our lives, eliminating the spirit of revolt, and we become dead to sin.

This does not mean that the self has been annihilated. It is *dead* to sin, but *alive* to God. It has been emancipated from the destructive element within it to find real freedom and true self-expression in its original relationship with God.

The maintenance of this freedom is dependent on the continuance of our faith. "Reckon" is in the present continuous tense in the Greek. The experience of full salvation begins with an act and is maintained by an atti-

tude. The crisis is followed by the process.

DENY THYSELF

But what now is the condition of the sanctified self? It is freed from the spirit of revolt, that spiritual complex which sought to organize its instinctual life against God, but its basic instincts still remain. It has still the "drives" of hunger, sex, fear, acquisitiveness, pugnacity, curiosity, etc. These are neither good nor bad in themselves; they are amoral. But they are the raw materials of the moral life. As they rise into consciousness, the will must sanction them or dismiss them in the light of the indwelling Spirit of God.

Jesus called upon those who willed to come after Him to *deny themselves* and take up their cross daily and follow Him (Luke 9:23). "Deny" is in the aorist tense, suggesting that the crisis of self-surrender was foremost in our Lord's mind, but the renouncing of "self-government" must be fol-

lowed by the daily discipline of self-control.

It is here that many misunderstand the teaching of scriptural holiness. They assume that, if sin has gone, the subsequent life will be one of glad spontaneity in which self-discipline is unnecessary and unknown. But Paul kept his body under (I Cor. 9:27), and self-control is part of the fruit of the spirit (Gal. 5:23). It is in this very process that holy character is formed. The body is given to understand that it is the junior partner of the human trichotomy, and the soul must subserve the interests of the spirit. The spirit itself waits on the pleasure of its redeeming Lord.

But we must not think of the sanctified life merely in negative terms. Self-denial is but a means to an end, and the end is following Christ. We are to die to sin, that we may live to God; to deny ourselves, that we may follow Christ. Let Christ fill the vision and we shall rejoice in the process which fashions us like unto Him.

THE CROSS

A few of the writers were giving Bill Graham "the business" at a press conference in Mannheim, a German city reported by authorities to have the strongest concentration of Communists outside the Iron Curtain.

One reporter asked:

"What do you know about the suffering of Christ that you preach about so often? You have never suffered. You live well and have the comforts of life."

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From *Billy Graham*:

A Mission Accomplished,

By GEORGE BURNHAM

(Fleming H. Revell Co.)

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From Billy Graham:

A Mission Accomplished,

By GEORGE BURNHAM

(Fleming H. Revell Co.)

The Homesteaders

YOUR EDITOR has received a number of comments on the editorial appearing in March entitled "The Honeymooners." One district superintendent said he was checking to see for sure that his pastors read it. A pastor wrote, pointing out that one reason why he had found it difficult to stay with the churches he had pastored beyond the honeymoon was because of the attitude of the church. His people were so accustomed to short pastorates they balked when any pastor thought of extending his term. This points up the real need for education in our churches. About the only way to do this is not to allow any church to get the habit of just short pastorates. It is still largely the pastor's responsibility.

Another pastor wrote stating that in his judgment the type of ministry in which one majored had a lot to do with the length of pastorates. His analysis of it was that a man with a teaching, pastoral ministry could and did stay longer than the one whose ministry was more evangelistic. This perhaps shows the need for a greater variation in our preaching programs.

Still another pastor pointed out that now and then a pastor was robbed of his honeymoon because of the former "lovers" who had moved on but who refused to give up their church, demanding affection from more than one at a time. That is a situation, isn't it? Perhaps we ought

to extend the laws against bigamy into the ecclesiastical world!

As is the case with nearly every issue, however, there is another side. That is, the case of the honeymooners applies to some while others need to see different factors in this matter of pastor-church relationships. And so, before the ink was hardly dry, my mind was turned to another classification of pastors who might well be called "The Homesteaders." Let us take a look at this group and see if we can find as much help.

The homesteader, of course, is that pastor who has settled down in one church and expects to stay there for a lifetime. In fact, it was his intention to stay when he went there. He picked out the most likely situation and made it his plans when he received the call to make this his last pastorate, to "quit this moving" and "be comfortable" the rest of his ministry.

We are not speaking, of course, of the minister who is near retirement who sincerely believes that he will be able to serve only about one more pastorate. We are thinking, rather, of those who have years of service before them but who have the avowed (and sometimes vocal) purpose of "feathering their nests," getting things just as nice as they can make them and their stay.

I hope that this description is the extreme situation. But just so that we can see it, let us leave it like that.

What about the homesteader, anyway?

1. It must be kept in mind, first of all, that there are values to be had in shorter pastorates. While we have been talking about the honeymooners, we must not close our eyes to the fact that some things can be accomplished in the church during the honeymoon which cannot be accomplished any other time. The great Methodist church, for example, was built on the philosophy of the "itinerate ministry." And in the history of denominations, the Methodist church grew rapidly on this system and passed up some of the more congregational churches whose pastors were more established. Methodism, even today, looks to this system of frequently moving ministers and other leaders as one which puts life and virility into its church. The homesteader, then, deprives himself of some of these all-important values in church and Kingdom building.

2. Beyond this, the minister who is a homesteader at heart will be placing himself wide open to the temptations to cater to pressure or moneyed groups within the congregation. If he is not careful he will find it easier to yield to their opinions than to hold forth as a minister of God. In short, he will tend to be a compromiser and an appeaser rather than a prophet. And, while he should strive always to get along with people and should never pride himself in the fact that he creates enemies, the minister of the gospel must ever have about him the spirit of daring and recklessness, the abandon of Amos and the boldness of the Baptist. In every age the minister is faced by those seeking to seal his lips against sins and wrongdoing, and if he is to be true to the message of God he must be ready to go. Of course, those who serve longer pas-

torates are not necessarily guilty of appeasement. Many are not. Rather, we are pointing up the danger of being at heart a homesteader to whom staying at any cost is the greatest value.

3. Furthermore, there is the extreme danger that the homesteader will become more interested in material proof of his success than in the spiritual. The one who has set his mind to "feather his nest" will be more concerned with getting his salary increased regularly, with building the new parsonage and furnishing it nicely, with putting up an elaborate church building, with fixing his "nest" so that it will be the most comfortable, than in seeing advances in the spiritual affairs of the church. Granted, that salaries and parsonages and church buildings are necessary. There will be times when attention must be given to one or all of these, and advance at that particular point would be the most significant mark of real progress. But the true minister of God must be so dedicated to his task and so loosely tied to things of this world that first things come first. None of us should get so sophisticated or so sheltered but what fundamentally we would be willing to starve if need be to be faithful to the call of God upon our lives.

4. Perhaps the greatest danger that besets the homesteader is that of tying the people to himself rather than to the church and to the kingdom of God. There is a real problem at this point. To be true, no man can do his best work unless he uses all of the powers of his personality to influence people to God. To create a situation, however, where folks "join the preacher" rather than the church or unite with "Brother Jones's Church" rather than with a denomination is to be failing in the funda-

mental task of church building. It is a tragedy within the fold of God and a travesty upon what should have been consecrated leadership when a good church falls apart at the close of a long pastorate. Of course, it will be expected that ties will be close. A minister cannot bury, parents, dedicate infants, baptize teen-agers, marry young people from the homes of the church without creating ties which will never be broken. However, in all of this ministry the dedicated pastor will think of the Kingdom and of the church more than he thinks of himself and of the ties he is welding.

In essence, then, there really should be no out-and-out homesteaders. No pastor should go to a pastorate with his own comfort and his own future

foremost in his mind. He should seek to find a way to serve his community and to build the church to which he has been called. Above all he should seek through a given pastorate to build the kingdom of God through the souls he wins to Christ and sees sanctified. If that ministry continues over a period of years, then well and good. If it terminates sooner than he had thought when he went there, then let him give his energies to other fields of service. In it all, however, the minister must keep his vows to God ever before him. In a real sense he must never get far away from the "vows of poverty" which characterize certain monastic orders, at least not so far away that he will become a homesteader.

PLAYING CHURCH

Voices beneath my window detracted my attention, so I soon found myself closing my book and listening. The voices were children's voices. They were playing church. A post was the pulpit. A stick was the altar. The ground was the pews. Tomato cans were used for offering plates. Rocks took the place of coins. Someone was drafted to be the preacher. Someone else asked for the job of collecting the money. Still another sang the solo. There were even amens, and mourners at the mourners' bench. But the fantastic thing about it all was the unreality; everyone knew it was play church. Yet they went right ahead with the entire program, unashamed that they were playing.

I think I have seen grownups play church too. They have drafted a preacher. They have appointed ushers to get the money, real money at that. They listen to someone sing a song about how real their religion is, but the occasion lacks reality. They listen to a sermon about divine love, hard work, and sacrificial giving; but their lives lack love for one another, labor for souls, and sacrificial giving. Like children, they clothe themselves with sobriety, amens and all. But it lasts only an hour, and back they go again into the realm of everyday living.

Are you playing church? Is religion to you an act, which you can "get into" at will? Or is it more real than the grocery bill or the dental appointment? Spirituality is the essence of reality!

FLETCHER SPRUCE, Pastor
Texarkana, Texas

The Preaching of Daniel Steele

By James McGraw*

I BEGAN TO PRAY for the baptism of the Spirit to enable me to carry on the revival which has broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthen vessel, and have to beg God to stay His hand."

Thus wrote Daniel Steele concerning his experience of entire sanctification on November 17, 1870, twenty-eight years after his conversion. Such was the testimony of one of the most scholarly theologians, prolific writers, and eloquent preachers: the holiness movement has seen.

Born in the fall of 1824 in Windham, New York, Daniel Steele was converted at the age of eighteen; but it was not until he had reached the age of forty-nine that he found the experience of perfect love, which changed the emphasis of his preaching and formed the center of his affections during the long and productive years of his ministry before his death at the age of ninety.

Boston University's School of Theology is not conservative, neither is it Wesleyan, in our time. But when Daniel Steele taught there, it was considered a holiness seminary! His scholarly exegeses, combined with his enthusiastic spirit and glowing personal testimony, influenced hundreds of young theologues toward an understanding of the doctrine of holiness. Among these were B. F. Haynes, first editor of the *Herald of Holiness*, and other early Nazarene leaders.

*Professor, Nazarene Theological Seminary.

INTELLECTUAL APPEAL

While scholarship is of little or no value unless it can be used to the glory of God, it is likewise true that scholarship consecrated to God is of immeasurable value in promoting sound doctrine and holy living. Daniel Steele embodied such a combination. His mental capacities were packed with knowledge in nearly every field of human learning. He mastered and understood the philosophies of his time; he was well informed concerning the natural sciences; and he was ahead of his time in the comparatively new science of psychology in his day.

His use of logic reveals his keen mental capacity as he used it in his preaching. He was skilled in finding logical implications in the Scriptures, such as his comment on the passage in I John 4:17, "because as he is, even so are we in this world." He said, "John's statement is what in logic is called an enthymeme. One of the premises not being expressed is carried along in the mind. This premise is the thought that the Judge will not condemn those who are facsimiles of Himself. This is the syllogism: (1) The final Judge will acquit facsimiles of Himself. (2) We are in this world facsimiles of the final Judge. (3) Therefore, the final Judge will acquit us."

As a theological leader in his day, Daniel Steele did the holiness movement a great service in assisting Amos Binney as coauthor of *Binney's Theological Compend*. He was able to combine Binney's insights with the

most complete thought of his day in presenting to the student and the minister a brief summary of the orthodox concepts of systematic theology.

His doctrinal emphasis was unquestionably holiness of heart and life. In his sermon "The Sons of God," he declared: "Holiness, inward and outward, is the second quality which differences these two orders. Holiness is the all-comprehending moral attribute of God. How reasonable that His sons should wear this robe of stainless white!"

In commenting on I John 1:9, he said: "If we persistently confess (present tense) our sins, he is faithful and just to forgive (aorist) us our sins, and to cleanse (aorist) us from all unrighteousness. The cleansing is just as definite, distinct, and decisive as the forgiveness. Alford cannot escape the force of these aorists. 'Observe the two verbs are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act—to justify and to sanctify wholly and entirely.' Dusterdieck says: 'The death and blood of Christ are set forth in two aspects: (1) as a sin-offering for our justification, and (2) as the purifying medium for our sanctification.' If the purifying is to be by degrees, then the present tense would have been used instead of the aorist."

In Daniel Steele, the holiness movement had a scholarly and brilliantly intellectual champion of the doctrine of full salvation.

VIVID PRESENTATION

"It is not," declared F. D. Whitesell in *The Art of Biblical Preaching*, "a sign of childishness or weakness to use illustrations, but rather a sign of wisdom and strength!" The preaching of Daniel Steele was made more vividly alive, clearly understandable,

and appealingly attractive by his use of illustrations.

Phillips Brooks once said that an illustration is properly used in preaching when it either gives clearness or gives splendor to the utterances of truth. Many of Steele's illustrations can be said to give both of these qualities to his delivery.

Some of his illustrations were very brief and pointed, others more lengthy and complex. Examples of the former variety are found in his message in which he testifies of his personal experience of baptism with the Holy Spirit. He exults:

"Everybody is astonished at the complete and wonderful transformation through which I have passed. There is a new meaning to the hymns of Charles Wesley—especially to 'Wrestling Jacob,' which I always admired aesthetically, but was never in experimental sympathy with. Oh, how real the promises are! I have been treating them like irredeemable greenbacks, not representing gold today, but payable in coin at some indefinite future time. I have found out, to my unspeakable joy, that God has suspended specie payment; that behind every word of promise there is gold coin in the treasury of heaven."

In his sermon on "The Indwelling Christ" he uses another example of brief, pungent illustration when he says: "In Bunyan's Pilgrim the terrific combats with Satan all occur early in the journey. By and by Christian reaches a land where these have entirely ceased, and 'doubting castle' is clear out of sight!"

A bit more lengthy illustration is found in the same sermon, when Steele mentions a beggar saint, blind and covered with dust, standing in rags by the wayside, rejoicing in Christ amid sunshine and rain, hun-

ger and cold. He was questioned by a learned man, seeking rest of soul, and the hardest question asked was the last one: "But if God should cast thee into hell, what wouldst thou do?" The beggar replied: "I should have two arms to embrace Him withal. One arm is true humility, and therewith am I one with His holy humanity. And with the other right arm of love, that joineth His holy Godhead, I would embrace Him, so He must go with me into hell likewise. And so I would sooner be in hell and have God, than in heaven and not have Him!" Steele went on to say: "I have no better words with which to express my oneness with Christ. He is not a capricious dweller in the temple of my heart, present today and absent tomorrow. He abides."

There was tremendous appeal in the sermons of Daniel Steele through his apt use of illustrative material.

POETIC PRESENTATION

Few preachers this writer has studied have used poetry and poetic language as much as did Daniel Steele. His sermons abounded in ornate and beautiful language of his own, and in frequent quotations from appropriate poems. It seems that on almost any given subject Daniel Steele could quote a poem that was apropos.

For example, he once concluded a message with these words:

"Let me say, in conclusion, that my spiritual life is no longer like a leaky suction pump, half the time dry, affording scanty water only by desperate tugging at the handle, but it is like an artesian well of water, springing up into everlasting life.

*"The fountain of delight unknown,
No longer sinks beneath the brim,
But overflows, and pours me down
A living and life-giving stream."*

One of his sermons, on the subject of "Freedom," occupies eighteen pages in the book in which it is published. In that length, there are ten references to poetry.

Daniel Steele preached like a man who liked to preach. He once said: "I can't help preaching. As the boy said of the whistle, 'It whistles itself.'"

On another occasion, he declared: "With what wonderful delight do I preach the unsearchable riches of Christ! The stairs that lead to my pulpit are more inviting to my feet than the ivory steps of earth's mightiest throne."

Again, he said: "I am in full sympathy with Payson's declaration that he had rather a man would eat his dinner for him than preach his sermon for him!"

One who enjoys preaching usually finds that people enjoy hearing him. Such was the case with Daniel Steele.

A study of his preaching would not be complete without some examples of his logical and balanced sermon outlines. His sermon "The Seven Togethers" has been quoted by many preachers since he preached it. His seven points were:

- I. CRUCIFIED TOGETHER WITH CHRIST (Gal. 2:20).
- II. QUICKENED TOGETHER WITH CHRIST (Col. 2:13).
- III. RAISED TOGETHER WITH CHRIST (Eph. 2:6).
- IV. SEATED TOGETHER WITH CHRIST IN HEAVENLY PLACES (Eph. 2:6).
- V. SUFFERERS TOGETHER WITH CHRIST (Rom. 8:17).
- VI. HEIRS TOGETHER WITH CHRIST (Rom. 8:17).
- VII. GLORIFIED TOGETHER WITH CHRIST (Rom. 8:17).

An excellent sermon on holiness was preached on the title: "The Three

Perfections." His main divisions were:

- I. THE PERFECTION OF THE PARADISE OF EDEN
- II. THE PERFECTION OF THE PARADISE ABOVE
- III. THE PERFECTION OF THE PARADISE OF LOVE

Educated, but humble. Scholarly, yet practical and simple. Profound, but at the same time clear and concise. Exposition, but with illustrations and down-to-earth attractiveness and appeal. Honest in interpretation, yet fearless and bold in declaration of perfect love and scriptural freedom from sin. A brilliant head

knowledge, but with it a burning heart and holy zeal. These are the qualities that made Daniel Steele a great holiness preacher. He once cried: "The Church has less to fear from Huxley and materialists than from the preachers crammed with rhetoric, but destitute of the anointing that abideth and teacheth." Those words are still appropriate, as is the message of holiness that he preached.

His classic prayer was: "O that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame from their heads!"

Alert to the Needy

By Travis J. Harrison*

SMALL TOWNS offer a great advantage to our pastor and people along the line of teen-ager troubles with the law. The paper usually carries a good report of what has happened and even gives the home address of those involved. Most of the time these people are not church-going people, and a visit from the pastor or a layman would be greatly appreciated, and thus open the door to a hungry heart. Then there is the child who is in jail to be shown that someone cares for his soul. Such times as this there is much remorse on his part, and with prayerful guidance the minister can lead him to Christ. I have had some very profitable experiences with these people.

Our radio and newspaper both keep us well informed about daily happenings, and we were shocked to get the report that a young woman who was the mother of five children was killed in an automobile wreck. After

receiving the report I asked a member who knew the family to take me to their home, which he did after the evening service. By that time the children were already put to bed, but some were still crying themselves to sleep. The father had for many years not gone to church, but his mother had brought her Bible for him to read, and by the time we arrived he seemed to have lost his reason and respect for everyone. When he was told who I was, he quickly demanded me to prove to him that there was a God, and that salvation was a reality. I assured him there was a God who was amply able to save him. After my quoting some scripture and encouraging him, he got on his knees and prayed through to victory. After we rose from our knees he went to the kitchen and threw out his stock of beer. We did not have time to mention those things; God was speaking. Now he is a member of our church.

*Pastor, Atchison, Kansas.

Some Theologians We Should Know

By J. Russell Gardner*

II. Karl Barth

BORN AT BASEL, Switzerland, on May 10, 1886, Karl Barth, during his eventful threescore years and ten, has acquired a name second to none among twentieth-century theologians. Educated at the universities of Bern, Berlin, Tuebingen, and Marburg, he later held professorships at Goettingen (1921-25), Muenster (1925-30), and at Bonn (1930-35) until expelled by Hitler. Since 1935 he has been professor of theology at the University of Basel.

Without intending either to initiate a new theology or to formulate a new creed, Barth has nevertheless become the acknowledged leader of the "theology of crisis" and the "dialectical theology," which is otherwise known as "neo-orthodoxy." The purpose of this movement has been to lift theology out of its man-centered predicament and re-establish it upon a sound God-centered basis. This emphasis is especially characteristic of such Barthian books as *The Knowledge of God*, *The Word of God and The Word of Man*, and *The Doctrine of the Word of God*.

Barth felt it his mission, furthermore, to reactivate the principles of Protestant faith as enunciated in the Reformation. He therefore stressed the creeds of the Reformed theology of John Calvin, although he differs from Calvin in many important points. It would therefore be incorrect to think of "neo-orthodoxy" as

identical with "neo-Calvinism." He adhered to Luther as well as to Calvin and to St. Paul as well as to St. Augustine.

His rugged faith in the Word of God was a source of spiritual strength to European Christianity during the dark days of the second world war. He was a leader in the German church struggle with Hitler, and gave his full support to the declaration of faith made by the German evangelical churches at Barmen in 1934. In the face of threats from National Socialism and "German Christians" as well, the Confessing Church, led by Barth and Martin Niemoller, adopted the proposition that "Jesus Christ is the only Word of God that man is to hear, trust, and obey."

CHIEF WRITINGS

Karl Barth, like his dialectical predecessor, Soren Kierkegaard, is a voluminous writer. Surpassing Kierkegaard in scriptural depth, he also outpaces him in theological breadth. His mission, unlike that of his revered forerunner, was one of annunciation rather than denunciation. He was—and is—a systematizer as well as a critic. His most important works which have been translated into English are: *Romans* (1919), *The Word of God and the Word of Man* (1928), *The Christian Life* (1931), *The Holy Ghost and the Christian Life* (1938), *Come, Holy Spirit* (1933), *God's Search for Man* (1935), *God in Action*

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(1936), *Doctrine of the Word of God* (1936), *Church and State* (1939), *The Knowledge of God and the Service of God* (1939), *The Church and the War* (1944), "No" in *Natural Theology* (1946), and *Dogmatics in Outline* (1949).

BASIC TENETS

Barth majored on fundamental principles rather than particular doctrines. He aimed to restore the foundations in theology, which he felt had been either subverted, perverted, or overthrown. He consequently devotes his main attention to such themes as God, Christ, the Church, the Word of God, and the Holy Spirit. A few statements concerning several of these will indicate, not the extent, but the general direction of his thought.

1. God

God, he holds, is "wholly other" than man, and neither apprehensible by man's reason nor attainable by human endeavor. He is therefore not the God evolved from human thinking in either the history, the philosophy, or the psychology of religion. Christianity, which alone discloses God truly—insofar as He can be disclosed—is a supernatural and revealed religion. Man must trust God's plan of salvation, or be doomed utterly. God is the sole Judge and His judgments are beyond man's understanding. He "shakes us that He may put us on firm ground. He judges us that He may make us righteous. He robs us that He may enrich us. He kills us that He may give us life. Otherwise we cannot be healed."

The perfections of the Deity center in His majesty, His glory, and His personality. "God is not alone, but God alone is God," is the way Barth concisely puts it. And because He is one God revealed as Father, Son, and Holy Spirit, He is incomprehensibly

personal. And because His majesty and glory alike inhere in His personality, He is therefore incomprehensibly majestic and incomprehensibly glorious at one and the same time.

2. Christ

In Christ we see the Eternal Son—not made, but "begotten before all time," revealing God as Reconciler and Redeemer. To quote from *The Doctrine of the Word of God*: "The one God reveals Himself according to Scriptures, as the Reconciler, i.e., as the Lord, amidst our enmity toward Him. As such He is the Son come to us, or the Word spoken to us because He is so antecedently in Himself as the Son or the Word of the Father" (p. 457). As such, Christ is God's only choice for man and the basis of God's, only choice of man. In his presentation of "God's Decision and Man's Election" in *The Knowledge of God*, Barth makes these explicit statements:

(1) Jesus Christ in His unity as true God and true man is the eternal, merciful decision of the just God for fellowship with sinful man.

(2) Jesus Christ is God's decision for man. It is free mercy that God decides for man and not against him.

(3) Jesus Christ is man's election for God. It is free mercy that man is permitted to live with God and is not compelled to perish without Him.

(4) God's decision and man's election is not a general truth (a hidden divine decree, as in Calvinism) but exclusively the truth of the God-Man, Jesus Christ.

(5) Jesus Christ the crucified is God in His humiliation, i.e., in His participation in the curse, the plight, and the despair of the existence of sinful man.

(6) Jesus Christ the risen is man in His exaltation, i.e., in His being raised up and transfigured through

the power of God, in His participation in God's majesty.

That Barth asserts both the essential deity and the true humanity of our Lord is consequently clear. He has accordingly exonerated himself from the charge that his theology "fails to make room for a real incarnation." Whatever other weaknesses his system may have, his Christology as given in the above statements is essentially sound. His position in a word is this: "that in Jesus God is to be found, while Jesus Himself, as other than God, is not to be found at all."

3. The Word of God

For Barth's theology, unlike Kierkegaard's, the center of gravity is the Word of God. Believing as he does that theology ought to be God's thought about himself and man rather than man's thought about himself and God, he has made revelation the cornerstone of his entire structure. But this revelation or self-disclosure of God is so universal in its scope and so comprehensive in its modes that Barth alone holds the key to its full understanding.

First, "The revealed Word of God we know only from the Scripture by Church proclamation, or by Church proclamation based on Scripture." This is "the Word of God as preached," whose proclamation makes the "Church to be the Church."

This points up the tremendous importance of a Word-preaching ministry. For by such alone can the ministry continue to be the ministry as well as the Church continue to be the Church. Alike dependent on the Word, they are mutually interdependent; which means if one fades out, the other is bound to disappear. And with their failure goes the failure of the Word itself.

Second, "The prophetic apostolic

Word—the word of the prophets and apostles—is the word; the witness, the proclamation and the preaching of Jesus Christ." It declares, attests, and proclaims Him. This is "the Written Word of God."

At this point great caution must be used if we are to interpret Barth correctly. He seems to be saying all that orthodox theology would demand, but actually he is not. His doctrine of "the Written Word of God" is very confusing and in some respects misleading. He is far from saying that the Scriptures are either an infallible or final guide. Their historicity is doubtful, their teachings fractional, their statements often contradictory, and the factuality of their content frequently questionable. Furthermore, the Bible in itself is not actually the Word of God. The Scriptures are one thing, and revelation is another. The Bible is not the revelation, but the witness of the Church to a revelation; not so much the "voice of God," as an "echo" of that voice. And it only becomes His Word to us as it is used by His Spirit in revealing Christ directly to our hearts.

Third, the Bible, "as really attesting revelation" in the past and "really promising revelation" in the future, does "from time to time" really become the voice of God. To quote from *The Doctrine of God*: "It is Jesus Christ Himself who speaks for Himself in it, and needs no witness save His Holy Spirit and is glad of the faith of His own in the promise received and grasped" (p. 135).

It is this phase of revelation which provides one of the crucial points in Barth's theology as well as the momentous "crisis" point in man's experience. For it is this encounter with the Word of God, in the moment when time and eternity meet, which sets before man the alternative of "either-

or"—either God and eternity or time and the world—and requires of him an immediate and all-important decision. It is from this experience that the name "crisis theology" emerges.

At this point Barth shows unbounded confidence in the Holy Spirit. The Holy Spirit, he states, exercises a three-fold function: (1) He guarantees to man what man cannot guarantee to himself, his personal participation in revelation. He is the "Yes" to God's Word which is spoken by God both to us and in us. (2) As our Teacher, He remains the "Absolutely Other, the Superior." He is in us but not of us, a power which neither becomes man nor enables men to become "lords." He is himself the Lord. (3) The Holy Spirit is the great possibility by the power of which men can so speak of Christ that their speech becomes a living witness. This in turn is what makes the revelation of God in Christ actual and contemporaneous.

It would seem that Barth is here saying something very positive which helps to counterbalance some of his negations. The audacity of his faith in the revealed Word of God apparently compensates for the paucity of his faith in the written Word of God. But this, we fear, only throws him open to another criticism. Why should the Spirit be more trustworthy now than He was in the days of the prophets and apostles? If His revelation to men now is final and infallible, why was it not equally so when "holy men of old spake as they were moved" by the same Holy Spirit? Prestige gained for the Holy Spirit at the expense of His consistency—and Barth's—appears to this writer to be a double loss.

CONCLUDING CRITICISMS

Like all great thinkers, Barth has many strengths—and some weak-

nesses. We have in this brief article presented chiefly the former. Not to detract from these but rather to balance the picture, we should mention a few of the latter as well.

1. In reacting against the current view of God as essentially immanent he has swung to the extreme right in making God too transcendent. Being the "wholly Other," He is so far beyond man's rational comprehension as to make Him too largely equivalent to "the Great Unknown."

2. He also fails to make clear the relation between the Jesus of history and the Christ of the Gospels. This, as even his friendly critics have pointed out, "leaves a mystifying break between the earthly and heavenly life of our Lord." Here he reflects the weakness of all higher critical thought.

3. He does scant justice to the validity of the scriptural records as a whole. In history, whether sacred or secular, we can never expect to meet God. For Barth, the world of historic fact is but the "dim world of mythology and mysticism." In the light of this one wonders what happens to "the faith which was once for all delivered unto the saints," (A.R.V.). And a further query follows: What will happen to the faith now being "delivered" to the saints—including our "crisis" brethren—when it too shall have turned to history?

In any adequate appraisal of this great Swiss Reformed theologian many other points should be mentioned, some favorable and some otherwise, but such a review has not been purposed by this writer. We have meant merely to sketch a few of the major areas of his thought in order to afford our readers at least a nodding acquaintance with one of the profoundest and most original minds since John Calvin.

Help Your Teachers to Be Evangelists

III. The Teacher's Opportunities

By A. F. Harper*

WHILE FOR THE TEACHER of very young children, evangelism of her pupils is an indirect and long-range task, we are sure that at least by Junior years we have come to the opening of the golden years of evangelism. One survey revealed that, while few Christians were converted before nine years of age, 70 per cent were converted before they were fifteen. If our children have not given their hearts to Christ in earlier childhood, we must help our teachers of Juniors to make the winning of their pupils a matter of earnest concern. There needs to be serious soul burden for pupils who are yet unsaved in their early teens and for older unsaved class members.

We must help our teachers to understand that leading unsaved pupils to Christ should be as definite a part of our plans as to be regular in attendance and to study the lesson each week. Evangelism is the great purpose of all of our Christian teaching. To fail in this is to fail Christ's purpose for us. It would be failure indeed to forget that we are evangelists—to teach all of these lessons about Jesus without ever confronting our unsaved pupils with the necessity of accepting Him as Lord and Saviour. Every truly Christian teacher must feel the sense of evangelistic urgency that impelled one teacher to write in

her diary: "I am the lay pastor of this little flock. I must bring every one of them into right relations with God, and then help each of them prepare for a lifelong service in the name of Christ."

Such a vision of his task and such a resolution will send a teacher to his knees. For how can we talk to our pupils about God until we have talked to God about our pupils? Teachers will be pressed to pray by a sense of their deep personal responsibility. That is as it should be. When we can do what we do without prayer—without feeling that we must pray—we are not attempting enough for God. Let us help our teachers to follow the lead of one who wrote in the flyleaf of his Bible: "I resolve to pray daily for my class and name them individually before God. My heart's desire and prayer to God is that all of my class shall be saved this year."

USE REGULAR SERVICES

In the Church of the Nazarene the Sunday-school teacher shares the evangelistic responsibility with the pastor and the church. Most often the teacher can see the desire of his heart in the salvation of his pupils by co-operating most fully in the regular evangelistic services of the church. We must help our teachers to understand and appreciate this fact.

At the close of the last Sunday

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night service of a revival meeting in Arkansas, a Nazarene Sunday-school teacher with radiant face said to the evangelist, "Five of my Juniors found Christ this week!" All through the year that teacher had been praying for the salvation of her pupils. All through the revival meeting she had been present in every service—with one or more of her Juniors by her side! One night she brought the entire class; other nights she brought her pupils with her to the service one or two at a time. During the services she watched them for signs of conviction. When the Holy Spirit spoke to a child during the service, that teacher spoke to him during the invitation and offered to go with him to the altar for prayer. For one teacher that meeting was a revival meeting! Five of her pupils found Christ.

In an evangelistic campaign in Ohio, the Sunday-school teachers were urged to make a special effort to get their Intermediate pupils into the Tuesday night service. One teacher worked hard at the job, for a pastor had helped her to know that it was important. She invited her pupils to come to the service, to sit in a group near the front with her, then to come to her home after the service for refreshments. It meant extra work for that teacher to invite the class. It meant washing dishes long after midnight when her young teenagers were at home in bed (we suppose!)—but it also meant the answer to her prayers. Out of fifteen who knelt at the altar that night, seven were members of her Intermediate class.

The evangelistic teacher will often be most successful when he works most prayerfully, most diligently, and most co-operatively with the pastor and evangelist in connection with the regular evangelistic channels of the church. In this work we are not con-

cerned who gets the credit. We gladly admit that the teacher sows, the pastor and evangelist water, but it is God who gives the increase.

USE EVANGELISTIC STUDY UNITS

Every year in the Junior and Intermediate graded Sunday-school lessons there is a special unit on evangelism—a series of lessons where teachers are given special opportunity and special urging to press home to pupils the necessity of personal salvation. The pastor needs to know when these series occur and to help his teachers make the most of these special soul-winning opportunities.

Probably the best plan is for pastor and teacher to work toward a special Sunday morning or evening service. For several weeks pupils and teachers will have been talking together about personal salvation, thus informing the minds and giving the Holy Spirit opportunity to speak to the hearts. The pastor will make special preparation for the service; teachers will make special plans to have their pupils present; all will pray much that God will use this service to win boys and girls to himself.

If these special plans fail to get pupils into evangelistic services in the church, then you should arrange to bring a salvation message and appeal into the Sunday-school class or department. Plan with your teachers several weeks ahead of time for such a service. When the time arrives, lay aside the regular lesson for the day and go to the boys and girls with a service in which you present the claims of the gospel and give an opportunity for those who will to come forward, kneel for prayer, and seek God.

The summer vacation Bible school offers an unusually good opportunity for these special evangelistic services

for children and early teen-agers. Our pastors are already using this opportunity, as is shown by the 46,339 boys and girls who sought God in Bible school services last summer. As pastors we must help our teachers to work with us as earnest, evangelistic teachers. We must help them to see that in one way or another their unsaved pupils are confronted with the claims of Christ and are pressed to accept Him as their Saviour and Lord.

If God can use us to challenge and guide our teachers to become soul winners, we shall sometimes have Sunday-school classes that turn into altar services. Certainly not every class session is to be an evangelistic service; but just as surely some class periods should see the teacher pressing upon the unsaved the claims of the gospel. God will honor and bless such a teaching ministry. Pupils have gone from such classes under deep conviction—gone from the class to kneel at an altar and find God later the same day. The invitation of the pastor was the occasion for their conversion, but the conviction of the Holy Spirit gripped their hearts in a Sunday-school class. Sometimes that conviction may be so apparent that the classroom should become a place of penitent prayer; the hungry-hearted need not wait even for the morning service to confess their sins and to know the joy of divine forgiveness. When this happens, it will set the soul of the teacher on fire.

As a result of a pastor's soul-burdened prayer meeting message to his teachers, one of them began to think about his class of high school boys. He writes of that experience: "I realized that only two of the boys were Christians; all of the rest except one were from unchurched homes. This laid the responsibility for their sal-

vation squarely upon me, for they had no other contact with the church.

"I began to pray for help. God burdened me for these boys throughout the week. Sunday morning came and I had not looked at the lesson for the day. Instead I had been praying that God would guide and bless in the attempt that I felt I must make to press the claims of the gospel in my class.

"As I tackled this serious and important task, I found that the evenings I had spent swimming and playing with these boys had paid off in real confidence and respect. They had been impressed by my testimony; I guess the Lord had planned it that way.

"We discussed Matt. 6:33, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' After talking it over, we bowed our heads and I led in prayer. The Holy Spirit came very near and I knew that the Lord was leading. I asked the boys to keep their heads bowed and their eyes closed. I then asked them to raise a hand if they believed what I had told them was the truth; they all responded. I told them that they could decide right then whose will they were going to seek—God's will or their own. When I asked them to let me know if they had decided to seek God's will and to leave to Him all these other things, three of the boys from unchurched homes lifted their hands. I could have taken off! Praise the Lord for the way He works!

"We then prayed again. I tried to lead them in a prayer of repentance, asking God to forgive the wrong things that each had done. When we raised our heads, five out of the six boys in that classroom were Christians. The three who had just found

Christ had tears of repentance and joy in their eyes—to say nothing of the teacher!

"That was about a month ago. Today, those boys are coming to the young people's service Sunday evening, they are reading their Bibles and praying. To top it off, they had their parents with them at the Christmas program. They tugged me on the sleeve and whispered: 'Get 'em to come to Sunday school, will ya?'"

When God can use us to stimulate teachers to that kind of concern and action, His work goes forward on eager feet—for that is what God's work is all about!

CAMP AND INSTITUTES

Often pupils who have resisted God's call in the local church have been won to Christ at a boys' or girls' camp, an N.Y.P.S. Institute, or a district camp meeting. If we are wise soul winners we shall encourage our teachers to make plans to get their unsaved pupils into evangelistic services where others of their own age are seeking God. An all-day rally or a week in camp or institute may be the occasion for which we and our teachers have been earnestly praying. Sometimes the teacher may himself attend or assist in these camps, inviting one or more of his pupils to go with him. Sometimes he may only encourage pupils to attend—encourage them by what he says, or in cases of need, encourage them with financial assistance. The Intermediate teacher who put off getting a new dress in order to pay a ten-dollar camp fee for one of her girls from an unsaved, poverty-ridden home was wonderfully rewarded when the girl came back from camp with a glowing testimony to Christ's saving power. The evangelistic teacher who makes an effort to get his pupils into such camps shares St. Paul's mood when he wrote, "I am made all things to all men, that I might by all means save some."

(Concluded next month)

A Shepherd's Prayer

By L. M. Hearn*

*How weak my faltering words of prayer tonight,
As I lift up the hungry flock to Thee!
O blessed Father, touch my words with light,
And let the healing power from the height
Move in our midst. Come down and set us free,
And fire our faith to worship Thee aright!*

*Bless those who take the gospel news afar;
Surround them with the fellowship of prayer;
Wherever any lonely spirits are,
Let love shine in across the hindering bar;
And let each one who faints from grief or care
Lift up his gaze to see Thy shining Star!*

*Lord God, the same as in the days of old,
Oh, hear Thy children now—'tis Thee we seek!
May Thy Shekinah glory make us bold,
And free us from all fears that idle hold;
May we with tongues of fire salvation speak—
Ourselves burn out in lighting to the fold!*

*Elder, San Antonio District.

Ministering to Special Needs

The Wounded in My Congregation

By Granville S. Rogers*

SCRIPTURE: *I am made all things to all men, that I might by all means save some (I Cor. 9:22).*

Often the first problem confronting a pastor, ministering to a group or an individual who has been wounded, is found in himself. Until he comes to grips with his own thinking, he will not be able to help those who need his help so desperately.

He must see that a church with a group or an individual who has been hurt is a normal church situation. That is, about every other church has such a group. Jesus had it in His disciples.

Always attributing hurt feelings to carnality is to complicate our problem and add to the wound. The wound does not necessarily root in carnality. Sometimes it pointedly says, "carnality," but not always. A hurt may be due to one of several things—to misunderstanding, to quick or immature judgment, to someone being "thin-skinned," to a quirk of circumstances which may never occur again. It may be due to a human-nature defect rather than a carnal disposition. There are a lot of "sore thumbs" due to carnality, but not all are.

The pastor must see that such a wounded group or individual is a challenge to his ministry to save rather than to eliminate. We must keep our machinery of elimination functioning, but it must be kept in a very slow gear. Often our first reaction to what we call "problem peo-

ple" is to eliminate them. That is the easiest way—or we feel it is. Usually this is the little man's route around his problem—the coward's method. The wise pastor, full of bigness, full of courage, will make elimination his last resort!

Having faced up to the problem in ourselves, how can we minister to the wounded in our congregation?

1. By casual methods, we must come to know both sides, then do our best to be fair to both groups.

We must not seem to seek to know, yet we must know the facts. We must be careful not to allow our people to carry on a "whispering campaign," but to know the facts is necessary. We must keep a general attitude of "Don't tell me a lot of things," but closing our ears to both sides may place us at such odds that we are unable to help either group. For a pastor to "turn a deaf ear" to such problems may put him in the class of not being interested in his people; it may isolate him so that he cannot help them. If the facts demand that he favor either side, let him conceal it as much as possible. He must, if possible, be a friend to both parties, so as to help both.

2. We must, as much as possible, keep the matter from coming to the surface in our public ministry. To "blast away" at factions rarely ever welds, but instead widens the breach. If the case comes to the surface of our preaching, those involved will feel that we are administering "medicine they deserve." Giving medicine is messy business, even more so if it

*Pastor, Oakwood Church, Houston, Texas.

has a bitter taste. If we must give medicine publicly, let it be balm if at all possible. If it must be bitter, do your best to coat it with a sense of sweetness, or pleasantness. Ministers must be wise, as the family physician who can disguise the needed pill, yet make it effective. Just because your "pill" is sugar-coated, it need not lose its effectiveness!

3. If correction becomes necessary, do it, if at all possible, privately. It takes more nerve—and sense—to go to an individual in private to give needed correction or guidance, but it is far more effective! Again we say that to "blast away" publicly more often kills than caresses, blinds rather than brightens, tears apart rather than ties together, hails attention to rather than hushes. And why serve a whole audience a bitter diet when it could be served individually far better?

4. The fewer people who know about the wound, the better the situation will be. Keep the inflammation localized! Refuse to spread it beyond the parties involved, or those who are needed to solve the problem. Here is where we must turn the "deaf ear" to people who want to talk or to know. Confining the problem to the fewest possible will safeguard the innocent if the wound cannot be healed.

5. Where possible, do not let those who are wounded know that you are aware of their hurt. If they do know, then let them feel that you think it is not as serious as they believe it is. As parents, how often have we used this "bit of psychology" on our children! What parent has not laughed at, or even ignored, a child who fell and hurt himself slightly, and the child laughed with the parent or got up, going along with no prolonged crying spell. To have given atten-

tion or sympathy would have prolonged the hurt and involved the parent's time and effort. A bit of advice which has been profitable to me for a number of years—"You do not have a problem until you recognize it; then you have to deal with it." Acknowledging to a person his hurt is to deepen the wound, often to the point of fixing in him a martyr complex.

6. If your problem gets complex, watch carefully the "tone" of your preaching ministry.

If the situation is smoldering and could break out into an open flame any time by even a small provocation, watch the tone of your preaching. Wise is the man who can keep a "well-rounded" preaching ministry over a period of years—a proper emphasis on both the negative and the positive truths of the faith. Failing to make a proper emphasis on either is to provide ground well "soiled" for problems, and to make their solution far more difficult.

When our problems are threatening to break through, it is not the time for a major emphasis on the great negative truths of the Bible. It is not time to "trim our people," not time to "skin" them, not time to "take a crack" at the offending or the offended person. It is time to hold forth the great and wonderful, positive, Bible truths when things are ripe for a rift. Wait until the waters are more quiet to give the negative truths; then is the time to "trim," to correct. When problems are "bobbing up" don't "crack the whip."

A pastor was confronted with a problem which could have divided the whole church. He well knew that his preaching ministry was all-important, so every effort was made to "blackout" the problem when he preached. The great positive truths received major emphasis. The prob-

lem worked out, and today that church is one of the most united churches in our great Zion.

A man and his wife were at odds—one of the most difficult problems a pastor can face. Both of them were heard sympathetically and confidentially. It looked for a while as though the home would go to pieces and the church would lose those involved. When the pastor moved on,

however, the home had been saved and today one of the persons involved is serving the church in a very important position.

Paul gave good advice, "That I might by all means" (he seems to say, Use various methods—go the fullest extent—don't stop until every effort is made) "save some."

Those ringing words—SAVE SOME!

My Prayer for You

Our Father, again we thank Thee for all Thy tender mercies and compassion toward us. We feel unworthy to come into Thy presence when we contemplate Thy great majesty, Thy great love, Thy great power. We do know for ourselves that Thou hast heard our heart's cry and that Thy Word and Thy promises to Thy children are true and faithful. We can trust Thee with complete confidence. Now, help us, dear Lord, to show forth Thy salvation to all with whom we come in contact, that our lives may glorify Thee.

Teach us, dear Lord, how to have good manners. Give us the faith and the power to build a reserve within ourselves, that can meet any situation. Help us, as members of a family and of a church, to show consideration, to be kind, thoughtful, and fair with one another, *compassionate and helpful.*

Give us the good sense to show respect for each other's ideas and opinions. If inadvertently we have offended and hurt anyone, help us to have grace enough to apologize, knowing that to say, "I am sorry," is not only an act of courtesy, it is a balm that heals.

Help us to see that good manners have a beautiful way of glossing over privation. They dignify the plainest duty. They soften sorrow and ennoble grief. Children growing up in a well-mannered home learn courtesy and good manners by absorption rather than by rule.

Truly, courteous persons are invariably polite to those who serve and to those of lesser station in life, and courteous people are also relaxed people. Help us, dear Lord, as we endeavor to measure to Thy standards of living. Give us courage to fight the good fight of faith, to improve ourselves, that we may be indeed "a workman that needeth not to be ashamed."

This we ask in Jesus' name. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:28-32

TESTED AND REJECTED

OFTEN IN THE NEW TESTAMENT there is a significant connection between Greek words which does not show up at all in the English translations. Verse 28 has a striking example of this.

The King James Version reads: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." No one would ever guess that "like" and "reprobate" are from the same Greek root. Yet such is the case. The former is *edokimasan*. The latter is *adokimon*.

The verb *dokimazo* occurs twenty-three times in the New Testament. In the King James Version it is translated ten times "prove," four times "try," three times "approve," twice each "discern" and "allow," and once each "examine" and "like." It will be obvious that the last rendering, which occurs only in Rom. 1:28, is the farthest removed from the dominant meaning of the word.

Actually, the verb *dokimazo* has two main meanings: (1) "test" or "prove"; (2) "approve" as the result of testing. It was used of testing metals or coins, to see if they were genuine.

This gives a startling connotation to the passage under consideration. Humanity had tested Deity and dis-

approved. Consequently man had rejected God.

But now comes the other side of the picture: "God gave them over to a reprobate mind." The word "reprobate" (*adokimon*) means "rejected after testing." Since they rejected God, He rejected them.

The word for "knowledge," *epignosis*, literally means "full knowledge." Charles B. Williams brings out the connection of the Greek words in his New Testament translation, as follows: "And so, as they did not approve of fully recognizing God any longer, God gave them up to minds that He did not approve."

INCONVENIENT OR IMPROPER?

The King James Version translates the last clause of verse 28: "to do those things which are not convenient." C. B. Williams renders it: "to practices that were improper." Verkuyl (Berkeley Version) translates it: "to practice what is not decent." Goodspeed similarly says, "indecent conduct." Rather clearly the King James translation is too mild.

The expression is a participle of the word *kathoko*, which occurs elsewhere in the New Testament only in Acts 22:22. There it is rendered "fit"—"It is not fit that he should live." Here "fit" means "proper." The translation "convenient" would hardly "fit" this passage!

Actually, the expression was a technical term with the Stoics,

meaning "what is morally fitting."¹ So Paul was talking about what was improper rather than inconvenient.

BRIMFUL WITH BADNESS

Verse 29 begins a long list of vices which were current in the Roman world of Paul's day. Twenty-three are enumerated here.

The list is introduced by *pepleromenous*, the perfect passive participle of *pleroo*, which means "fill to the full." After four² general terms for wickedness, there is the adjective *mestos*. The cognate verb *mestoo* is found only in Acts 2:13, where the crowd accused the disciples on the Day of Pentecost of being "tanked up" with wine. Both of these words suggest being filled to the brim.

It will be impossible to comment on each of these twenty-three vices. But a few observations might be made.

Sanday and Headlam suggest that the first term, *adikia*, is "a comprehensive term, including all that follows."³ All sins may be summed up in the word "unrighteousness." The next three terms are best translated "evil, covetousness, malice." The first of these, *poneria*, suggests "active mischief." The last has more the idea of "inward viciousness of disposition."⁴

The first two terms after "full" indicate a play on words: *phthonou*, *phionou*. The third, "debate" (K.J.V.), has caused some people to condemn all debating as sinful! But the word (*eridos*) really means "strife." The fifth, "malignity," signifies "the ten-

¹Sanday and Headlam, "Romans," p. 47.
²The K.J.V. has five, adding "fornication," which is not in the oldest MSS.
³Op. cit., p. 47.
⁴Ibid.

dency to put the worst construction upon everything."⁵

The next two words, translated "whisperers, backbiters," are found only here in the New Testament. The former has the idea of secrecy, but not the latter. The Revised Standard Version translates them, "gossips, slanderers."

The term "despiteful" is perhaps better rendered "insolent." It comes from a verb meaning "to insult." The word "proud" is better "haughty." It means literally "appearing above," and so "stuck up." The term "boasters" comes from a word meaning "wandering." So it suggests "empty pretenders, swaggerers, braggarts."⁶

The first two terms in verse 31 also contain a play on words—*asunetous*, *asunthetous*. Sanday and Headlam define the second as meaning "false to their engagements."⁷ All four words in this verse begin with a (alpha privative), equivalent to our prefix *non* or suffix *less*. The Revised Standard Version reflects this in its striking translation (which also carries over the alliterative feature of the first two words): "foolish, faithless, heartless, ruthless." That makes the original Greek live for the English reader.

APPROVAL OF SIN

The King James translation in the last clause of verse 32, "have pleasure," goes beyond the original. The Greek word means literally "think well with." It carries the idea of "hearty approval."⁸ The Revised Standard Version correctly reads: "approve those who practice them."

⁵Ibid.
⁶A. T. Robertson, "Word Pictures," IV, 332.
⁷Op. cit., p. 46.

*Professor, Nazarene Theological Seminary.

FOURTH ANNUAL "PREACHER'S MAGAZINE" CONTEST

SPECIAL OCCASION SERMON IN MANUSCRIPT FORM

DEADLINE:
SEPTEMBER 30, 1956

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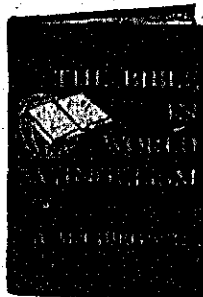
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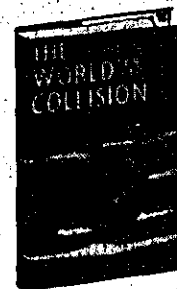
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July, 1956

VI. Courtesy and Consideration

By C. B. Strang*

CCOURTESY WILL HELP in places where the knowledge of the original text will not avail.

I came away from a recent three-week stay in the hospital, saying: "We have nothing anyone wants but kindness." Everyone had been so kind to me. I tried to return it. As a result, my stay, aside from the pain and suffering I underwent, was pleasurable. Some of the nurses and doctors commenced attending my church because of my stay in that hospital.

A smile, a thank-you, and a handshake will go a long way to curing the ills of this world.

Just today I read in a bulletin sent to me, "A smile is the same in all languages."

A smile for the underprivileged is a wonderful contribution. In order to be treated courteously one must himself be courteous. In Dr. O'Leary's office in Oklahoma City one is treated as if he were one of the family. Even on the first visit one may be addressed by his first name. Dr. O'Leary is known as "the wizard with the knife." But he has built up his large practice by his kindness and politeness. In the same city is Dr. Goodwin. Before the days when Bethany had medical doctors, he would come out to see me or one of my family. He would look at my daughter Joyce, when she was about three, and say: "I would give a river-bottom farm to have a girl like you." He meant it too.

One day when Joyce was about four we took her to him for examination. He ordered her to the hospital immediately and told us that her appendix probably would be removed. "But, Doctor," I remonstrated, "she is the only little girl I have. Are you sure? What would you do if she were your girl?" Tears were in his eyes as he replied, "I'd do the same thing." It was enough to convince us. His courtesy and kindness overcame our hesitancy, and to the hospital Joyce went. The doctor went with her. Her blood count was taken every hour. The doctor looked after her as if she did belong to him. The blood count fell each hour and no operation was necessary. Dr. Goodwin was as happy as we over the result. That is the type of doctor I want for my children.

Some of the highest praise I ever received came from a man who is now my very good friend. He was in two services in my church when I pastored in Bethany, Oklahoma. He came back to Chicago to report, "He treated me as if I were somebody." Of course I did. That is the minimum of treatment in my church if I know it. This is the norm. The ABC's of the ministry are: *Always Be Courteous.*

They say that a doctor should be very aware of his bedside manners. His deportment there is most important. This is true regarding home or hospital. A patient looks forward to his doctor's visits. If anything mars them, it might have a bad physical effect on the patient.

Perhaps the minister could learn something at this point from the courteous, efficient, immaculately clad doctor. A good doctor diffuses confidence and courtesy and lifts the morale of his patient by his presence.

Ministers might do well to develop a bedside manner. I'm no expert after thirty years of it, but I believe the presence of the minister can mean much to the sick and suffering. Motivated by love, the minister in a kindly, courteous manner can lift the spiritual morale of a sick person. He should not rush in unprepared. He should give some thought to the scripture he intends to read and to the nature of the prayer to be made. The prayer must not be loud and long. The sanctity of the minister should create an atmosphere in the room. If in the hospital room there should be one or more others besides the one he is visiting, he should if possible include all in the room in his prayer. Indeed, he should ask for that privilege whenever possible. Usually deep appreciation will be his reward for this kindness and courtesy.

The minister must practice courtesy in his sermons also. The good physician is characterized by his observation of time and its value. The preacher should not engage in long sermons. No sermon should be lengthened merely to use up time. If a minister has an audience of one hundred persons and preaches one-half hour, he has used a total of fifty hours of time. That's a lot of hours! Much can be said in half an hour. An inspection of sermons one-half hour long might

well reveal about ten minutes of worth-while material and twenty minutes of "filler." Filler is cheap. I am told that magazines occasionally advertise for it, but they don't pay much for it. Let's be courteous enough to delete the filler. A good doctor seldom stays around to gossip. He gets his work done in the sickroom and then he is gone.

Ministers expect certain courtesies. They should learn to give them. However, ministers should be careful about expecting courtesies and privileges just because they are ministers. I have known ministers to demand discounts on purchases. It is a bad practice. True enough, some establishments are kind enough to grant them readily. Where this is the case they should be accepted gratefully. I have noticed the extreme respect and courtesy that doctors show for each other, especially in the presence of patients. They always refer to each other as "Doctor." They are always careful to use the titles. So different from some ministers, who in the presence of the laity call each other by their first names, use the first names of their brethren in speaking to laymen, familiarly call each other "Doc" in the presence of anyone! If laymen sometimes do not have proper respect for ministers, the preachers themselves are to blame.

Doctors can teach us much about professional ethics. Men in partnership with God should not need to demand respect; they should command it by their very presence and ethical actions.

Service

Who would not rather be a plow outworn than rusted out?
God does not bring any man to triumph who stops trying.

—Church and Home

*Pastor, First Church, Chicago, Illinois.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

You Can Win Others is not actually a new book (1951), but it is one many pastors will find useful to put in the hands of young people. It is written for young people, to guide them in how to win other young people to the Lord. The author, Dr. Orville S. Walters, is a Free Methodist. The book can be used in a Christian Service Training Course, "Personal Evangelism for Youth," 315.17a, and the price is 35c.

For the pastor interested in getting some new slants for messages on visitation and personal evangelism, the book *Man to Man*, by A. C. Archibald, (Broadman Press) will be valuable. It is a book of ten sermons in this field by an author of other similar books. The price is \$1.75.

The Pastor's Meditation

The Stork Works for Evangelism, But He Is a Very Sensitive Old Bird

If we ignore him by failing to have an organized Cradle-Roll Department actively engaged in tying new parents and their babies into the church, we will find that he will not help us at all. If we have an age group gap in our total Sunday-school and church organization, we will find that we are losing all the gains the old bird is trying to help us make. For example, if we have fine departments, well organized through the Junior Department and then have very little to offer to the Intermediates and not much of

a program for teen-agers, our young people will drift away from the church when they have completed the Junior Department.

It is well for any pastor to consider his over-all total program of reaching and keeping people from the cradle to the grave. If he would study the losses by ages in Sunday-school members, he might find the answer to some of the attendance problems that have been bothering him.

Let us use the stork as a worker for evangelism and make sure that the gains are conserved for the church at all age levels.

The Call of Discipleship

TEXT: Matt. 4:18-22

"Follow Me" is a

- I. Call to Consecration.
Leaving all
- II. Call to Commitment
They followed Him
- III. Call to Companionship
A lifetime with Jesus

VIRGIL L. SPRUNGER, Pastor
Grand Avenue Church
Lima, Ohio

Sunday-School Evangelism

The pastor must keep the fires of evangelism burning in his own heart if he expects the fires of evangelism to burn brightly in the hearts of his Sunday-school officers and teachers. Reading books and magazines will give him information. Talking to lost people about Jesus will give him compassion and concern.

—J. N. BARNETTE

The Preacher's Magazine

HOW WE DID IT

Rev. Claude E. Pittenger, of Fairbury, Nebraska, has worked out a variation of the "Bite and Invite" plan to emphasize prayer in preparation for a revival campaign. Perhaps this could also be coupled with a visitation drive for the maximum results, using some to visit and some to pray, and urging all to do both. The wording on the pledge card is as follows:

CHURCH OF THE NAZARENE

I promise to
"PRAY OR PERISH"
in the
CRUSADE FOR SOULS

For each meal I eat I will pray at least an average of ten minutes

Name _____

"GIVE ME SOULS OR I DIE"

—John Knox

A PASTOR ASKS

QUESTION: What can I do to get the inspiration of the Crusade for Souls into practice in my church?

ANSWER: (1) Go through the Bible and pick out all the scriptures and illustrations you can find on soul winning. This will bring inspiration to your own heart, and these verses and illustrations will also be available to you to weave into your messages.

(2) Read the Crusade for Souls books and get them into the hands of your laymen. By ordering six or more on his personal account, a pastor can get a good discount from the Nazarene Publishing House for such a book as *Go Ye Next Door*, so that he can distribute these among the laymen on a prayer meeting night, or in his calling.

(3) Pray about the Crusade for

Souls and get the people praying about it.

(4) Preach about it.

(5) Arrange for Christian Service Training classes on the Crusade for Souls and teach the people how to reach others.

(6) Organize the laymen and go out calling.

(7) Enlist the young people in the Lamplighters' League.

(8) Keep the Crusade for Souls before the people, as suggested in this column in the July, 1955, issue.

Prayer and Works

I have a friend who took his little seven-year-old boy fishing with him one day. They put out the trotline and then went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked the father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked his father. "Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's.

ROBERT E. GOODRICH, JR., in
What's It All About?

(Fleming H. Revell Co.)

*Secretary, Crusade for Souls Commission.

No Short Cuts Available

By J. H. White*

THE SERMONS of the effective preacher are taken out of the heart. Truth may be taken from the head, but it must be carried through the heart before it is imbued with the spirit and with power.

It is especially important that the preacher be sensitive to the undertones and overtones of human struggles, because preaching is always an act of revealing oneself. No one can preach without revealing how much or how little he knows about God, the Bible, and human nature.

How inescapably the preacher discloses his own religious faith in his preaching! Thus the necessity of really knowing what he is going to say when he stands behind the sacred desk.

Sermons do not usually come to one's mind in a flash, but are generally the product of long hours of hard work.

There are several sources from which the first germ of an idea for a sermon may come. In reading God's Word how often texts have stood out before us that at other times have had no unusual meaning! These are truths made clear by the Holy Spirit.

Or perhaps that first thought arrived as you visited among your constituents. Getting a glimpse of their burdens and problems or of their blessings has given you that first in-

spiration. It is here that we come face to face with the real needs of our people, and no pastor can preach as he should unless he is thoroughly acquainted with the spiritual and material needs of most of his congregation.

It may have been that trip through the mountains with their valleys and snow-capped peaks, or across the rolling plains of the Middle West with its ripened fields of grain; that started the wheels of thought and was the beginning of another sermon.

Many times as I have listened to another as he preached the Word, an idea has struck me that I have later been able to develop into a sermon.

Certainly the channel of reading good books has provided many an inspiration that has yielded fruit and been preached from the pulpit.

I have even had the seed for a sermon planted in my mind in a dream. Sometimes an advertisement on a billboard or over the radio has been the thing that turned my mind in the direction of a sermon.

Thus, we see that the sources for sermon ideas are varied and many.

It is at this point that the real work on a sermon begins. Every alert minister of the gospel should have some handy means by which he may preserve these seed thoughts as they come to his mind. A handy pocket notebook or a dozen card notes could be the answer to this. I once toured with a man who used the card-note

method: He was continually pausing to jot down this note or that fact. At the end of a nine-day tour he had twenty-three card notes filled with information and ideas he had picked up along the way. Needless to say, his sermons were filled with many stories and illustrations that stood out in the minds of his hearers.

I have set up a simple system of filing my notes under subjects. This requires very little time and effort if done often and is of untold value to me in building a sermon.

Choosing a subject or a text for a given service may at times be a very difficult task. It is something that cannot be lightly done but must be the object of much prayer and meditation. On my knees in my study with my Bible open before me I have searched and asked God to give me a text and a message that would meet the needs of my people. Sometimes this has taken hours, and other times in a relatively short period I have felt very clearly the leading of the Spirit. This particular phase of sermon building cannot be hurried, but we must wait God's time and the moving of His Spirit.

Not long ago while visiting in the home of a couple who were recent converts I was made to realize, through my conversation with them, that I had been neglecting to preach on a certain phase of holiness about which they were troubled. After that visit God laid a message on my heart in a way that I shall never forget it. In another instance, shortly after changing pastorates, I felt led to bring a message on tithing, because in a single week five members of the congregation asked me to explain storehouse tithing. It may be that a situation arises in the congregation that calls for a certain type of message. Here care must be taken lest we at-

tempt to preach at an individual or a group.

We should never preach in a hit-and-miss fashion, but every sermon should have a purpose and an aim. Some sermons I preach with the idea of feeding the saints. Other messages are messages of instruction. But what can bring more joy to the heart of the pastor than, after having preached an evangelistic message, to see hungry souls at an altar of prayer seeking God! When an altar call is his intention, then the whole sermon should be focused in that direction.

After the text has been chosen and the purpose is well in mind, the huge task of collecting material for the message begins. Let us suppose that a text on holiness has been chosen. Where do we go for material? The Bible is our primary Source Book. From the text I have chosen I use the center references, which lead me to a chain of verses in both the Old and New Testaments dealing with the same subject. My Bible has a "Coalition of Scriptures" in the back which has been very helpful in bringing together a series of related scriptures. A good concordance is also very helpful. I like to use a lot of scripture that will help in verifying or backing up the truth of my text. We must be careful about giving too many personal opinions. People may argue with what I have to say, but never with God.

Then I turn to my file box to the cards on which, across the weeks, I have been jotting down ideas and thoughts. Almost without exception I find something here that is of value to me.

I also want to know what Bible authorities have to say in their commentaries about my text. Some preachers have found themselves in deep water by giving personal inter-

*Pastor, First Church, Lincoln, Nebraska.

pretations to a text that could not be proved. We must be sure that we have authority for the things we are going to say. Our people do not want guesswork.

Every Nazarene pastor should have at least a score of good holiness books on his bookshelves, to which he may now turn for ideas. I like to make it a practice of underlining outstanding statements in a book as I read it. This makes it easy to find material of importance quickly. Books of good sermon outlines are also of value in bringing ideas to light that one may want to use in his message. We should learn to profit by the works of others and yet not be unscrupulous in the use of the same.

Sometimes a definition from the dictionary will add a touch of authority to your sermon.

The preacher should have at hand by this time quite a sizable stack of rough notes. It is from these that he must prepare the final draft of his sermon.

Since I preach from a rather full outline, I will make this proposition quite complete. I frequently write sermons in full manuscript; but I have found that I enjoy more freedom in delivery when I take only an outline to the pulpit.

First, there is the introduction, which I try to make short as possible, with the idea only of getting the attention of the listeners. From there I go directly into the main divisions of the text. Most texts will lend themselves beautifully to two or three main topics. These divisions will be governed by the text and the purpose for which the message is intended. Once these have been decided upon, I usually have ample material in the rough notes for the subdivisions and meat in making the skeleton into a full outline. I use il-

lustrations throughout the sermon, but never try to use an illustration without a point.

The conclusion I make as brief as possible and to the point of the message. In two or three sentences I sum up the message and then in as few words as possible try to bring my people directly to a decision.

Sermons are not easy to build, and there is no short cut to building a good sermon. I cannot hope to complete a sermon in less than ten to twelve hours, and that is a little less time than it took me in the earlier years of my ministry.

Unimpressive Professionals

By John T. Donnelly*

There are many men, some of whom hold key positions in our churches, who on the business side of their lives have all the strong impetuosity of "sons of thunder," but on the distinctly moral and religious side their wills beat as feebly as a dying man's forceless pulse. They flaunt a religious profession, but they have no religious life. These anemic religionists have a form of godliness but manifest none of the power of Godlikeness. They constitute the very poisonous cause of ruin and destruction to the Kingdom, for they are the unimpressive professionals who make the Christian religion unattractive and repellent.

Rev. 3:15-16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

*Chaplain, U.S. Air Force.

SERMON WORKSHOP

Contributed by Nelson Mink*

WAS THIS OUR CHURCH?

The story is told of a man in a back pew who was seen from the pulpit with his hat on. The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on.

"Thank God!" said the man, "I thought that would do the trick. I have attended this church for six months, and you are the first one who has spoken to me."
(Selected)

STEADY PREACHING

"Uncle Bud, I heard you preach that same sermon thirty years ago," said a man to this veteran of the Cross, Bud Robinson.

"That's fine!" said Uncle Bud. "Most preachers have changed their messages a dozen times in that time. I keep mine the same, for the Bible message never changes."

SENTENCE SERMONS

"Conscience gets a lot of credit that belongs to cold feet." (Sel.)

"A child who gets off on the wrong track can usually be put on the right one by pulling a switch." (Sel.)

"A fish wouldn't get hooked if he knew when to keep his mouth shut." (Sel.)

"The features of Christ are best developed on the tablets of the soul in the darkroom of meditation." (Sel.)

"When you are average, you are as close to the bottom as you are to the top."

"The most difficult part of getting to the top of the ladder is getting through the crowd at the bottom."

"If you look back too much, you will soon be heading that way."

"The aim of education is to enable a man to continue his learning."

*Pastor, Waco, Texas.

CHURCH ATTENDANCE

"I see in your church convention," said the old farmer, "that you discuss the subject of how to get people to attend church. I have never heard a single address at a farmers' convention on how to get cattle to come to the rack. We spend our time in discussing the best kind of feeds." (Sel.)

EXCHANGED QUOTATIONS

*Some of your hurts you have cured,
And the sharpest you still have survived.*

But what torments of grief you've endured

From evils which never arrived!

—Louisville First Church Bulletin

Mark Twain: "Grief can take care of itself; but to get the full value of joy you must have somebody to divide it with."

GOOD IDEA

"The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending an evening with her."

HIGH CALLING

I am both dust of the earth and breath of God. I am a citizen of time and eternity. There lies before me high destiny or moral disaster, and it is mine to make the choice.

THEME SUGGESTIONS

Arrested Development: "Ye ought to be teachers . . ." (Heb. 5:12).

Contrast in Characters: "There were together Simon Peter, and Thomas called Didymus" (John 21:2).

Chance, Choice, and Character: "By chance there came down a certain priest that way" (Luke 10:31).

A Lesson in Whiteness

I. A White Experience

Regeneration: "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

Sanctification: "Wash me, and I shall be whiter than snow" (Ps. 51:7).

II. A White Harvest

"Look on the fields; for they are white already to harvest" (John 4:35).

III. White-clad Escapees

"They shall walk with me in white: for they are worthy" (Rev. 3:4).

IV. A White Enclosure—Heaven and Home

"Every several gate was of one pearl" (Rev. 21:21).

—REV. THOMAS E. FRANTZ

The Gardens of God

(Sunday Evening Sermon Series)

"The Garden of Eden"

—With a Choice and a Curse

"The Garden of Prayer"

—With a Song and a Sigh

"The Garden of Gethsemane"

—With a Cup and a Kiss

"The Garden of My Heart"

—With a Hope and a Hush

"The Garden of the Atonement"

—With a Tree and a Tomb

"The Garden of God's Tomorrow"

—With the Master and the Mansions

—FLETCHER SPRUCE
Texarkana, Texas

Sermon Subjects for July—from the Editor

Theme: *The Person of Christ*

Hebrews 1:4-14

Subjects

1. THE NAME OF JESUS
2. THE SON OF GOD
3. WORTHY OF WORSHIP
4. OUR ETERNAL KING
5. THE KINGDOM OF OUR CHRIST
6. THE HOLINESS OF CHRIST
7. THE ANOINTED SON
8. THE LORD OF CREATION
9. GALAXIES AT HIS FINGER TIPS
10. JESUS CHRIST, THE SAME
11. THE CHRIST OF ULTIMATE TRIUMPH

Scriptures

1. v. 4, . . . he hath . . . obtained a more excellent name . . .
2. v. 5, Thou art my Son . . .
3. v. 6, Let all the angels of God worship him.
4. v. 8, Thy throne . . . is for ever and ever.
5. v. 8, . . . a sceptre of righteousness is the sceptre of thy kingdom.
6. v. 9, Thou hast loved righteousness, and hated iniquity . . .
7. v. 9, God . . . hath anointed thee with the oil of gladness . . .
8. v. 10, Thou . . . hast laid the foundation of the earth . . .
9. v. 10, . . . the heavens are the works of thine hands.
10. vv. 11-12, They shall perish; but thou remainest . . . thou art the same.
11. v. 13, Sit on my right hand, until I make thine enemies thy footstool.

Illustrations

PROCRASTINATION

A modern parable is told about a man who dreamed that he attended a convention of the devil's advocates in which a discussion was in progress concerning the best means by which they could destroy the Christian faith. Someone suggested that they spread the idea that the Bible is a fable; another proposed that they say everywhere that Jesus was nothing more than a man; still another suggested that they whisper widely that there is no God, no Saviour, and no Heaven. Some in the company expressed approval of each of the plans as it was proposed. The oldest of the devil's advocates waited until the others were finished before he rose to address the assembly. "Let us go far and wide across the earth," he said, "and let us tell men that there is a God. We will agree that there is a Saviour, and that there is a Heaven. But let us tell every man on the earth that there is no need to accept and follow Christ now. Let us assure them that tomorrow will be soon enough." Cheers greeted the suggestion, for the devil's advocates realized that one of their number had found a way by which they could bring death to the soul.

From F. ERNEST THOMAS, in
Spiritual Life in the New Testament
(Fleming H. Revell Co.)

RESURRECTION

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seeming triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it He triumphed by demonstrating His power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells more about God and

His power to overcome evil than any other event in history.

From *The Secret of Effective Prayer*
By HELEN SMITH SHOEMAKER
(Fleming H. Revell Company)

CONVERSION

During the last World War, thousands of bombing planes were sent on missions of destruction. After the war, a few of them were taken over for commercial service. They are called "converted bombers." A converted bomber is the same plane that once carried a lethal load of destruction. It has the same wings and fuselage, the same type motors, the same cockpit and instrument panel. The bomb racks are gone. The gun turret is gone. It has a new paint job, but it is essentially the same plane. It has, however, this difference. It has a new owner. It carries a new cargo. It has a new pilot. This is true conversion.

In Christian conversion, Jesus Christ delivers us from the old life and possesses us for God. He enters into the cockpit of the heart, takes over the controls and operates the old life on a new course, pointing us to a new and glorious purpose—". . . the kingdom of God, and his righteousness . . ." This means, of course, that all our relationships and activities are to be converted and viewed now in the light of our new mission. The old job, the old routine of the day, the old cargo which remains to be carried, may be lifted through Jesus Christ and moved toward God. The spiritual may invade and take over the secular through a new purpose by the power of Jesus Christ.

Do you want to venture on a sacred mission and serve an eternal cause? Then turn over the controls to Jesus Christ. Recognize the fact that you belong utterly to God. Then start operating your home, your business, your job with your heart set on God's Kingdom and His goodness.

ROBERT BOYD MUNGER, in
What Jesus Says
(Fleming H. Revell Co.)

July 1, 1956

Morning Subject: **THE PROGRAM FOR PEACE**

TEXT: John 14: 27—*My peace I give unto you.*

INTRODUCTION:

- A. Independence Day brings thoughts of peace.
- B. Today "peace" is discussed by authors and statesmen.
- C. Ultimately "peace" is a *personal* problem.
- I. **THE INDIVIDUAL MUST BE AT PEACE WITH GOD.**
 - A. God's will for our redemption from the enemy.
 - B. God's will for the crucifixion of the military power.
 - C. God's will for total occupancy by His Spirit.
- II. **THE INDIVIDUAL MUST BE AT PEACE WITH HIMSELF.**
 - A. Sin always brings the frustration of self-condemnation.
 - B. Peace always brings the satisfaction of self-approbation.
- III. **THE INDIVIDUAL MUST BE AT PEACE WITH OTHERS.**
 - A. Sin is always a divisive force. It divides homes, families, friends, and neighbors.
 - B. Peace is a unifying force.

CONCLUSION: World's peace by legislation, Christ's peace by impartation.

—E. S. PHILLIPS

Evening Subject: **THE VOICE OF GOD**

TEXT: Joel 2: 1—*Blow ye the trumpet in Zion.*

INTRODUCTION:

- A. The place of the trumpet in a soldier's life.
 - (1) Reveille, (2) inspection, (3) "mess" call, (4) taps.
- B. The trumpet had many uses in Bible times.
- I. **IT WAS USED FOR CALLING OF ASSEMBLY.**
 - A. The people obeyed its call.
 - B. Calls today to business, duty, pleasure.
 - C. We need to obey God's call to worship.
- II. **IT WAS USED TO SOUND AN ALARM.**
 - A. The priests blew the trumpets.
 - B. Ministers and Christians today should sound alarm.
- III. **IT WAS USED TO INCITE TO ACTION.**
 - A. God's people journeyed, fought, and camped as directed by the trumpet's blast. It was to them the voice of God.
 - B. We would gain more victories today if we were more concerned about God's leadership.

—E. S. PHILLIPS

July 8, 1956

Morning Subject: **GOD'S MEASURING STICK**

TEXT: Revelation 11: 1

INTRODUCTION:

- A. Scholars concede this verse refers to Christ's Church.
- B. How do we measure up to God's standards?
- C. This command was to measure:
- I. **THE EXTERNAL AREA OF THE TEMPLE.**
 - A. Not the size of physical structure only.
 - 1. We are happy to measure our physical equipment.
 - B. But the area of our activity also.
 - 1. We may ask, Is my church meeting the needs of the people?
 - (a) Older people, (b) young people, (c) children.
- II. **THE INTERNAL HEART OF THE TEMPLE**
 - A. A church is great in proportion to its altar life.
 - 1. The altar of sacrificial giving.
 - 2. The altar of intercessory praying.
 - 3. The altar of character changing (altered lives).
- III. **THE WORSHIPERS IN THE TEMPLE**
 - A. A church is great in proportion to the spirituality of its members.
 - B. Spirituality consists in being Christlike.

—E. S. PHILLIPS

Evening Subject: **THE SUICIDE OF UNBELIEF**

TEXT: Heb. 4: 6—*They entered not in because of unbelief.*

INTRODUCTION:

- A. The text refers to ancient Israel and the land of Canaan.
- B. It is applicable to God's people today and to the experience of entire sanctification typified by Canaan.
- I. **GOD MADE PROVISION FOR THEIR POSSESSION.**
 - A. By His promise.
 - 1. To bring them out (Egypt).
 - 2. To bring them in (Canaan).
 - B. By His providential dealings.
 - 1. Delivered them from Egypt.
 - 2. Guided them through wilderness.
 - 3. Provided for all their needs.
- II. **GOD HAS MADE PROVISION FOR OUR POSSESSION.**
 - A. By the twofold provision of the atonement.
 - 1. Jesus died to save us from our sins.
 - 2. Jesus died to cleanse us from our sins.
 - B. By providing man the ability to accept these provisions.
- III. **UNBELIEF MAKES IMPOSSIBLE THE POSSESSION.**
 - A. Unbelief is a sin against the only remedy.
 - B. Unbelief shuts the door of the only entrance.
 - C. Unbelief eliminates God by the rejection of His only method.

—E. S. PHILLIPS

July 15, 1956

Morning Subject: **SHEATHING A SWORD**

TEXT: Titus 3:2—*Speak evil of no man.*

INTRODUCTION:

- A. The use of intelligent speech is a prerogative of man alone.
- B. The power of speech equips us to take our place in society.
 - (1) Constructively, (2) destructively.
- I. WE NEED TO GUARD OUR TONGUES FOR SELF-PROTECTION.
 - A. For family and business interests.
 - B. For personal and Christian influence.
- II. WE NEED TO GUARD OUR TONGUES FOR THE PROTECTION OF OTHERS.
 - A. Unconfirmed conjectures produce unpredicted consequences.
 - B. Libelous slander leaves lasting scars.
 - C. Purposeful barbs cause profuse bleeding.
- III. WHY DO PEOPLE GOSSIP?
 - A. Manifested by evil—retaliation—getting even.
 - B. Manifested by self-exaltation—by running others down.
 - C. Manifested by idle diversion—participation for enjoyment.
- IV. WHAT SHOULD BE OUR ATTITUDE TOWARD GOSSIP?
 - A. Refuse to engage in it or listen to it.
 - B. Rise to the defense of the party attacked.

CONCLUSION: Prayer of Indian chief: "May I not criticize a fellow brave until I have walked in his moccasins a few days."

—E. S. PHILLIPS

Evening Subject: **THE DRAWING POWER OF THE CROSS**

TEXT: John 12:32—*If I be lifted up.*

INTRODUCTION:

- A. The Cross a message of victory through conflict.
- B. The Cross a message of peace through struggle.
- C. The Cross a message of life through death.
- I. HERE A STORY OF SIN'S CONTINUATION
 - A. They lifted Him up for crucifixion in His day.
 - 1. They did it unknowingly—"They know not what they do."
 - 2. They did it unthinkingly—just another malefactor.
 - B. Some lift Him up for crucifixion today.
 - 1. They do it knowingly—crucifying the Son of God afresh.
 - 2. They do it purposely—denying His divinity.
 - C. Some lift Him up for a demonstration of His power.
 - 1. They do it adoringly.
 - 2. They do it unashamedly.
- II. HERE A POWER OF PERPETUAL TRANSFORMATION
 - A. Its drawing power is demonstrated in every generation.
 - B. By transformation of governments, society, and individuals.
 - C. Christ lifted up our only hope.

—E. S. PHILLIPS

July 22, 1956

Morning Subject: **THE JOY OF THE LORD**

TEXT: John 15:11—*That my joy might be in you.*

INTRODUCTION:

- A. Man is basically interested in that which brings joy.
- B. The commercial world appeals to that basic interest.
- C. Consider two observations relative to joy:
 - 1. God intended this to be a happy world.
 - 2. Sin has made it a sad world.
- I. GOD INTENDED MAN TO BE JOYFUL OR HAPPY.
 - A. Evidenced by His provisions.
 - 1. God intended this to be a happy world.
 - 2. Sin has made it a sad world.
 - B. Man's happiness consists in living God's way.
 - 1. By keeping His commandments.
 - 2. Not in mere accumulation or achievement.
- II. THE RELIGION OF JESUS CHRIST MAKES MEN JOYFUL.
 - A. It brings to us the joy Christ has for us on earth.
 - 1. His joy, as manifested in life's reverses.
 - 2. His joy, as demonstrated at life's crosses.
 - B. It brings to us the joy Christ has for us in heaven.
 - 1. The joy of a faithful stewardship (Matt. 25:21).
 - 2. The joy of a faultless presentation (Jude 24).
 - 3. The joy of His favorable presence (Ps. 16:11).

—E. S. PHILLIPS

Evening Subject: **SOMEONE IS TRAILING YOU**

TEXT: Luke 19:10—*Son of man is come to seek and to save.*

INTRODUCTION:

- A. Relate incidents relative to meeting with Zaccheus.
- B. Jesus took this occasion to make this great assertion.
- C. Jesus speaks of three key words—son, seek, save.
- I. THE QUALITY—"The Son of Man"
 - A. Implies the quality of His divinity and humanity.
 - B. Implies the internationality of His character.
 - C. Implies the impartiality of His sympathy.
- II. THE INTENSITY OF HIS PURSUIT—"To Seek"
 - A. To seek all who are lost.
 - 1. Those living within the ranks of religion—Pharisees.
 - 2. Those living outside a profession of religion—the publican.
 - B. To seek until man makes his finding an impossibility.
- III. THE CLARITY OF HIS PURPOSE—"To Save"
 - A. He saves by a recognition of individual worth.
 - B. He saves by a transaction of pardon for all sin.
 - C. He saves by an impartation of a new nature.
 - D. He saves by a transformation into God's image.

—E. S. PHILLIPS

July 29, 1956

Morning Subject: WORSHIPING FROM THE HEART

TEXT: John 4:24—Worship him in spirit and in truth.

INTRODUCTION:

- A. There are approximately 264 sects and denominations in U.S.
- B. Religious differences produce confusion as to what is worship.
- C. Christ sets forth the essentials of true worship.

I. A RIGHT CONCEPTION OF GOD

- A. God is a Spirit (infinite, omnipresent, etc.)
- B. Wrong conceptions of God produce errors in our thinking.
 - 1. The error of localizing God to one place.
 - 2. The error of monopolizing God by one group.
 - 3. The error of circumscribing God to one method.

II. THE RIGHT CONCEPTION OF WORSHIP

- A. It is not mere veneration for doctrinal legacy.
- B. It is not adherence to invariable forms.
- C. The genius of true worship is simplicity.
Not question of place or form, but of spirit.

CONCLUSION: A large magic mirror at entrance of an ancient church cast upon the worshiper the image of the God he worshiped.

—E. S. PHILLIPS

Evening Subject: SEEING OURSELVES IN OTHERS

TEXT: Acts 27:24

INTRODUCTION:

- A. Stories of the sea are always interesting.
- B. Relate interesting incidents of Paul's journey.
- C. Some lessons we should learn from people of Malta.

I. THEY WERE HOSPITABLE AND SHOWED HUMAN KINDNESS.

- A. Even strangers to Christianity have a natural goodness.
- B. But natural goodness did not prevent gross sinful indulgence.

II. THEY HAD IDEAS OF RELIGION.

- A. All people entertain some ideas about religion regardless of the type of life they live.
- B. *Illus.*: Woman at well of Samaria.

III. THEY EXPECTED VENGEANCE FOR FLAGRANT CRIMES ONLY.

- A. People today willingly classify sins as great or small.
- B. All sin will be punished by God.

IV. THEIR FAITH WAS IN A MIRACULOUS DEMONSTRATION.

- A. The falling viper changed Paul from a murderer to a god.
- B. The element of the miraculous is the secret of all cults.

CONCLUSION: God brought them to shore—not by the miraculous, but by His power.

—E. S. PHILLIPS

MORNING

THE TRAGEDY OF A STAGNANT VISION

TEXT: Proverbs 29:18

INTRODUCTION: Lift up your eyes.

I. EVIDENCES OF STAGNATION.

- A. Fields are white and laborers are few.
- B. Houses of pleasure are full, churches are partly empty.
- C. Growth of delinquency and moral laxness.
- D. Sin in the saddle and the world in confusion.

II. DANGERS OF STAGNATION.

- A. Decay and destruction of principles, ideals.
- B. Loss of freedom, personal and national.
- C. Internal weakness and inertia.
- D. Loss of hope, will to advance, and desire to resist wrong.

III. A GREAT CHALLENGE FACES THE CHURCH.

- A. "Where there is no vision, the people perish."
- B. We must accept personal responsibility for preserving righteousness and all good.
- C. We must keep hope alive in the world.

IV. STEPS TO UNDERSTANDING.

- A. World conditions, tragedies, and increasing sinfulness help us to understand the present need.
- B. The brevity of time and the surety of judgment all cause us to be alert.
- C. The voice of the prophet must be heard above the din of confusion now so evident in the world.

—A. F. RALOFF, Pastor
Adrian, Michigan

GOD'S LITTLE CAKE FIRST

TEXT: I Kings 17:13

INTRODUCTION:

- A. Context.
- B. To the woman, Elijah represented God.
- C. God has limited himself in your behalf to your obedience.

I. THE "UNREASONABLENESS" OF GOD'S DEMAND

- A. The seriousness of the threat—"even death."
- B. Out of poverty, "Make me first . . ."
- C. Then, "Do as thou hast said."
- D. What have I to give God?
 - (1) Myself, (2) time, (3) service, (4) means, (5) reactions, (6) testimony, influence, etc.

II. THE REVELATION OF GOD'S POWER.

- A. vv. 14 and 16.
- B. The use of the little.
- C. "Did not waste or fail."

- B. Own salvation from drought.
- C. God to another need (v. 17).
- D. Truth of God verified (v. 24).

—HARLEY DOWNS, Pastor
South Side Church
Indianapolis, Indiana

SUNLIGHT BEYOND OUR SHADOWS

TEXTS: Isaiah 6:1; Revelation 5:6

I. THE SHADOW OF LIFE AROUND US.

- A. We in our world have a freedom which is not freedom. The freedom of our circumstances does not erase our tyranny of evil.
- B. There is barbarism in our learning. We have acquired much knowledge and catalogued many facts, but we haven't learned how to live.
- C. We have morals without adequate standards. Too much do we compare ourselves with ourselves. Anything is right as long as we do not get caught. This is prevalent in our thinking.
- D. There is mockery in our religion. We have forms with no real spiritual power.

II. AND SO OUR SPIRITUAL SIGHTS HAVE BEEN BLURRED.

- A. Some look through discouraged eyes. Tragedy and disillusionment have overtaken them.
- B. Some look through faithless eyes. All faith fails when based on anything less than God and Christian character.
- C. Some look through conceited eyes. What a great and dead idol is self-sufficiency that is so marked, especially in America!
- D. Some look through divided eyes. Compromising concepts will never give us victory or peace of soul.

III. BUT THE THRONE OF THE UNIVERSE IS NOT EMPTY.

- A. God's blazing lights are upon us.
- B. The divine throne for Isaiah stood for:
 - 1. The fact of God as sovereign Ruler of life.
 - 2. A Ruler whose laws are not to be disregarded.
 - 3. A God who when beheld rightly makes us know our insufficiency, and our need of cleansing from sin.
- C. The divine throne for John the Revelator stood for:
 - 1. The defeat (final) of sin.
 - 2. The eternal victory of holiness and righteousness.
 - 3. The full vindication and final victory of the kingdom of our Lord.

—FORREST NASH, Pastor
First Church
Topeka, Kansas

EVENING

THE CHRISTIAN IN "3-D"

TEXT: *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city* (Heb. 11:16).

INTRODUCTION: The worldly crowd is talking a lot these days about "3-D" (Three Dimension). It is one of the latest developments in modern science, being largely capitalized upon by the movie industry. But long before Satan's forces learned of 3-D movies, God's Word spoke about 3-D Christians. Notice the 3-D's of the Christian, according to Heb. 11:16—

I. THE CHRISTIAN'S DESIRE—"They desire a better country."

- A. This is the dimension of *depth*. The first measure of a man's true worth is his *desire*—the deepest and innermost longings of his soul.
- B. Someone has said: "There must be forever flapping against the windows of one's soul the wings of a great desire." The Christian has such a desire. He desires a "better country."

II. THE CHRISTIAN'S DIGNITY—"God is not ashamed to be called their God."

- A. This is the dimension of *height*.
- B. Man was made in the image of God, crowned with glory and honor. Thus a certain dignity attaches to human personality in general.
- C. However, God has no fellowship with *sinful* personality. Sin destroys the moral image.
- D. But redeemed humanity enjoys the highest possible dignity—God is not ashamed to be identified with Christian men!

III. THE CHRISTIAN'S DESTINY—"He hath prepared for them a city."

- A. This is the dimension of *length*.
- B. The Christian has the hope and promise of eternal life and an eternal home.

CONCLUSION: What about your dimensions? Your life can be expanded to its fullest possibilities only as it is "hid with Christ in God."

—ROB L. STAPLES, Pastor
Bakersfield, California

Heaven

In the army one night Chaplain Hauge was sent out to quiet a bunch who were driving. He went out and heard the sergeant bawl out: "Don't drive your stakes too deep; remember we're movin' on in the morning!"

Don't drive your stakes too deep into the things of sense and time. Remember we're moving on tomorrow.

—Selected

The Way of Faith

The Vision for an Appointed Time

Series of Prayer Meeting Talks from the Book of Habakkuk

I. Faith's Beginnings . . . Vision of God (Hab. 1:12-13)

- I. "O LORD MY GOD" (Habakkuk's view of God).
 - A. Eternal. "Art thou not from everlasting?" Makes contrast with puny gods of the Chaldeans.
 - B. Mighty. "O mighty God." Chaldeans make power their god. Habakkuk, speaking for his people, would make God his power. (Hebrew: "O Rock!")
 - C. Holy. "Mine Holy One . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity."
- II. SUCH A VIEW OF GOD IS FIRST STEP ON WAY OF FAITH.
 - A. Gives right sense of values (values for eternity).
 - B. A reliance upon the Rock for power—to venture in faith. Circumstances of our time, as Habakkuk's, would blind the faithless. But this reliance gives Christian the willingness to dare for God.
 - C. Vision of God's holiness brings holy demands upon believer, or Habakkuk's conversation with God would have been an impossibility.

—B. W. CULBERTSON
Pastor, Lovington, New Mexico

II. Faith Enlivened . . . Vision Not a Dream (Hab. 2:3-4)

The just shall live by his faith (v. 4b)

- I. HABAKKUK'S VIEW OF GOD A VISION, NOT A DREAM
 - A. No doubt had been many dreamers, but prophets have visions. We follow in this train. Faith makes for a vision.
 - B. Converse of text is just as true: "Faith shall live in the just." Reality of faith shown in lives of the just. (Use local illustration.)
- II. "BEHOLD . . . THE JUST SHALL LIVE"
 - A. His faith uplifting. "His soul which is lifted up." Illus.: Hebrew children lifted up by Christ's presence. And others.
 - B. His faith life-giving. "Live by his faith." Illus.: Hebrews 11 (Noah, Abraham, etc. "By faith . . .")
 - C. His faith gives patience. Jas. 1:3—"Knowing this, that the trying of your faith worketh patience." Jesus said, "In your patience possess ye your souls" (Luke 21:19).

—B. W. CULBERTSON

III. Faith for Revival . . . Vision of Mercy (Hab. 3:2)

O Lord, revive thy work in the midst of the years.

- I. GIVES HIS GROUND FOR REVIVAL FAITH
 - A. Recounts what God has done in ensuing verses from text.
 - B. Why would God warn, is the inference of his reasoning, were correction not possible?
- II. "REVIVE THY WORK"
 - A. "Thy work" here refers to Israel. (So today, the Church.)
 - B. Puts God to test.
 1. "Make known" or "demonstrate."
 2. Show that it is Thy work.
 3. God can make known and demonstrate His work today! (Revival faith.)
- III. REVIVAL A MISSIVE OF MERCY
 - A. "In wrath." The evil of "the midst of the years" are deserving wrath.
 - B. But, Lord, remember mercy.
 1. As Thou didst show mercy to Israel in her deliverance from Egypt.
 2. And in spite of her being undeserving, through the wilderness.

CONCLUSION: Faith for revival comes from a vision of God's mercy, an awareness that divine mercy is available. (Are we really aware of it?). Illus.: When plague raged in London, in 1666, it became the practice to write upon the doors of all infected houses, "Lord, have mercy upon us." So, as the world is plagued by sin today, let us write across its door, as Habakkuk did in his time, "Lord, have mercy upon us."

—B. W. CULBERTSON

IV. Faith to Save from Sin . . . Vision of Deliverance (Hab. 3:13)

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck.

- I. GOD WENT FORTH FOR SALVATION.
 - A. With Habakkuk's vision of God, he would then have no doubt but that salvation would be obtained, seeing God went forth for it.
 - B. He must have understood in some measure the salvation the Messiah would obtain for His people.
 - C. God's initiative ("wentest forth") calls for ours.
- II. SIN IS BEHEADED.
 - A. Head wounded in that God for Christ's sake forgives sin.
 - B. But He goes further and cuts the head off sin "unto the neck." This is at least a clear analogy and illustration of God's work in regard to sin.
 - C. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth

therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

III. CHRIST, OUR CAPTAIN ("with thine anointed").

- A. He appeared to Joshua, "As captain of the host of the Lord am I now come" (Josh. 5:14).
- B. So Christ is Captain of our salvation and leads us against the enemy, giving us faith to save from sin each day that we walk with Him!

—B. W. CULBERTSON

V. Faith of Consecration . . . Vision a Reality (Hab. 3:17-19)

Although the fig tree shall not blossom . . . yet I will rejoice in the Lord.

I. CONSECRATION DIVORCES US FROM DEPENDENCE ON MATERIAL

- A. Habakkuk's resignation to any office in this world's goods is complete.
- B. So must ours be.

II. FOLLOWS THAT UNCONDITIONAL SURRENDER IS NEEDED.

- A. Talents and abilities must be God's or they will lead us to worldly attachments.
- B. Loved ones and friends must become secondary or affairs of this life will prevent godliness, and release the bond of consecration.
- C. Consecration, as with Habakkuk, is "all or nothing at all."

III. FAITH IN GOD'S PROMISE IS KEY TO SURRENDER (the faith of "yet").

- A. "I will joy in the God of my salvation."
- B. "The Lord God is my strength." Not dependent on strength of the fig tree and the olive, etc.
- C. "He will make me to walk upon mine high places." (Israel restored.)
- D. Note that, while Habakkuk here speaks in the person of the people, yet the message can and is to be applied to us today either personally or as a group. Let us do so!

CONCLUSION: Illus. of Jesus: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Faith Christ authored finds its acme in faith of consecration.

—B. W. CULBERTSON

FOOT IN MOUTH

I heard a fellow in a camp meeting giving his testimony. He said, "I may not have very long to live, but I want to do my devil-led best from here on out." I think he meant his dead-level best, but his enthusiasm carried him across, anyway, which proves that sometimes they appreciate our spirit although we don't say the exact thing we intended to.

—B. V. SEALS

BOOK BRIEFS

Book of the Month Selection for July

MEET THESE MEN

By Clovis G. Clappell (Abingdon, \$2.00)

Here are pictures for your sermonic billfold! Fourteen of them: each a man from the Bible, each line of his features carefully drawn. His stark failure or glowing success portrayed in the light of modern problems.

These sermons fairly plead to be repitched, cloaked again (of course) in your own mental tailor shop. The illustrations sparkle, lighting up the area till the path is well seen—oh! how we search for illustrations like these!

Some are old favorites like Naaman and Judas, but they come again with fresh insight to tell their age-old story. Some are seldom seen or heard from. This book will be an antidote to pulpit staleness—or pew sleepiness—if you are bothered with either or both!

TO WHOM SHALL WE GO?

By D. M. Baillie (Scribner, \$3.00)

The late professor of systematic theology at the University of St. Andrews leaves behind a heritage of clear, evangelical thinking on the richness of redemption. These are sermons preached in a university chapel—polished, thoughtful, well illustrated, heart-warming; also some radio messages and a few preached on special occasions. Each one is carefully prepared, clearly outlined, sermons that merit rereading.

There is a loyalty toward Calvinism which creeps out from time to time, but so warmly evangelical are these that anyone can screen with profit.

THE MINOR PROPHETS

By Theo. Laetsch (Concordia, \$5.00)

This is a special interest item. A major treatment of this largely ignored area of the Bible. Over five hundred pages—no pamphlet this. Careful, exegetical treatment with evangelical warmth, and you need not be a Hebrew scholar to digest its rich diet of Biblical food.

Worth its price for the man who would like to enter the dusty portals of the Minor Prophets to do some spadework for a richer pulpit ministry.

THE WRITINGS OF ARMINIUS

Translated by James Nichols and W. R. Bagnall (Baker, \$17.50)

The entire theological works of James Arminius gathered in these three volumes. Tremendously important, as his name and thinking denote a great branch of religious world, as Calvin heads the other. What Arminius taught is as important to us as the Calvin Institutes are to Calvinism.

Nichols translated about two-thirds of the material a century ago. Bagnall has carefully edited these old volumes and added to the third volume, which is his own translation of Arminius materials not in the original two volumes. The three volumes were first made available in 1853. Have been out of print for long years. Now made available after nearly a century.

The sketch of the "Life of James Arminius" in the first volume and the "General Index" in the third volume are real assets in this edition.

PREACHING ON THE BOOKS OF THE NEW TESTAMENT

By Dwight E. Stevenson (Harper, \$3.95)

He who would buy this really makes an investment: this is no light book. Two hundred and sixty pages of solid Biblical benefit. This is both a "Why to" and "How to" book on Biblical preaching. The first chapter, "Redigging the Wells of Biblical Preaching," is wonderful. Then follow twenty-seven chapters, one for each book of the New Testament, showing how to develop sermons which envelop, enliven, and brighten each of these books. Not sermons on scraps or wisps of scripture—these are sermons saturated in both the words and the thoughts of the Bible.

Don't look for a Wesleyan interpretation; it is not here. But find you will a new appreciation for Biblical preaching. And may the Lord help us all to move in that direction.

HELPING THE BIBLE SPEAK

(Association Press, \$2.50)

Next to a drab, monotonous preaching tone the worst feature of some church services is the dead and uninteresting reading of the scripture from the pulpit.

This is a practical know-how study of Bible reading for the minister. The Problems of Bible Language, Tone Quality, Pitch and Volume, and Emotional Contact—all are discussed. Real value to all preachers who would like to honor the Word by reading it sacredly and thrillingly.

TRANSLATION OF THE NEW TESTAMENT

By W. B. Godbey (God's Revivalist, \$2.25)

An old favorite holiness scholar gives us the New Testament translated with thorough loyalty to the holiness sections. The Gospels are given in a harmony. There is a wealth of warm Biblical comments. The one disappointing feature is the small-size type used in places; the format is decidedly unappealing. But the material is surely wonderfully rewarding.

CHOOSING OUR MEMORIES

By Edward Kuhlmann (Wartburg, \$2.00)

Sixty sermon quickies; much on the style of Boreham (though, to be honest, not quite so well done). These sparkle with thought-provoking suggestions. Many splendid illustrations. The titles really beg to be read: "Blowing Candles Out," "Playing by Ear," "Don't Chew Your Pills."

These concise, appealing sermonettes will bring many happy suggestions to ministers; to laymen, both comfort and stimulation.

THE VIRGIN MARY

By Giovanni Miegge (Westminster, \$3.50)

This is for your permanent shelf. A carefully documented story of the development of Mary-worship in the Roman Catholic church. Mariolatry is so much on the ascendancy that all Protestants will do well to know the story from an accurate source. The author is professor of church history in the Waldensian Faculty of Theology in Rome.

Every aspect of Mariolatry is considered, even to the discussion of present-day reactions and the widening gulf this is bringing between Protestants and Catholics.

Wherever the Catholic pressure is steadily felt, this should be read. It will help us answer the question, "Why this worship of Mary?"

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... a blasphemer, ...
...ained mercy, because I did it ignorantly ...
... 13.

14 And here he hath authority fro
chief priests to bind all that call on thy n
Arise, and be baptized, and wash away thy sins, c
the name of the Lord. Ac. 22. 16.—The church of God
at Corinth, to them that are sanctified in Christ Jes
to be saints, with all that in every place call upon the
Jesus Christ our Lord. 1 Co. 1. 2.—Follow righteousn
clarity, peace, with them that call on the Lord out
heart. 2 Th. 2. 22.

15 But the Lord said unto him, Go th
for he is a chosen vessel unto me, to b
name before the Gentiles, and kings, a
children of Israel:

The Holy Ghost said, Separate me Barnabas and Sa
work whereunto I have called them. Ac. 13. 2.—He s
me, Depart: for I will send thee far hence unto the
Ac. 22. 21.—The Gentiles, unto whom now I send thee
their eyes, and to turn them from darkness to light, a
the power of Satan unto God, that they may receive fo
of sins, and inheritance among them which are sanc
faith that is in me. Ac. 26. 17, 18.—Paul, a servant
Christ, called to be an apostle, separated unto the
God. Ro. 1. 1.—By the grace of God I am what I
15. 10.—It pleased God, who separated me from my
womb, and called me by his grace, to reveal his So
that I might preach his name among the heathen. Ga. 1.

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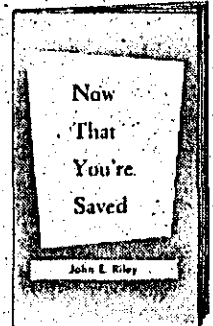
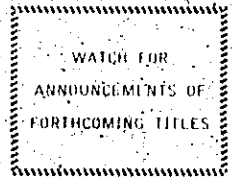
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GUEST EDITORIAL

Of True Worth!

By F. Franklyn Wise*

TEXT: . . . Greater works than these shall he do . . .

HOW THE HEARTS of the disciples must have leaped at these words: "Greater works than these"! Immediately their minds ran the gauntlet of the wondrous things Jesus had done. The blind were made to see, the 5,000 fed, the dead raised! Perhaps their carnal hearts even now began to dote on the words of praise which they could imagine being said about them. For they had heard the gasps of the multitude as well-known beggars who had been crippled all their lives got up and walked at the word or touch of Jesus. They had heard the praises heaped upon the name of Jesus at such great works. Even now their pride and love of praise began to feed itself in eager anticipation. Wouldn't their friends be surprised? What would their families who had so vigorously reproached them for their seemingly senseless wanderings after this itinerant preacher have to say now? What would they think when they performed their first miracle? In fact, they would show them! They would invite them down to the market place just to let them see such a sight!

A smile of pleased satisfaction

*Pastor, Homer City, Pennsylvania.

swept across their faces as they rolled the imaginative victory and triumph over and over in their minds. Why they could be rich, famous, and could travel far. They wouldn't waste this power by giving it away, as Jesus had done. "Greater works . . ." Jesus had said so. What would these be? Healing? Raising whole hordes from the dead? Well, it made little difference, for whatever it would be would be sure to be spectacular and would bring further acclaim from the crowds.

Beyond this, other words of Jesus still further abetted their pride: "If ye ask any thing in my name, I will do it." What a proposition! Again there flashed across their minds a list of requests that they had long withheld. At last their years of self-denial were paying off! They had felt that in the long run Jesus would not fail them but would reward their efforts. They had often imagined how He would make it up to them, and this was it!

Their selfish, praise-hungry hearts gloated with sweet anticipation of material gain, for they still "loved this present world."

How wrong they were! Instead of their wants being gratified, their hearts were changed by the power

of the purging, Pentecostal fire of the Holy Spirit! For in those ten days of consecration, withdrawal, and prayer, their sense of values was transformed. Their self-centered conceit and their love of personal praise were burned out and their understanding of Jesus' words was clarified.

The very Day of Pentecost brought them the first evidence of Jesus' prediction. For at the end of Peter's sermon, 3,000 were converted. This was a greater work than Jesus had ever done. In three years of preaching, Jesus had never been able to persuade so large a group of men as to the claims of the gospel. It was certainly not that His words lacked power. The people heard Him gladly because He spoke "as one having authority" and not parrotlike, as did the scribes and Pharisees. The band of soldiers who were sent to arrest Him, but returned, having failed in their mission, reported that "never man spake like this."

However, in spite of His powerful words and in spite of His powerful miracles and in spite of the fact that He was the Son of God, His ministry did not yield a great host of converts. But the apostle's ministry did. Why?

There are several truths which we might take from this to help us in our own Christian lives and in our ministry.

THE PREACHED WORD

The first truth would be in the form of a question—Was the greater work which Jesus hinted at the ministry of the preached Word? The answer, of course, cannot be dogmatic; but in the face of the evidence, it seems likely that this is in part what He meant. For, though the ministry of miracles was an "attention-getting" device and was to some the credentials of the messenger, yet

miracles alone could never be the legs which would carry the work of Christ's kingdom forward. Paul recognized this when he put preaching at the center of the Church's method for advancing the Kingdom. Though to many secular-minded people, preaching is passe and ineffectual, yet experience has taught us that it is God's chosen instrument to advance His cause. Whenever the pulpit has grown decadent and powerless, neglected and disdained, the church also has become impotent, doing little more than reflect the environmental climate in which it is located.

Whenever vigorous and spiritually potent preachers have occupied the pulpit, the church has taken the initiative in the crusade against sin, carrying the aggression of righteousness to the very gates of hell.

THE PLACE OF THE CROSS

The second truth we ought to notice is that the Cross is central in an effectual preaching ministry. Jesus' oral ministry is studded with predictions of the Cross, but He had not the fact of the Cross to preach. When He spoke of it, it was still in the future. He did say, however, "And I, if I be lifted up from the earth, will draw all men unto me." It is through the preaching of "Christ, and him crucified" that the message of the gospel gains power and potency. Was it not this realization which prompted Paul to declare that he was determined to know nothing in that early church, but Christ and Him crucified? He saw that for him to allow the Cross to become but a spot on the landscape of his preaching would leave his message powerless to transform sinful lives.

This being true, then the preacher will be wise to give first place to the theme of his message, rather than to its costume. Though he will want to

be as tacit and interesting as possible, so that preaching will be as appealing as possible to the sinner, yet his words, outlines, and pulpit mannerisms must all be determined by his primary purpose, that of lifting up Christ to the needy multitude. Rather than striving to be masters of great sermons, we must strive to be masters of effectively presenting Christ.

Because of this the church must ever keep its pulpit free. The preacher must have a free rein to proclaim the central theme of the gospel. To allow petty politics or childish peevishness to determine the content of his message is to shear from the preacher of the gospel the high dignity which is his because of his call to preach under the direction and anointing of the Spirit. The only boundaries which must prescribe the range of the sermon must be the range of orthodoxy as prescribed by his church's doctrine and polity. To allow other human factors to influence his message is to invite pettiness and confusion. Above all, the Cross is the central and paramount theme of our preaching. As long as we adhere to this, we also can be among those who will do "greater works."

PROPER EVALUATION OF PERSONS

The third truth is that here we find the proper scale of evaluating persons. Our idea of greatness is often severely confused and distorted. Too often we confuse greatness with that which is spectacular, making them synonymous. We have the idea that the greatest person is the one whose work is the most dramatic, who draws the popular acclaim, or who is the most widely known and advertised. But Paul told us that this treasure is in earthen vessels. The beauty of the vessel is not to be confused with the worth of the treasure contained in it. Frequently the most

humble vessel is the one honored by the Spirit.

Jesus intimated that the greatest works were the conversion of sinners and the sanctification of believers. In His estimation, these deeds far outclassed the recreation of physical life in toto or in part. To lead men to Christ is the greatest work the world can know. We must not be tempted to elevate any task above this, no matter how spectacular it appears. Even a program of divine healing and apparent display of miraculous power cannot be placed above evangelism.

Jesus wanted us to see that the minister under whose influence people are turned from sin and are cleansed and made holy is doing the greatest work in the world. That person under whose guidance and warm personality others develop in mental, emotional, and spiritual maturity is doing a greater work than the physical healer. Often the lowly, godly, spiritual man who is laboring faithfully in his own, though often unheard-of, corner of the vineyard is doing a greater work in God's sight than the one acclaimed by the masses.

Thus it is safest to be a bit conservative in one's acclaim of the suddenly popular person, particularly if it detracts from our appreciation of the seemingly insignificant man. God's evaluation may be quite different from ours. The last may be first on his list. The small ones may be the large ones in God's sight.

Greater works? The apostles healed, yes. But they were not rich, neither were they rulers. They were those who found true happiness in the fulfillment of God's will. The greater works were the true works.

Best of all, we too can join in these greater works—by being faithful in issuing the clarion call of the crucified Christ to all who will listen.

Roots and Wings

LIFE IS MADE UP of many seeming paradoxes and contradictions. Hence, one's search for truth must of necessity take him far to the right and far to the left, and forever demands that he scrutinize the extremes of truth and see that truth in essence is actually the common denominator of these extremes. At times, of course, one finds it necessary to emphasize one phase of truth or another, depending upon which has been neglected. In such an instance, the extreme may actually be the most significant element of truth.

Not long ago, I came across two ideas which seem to stand in such a conflict, both of them found in the Word of God. In Psalms 1, the righteous man is described as one who "shall be like a tree planted . . ." In Isa. 40:31 we read that the one who waits on the Lord "shall mount up with wings as eagles." Roots and wings! Here are, indeed, two extremes. But they are certainly not mutually exclusive extremes. Each of these is vital to life and certainly to the Christian life. Happy is the preacher who can bring these two very important factors together in his life and his ministry, capturing the values of both. Let us notice at least three areas of life in which these factors are significant.

IN PRACTICAL, EVERYDAY LIFE

The roots of realism. The wings of idealism.

It stands without argument that the roots of all of us are set firmly in the soil of the workaday world. This is the common lot of man, presenting the very serious problem that few ever see anything else in life. Most people in our day are in one way or another chained by these commonplace elements until they see and know nothing else, prisoners as it were of the earth.

Some are content to remain right here, building their philosophy of life to fit their situation. These are the "ultra realists" who, since they see so much of the sordid, conclude that it makes up the whole of life. This attitude reflects in "realism" in literature, "hedonism" in ethics, "behaviorism" in psychology, and "humanism" in religion. These believe there is no escape from the roots which fasten them to the earth. They have roots but no wings.

It takes little thought, however, to see that such a position is untenable and that to hold such without reference to other factors is to distort life. We would certainly admit that life does have roots, but we are forced also to say that it has wings. And we are not referring to the "wings" of unrealism which would create artificial situations through drink or dope, ignore reality through amusement, the movies, or the theatre, or seek to smother reality through fast living and dissipation. Rather, we are thinking of the wings of idealism

which can take us above the situations of life as they are and help us to see the other realities which so much of the time are unseen.

Of course, we can have wings without having roots. This creates the problem of "other worldliness," which, unless tempered, can be almost as dangerous as the other extreme. But we must have wings to soar above the drudgery of life. Even the minister can be a victim of an earthy imprisonment of a sort. If he is not on guard he can become abnormally absorbed in the here-and-now and in the current pseudo-Christian philosophy that God is most interested in one's material success. We must, then, mount up on wings as eagles to get a perspective of life; we must see the nonmaterial values of life; we must see the immeasurable worth of such factors in life as love and faith and confidence; we must see that behind every material advancement is a nonmaterial vision and dream.

We must realize that an ideal is like a tuning fork which must be struck again and again if our lives are to be kept in tune and lived harmoniously. As ministers, we can become waterlogged and sodd en. Under the constant pressure of goals, figures, sermons, calling, misunderstandings, and leading people, we can lose the idealism which captivated us as young men and which resulted in our answering the call to preach. True, perhaps we never shall redeem the whole world as one day we

thought we could, but the man who loses his wings will become so earth-bound that he will ultimately lose his effectiveness as a minister. The ordinary member of the congregation is looking for someone who has faith and hope. Let us learn to wait upon the Lord, so that we can find those wings which will rescue us, as well as our people, from the mud around us.

IN THE PURSUIT FOR TRUTH

Roots of intellectual certainty. Wings of intellectual exploration.

Every thinking Christian has, at one time or another in his life, faced some intellectual questionings; properly qualified, we might even call them doubts. How many of the dogmas of the past are we to accept? How much should we be encouraged to do creative thinking? Should we approach the doctrines of the church and the truth of the Bible with an "open mind"? Are there flaws in the conclusions which our church fathers reached which we can find and correct by going far enough afield in our search for truth and in listening to the religious intellectuals of our day? These are but the beginning of questions which all of us have faced.

To be true, in our quest for truth we must have wings. The Protestant heritage is a promise that each devout Christian can be his own priest and can have intellectual freedom in interpreting the Word of God. The church, in prescribing certain doctrines as its own, does not do so with the idea that no one is allowed to

Ideals

Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.

—CARL SHURZ

think for himself or to seek to find better ways of describing those doctrines. It is not telling her young men to accept blindly and not to ask questions or seek to find reasons for the hope that is within them. For creeds accepted blindly are of little personal value. Men who have not thought through their beliefs have them with only a half grasp. Yes, in our quest for truth we must have wings.

However, we must remember that we must have roots. Perhaps at the moment our greater need is to see our roots rather than test our wings. The Psalmist caught hold of this important factor in man's quest for truth. He grasped it far better than have many even in this enlightened day. In fact, this first psalm describes the intellectual conclusions which the righteous man reaches. Those first lines could well be paraphrased: "Blessed is the man who does not follow the advice of the ungodly, nor accepts as his way of life the philosophy of sinful men, nor sets himself up as a cynical skeptic of the truth of God. But rather he shall be the one whose roots of intellectual certainty are buried deeply alongside the river of God's eternal truth, set as a tree in the grove, with roots interlocked with the righteous of all ages." He goes on to say that the delight of the righteous man is in the law of the Lord; and that his thought life is so identified with God's truth that he cannot get away from it; and that whether it be night or day, every exploration of the mind finds this truth as its base of operation. For one who has found this secret his intellectual life will be *fruitful, ever green, and prosperous.*

We must be alert to the arguments used by those who would have us discard our faith. We must see that every man has his roots somewhere,

and none is better placed than he who has his planted firmly in God. We must see also that the human mind is limited in its capacity to grasp and hold and understand. We must see that error can be concealed in half-truth propagated by nice people.

Beyond all of this we must see that thought is closely related to faith. The quest for truth is not greatly different from one's quest for God. Even the scientific quest is but a seeking the answer as to how God put the world together. It is not enough to be intellectually honest; one must also be spiritually honest. God's truth is mysteriously veiled from one who really does not want to know. This does not mean we should not have intellectual wings. It means rather that our intellectual powers are going to be used, not to explode the truth of God, but to explore it. All that we find will be interpreted in the light of what we already know God to be.

There are those who believe that they are soaring intellectually on the wings of the eagle, but who are in reality being driven like the chaff. The eagle has purpose and strength and power, knowing always where his nest is and fully capable of making his way back to it. The chaff is passive, driven this way and that way by every puff of wind, completely controlled by the caprice of the elements outside it.

Yes, we need wings, and may God give us more preachers who can mount up on wings as eagles intellectually. But we also need our roots firmly planted in the laws of God.

But let us note one more area in which this principle applies.

IN INDIVIDUAL SPIRITUAL EXPERIENCE
Roots of duty and responsibility.
Wings of blessing and romance.

The religion of Jesus Christ has its

roots in some very down-to-earth and practical duties. It is not essentially a detached, removed-from-life experience, as some would try to make it. That means that when a person comes to Christ he must give attention to his life, to his sins, to his day-by-day conduct, to the pattern by which his life is molded.

Yes, there are roots to the Christian life and we must forever give attention to them. Repentance and sinless living; consecration and continued obedience; duties, tithing, church attendance, witnessing, serving—these are all a vital part of a religious life, and without them we have a religion only of notions and emotions. Some of us need to give attention to these roots and more firmly fix them. Otherwise we encourage religious experience that is unstable and uncertain.

On the other hand, it is but the short swing of the pendulum until we find ourselves all absorbed with the roots. This is particularly true with the minister or full-time Christian worker who is knee-deep in religious work every day of the week. If we are not careful we shall find that religion becomes commonplace if not actual drudgery. To this person it is vital to see that there is far more to religion than duty and responsibility. He must see that beyond

and above there are the wings of blessing and romance.

The disciples in the Early Church needed it. "And when they had prayed, the place was shaken . . . and they were all filled with the Holy Ghost." They had been concerned with their obligation to "obey God" and they had been busy telling about Jesus, but the time came when they needed an infilling. Putting it plainly, they needed to be blessed. They needed wings with which to soar above the persecution, the jails and the rulers, their material needs and their persecution. And God gave it to them.

We, too, need it. I need it. You need it. We must not go for long without sensing the blessings of God. This was a constant exhortation of our early leaders and it is just as needed today. We must have now and then the "gully-washers" of God's blessings which sweep through our lives to clear out the channels and clear out the debris. We must find romance in our jobs. We cannot be qualified leaders of our people and representatives of God unless we are blessed men.

"They that wait upon the Lord shall . . . mount up . . ." This is the promise. Let us never forget our roots. Let us never go long without using our wings.

It Really Happened—

I knew one young pastor who one night during prayer meeting was kneeling at the altar, and while somebody was praying, he poked his finger through one of those little holes along the back edge of the altar for the communion glasses. He pulled frantically and couldn't get loose; so he called on the longest-winded prayer he had, and struggled and worked, and just barely got his finger out by the time the brother said "Amen."

—B. V. Seals

The Preaching of John Fletcher

By James McGraw*

PASTORS WHO PRAY for their flocks pray not in vain. Their fervent petitions are heard, sinners are converted, the faithful are edified."

These were the words of John W. Fletcher, Switzerland's gift to evangelical Protestantism and to the holiness movement, when he addressed a group of ministerial students in Wesley's England. He believed in the power of prayer, and his life was eloquent testimony to the fact that he was above all other things a man of prayer.

Born in Nyan, a town about fifteen miles from Geneva, on September 12, 1729, the boy John Fletcher was a brilliant student and a lad of very tender and sensitive conscience in those early years of his life. Joseph Benson, Fletcher's biographer, tells of an incident which occurred soon after Fletcher went to England—which, by the way, was the most providential move he ever made, for it put him in touch with and under the influence of the saintly John Wesley—which illustrates his sensitive conscience. Fletcher was employed as a tutor in Shropshire, and was busy one Sunday evening composing music, when a servant came in to make up his fire and rebuked him for his carelessness in so using the Sabbath. At first his pride was hurt and his resentment was aroused by such "impudence" on the part of a houseboy; but upon further reflection, he felt the reproof was just. "He immediately put away the music," writes Benson, "and from that day was a strict observer of the Lord's day."

Such strict honesty of mind and quick willingness to look objectively at his own conduct and motives characterized the soul of this spiritual warrior. Humility was his most prominent virtue, and prayer was his consuming passion.

Like his friend Wesley, John Fletcher did not find the peace his soul sought in any quick and easy way. He sought earnestly for weeks that he might know his sins were forgiven, and many times he almost gave up seeking and surrendered to discouragement and despair. But after a great amount of time spent in prayer and reading of God's Word, he came to the realization that his sins were forgiven. Although his conversion came in a quiet manner and without great emotional accompaniment, he never doubted again that the witness was his.

John Fletcher was ordained to the ministry in 1757, and the same day helped John Wesley administer the sacrament of the Lord's Supper in the West Street Chapel. His first pastorate was in Madeley, and God blessed his labor with unusual success. He not only ministered to the needs of his parishioners there, but preached in adjoining small towns about the countryside. One notices as he studies the lives of the pulpit giants of history that it can be said of all of them that they were perpetually busy in the work of winning men to Christ! The descriptive phrase which is so often used in speaking of Wesley—"He was out of breath in pursuit of souls"—might as well be said of Fletcher and all the others whom God used in the min-

istry of the message of full salvation and freedom from all sin.

Halford Luccock once remarked that "one of the priceless equipments of a preacher is a limp, of the sort that Jacob got from wrestling with an angel." John Fletcher must have had such a "limp," for he was a man of much prayer and deep devotion to God. Abel Stevens, writing a history of Methodism, said of Fletcher that he reflected the glory "of that Divine Presence with which he habitually lived in an intimacy and purity rarely if ever excelled by even the holiest men who have walked with God on earth."

John Fletcher prepared his sermons well. This fact may be due to his early formal education in Switzerland and to his habits of mental discipline, but at any rate he was never known to enter the pulpit poorly prepared. Most of his sermons were textual, and the average sermon had three or four main points which developed the thought with logic and clarity. He knew how to preach to the needs of his congregation, and one is reminded in studying Fletcher's preaching of what W. E. Sangster said about capturing the interest of the hearers at the very beginning of the message. "However a man may start," Sangster declared, "let him make sure that his opening sentences have grappling irons; something cast out and taking firm hold of the minds of his hearers; something which will make them say to him in their hearts when he pauses: 'Go on! Go on!'"

Fletcher's preaching was practical. Joseph Benson has quoted from one of his sermons the following practical advice for his listeners:

"(1) Get up early, and save time before you go to business, to put on the 'whole armour of God' by close meditation and earnest prayer.

"(2) Consider the temptation that most easily besets you, whether it be hurry, or vanity, or lightness, or want of recollection to do what you do as unto God.

"(3) When your mind has been drawn aside, do not fret . . . but confess your fault, and calmly resume your former endeavor, but with more humility and watchfulness."

His delivery was masterful in the pulpit. Gilpin is quoted as describing Fletcher's preaching in these words: "His subjects, his language, his gestures, the tone of his voice, and the turn of his countenance, all conspired to fix the attention and affect the heart. Without aiming at sublimity, he was truly sublime, and uncommonly eloquent without affecting the orator."

He had as his design to convert, not captivate, his hearers; but he did both. He sought to secure their eternal salvation rather than their momentary applause; but they responded to his personal magnetism in accepting his zealous invitation that they know his exalted Lord. He was versatile in his delivery, using soft tones and soothing words when the occasion called for such, and using the thunder of Sinai's judgments to drive sin into the blazing light of scripture or cause "money-changers" to quail before the power of the wrath of the Master's rebuking words.

John Fletcher preached holiness of heart and life, and he did so without compromise. Yet he presented the close and searching truth with kindness and with humility. Joseph Benson said of his preaching that it possessed the kind of humility which made him ready to acknowledge his own errors, and also "induced him to throw the mantle of tender forbearance and forgiving love over

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The Closed Door

By W. B. Walker*

SCRIPTURE: Rev. 3:19-20

TEXT: *Behold, I stand at the door, and knock . . . (Rev. 3:20).*

The door in this scripture represents the human heart that is closed against God. The Book of Revelation is an interesting study of Christ and the closing days of this age. In it are many descriptions of these last days and the coming of Christ. The day is not far away in which the Christ shall set up His kingdom, and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. There are also many promises to the Church in this Book. But let us confine our thought to the closed door of the human heart, and the knocking of the blessed Christ.

I. THE POSITION OF JESUS

Jesus stands at the door of the human heart. He stands as the One who has made the plan of human redemption possible through His royal blood of the Cross. He stands before the door of our hearts, and begs us to receive the salvation that He has provided. "Behold, I stand." He seems to put the emphasis on the "I."

You remember Holman Hunt's

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those of others. To be uncompromising concerning the faults one may see in his own life and yet quick to believe the best when there is any question regarding the motives of another—this is one of the undeniable characteristics of the heart that is perfect in love toward God and toward his neighbor.

Phillips Brooks has aptly said, "The preacher must mainly rely upon the strength of what he does believe, and not upon the weakness of what he does not believe." John Fletcher believed what he preached, and his life indicates that he also practiced it.

It might be expected that a man of Fletcher's humble spirit would never cry out against sin or denounce evil in his preaching. But Fletcher was not only humble he was also bold and courageous. He often raised his voice against Catholicism, which offered powerful opposition to the principles for which Fletcher and Wesley stood. After one such sermon, a Roman priest arose to call out to the audience as they left the building that he would answer Fletcher's argument later, and that there was no word of truth in Fletcher's message. But nothing more was ever heard from him, and no effect was seen resulting from his hysterical reply to John Fletcher's potent preaching.

The two-sided goal of the ideal sermon—that of having a divine message and yet also a human appeal—seems to have been accomplished in the preaching of John Fletcher. Luc- cock's wry observation that many sermons are like the miracle of Mohammed's coffin, suspended between heaven and earth, and actually touching neither, would not be true of Fletcher's sermons. He prayed until he believed he had a message from God's Word; then he preached to

people whom he knew and loved and understood. They felt he had been with God on the mount of blessing, but they were assured also that he now was with them in the valley of decision. Gilpin was right when he said of him, "This heavenly-minded servant of the Lord resembled his Master . . . in his love to precious souls." Like Christ, Fletcher had not only a vision of God's face but also an understanding of men's needs.

John Fletcher's highest goal, after pleasing the Christ he loved and served, was that he might be a brother to all Christians and that he might think of himself as their brother. He considered all the children of God as "members of another," and he disdained to magnify the differences by which some parties of Christians have endeavored to separate themselves from each other. When the prayer of Jesus, as recorded in John 17, was answered in the heart of John Fletcher, it was completely answered. He not only felt the sanctifying power of the cleansing Word; he knew the unifying power of the bond of perfect love shed abroad in the heart by the Holy Ghost: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Benson's greatest tribute to the man whose biography he presented to the holiness readers of our generation was therefore given when he said of John Fletcher: "Sincere worshippers of every denomination, he regarded as 'fellow-citizens with the saints, and with the household of God' desiring no greater honor than to be counted as their brother and commanded as their servant."

Such a man, and such a preacher, was John Fletcher, whose name we thoughtfully submit to that illustrious list of names in the Holiness Hall of Fame.

great painting entitled "The Light of the World." The artist represents Jesus Christ holding the lantern in one hand and knocking at the old, weather-beaten, rusty-hinged door of a cottage. When Mr. Hunt had finished his picture, a friend of his asked: "Why, you have left the latch out! How could He get in?" The artist said: "I have left it out on purpose. The latch is on the inside. If the door is ever opened and the Christ ever enters, it will have to be opened from the inside." Oh, will you open your heart door to His now? Will you open your heart and say to Him, "O Jesus, Thou who didst suffer for me on the cross, I welcome Thee to this heart of mine?"

II. THE PLEA OF JESUS

This plea is really twofold according to His mission. He says, "Hear my voice." If He could only get our attention for a little while! He says, "Hear My voice and live." But how does Jesus speak?

1. He speaks to the inner ear by His Word. Thank God, the Bible is the finished revelation. God has spoken. He has spoken through holy men of old who were moved by the Holy Ghost. One reason we do not have to depend on such visions and dreams as those of ancient days is because we have God's final Word to men.

2. He also speaks by the Holy Ghost. Of course it takes the Spirit to impress us with the Word. This is often done outside the meetings of public worship. A young man went to a great university. He became an unbeliever and threw his faith overboard. He formed an acquaintance with a very wealthy but pious Quaker who lived on a beautiful estate. One day while the unbelieving young man was visiting his Quaker friend, he took a walk through the beautiful woodland, walking along the bank of the Susquehanna River. As he walked along he was startled by a sudden voice ringing in his ears—"Eternity." Looking around to see who was there, he went on. Again the voice spoke to him, "Eternity, eternity." Again and again he looked around, thinking surely somebody was near. The word kept repeating itself until he was so disturbed by it that he went to his host and told him. The Quaker told him that it was God's Spirit trying to direct his attention to the fact that he should reconsider this whole matter of the existence of God, whom he would meet. Stephen Burlette was wonderfully born again and became a mighty soul winner. Yes, God speaks through the Holy Ghost.

God also speaks through divine providence. Down in the Southland a godly woman prayed for years that her husband would be converted. One day this godly soul sickened and almost died before her husband realized that she was ill. He was bereft of that wife who was the mother of his beautiful little daughter. A few nights after her passing the little girl could not sleep. The father put the bed near his, so he might quiet her and comfort her as best he could. She could not sleep. She said, "I want Mother!" He put out his fatherly hand and said: "Take Daddy's

hand. Daddy is here, even though it is dark. Go to sleep, Daughter." Her quiet weeping soon stopped and her measured breathing assured him that she had fallen asleep. Then while he lay there in agony of soul, God spoke to him and said: "Look here. Just as you put out your fatherly hand to take the hand of your little girl and quiet her and comfort her, I am reaching out My hand, and if you will take it I will comfort you. And if you will give Me your heart, I will walk with you through life. You may not get your wife back, but one day you will meet her beyond the shadows of the tomb." This bitter and resentful man did put his hand into the hand of God and was led into a glorious experience of grace. That is the way the Lord has to speak to some people.

He also says, "Open the door." All this appeal is to get us to open our hearts in order that He may come in and live with us forever. Now this door is your will; as the house symbolizes your heart, so the door is the symbol of your will. You will have to do more than hear His voice and be affected by His appeal. Many hear His pleading voice, but there must be a definite decision of the soul to open the door and let Him in. He is too much of a gentleman to enter without your will to let Him in. What will you do about it?

III. THE PROMISE

We have seen the position of Jesus, we have listened to His plea, and now we shall consider His gracious promise—and it is a golden promise.

He promises to come in if we will but meet the condition of opening the heart. "If you will open the door, I will come in." There is no doubt about this; it is certain. If we will come to Him in contrition of spirit, He will come in. Did you know the

word contrition means "pulverized"? Lord, get the starch, the stiffness, the prejudice, and all that is contrary to Thy will out of us. Get us down to the place where we are broken and pulverized; grind us to powder under the pressure of Thy truth.

Then, He promises us fellowship. "I will sup with him." This is a beautiful Oriental figure. It means there will be fellowship with Him—mutual fellowship. Jesus says, "I will sup with him." Then He turns around and says, "He will sup with Me." This means mutual fellowship—comradeship. Once Christ is outside our hearts, but now He comes in to be our Guest. But when He comes in He takes charge of the head of the house. Then, He sets a wonderful table—"I . . . will sup with him, and he with me." What fellowship! It is beyond the expression of human lips! No language of earth can describe it! Glory to God! It is better felt than told.

He promises to supply our every need. In other words, He promises us victory. Where can we find that? Right here in the context. "Him that overcometh." There is holiness for you. Even the regenerate life is not the life of defeat. It is the life of victory, but the life of holiness of heart is that in which there is deliverance from the defeating foe within our moral nature—carnality. A man may have average victory if he is regenerated, but in the sanctified life it is his privilege to have constant and abiding victory. Instead of having showers, he can have torrents. Whatever your needs may be, Christ has promised to meet those needs and to supply your lacks.

Let me give you a fascinating story. Dr. Mary Stone, of the Bethel Mission in Shanghai, tells the following incident. She had great concern to get the soldiers to Christ. There was much opposition. But she kept after them and said, "If you won't let me in, please let me pass out some tracts and scripture portions." But God moves and works in mysterious ways. One day a dog strayed into the Bethel compound and got hold of a Bible. He started to eat it, and when he was through went trotting off to the barracks with a leaf of the Bible in his teeth. One of the soldiers noticed it, got hold of the pup, took the leaf, and began to read. He wondered out of what book this leaf came. He passed it around and showed it to other soldiers. He said, "I will guarantee this is from some book that belongs to those missionaries over there." He had never read anything like this, and he was so curious that he made his way over to the compound and asked if this was out of a book they had there. They said, "Yes, we have the whole Book, and this is our Bible. Would you like to have one?" They gave him a Bible, and he took it over to his bunk and began to read it. As a result he heard the gospel preached in the chapel and later brought others to hear the Word preached. Seventy soldiers were converted as a result. One leaf out of God's Word, carried by a pup, meant the transformation of a soldiers' barracks and the bringing of seventy of those soldiers into the kingdom of God. Today, hear His voice, open your heart, and let Him in.

We can miss our mission in this world, but only by taking our own way rather than God's.

—J. R. MILLER

Some Theologians We Should Know

By J. Russell Gardner*

III. Emil Brunner

HIS LIFE

Three years younger than his famous predecessor, Karl Barth, Emil Brunner was born at Zurich, Switzerland, December 23, 1889. After studying at the universities in Zurich and Berlin, he later came to America and continued his research at the Union Theological Seminary in New York. After teaching languages in England and serving as pastor of the Swiss Reformed church in Obstalden, Switzerland (1916-24), he became professor of theology at Zurich, where he remained for nearly twenty years. Widely in demand as a lecturer both in Europe and America, he has also extended his services to the Orient, serving as professor of theology at the Christian University of Tokyo from 1953 to 1955.

Guest professor at Princeton Theological Seminary (1938-39), he also delivered the Gifford lectures in 1947 and 1948. He is widely known as one of the founders of the dialectical school of theology and as a prominent collaborator of Karl Barth. Vitaly interested in world-wide Christianity, he participated in the preparation of the theological materials for the ecumenical assemblies at Oxford and Amsterdam.

HIS WRITINGS

His writings, though not numerous, are well-weighted. Many of them

have been translated into English, Japanese, and European languages. Among the more important upon which his reputation as a theologian has been built should be mentioned the following: *The Mediator* (1926), *The Divine Imperative* (1932), *Man in Revolt* (1936), *The Divine-Human Encounter* (1937), *Revelation and Reason* (1942), *Justice and the Social Order* (1944), *Christianity and Civilization* (1948-49), *The Christian Doctrine of God* (1950). The last-named work constitutes the first number in a series on dogmatics, and gives promise of equally important numbers to follow.

HIS VIEW OF REASON AND REVELATION

Brunner uses "reason" in three ways in his discussion: (1) Reason is our human capacity for thought, speech, and communication. This is the original endowment of intelligence which God gives to man which makes him "the crown of creation." (2) Reason consists of the activities and principles of thinking as seen in logic, science ethics, and metaphysics. This equates it with both the deductive and inductive methods for arriving at truth. (3) Reason is the attempt of the human mind to discover and express truth about existence, God, and man's relation to God. It is reason in this third sense that Brunner contrasts with Christian faith and which therefore comes in for his critical devaluation. It is here where man's self-sufficiency in-

trudes itself most brazenly into the sacred precincts of the divine. God, the Wholly Other, is unknowable except on His own terms, that is, His self-initiated revelation. Here he would agree with Augustine: "Whatever can be grasped as an object of your comprehension cannot be the true God."

But if man by wisdom knows not God, neither does he through natural reason know the moral demands of God. His ethics needs to be supplemented and corrected by Revelation as well as by theology. The limitations of his moral knowledge apart from Revelation are four: (1) he cannot know the source of the moral law; (2) he cannot know evil in its depths; (3) he cannot understand the abstract nature of its demand; and he cannot understand why the moral law within is unable to overcome resistance to it (RR, p. 326). Appropriately he adds: "Where the consciousness of the Holy disappears, where the religious element becomes blurred, or even is questioned and regarded as superstition, there the moral is menaced with becoming something purely conventional or utilitarian, and thus perverted."

But even though we can neither enter nor see the kingdom of God by reason, we can yet serve Him best by it once we have entered. For it is after all the "reflection of the Divine image" in us; and its tools of logic, language, and culture patterns are our only effective means of contact with our fellow man. Further, once he becomes a Christian, a man must formulate a Christian philosophy, a view of life in the light of faith. Theology and philosophy will then begin to speak about the same things, but in different ways. Theology, which is systematic thinking about revelation, will use reason in its explanation. Hence "every systematic

theologian is philosopher and theologian in the one person."

HIS DOCTRINE OF GOD

As he enters this holy of holies, Brunner manifests the attitude of utmost reverence and humility. No pride of intellect can enter here, nor "light of nature" show us the way. God is the Unfathomable, "a Mystery dwelling in the depths of inaccessible Light." He is in His holy temple—"All within keep silence, Prostrate lie with deepest reverence—Calmly to adore the Unfathomable" (*The Christian Doctrine of God*, p. 117).

If God is ever to be known, He must make himself known. As an Infinite Being, He alone can know himself, and consequently He alone determines both the measure, the manner, and the means by which man can know Him. We have but to sit at His feet and listen to His Word.

The means God uses to disclose himself is His name, modulated to our understanding in all its many variations. And, mysteriously enough, He names himself the Nameless—"I am that I am." But we have begun to know Him when we understand Him as just that—the One who is so incomprehensible that no human name applies. Hence we know Him best when we know that we do not know Him except when He reveals himself to us.

Furthermore, if God is only known where He makes His name known, we may be very sure that He is a Person and not an "It" nor even an "Absolute." When He speaks, therefore, it is a personal encounter of a Person with a person, an infinite "Thou," who cannot at the same time be on the same level with "me." He thus becomes the "Living God," who enters my sphere of thought and experience from beyond my thought in the

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act of making himself known to me through declaring to me His name (CDG, 122).

Nor is this all. The disclosure of God's name means the revelation of His nature. His proper name—Jehovah—reveals His proper self. And in this personal self-disclosure to us lie the basis and beginnings of a most intimate personal relation and communion. He takes us into the privacy of His own being, gives us free access to His majesty, promises to countersign our prayers with His name, and permits us, through Jesus Christ, to call Him "our Father."

Three basic aspects of the divine nature as revealed by His name are these: God is Lord, God is holy, and God is love.

His lordship is implicit in the name Jehovah. In English it is uniformly translated Lord, and thus reveals His absolute sovereignty over the whole of nature and of grace. "I, even I, am the Lord; and beside me there is no saviour," is God's own testimony. "Jehovah" thus implies both self-existence and coexistence. As God, He existed before His creation; as Lord, He coexists—and presides over—His creation.

Logically following His sovereignty is His holiness. Jehovah is "the Holy One of Israel," as truly as the Lord; and this holiness of God, according to Brunner, is something more than a "moral attribute." In fact, it not only distinguishes God from all that is impure, but from all that man calls pure as well. Containing the basic idea of "separation," "Holiness distinguishes God's nature from every other form of existence." It marks Him out as "the Wholly Other," the One who has no trace of "the world," or of "the creaturely" in himself. But nevertheless, in His holiness is the will to pos-

sess His creatures, and therefore it is His will to reveal himself to them (CDG, 160-65).

Lastly, God is love. As in the Old Testament everything turns on the holiness of God, so in the New everything turns on the love of God. But this fact neither shows an evolution in the attitude of God nor a contradiction in His original nature. These are but the opposite sides of the one "flaming sword" of the Divine Presence. As Brunner puts it: "The Holiness which the Bible teaches is the Holiness of the God who is Love, therefore the truth of the Holiness of God is completed in the knowledge of His Love" (*Ibid.*, 183). Asserting that "this indissoluble connection between Holiness and Love is the characteristic and decisive element" in Christianity, he adds, "It is thus that He wills to be known and worshipped; it is thus that He reveals Himself simply and solely, in the Bible, in Jesus-Christ."

But this love is distinctively divine and not human. Like its inexhaustible Source, it is "Wholly Other." It is *agape*, the love which God sheds abroad in the renewed heart, and not mere human affection, the *eros* of Greek thought.

This love is beautifully described by Brunner as follows:

"The love of God, the *agape* of the New Testament is quite different. It does not seek value but creates value or gives value; it does not desire to get but to give; it is not attracted by some lovable quality, but is poured out on those who are worthless and degraded. This love is truly unfathomable, unmotivated, incomprehensible; it springs solely from the will of God Himself, that is, from His incomprehensible will to give His very self to us" (CDG, 186-87).

Ministering to Special Needs

The Retarded Child

By John E. Maybury*

IT IS NOT the purpose here to relate my experiences with the retarded child but to consider some factors which may aid the average pastor to minister to the families where there are retarded children. No one knows all of the answers, but these considerations may help to awaken others to some of the richest experiences of their lives.

We shall consider four areas of the problem: first, some facts about retarded children; second, the parents of the retarded child; third, the pastor's relation to the child and parents; fourth, the pastor's relation to others who may be interested.

Every year retarded children are born to another ninety thousand United States families, adding to the four million. The term "retarded child" refers principally to those with mental handicaps rather than to those with physical (spastic) handicaps, although many of them are affected bodily.

All levels of society may be touched by this tragedy. Neither the "Blue Book" nor the welfare registry are alone in the experience. The writer personally knows retarded children of people in the following walks of life: a well-to-do undertaker, a shoe store manager, an industrial mechanic, a poor Russian family, a lady on welfare, and others. It is well known that Pearl Buck, the famous author,

and the Robert Eastmans of the Eastman-Kodak firm are both parents of retarded children.

From the standpoint of finances the retarded child is a liability. Though steps are being taken to help this situation through public funds, the problem will always remain for the majority. The burden of care will be upon them throughout the life span of the child.

Is there a capacity for religion in the retarded child? My experience with them strongly impressed me with the reality of a religious sense in many of them. However, as in every other area of their lives, this response, too, is weak. But if God has ordained that out of the mouths of babes and sucklings there should come praise, certainly these children who are babes in mind yet with developed bodies can be turned to good. Many in the past have been turned to crime and wrong. Why not turn those in the sphere of our ministry to love and the light of Christianity? You would marvel to see a group of these retarded ones bowing reverently, giving thanks over their food.

The minister who will get acquainted with the family of the retarded child will find some of the finest people he will ever meet. These parents are just as normal, healthy, intelligent, and alert as will be found in any average church.

The pastor of this family is an important factor in the total picture

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which includes teachers, lawyers, doctors, social workers, and other interested parties. The minister has a real opportunity facing him when he contacts a family with a retarded child. His first contact will be one of the most important.

THE FIRST CONTACT

Let us consider this first visit. Like the medical doctor, the pastor must be on guard for anything and shocked by nothing. Let us suppose that a retarded child comes to the door and just stares at you. If you are interested in souls you will speak to the child the same as you would to any small child. Your attention to that child is one of the best keys to the parents' heart.

If you are invited in, encourage the child to come to you. If he is young enough, set him on your lap. If he is older, try to get him to sit next to you. Do not overdo your approach and, above all, do not show any repulsion. Whether you can ever personally win the child to Christ, remember you are interested in winning the parents.

Retarded children, like all children, love attention. They get a lot less than normal children. In some ways they respond a great deal more.

A third factor in the approach is the parent. He or she will be disarmed by a kind, understanding approach. I have had mothers confide in me that their neighbors would treat them indifferently and that even their own families belittled and misunderstood them. If ever faith, hope, and love are needed, it is in such situations.

If the minister lives in a fairly large community, there will probably be a school for retarded children. It will do much to prepare him to better guide and influence the parents if he visits the council headquarters.

FUTURE VISITS

In following up the contact, some of the vital factors which will help in relation to the child are as follows:

(1) Love is primary. Retarded children know when you sincerely love them. The response of the child will be your reward. Love will be returned sometimes by a hug, an enthusiastic handshake, a big grin, or just being near you when you visit.

(2) Personal interest in the child. This will vary according to the age of the child. If he has made something or accomplished some deed around the house, the pastor is alive with interest.

(3) Not staring but sharing. He is there to spend a little time out of a busy schedule. A little Sunday-school gift will be prized greatly.

(4) Ignore unexpected remarks about your person or others. Like children, the retarded individuals may come out with the unexpected.

(5) Encourage a God-sense in the child. Principles of goodness and kindness go a long way to help. Your own such action in this direction will teach more effectively than anything.

(6) Get others interested who will visit the home and the child.

(7) Use your visit not just to make the child the center, but to make Christ the center. Here is a valuable key to the heart of those parents. If they feel your love for their child, you have opened a lock to their confidence in you.

THE PARENTS

Let us move on to consider the pastor's relation to the parents. Your kindly approach to the child will give a natural opening and it will also help the parent to unburden many pent-up feelings. You are there to listen. Many parents of retarded children have lost contact with outside

friends because of the added burden at home. What greater way can you as a minister be a friend than to point to the Friend who sticketh closer than a brother—Jesus Christ?

I will never forget the times of prayer with parents of retarded children. The Lord truly came to help in the face of some unanswerable problems. "Bear ye one another's burdens."

The pastor must also be a spiritual counselor. He may find that the parents may have had battles over many religious problems. Can we blame God for these physical injuries? Are we to blame the parents who bring the child into the world? What about good Christian parents who have such children? In response we must guide them to see that it is nature's laws that have miscarried, not moral laws. Sickness may be the result of breaking moral laws in that the body and spirit are so closely related, but the parents must be delivered from the feeling of moral blame at this point.

On the other hand, there must be a positive challenge to faith and hope and love. These parents need a faith

in a living Christ. They need a hope to strengthen them for the future burdens. They must be challenged to center their love in Christ. Besides their unfaltering love for the child, they must exercise love for society, which may misunderstand and which may be misunderstood. They must exercise love for the doctors who are courageous enough to tell the truth. They must exercise love and understanding in their relations with council workers, teachers, and institute workers. Above all of this they must have a love for each other in the family, lest each blame the other.

The influence of a minister will be a real factor where there are other brothers and sisters who are normal. They may need him to answer some of their questions as to what this is all about. The pastor can listen to their problems and inspire them to give their best to the Lord.

The church people may be aroused to interest in this area of service. This interest may be centered in some families which need understanding friends. "Retarded Child Week" in November will be a good time to foster interest in this need.

I WONDER IF

When the sun has gone down in the western sky,
And the cares of the day have passed swiftly by,
Can we think back upon the deeds of the day,
Knowing we've pleased our Heavenly Father in every way?

Did we have a kind word for all that day
As they came across our pathway?
Did we see something that had to be done,
Knowing by doing it some blessing would come?

Did we someone else's burdens with him share,
As our Heavenly Father kept us in His care?
Did we take time out to breathe a prayer,
Asking God to remember His children everywhere?

Yes, there's much can be done to brighten the day
Of the weary passer-by along the way.
God help me, that my life will always be
Spent in service to others and to Thee.

—MARY A. EAGLE

I See a Waiting Heart

By Willard B. Airhart*

COURAGE NEAR FAILED as the pastor looked over the summer Sunday morning congregation. Like a hammer blow, the thought was born that here were folk with burdens and problems greater than he might ever know. And it was his task to give them something to satisfy. A portion of the text for the morning became electrifying—"Within were fears." These were all waiting hearts.

There was the young woman, ably handling three small children, whose husband had recently been accidentally killed. In the same pew sat a square-jawed youth over whom cancer had already hung the death sentence. And beside him sat his fiancée.

In the back row another young woman listened intently. Her home was almost wrecked by drink and she was earnestly searching for light upon her dark way. At the front was a young man who had just turned down a \$2,000.00 educational scholarship to a leading Canadian university, no small decision for a consecrated teen-ager who felt he ought to attend a Nazarene college.

And scattered throughout the crowd were mothers with sons and daughters and husbands unconverted. The secret problems of others must have been many.

These are the people we are called and seek to serve. Yet it is hard not to feel a trifle of panic that the re-

sponsibility rests so expressly upon us. The natural feeling is that it is not in us to answer their inner questionings. Yet we fail them if they can sit in our services and go away as burdened and overshadowed as they came.

Plainly speaking, our duty is to help people. Methods are as diverse as the nature of the needs, but we still must help people. We cannot do it except by love, genuine sympathy, and a kindly ministrations. The pastor who is not more inclined to be kind than critical will have difficulty reaching the broken cords of human hearts.

The thought is not to eliminate the sting of the gospel but to remember also its comfort. The spirit of Christ is always tender. The Master is "touched" with the feelings of their infirmities and distresses—why should not we be so touched?

*We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.*

The humbling, challenging fact is that these hungry, broken souls come to our table to be fed the Bread of Life. Our concern is that they thrive and grow in grace through our ministry—not in spite of it!

A Prayer: Lord, in every public service give me enough good sense and holy insight to know the depth of responsibility resting upon me as, from behind my pulpit, I speak to waiting hearts. Amen.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:1-4

DEFENSELESS JEWS

In 1:20 Paul declared that the Gentiles who refused to recognize God's revelation of himself in nature were "without excuse." Here he declares that the Jews, who possessed God's revelation in the law, were likewise "inexcusable."

These are the only two occurrences in the New Testament of the double compound, *anapologetos*. This word, as noted already, is composed of a—privative (negative) and a derivative from the verb *apologeomai*. The latter, in turn, may be divided into *apo*, "from, away from," and *logeomai* from *lego*, "speak." Hence the literal meaning of the verb is "speak oneself off."¹ Liddell and Scott, in their classical Greek-English lexicon, give as the first definition, "to talk oneself out of a difficulty." Hence it came to have the common usage, "to speak in defense, defend oneself." So the compound adjective means "defenseless."

In some ways this is a stronger expression than "without excuse" or "inexcusable." We may say that a certain person's fumbling action or serious mistake was "inexcusable." But the term "defenseless" suggests a court scene, where the defendant

stands before the judge condemned because he has not been able to defend his action. It is exactly this legal or forensic use which is found in early Greek writers, such as Polybius (second century B.C.).² So the implication here is that the self-righteous Jew was defenseless before God and would be so at the final judgment.

As Paul addressed himself to the Gentile world in chapter one, so here he speaks to the Jews.³ "O man, who-soever thou art that judgest" is to be interpreted by "thou art called a Jew" (v. 17).

So chapter two has particular pertinence for church members today. The privileges they possess should not be the occasion for pride but for deep humility. Rather than judging those who have less light, they should examine themselves carefully to see if they are living up to all their light. And the same goes for holiness people, who may feel that they have a fuller understanding of salvation from sin. The higher our profession, the greater becomes our responsibility for consistent, Christlike living.

PRACTICE

The verb *prasso* occurs once in each of the first three verses of this chapter. In the King James Version

¹W. E. Vine, "An Expository Dictionary of New Testament Words," (Westwood, N.J.: Fleming H. Revell Co., 1952), II, 58. A very helpful work, especially for those who do not read Greek.

*Professor, Nazarene Theological Seminary.

²Abbott-Smith, "Lexicon," p. 93.
³Scofield (in his "Reference Bible," p. 1192) refers this to "Gentile pagan moralizers." But we question this.

*Pastor, Saskatoon, Saskatchewan, Canada.

it is translated "doest" (v. 1), "commit" (v. 2), and "do" (v. 3). It occurs thirty-eight times in the New Testament and is translated by seven different English words in the King James Version.

The more common Greek word for "do" (*poieo*) occurs a total of 576 times in the New Testament and is translated by more than 50 different words in the King James Version. Its most common renderings are "do" (357 times) and "make" (114 times).⁴

Paul declares: "You, the one judging, are practicing [*prasseis*] the same things." Some scholars hold that *poieo* and *prasso* are used indiscriminately and so mean the same thing. But others find a difference of suggestion in the two terms. One of the latter group is A. T. Robertson, who comments here: "The critic practises (*prasseis*, not single acts *poieo*, but the habit *prasso*) the same things that he condemns."⁵ Apparently Paul is not talking about an occasional lapse but the habitual practice of wrong.

Some might question the assertion that the self-righteous Jews were practicing "the same things" as the Gentiles. But if this is interpreted in terms of rejecting light it will be seen that the charge is justified.

THOU

Ordinarily in Greek the pronoun is included in the verb and indicated by the ending. When it is expressed it carries emphasis.

So here the *su* in verse 3 ("thou shalt escape") underscores the point the apostle is making. Sanday and Headlam paraphrase this emphatic

meaning: "thou, of all men." They state further: "There is abundant illustration of the view current among the Jews that the Israelite was secure simply as such by virtue of his descent from Abraham and of his possession of the Law."⁶

A. T. Robertson's comment is particularly pertinent. He writes: "The Jew posed as immune to the ordinary laws of ethics because a Jew. Alas, some Christians affect the same immunity."⁷

This last note of warning is especially appropriate for preachers. Wearing the cloth does not make one immune to the laws of life and should not to the laws of the land.

DESPISING DEITY

In verse 4 Paul accuses his supposed reader of despising the goodness of God. The Greek is *kataphrono*, which literally means "think down on." A. T. Robertson's comment is incisive: "This upstart Jew actually thinks down on God."⁸

Of course, it should not be inferred that this accusation fitted all Jews. Paul has in mind the self-righteous Jew, who is in the same category as the self-righteous Gentile. Paul himself was a Jew, not a Jew-baiter, and all anti-Semitism today is utterly unchristian.

GOODNESS

The Greek word *chrestotes* is defined by Abbott-Smith as "goodness of heart, kindness." Sanday and Headlam render it "kindly disposition."⁹

The term occurs ten times in the New Testament. In the King James Version it is rendered "goodness" four times, "kindness" four times, and once each "good" and "gentleness." It speaks of God's gracious kindness toward us.

FORBEARANCE

The noun *anochē* occurs only here and in 3:25 (v. 26 in the Greek). It comes from *anēcho*, which means "hold back." So here it suggests "a delay of punishment." It was used in classical Greek for a truce of arms.⁹

Trench points out very well the significance of this word here. He writes: "It is that forbearance or suspense of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under

new conditions of repentance and obedience."¹⁰

LONG-SUFFERING

The Greek word is *makrothumia*. It means patience. The cognate verb *makrothumeo* means to be long-tempered rather than short-tempered. The noun occurs fourteen times in the New Testament. In the King James Version it is translated "patience" twice and "longsuffering" the other times.

Hogg and Vine express beautifully the meaning of this word, as follows: "Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger, and is associated with mercy, and is used of God."¹¹

¹⁰R. H. Trench, "Synonyms of the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing House Co., 1947 reprint), p. 206.

¹¹Quoted in Vine, op. cit., III, 12.

⁹M. Vincent, "Word Studies," III, 25.

GEMS FROM JOSEPH PARKER

Love is a child's word; it is indeed the word of a little child, of a budlike opening heart; yet it is a word which cannot be fathomed by highest intellect. It cannot be measured by most comprehensive vision. It is like the word "God" itself; it has become so familiar that we think we know it, yet with all our knowledge of it, we cannot define it. Who can define "God," or "love," or "home," or "truth," or "life"? Yet these are the little words of the language. In very deed the little words are the great words. As we increase syllables, we seem to lose meaning. There is no thought known to us worth having and worth using, which cannot be stated in the shortest words.

"The upright love thee." Where the character is perpendicular, there is a corresponding affection for Christ.

Beware of the mere sentiment of love. The flower is more than the fragrance. What did Christ's own love lead Him to do? Let that be the standard.

Love that expires in rapture never began in reason.

—Contributed by B. V. SEALS

⁴J. B. Smith, "Greek-English Concordance to the New Testament" (Scottsdale, Pa.: Herald Press, 1955), pp. 298-99.

⁵"Word Pictures," IV, 334.

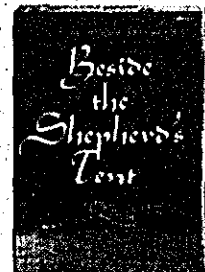
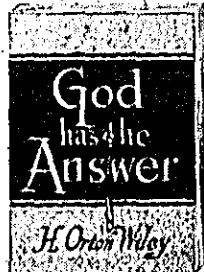
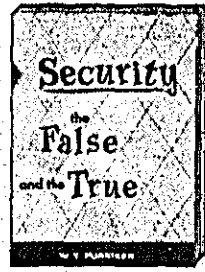
⁶"Romans" (ICC), p. 55.

⁷Op. cit., IV, 334.

⁸Ibid., p. 335.

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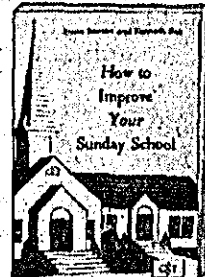
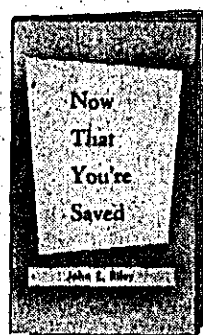
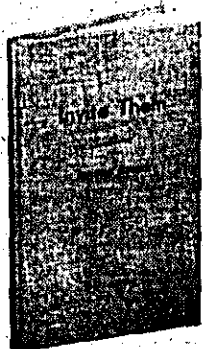
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Contributed by Alpin Bowes*

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Now That You're Saved contains 47 pages and is priced at 25c for a single copy. It can be purchased at considerable reduction in quantities at \$1.50 for 12 or \$10.00 a 100. Order from the Nazarene Publishing House.

HOW WE DID IT

I recently visited the Highland Park Church in Los Angeles, California, of which Rev. Frank W. Watkin is pastor. The special issue of the *Herald of Holiness* had been re-

ceived and was being distributed throughout the community. Door-to-door contacts were made and in each copy of the special issue a folder describing the local church was enclosed. This is not a new idea, but many pastors have wondered what type of church advertising to enclose with the special *Herald*. Because of its attractiveness, I will describe the one used by the Highland Park Church.

The folder consists of twelve pages, 5 1/8" x 7 7/8". It is on buff paper printed with brown ink. The cover page has an attractive decorative cut of a church entrance and the one word "Presenting." On page 2 is the name and address of the church with a picture of the church. The third page has a picture of the pastor and a personal message from him over his printed signature. Page 4 has a list of the church officers and boards. The fifth page is on "Music and the Church" with a picture of the minister of music. The center pages describe the Sunday school, with a picture of the Sunday-school superintendent; and the missionary society, with a picture of the local president. Page 8 is devoted to the Young People's Society, with a picture of the local president. The ninth page has the Articles of Faith abbreviated from the church *Manual*. Page 10 includes local information such as the distinctive features of the church, the schedule of services, including that of auxiliary organizations. The eleventh

page has general information about the Church of the Nazarene. The back cover is blank, but might be used for a closing welcome to visit the church.

One of the attractive features of this folder is the quality of the pictures. No head cuts are used, but half-length photos of the various church leaders in some pose related to their particular work. For example, the pastor is seated at his desk in the study. The Sunday-school superintendent is in the act of giving an illustrated story. The missionary president is standing by a table on which a small globe of the world is situated. These cuts are also large enough to add interest. The entire booklet is an attractive advertisement of the church.

A PASTOR ASKS

QUESTION: *I wonder if you have any suggestions for conducting a community enrollment in our area. Our community is not laid out in a definite block plan. The streets sort of meander off across the countryside.*

ANSWER: We have many times made the statement that the community enrollment plan may be adapted to a church of any size and any type of community. In an area without definite blocks the first need is to prepare a master map. If no city map is available, in many places good rural maps may be secured at county seats, from post offices, from small-town newspapers, or from a governmental agency. If a suitable map cannot be located, then one can be made from whatever existing maps are available. Calling areas are then marked off on the map by streets

rather than by block. In making the enrollment the visitor proceeds along one side of the street to a certain point and then back along the other side. If there are no house numbers, a system of numbering is devised to indicate the location of the houses, in order that follow-up calls may be made. If this does not seem to be adequate in locating the house again, then a brief description can be noted such as the color of the house.

The questions used in the community enrollment may require minor adaptation. For example, the word "block" is omitted in the first question so that it becomes, "Do you know of a boy or girl in this neighborhood who does not attend Sunday school?"

With adaptations such as these many rural pastors have testified to the effectiveness of a community enrollment.

Here's Something You Can Use

The \$64,000 Question

If lost people don't come to church and the pastor, and the board members, and the Sunday-school teachers, and the choir members and all the other workers are too busy to witness to them outside the church, how are people going to be won? The percentage being won by pulpit preaching alone is pitifully small because lost people don't go to church. It is not their nature. If Jesus were alive today, would He be willing to keep His religion in the church?—*Fisher of Men.*

Every day there are 7,000 more people in the United States. Are we doing our best to reach those in our community?

*Secretary, Crusade for Souls Commission.

IV. Soul Winning the Year Around

By A. F. Harper*

THE TEACHER whose heart yearns to see his unsaved pupils won to Christ can see the answer to his prayers as he co-operates with the regular evangelistic services of the church and as he plans special salvation meetings for his class or department. But we shall probably guide our teachers to their highest effectiveness in soul winning if we can help them to become personal evangelists to their unsaved pupils. Teachers should know the spiritual condition of every pupil in the class. We should encourage them to take the Lamp-lighter's pledge to speak personally at least once a month to some unsaved person about his soul.

One teacher wrote in her diary, "I talked to Bob today about being a Christian, but he does not seem to understand yet." Here was an alert, spiritual teacher gently taking the initiative in probing the soul hunger of a boy. The teacher who consistently talks personally to his pupils about this all-important matter will from time to time find hungry hearts and responsive spirits. He can know the joy of praying with his pupils and of leading them to Christ.

One teacher of Junior boys writes of his experience: "I have made it a practice to invite the boys to my home for a meal one at a time. Sometime during the visit, in the study, or on a quiet walk I make opportunity to be

alone with the boy and to talk to him about the most important decision of his life. And," said that teacher, "they never get over it." Of course they don't. That is the way God planned for His kingdom to spread—a sincere, warmhearted Christian who feels impelled to share the joy of his salvation with another. We must press our teachers as Paul pressed Timothy, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5).

In all of these endeavors we must press our teachers to take the initiative. We know that Christ wants us to be soul winners; we know that unsaved pupils are lost; we know that they are more likely to be won if we try than if we make no effort. But the devil finds so many ways to stop us!

Dr. Henry Clay Trumbull, for many years editor of the *Sunday School Times*, was himself led to Christ through the personal efforts of a friend. Realizing the importance of personal soul winning, he resolved to give himself to this work. In forty years he spoke to more than ten thousand persons about their souls. But said he: "In every instance, I was tempted not to have the interview. Something would say, 'You will offend that man if you speak to him now,' or, 'This is not the opportune time,' or, 'You had better first prepare yourself more thoroughly,' or,

'Someone else would have more influence than you.'"

We need to help our teachers do their personal evangelism as effectively as possible—but most of all, we need to help them do it. The devil will try to stop us with a dozen excuses for putting it off. It is the Holy Spirit who urges us to speak a word for Him.

SHARE YOUR CONCERN

We must encourage our Sunday-school teachers to share their deepest spiritual concerns with the parents of their pupils, and with us. When a child or a young person in class shows concern about his salvation we should contact the parents, if they are Christians, in order that they may give special help and encouragement at home. Parents will appreciate this interest. We should also encourage teachers to report these occasions to us as pastors. When teachers, parents, and pastor all co-operate in feeding and fanning a smoldering ember of spiritual desire, that spark is most likely to be kindled into a lively flame.

When pupils from unsaved homes have been converted, the teacher or pastor should call on the parents at once. Often these parents resent their children taking such a step. If we are to keep alive the spiritual life in the heart of a child, we must find a way to win at least the permission of the parents. When parental opposition is due to misunderstanding, the pastor or teacher can bring reassurance that we are only trying to be of assistance in the highest welfare of the child and of the home. We shall not always succeed in these efforts; but we shall always succeed better by trying than by failing to contact the home. Sometimes that home contact will mean the salvation

of the parents. A child who has found the Saviour, plus a Sunday-school teacher or pastor who loves the child and is concerned for his parents, can be the combination that unlocks the door of a heart long closed to the gospel.

A PASTOR'S ANNUAL PROGRAM

1. Specially planned Sunday morning or evening services.
 - a. Once or twice a year.
 - b. Pastor and teachers pray and plan together.
 - c. Teachers try to get pupils out.
 - d. Pastor direct message and appeal to pupils.
2. Special services in Sunday-school classes or departments.

Plan services in connection with these units studied in the Sunday school:

Junior
1956, May—"Choosing to Follow Jesus"
1957, Sept.—"Learning from Jesus, the Teacher"
1958, Sept.—"God's Laws for Living"
Intermediate
1956, Feb.-Mar.—"Discovering the Christian Way"
1957, April—"Luke's Story of Jesus"
1958, Jan.—"Let's Meet Jesus"
3. Evangelistic service during vacation Bible school.
4. Encourage unsaved pupils to attend boys' and girls' camps.
5. Plan follow-up.
 - a. Contact unsaved parents when their children are converted.
 - b. Give personal attention and encouragement to young converts.
 - c. Conduct a class for church membership.

*Executive Secretary, Department of Church Schools.

A TEACHER'S TEST

Some time ago we published this test in one of our teachers' quarterlies. It is designed to search the soul of the teacher, but it can also probe the soul of a pastor. You may give yourself ten points for each question to which you can answer, "Yes."

1. Have I won a soul to Christ during the past month?
2. Have I talked personally to a pupil about his soul during the month?
3. Have I made a prayer list of souls to be won?
4. Did I pray every day for a lost soul?
5. Did I stress the evangelistic note in my teaching?
6. Did I privately urge my pupils to pray for their unconverted fellow pupils?
7. Did I urge my pupils to remain with me to hear our pastor preach?

8. Did I pray for the pastor while he preached?

9. Did I offer to go with a seeking soul to the altar when the invitation was given?

Just for the pastor we might put in this added question,

What have I done to guide and help my teachers to be soul winners?

10. Will I try to do better next month?

We have been called to win the lost to Christ, and we have been charged to help our teachers become soul-winning teachers. Well may we pray, and help our teachers to pray, in a paraphrase of David H. Johnson's moving chorus:

*"Lord, lay my pupils on my heart,
And love that class through me;
And may I humbly do my part
To win them all for Thee."*

The Purpose of the Evangelistic Message

By Harold Volk*

REVIVAL IS God's work, but He has limited himself so that without man's co-operation revivals do not occur. Hence the called minister. God has "chosen by the foolishness of preaching" to win men to himself. The crowning aim of the called preacher of the gospel is to move men towards God. Subjective psychology is the philosophy of action. A knowledge of it will teach the preacher to touch the mainsprings of action—emotion, desire, will.

Knowing, feeling, and willing are the triumvirate that move and direct life. And they must work in that order. Every fact must first be faced by the mind. What one thinks gives impulse to the emotions one feels. How one feels impels the decision one makes. Think, feel, act—this is the highway of all action. The verdict of no one of the three apart from the rest is effective in any permanent way. Feeling alone is inoperative and unproductive. It is a means to an end. The history of an emotion is to arise, to increase, to culminate, to recede, and to vanish. The will is not

self-determining but is under the control of the emotions. The emotions are the products of intelligence.

It is the work of the preacher to study carefully the co-relation of the emotions and the will, for, in a sense, he must master them. There is no work so sublime as to influence souls, and its responsibility is infinite. Here is the work of the evangelistic preacher, and the purpose of the evangelistic message.

Preaching the evangelistic message is in some regards a unique work. The message itself is different from all other messages. The pastoral message, the doctrinal message, the inspirational message—these may all contribute to evangelism; but the evangelistic message stands by itself apart. Its purpose always is to influence men to action, to decision for God. The appeal of one humble minister so touched the cords of Robert Moffat's heart that the result was felt the world around.

Emotion is a tremendous power. Under the direction of a skillful leader of men, emotion may furnish the motive power of conversion in an individual or a nation. Wesley, from his roadside pulpits, transformed England from near revolution to peace. On the other hand Robespierre and his atheists, working upon the same elements, turned Paris into a pandemonium of incredible crimes and under the name of the "Goddess of Reason" enthroned a prostitute as its object of worship.

Men are led to action in every sphere of life by the excitement of the emotion. Love, hate, delight, dread, sympathy, contempt, joy, grief, etc., are essential and powerful factors in the drama of souls. It is the purpose of the evangelistic message, through the Word and the power of the Holy Spirit, to reveal both sin and holiness and the heart and God in

their true character, so that corresponding emotions are awakened and action is assured. The "eyes of the understanding" are opened to see things in a new light. Our highest emotions are of extreme value as aids in pursuing all that is truthful and right. Any state in which emotions are absent must be that of a fatally maimed moral nature. The New Testament states that being "past feeling" is equivalent to being past hope (Ephesians). The purpose of the evangelistic message is to awaken feelings which the Holy Spirit can then influence to act in a righteous way, free from the tendencies of doubt.

The preacher of the evangelistic message must reckon with the antagonizing current of perverted feelings as they affect thought. Conceit and prejudice are his veteran foes. He must also know that contrasting and opposite emotions exclude one another, the weaker ones surrendering to the more powerful, i.e., dread excludes hope. Other feelings are alike and strengthen one another. Intense feeling, a tidal wave of emotion, will sweep away every opposing argument and fact. The evangelistic message is designed to so present the gospel that such waves of feeling are set in motion.

The aim of the evangelistic message is serious. The preacher must not trifle with the emotions. This some are tempted to do in order to show their power, or to gratify the hearers. Some men are pleased to be wrought upon from the pulpit in the same manner that they are pleased with an exciting novel. Some are tempted to thus arouse the emotions due to the shortness of time allowed. Whatever is to be done must be done quickly, within prescribed limits; or it cannot be done. This must not be allowed. Emotion wrought upon with

*Evangelist.

SERMON WORKSHOP

Contributed by Nelson Mink*

THE LAST OF A BAD PAST

An old preacher, noted for his originality of comments, was preaching on the prodigal son, and said: "You see the robe, the ring, the shoes, the fatted calf. You hear the music and dancing, but you don't see a little bundle of rags burning in the backyard."—*Nazarene Bulletin, Connell, Washington.*

LOST IN THE "WOULD'S"

I would go to church, but it is my day off.

I would go to church, but company comes so often on Sunday.

I would go to church, but I'm so tired, working for myself and my family.

I would go to church, but . . . and we all know of the many reasons which we've heard given across the year.

—*Nazarene Bulletin,
Louisville, Kentucky*

WHAT MY ABSENCE DID

It made some question the reality of my religion.

It made some think I was a pretender.

It made it harder for the preacher to preach.

It gave the devil more power over lost souls.

It discouraged the members present.

It caused others to stay away from church.

It weakened the effect of the church in the community.

—*Nazarene Bulletin,
Norristown, Pennsylvania*

*Pastor, Waco, Texas.

August, 1956.

REVEALING REACTIONS:

They "were confounded" (Acts 2:6).

"They were . . . amazed" (Acts 2:7).

They "were in doubt" (Acts 2:12).

"They were pricked in their heart" (Acts 2:37).

"They . . . gladly received his word" (Acts 2:41).

They were "added to the church" (Acts 2:47).

SENTENCE SERMONS

"Knock down a hypocrite in the church, and you'll upset a dozen outsiders who are leaning up against him."

"He who kicks continuously soon loses his balance."

"If you can't swim, don't rock the boat."

"A gentleman is a man who is always as nice as he sometimes is."

PRAYER

Raymond Browning once said: "God has a repository for all of your prayers. Sometimes He comes to us and says, 'Your prayers weren't exactly like this, but the Spirit made intercession for you. They looked so beautiful then that God put them in this golden vial.'"

A little boy's strange prayer: "Dear Lord, we had two good services at our church today. Sure wish You could have been there."

A little girl's prayer: After having prayed, she bowed her head again and said, "And now, Lord, is there anything You wish to say to me?"

no consequent surrender to Christ is an abuse and an injury to the hearer. When the attention is thoroughly awakened and steadily held, the hearer is like a finely tuned instrument, which will respond to the skill of the preacher. This lays the preacher under serious responsibility. It has often been found that those who have been aroused but not captured have been seared, as by fire, and often fatally.

The evangelistic message aims at the will. Some teaching attains its end in reaching the understanding; some appeals to the taste and sentiment; but the evangelistic sermon achieves its mission only when it arouses the will to action. The heart is full of errors, prejudices, and selfishness, which, together with laws which govern the will, must be taken into consideration. The perverted nature must always be reckoned with, for the heart under its influence often rejects the most excellent things.

The evangelistic message is designed to work upon the feeble will by a more powerful emotion, love. The physician of souls has to deal constantly with settled habits of lightness, indolence, and procrastination. Sometimes the preacher must aim, like the prophets of old, at awakening terror. This is a persuasive element which is never obsolete. Paul used it constantly, speaking of "the terror of the Lord." A phenomenon worth consideration is the absence from the preaching of today of such an appeal. Is this neglect of that powerful feature scriptural, evangelical, or simply cowardice?

The preacher's object is to awaken such feelings and present such motives as are strong with his particular hearers. They must spring from their level, their memory, their experiences, their observation; such will meet with great response.

It is the purpose of the evangelistic message to stir the imagination and enthusiasm, valuable factors in arousing the will to action.

It is the purpose of the evangelistic message to inspire a firm faith in God's power to do what He said He will do. A man who is fettered by poverty and toil may read of the delights of world travel and wish to enjoy it, but he cannot will to go while conscious of his inability to do so. The message must enlighten the hearer to his ability to turn to God, to accept Him, to be forgiven, to be sanctified; this power is never ruled by physical force.

Choice is a pre-eminently important and central factor belonging to the will; it is the decisive act of the inner life. By it the soul asserts sovereignty over the conduct. The preacher must convince of the dignity, solemnity, and responsibility of this act of free choice.

The final appeal is in all probability the most important part of the preacher's effort. He must never stop short of it, nor spend so much time with other portions that he must close hurriedly or weakly. Some habitually apologize for their undue length, and think to appease their hearers by omitting the application. This is a serious fault.

"If ye know these things, happy are ye if ye do them." "To him that knoweth to do good, and doeth it not, to him it is sin." "Behold, I have set before thee an open door, and no man can shut it." We must carry the citadel of the will, or the opportunity is lost. He is a wise preacher who, watching his audience, discovers the moment when a brave, authoritative, confident challenge to immediate decision is all that is needed to turn conviction into conduct, impulse into immortal action.

The Preacher's Magazine.

Food for Mind and Heart

CONCERNING HUMILITY AND PRIDE*

Often meditate upon the effects of pride, on one side, and humility on the other. *First*, That pride is like a canker, and destroys the beauty of the fairest flowers; the most excellent gifts and graces; but humility crowns them all. *Secondly*, That pride is a great hindrance to the perceiving the things of God; and humility is an excellent preparative and instrument of spiritual wisdom. *Thirdly*, That pride hinders the acceptance of our prayers; but "humility pierceth the clouds, and will not depart till the Most High shall regard." *Fourthly*, That humility is but a speaking truth, and all pride is a lie. *Fifthly*, That humility is the most certain way to real honour, and pride is ever affronted or despised. *Sixthly*, That "God resisteth the proud," professing open defiance and hostility against such persons; but "giveth grace to the humble;" grace and pardon, remedy and relief against misery and oppression, content in all conditions, tranquillity of spirit, patience in afflictions, love abroad, peace at home, and utter freedom from contention, and the sin of censuring others, and the trouble of being censured themselves.

Humility is the great ornament and jewel of Christian religion that, whereby it is distinguished from all the wisdom of the world: it not having been taught by the wise men of the Gentiles, but first put into a discipline, and made part of a religion, by our Lord Jesus Christ.

*From "The Rule and Exercises of Holy Living," by Jeremy Taylor. Contributed by Samuel Young.

The Bible

If I want to read a book that masters me, I read the Bible. If I want to read a book I can master, I read man's books.

—Selected

Whatsoever evil thou sayest of thyself, be content that others should think to be true: and if thou callest thyself fool, be not angry if another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he is an hypocrite, that accuses himself before others, with an intent not to be believed.

Let thy face, like Moses's, shine to others but make no looking-glass for thyself.

Use no stratagems and devices to get praise.

Though it be good always to think meanest of ourselves, yet it is not ever safe to speak it.

Be not always ready to excuse every oversight, or indiscretion, or ill action; but if thou beest guilty of it, confess it plainly for virtue scorns a lie for its cover: but to hide a sin with it, is like a crust of leprosy drawn upon an ulcer.

Spiritual pride is very dangerous, not only by reason it spoils so many graces, by which we drew nigh unto the kingdom of God, but also because it so frequently creeps upon the spirit of holy persons.

Upbraid no man's weakness to him to discomfort him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him:

Illustrations

POWER—INNER SOURCE

There is a special little bit of land in this world which has for me very precious memories. It covers an area of about eighty miles south of the English-Scottish border. There you can walk over the ruins of Hadrian's wall, once the limit of the Roman Empire in England. You can conjure up in your mind the tremendous events of those days when the power of Rome reached that very spot.

If you go around that district you will find very many old and ancient towers, some of them in complete ruins, others of them beautifully preserved almost as they were. If you ask why it is that some of them are in ruins and some are in good condition, you will be told this story. Several hundred years ago England and Scotland were at bitter enmity, and the English in Northumberland were constantly being attacked by the Scots, who carried away their cattle and stole their crops. Therefore the English built castles near the border to defend themselves. Some of those castles had secret springs that provided a constant flow of water. Other castles had to receive their water supply through a pipe from a well many hundreds of yards away. The Scottish invaders were astute enough to know what to do—they would cut the pipe; then sit around the fortress and wait until the people inside died of starvation and thirst. But those who had a secret spring in their castles were invincible. So those castles stand until this day as living reminders of their invincibility. The other castles lie in ruins.

Every one of us has within him a fountain of life, but there are Christians who have not discovered it. Many are always going outside themselves: outside for amusement and ease, for luxury and indulgence, and, before long, their Christian life stands in utter ruins. But there are other children of God who have learned that the only way of possessing the land and holding on to the grace which God in Christ has

given them is to draw continuously on the inner secret fountain of life. They can say with all their hearts that Jesus satisfies.

ALAN REDPATH, in
Victorious Christian Living
(Fleming H. Revell Co.)

CHARACTER

One story stubbornly keeps place in my memory. It is of a minister who on meeting a little boy one day asked, "Sonny boy, who made you?"

"Well, to tell you the truth," the little boy replied, "I ain't done yet."

That sharp answer contains a very wise bit of philosophy. The lad realized that he was still on the make. He was growing up. The longer he lived, the more opportunity life would give him. So it should be for every one of us—no matter what be the days of our years. Life can be ever so much more wonderful if we sincerely believe in God, who doeth all things well. He gives grace and glory on an ever-increasing scale as we open to Him our lives and our souls and our minds.

REUBEN K. YOUNGDAHL, in
The Secret of Greatness
(Fleming H. Revell Co.)

PRAYER

To Mother, praying to God was not merely asking Him to bless her children. It meant waiting on Him. With her religion was not a one-way street. She lived according to His precepts to do justly, to love mercy, and to walk in spirit humbly with Him. She often emphasized to me that we should not ask God's help if the request would hurt someone else.

I can see her now, quite ill, a few months before her death. She had an unusually active mind and was greatly concerned about the nation. The year 1931 was a memorable year in more

PREACHING PROGRAM

August 5, 1956

Morning Subject: WHAT ARE YOU WAITING FOR?

TEXT: *Tarry until* (Luke 24:49).

INTRODUCTION:

- A. The coming of the Spirit had been a subject of prophecy.
- B. Jesus warned the people not to be deceived.
- C. A definite transaction took place on the Day of Pentecost.
- D. On that day the Holy Ghost came!
- I. WITH ACCOMPANYING PHENOMENA
 - A. Rushing wind, cloven flames; speaking with tongues, etc.
 - B. Danger of emphasizing phenomena and missing main feature.
- II. WITH ACCOMPLISHED CHARACTERISTICS
 - When the Holy Ghost comes something happens.
 - A. Hearts will be purified with all that purity implies.
 - B. There will be a new perspective of spiritual values.
 - C. There will be a unification in love, canceling out criticism.
- III. WITH ABIDING QUALITIES
 - Jesus said, "I must go away"—He now comes to abide.
 - A. His abiding gives spiritual freshness through successive years.
 - B. His abiding gives inner assurance when accompanying factors fade. Illustrated by James, Jude, and John—from thirty to sixty years later.

—E. S. PHILLIPS

Evening Subject: A MESSAGE FOR OUR GENERATION

TEXT: *Isaiah 55:7*

INTRODUCTION:

- A. This was God's overture to people of that day.
- B. The proximity of God makes His offers available to us.
- C. The meeting of God and people is based on conditions.
- I. THERE ARE CONDITIONS TO BE MET BY CAPTIVES.
 - A. He must seek and call upon the Lord. This implies strong desire to find God. Much in modern conversion lacks this intense longing for God.
 - B. He must forsake his way (manner of sinful living).
 - C. He must forsake his thoughts.
 - D. He must return to the Lord.
- II. THERE ARE CONDITIONS TO BE MET BY GOD
 - A. God cannot fail His promises.
 - B. God must have mercy upon the sinner. God's justice demands punishment, but God's mercy stays the sentence.
 - C. God must abundantly pardon.
 - 1. His pardon illustrated all through the Gospels. Zaccheus, Nicodemus, adulterous woman, etc.
 - 2. His pardon illustrated in lives of many today.

—E. S. PHILLIPS

ways than one, to me. It was the year that the Japanese renewed and enlarged their aggressive program against China in the now famous Mukden Incident of September, and the telltale traces of the hand of aggression could already be detected earlier in the year. One day while talking to her, a thought which I considered quite bright occurred to me.

"Mother, you are so powerful in prayer, why don't you pray to God to de-

stroy Japan in an earthquake so that she can no longer harm China?"

She turned her face away from me, and then replied: "Don't ask me to pray to God to do anything that is unworthy even of you, a mortal. Vengeance is mine, saith the Lord. It certainly isn't yours."

From *The Sure Victory*,
By MADAME CHIANG KAI-SHEK
(Fleming H. Revell Co.)

Sermon Subjects for August

By the Editor

Hebrews 2:1-8

Subjects	Scriptures
1. RESPONSIBILITY TO THE GOSPEL	1. v. 1, <i>Therefore we ought to give the more earnest heed to the things . . . we have heard . . .</i>
2. GOD'S FAITHFUL REVELATION	2. v. 2, <i>. . . the word spoken by angels was steadfast . . .</i>
3. THE PERIL OF THE PRIVILEGED	3. v. 3, <i>How shall we escape, if we neglect . . . salvation?</i>
4. A REVEALED RELIGION	4. v. 3, <i>[This salvation] . . . first . . . spoken by the Lord . . . confirmed . . . by them that heard him.</i>
5. GOD'S PLAIN ENDORSEMENT	5. v. 4, <i>God also bearing them witness . . . with signs . . . miracles . . . gifts . . .</i>
6. THE WORKING OF THE DIVINE PLAN	6. v. 4, <i>. . . according to his own will.</i>
7. GOD'S OPINION OF MAN	7. v. 6, <i>What is man, that thou art mindful . . . that thou visitest him?</i>
8. PREPARATION OF THE SAVIOUR	8. v. 7, <i>Thou madest him a little lower than the angels; thou crownedst him with glory honour . . .</i>
9. ASSIGNMENT TO THE SAVIOUR	9. v. 7, <i>[Thou] didst set him over the works of thy hands.</i>
10. AUTHORITY OF THE SAVIOUR	10. v. 8, <i>Thou hast put all things in subjection under his feet.</i>

August 12, 1956

Morning Subject: **ABANDON YOUR FEARS**

TEXT: Isaiah 43:1-7

INTRODUCTION:

- A. Fear is a strong factor in determining behavior.
 - B. It is obvious our age is maladjusted and fearful.
 - 1. In a world of stress we are superficial.
 - 2. In a world of plenty we are in poverty.
 - 3. In a world of weapons we are weak.
 - C. Cheap sentimentalism characterizes present-day methods of conquering fear.
 - D. Isaiah gave three reasons to substantiate his exhortation.
- I. **FEAR NOT—FOR GOD HAS CREATED US.**
Our security is in the Father's love.
- A. He knows us individually—"I have called thee by thy name."
 - B. He knows us internationally (v. 6).
- II. **FEAR NOT—FOR GOD HAS REDEEMED US.**
Our security is in the Son's redemption.
- A. God sacrificed nations for His children, Israel (vv. 3-4).
 - B. God sacrificed His Child, Jesus, for all nations.
- III. **FEAR NOT—FOR GOD IS WITH US.**
Our security is in the Spirit's presence.
- A. We have His companionship in the deepest and fiercest trials (v. 2).
 - B. We have His promise of being gathered home at last (vv. 5-6).
- E. S. PHILLIPS

Evening Subject: **OBEY YOUR FEARS**

TEXT: Noah . . . moved with fear (Heb. 11:7).

INTRODUCTION:

- A. The Flood was a judgment of God.
 - B. Disregarded warnings lead to inevitable disaster.
 - C. Therefore God tells us some things we should fear.
- I. **FEAR TRAGEDY RESULTING FROM SIN**
- A. Fear is not an evidence of ignorance.
 - 1. It is the basis of our defense program.
 - 2. It is the basis of our economic program.
 - B. Fear is an evidence of wisdom.
 - 1. Fear him who can destroy body and soul.
 - 2. Fear of sin saves from sin's tragic results.
- II. **FEAR LOSS RESULTING FROM NEGLECTED OPPORTUNITIES**
- A. God gave people extended opportunities—120 years.
 - 1. Opportunity of being saved themselves.
 - 2. Opportunity of sharing in plan of redemption of others.
 - 3. Opportunity of witnessing demonstration of His power.
- CONCLUSION: They didn't obey their fears and suffered the consequences of disregarded warnings.

—E. S. PHILLIPS

August 19, 1956

Morning Subject: **THE PATHWAY OF OBEDIENCE**

SCRIPTURE: Genesis 12:1-5

INTRODUCTION:

- A. Biography of Abraham best preserved of Old Testament.
An outstanding prince—belonging to nomadic group.
 - B. Today Abraham is revered by Jews, Mohammendans, and Christians.
 - C. In same manner God spoke to Abraham and Abraham obeyed.
- I. **WHEN GOD SPEAKS HE ALWAYS HAS AN OBJECTIVE.**
- A. He makes known His will for us.
 - 1. For Abraham it was Canaan.
 - 2. For us it is the experience Canaan typifies.
 - B. No fresh revelation was given to Abraham at Haran.
 - 1. Haran was on the borderline of Canaan.
 - 2. Additional light comes when we walk in light we have.
- II. **WHEN GOD SPEAKS HE ALWAYS EXPECTS OBEDIENCE**
- A. It cost Abraham something to obey God.
 - 1. He had to be willing to sever all ties that would hinder him: (a) business, (b) family, (c) social.
 - 2. He had to be willing to face life's desert experiences.
 - 3. He had to be willing to encounter enemies.
- CONCLUSION: But the pathway of obedience leads to faith's victories.
- E. S. PHILLIPS

Evening Subject: **TWO TRIBUNALS**

TEXT: I John 3:20

INTRODUCTION:

- A. There are two courts which judge man's actions.
 - 1. The lower court of reason, where conscience is judge.
 - 2. The higher court of God's law, where God is the Judge.
 - B. The character and qualifications of the judge determine the justice of the sentence pronounced.
 - C. Consider the character of the two judges.
- I. **THE JUDGE—CONSCIENCE**
- A. It is perverted. Man's moral sense has been impaired by the Fall.
 - B. It is partial. Condemns in others what it condones in self.
 - C. It is prejudiced. It judges according to preconceived ideas.
- II. **THE JUDGE—GOD**
- A. He is just. His judgment based on principles, not prejudice.
 - B. He is all-wise. His judgment based on facts, not on feelings.
 - C. He is impartial. His judgment based on what you are.
- CONCLUSION: If in the lower court of conscience we stand condemned, what will be our condemnation in the higher court of God?

—E. S. PHILLIPS

August 26, 1956

Morning Subject "UNION IN CHRIST"

TEXT: II Corinthians 5:17

INTRODUCTION:

- A. Paul here deals with a favorite theme—the death and resurrection of Christ.
- I. THIS NEW LIFE IS CONTINGENT UPON BEING "IN CHRIST."
Being "in Christ" involves:
- A. A shift in our affections—from self to Christ.
B. Being governed by new laws—law of Christ, not sin or death.
- II. THIS NEW LIFE IS EVIDENCED BY A NEW PERSON WITHIN.
We have new attitudes:
- A. Toward the past—make restitution for old wrongs.
B. Toward others—loving thy neighbor as thyself.
C. Toward things—possessing all things as stewards of God.
- III. THIS NEW LIFE EVENTUATES IN A NEW PERSON WITHOUT.
If you change a man's heart you change his world without.
- A. We enter upon a changed way of life (from alien to citizen).
B. We have new objectives, ambitions, pursuits, and new set of values.
C. We have a changed conception of man and own responsibility to others.

—E. S. PHILLIPS

Evening Subject: UNITED WITH CHRIST

TEXT: *Thou shalt catch men* (Luke 5:10).

INTRODUCTION:

- A. Sea of Galilee invested with many sacred memories.
B. Jesus stood on the shore speaking to people.
C. Co-operation with Christ
- I. UNITES US WITH THE "LAND-LORD" AND "SEA-LORD" OF THE UNIVERSE.
- A. In the beginning God gave man dominion over all things.
B. The Fall made a difference in our relationship to God and created things.
C. But Christ, the God-Man, retains dominion.
1. During His lifetime, dominion demonstrated over land and sea (miracles).
- II. BRINGS US NEW REVELATIONS OF HIS POWER ON OUR BEHALF.
- A. This power demonstrated when we go deeper with Him (launch out).
B. Deeper in obedience, prayer, service, etc.
C. The deeper we go, the greater our conception of His greatness (like Peter).
- III. EMPOWERS US FOR TRUE SUCCESS.
- A. His call is to success, not failure.
B. Peter's confession characterizes all who labor for temporal things (caught nothing).
C. Coming to shore, they left all and followed Him.

—E. S. PHILLIPS

EVENING

CHRIST, THE ALL-SUFFICIENT

TEXT: *Will ye also go away?* (John 6:67.)

INTRODUCTION: There are included in this text some heart-searching truths.

I. THERE IS THE GREAT CHALLENGE.

"I am that bread of life."

- A. This opposes materialism.
(1) Physical welfare, (2) fleshly lusts, (3) worshiping of place and position.
B. This opposes self-righteousness.
(1) Family heritage, (2) church heritage.
C. This opposes superficial religious tolerance. Christ is the only source of spiritual sustenance. "I am that bread of life."

II. THERE IS THE GREAT CHOICE.

"Will ye also go away?"

- A. Will you go the way of the crowd?
B. Will you go the way of worldly friends?
C. Will you go the way of opposing loved ones?
D. If you go any way except Christ's way, you are lost.
"To whom shall we go? Thou hast the words of eternal life."

III. THERE IS THE GREAT CONFESSION.

"Thou art the Christ, the Son of the living God."

- A. The Saviour of the world.
B. The world's coming king.
C. Heaven's host.

—PAUL W. LEE, Pastor
Mount Vernon, Illinois

THE FORGOTTEN GOD

TEXT: *The wicked shall be turned into hell, and all the nations that forget God* (Ps. 9:17).

INTRODUCTION:

- A. Those who forget God are classed with the wicked.
B. The commandment has been given, "Thou shalt have no other gods before me" (Exod. 20:3).
- I. HIS WORSHIP HAS BEEN FORSAKEN (Rev. 2:4).
- A. Systematic attendance.
B. Participation in the worship service.

- C. Paying tithes and offerings.
- D. Eager for Holy Ghost light.

II. GOD'S DAY HAS BEEN FORGOTTEN (Exod. 20:8-10).

- A. The Lord's day has almost become a national holiday.
 1. It is not much more than a day away from the factory, office, mill, or shop.
 2. People of today buy, sell, and catch up on the odds and ends.
- B. God said, "Keep it holy."
 1. Many times one is not held accountable for what man says.
 2. When God speaks, man will give an account.

III. THE HOLY SPIRIT IS NEGLECTED.

- A. Most people look at the experience of sanctification rather lightly.
- B. Power of the Holy Ghost (Acts 1:5).
 1. Power to witness (Acts 1:8).
 2. Keeping power (John 17:15).

—JACK L. THOMPSON, *Pastor*
Taylorville, Illinois

REPENTANCE

TEXT: *And the times of this ignorance God winked at; but now commandeth all men every where to repent* (Acts 17:30).

INTRODUCTION:

- A. A commandment of God.
- B. It is extremely important, because it is of concern to everyone.

I. THE NATURE OF REPENTANCE

- A. It is genuine sorrow for sin.
- B. It is evidenced by forsaking sin.

II. THE DUTY OF REPENTANCE IS PROVED BY

- A. Man's sinfulness.
- B. God's commands.

III. THE MOTIVES OF REPENTANCE

- A. Sin is destructive of happiness.
- B. Sin is offensive to God.
- C. Without repentance, true faith in God is impossible.

CONCLUSION:

- A. Repentance is an initial step toward salvation.
- B. Repentance and salvation brings peace to those in conflict with God.

—J. E. PERRYMAN, JR., *Pastor*
Rotan, Texas

MORNING

THE BELIEVER'S RESOURCES

SCRIPTURE: Eph. 6:10-18

TEXT: Eph. 6:16-17; John 14:17; Gal. 4:6

INTRODUCTION: God has provided resources for the believers today. In the day of evil, He is able to keep you from falling (Jude 24).

I. SHIELD OF FAITH

- A. It is more precious than money (I Pet. 1:7).
- B. This faith must be exercised at all times.
- C. The children of Israel passed through the Red Sea because of their faith.
- D. The walls of Jericho fell because of their faith (Heb. 11:30).

II. SPIRIT OF TRUTH

- A. He convicts the world of sin (John 16:8).
- B. He shall teach all things (John 14:26).
- C. He will guide you in the truth (John 16:13).
- D. The joy of sanctification is our source of spiritual satisfaction.

III. SWORD OF THE SPIRIT

- A. "The Word of God."
- B. It is like a mirror; it will show the condition that man is in (Jas. 1:21-25).
- C. It is like a hammer; it will make a man humble and break down all pride (Jer. 23:29).
- D. It is like a lamp; it will take you through the valley of darkness (Ps. 119:105).

IV. SPIRIT OF HIS SON

- A. He came to save men from their sins (Luke 19:10).
- B. He came to sanctify men wholly (John 17:17).
- C. His first coming was as a sin offering, but His second coming will be without sin unto salvation (Heb. 9:28).

CONCLUSION: God has provided all things for us. We can say as Paul had said in II Tim. 1:12.

—MAURICE D. LAURIE, *Pastor*
Newburgh, New York

Speech

Too many speakers are oratorically still in the horse and buggy days. To be effective, your delivery has got to be as good as your intentions. And in this day of skilled radio announcing, there's no excuse for rafter-raising shouts or sanctimonious monotones.

—OREN ARNOLD
Presbyterian Life

Daniel's Exemplary Character

(Series based on the Book of Daniel, chapter 6)

By L. K. Mullen*

I. An Excellent Spirit Was in Him

TEXT: *Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm* (Dan. 6:3).

INTRODUCTION: An excellent spirit is one mark of a sanctified heart. It is impossible to manifest an excellent spirit in the complex strains and tensions of human relationships if at the core of our nature there are carnal pride, jealousy, and smallness. Nothing less than a mighty work of God's grace can enable a man to overcome these evil traits of character and substitute in their place the spirit of Daniel—"An excellent spirit."

I. AN EXCELLENT SPIRIT THE BASIS FOR BEING PREFERRED

- A. Many wonder, both old and young, why they are not asked to hold positions of leadership.
- B. An excellent spirit is often more important than unusual talents or high intelligence.
 - 1. When electing a candidate for office, people vote for the one who has learned to get along with people.
 - 2. Possession of special gifts and abilities sometimes makes it difficult to appreciate the more simple virtues of others.

II. AN EXCELLENT SPIRIT THE BASIS FOR GREAT SERVICE ("And the king thought to set him over the whole realm")

- A. Opportunities to serve humanity in places of leadership and authority usually come to those who possess a "humble" and "wholesome" spirit.
 - 1. Daniel's good spirit and disposition gave him the chance to fill the highest office.
 - 2. Daniel's place of leadership brought blessing to his own people.
- B. There is a danger of thinking that, because we are "humble," places of leadership are closed to us.
 - 1. The world lies in dire need of Christian leaders.
 - 2. The Church cannot afford to be one whit behind secular organizations in offering qualified leaders to society.
 - 3. If the Church fails, we shall find to our sorrow that the world will be challenged by the godless forces of materialism and communism.

CONCLUSION: Few are endowed with unusual talents and abilities. Fewer still find it possible to receive the benefits of advanced education. But open to all of us is the privilege of having "an excellent spirit." Let us make the words of St. Paul our prayer, "Let this mind be in you, which was also in Christ Jesus."

—L. K. MULLEN

*Pastor, Reformed Baptist Church, Yarmouth, Nova Scotia, Canada.

II. He Was Faithful

TEXT: Dan. 6:4

INTRODUCTION: Not only did Daniel possess an excellent spirit, but he also possessed the quality of faithfulness. Few qualities of character are above this.

I. THE IMPORTANCE OF ATTENTION TO DUTY

- A. The life of the church depends upon the faithfulness of each member in doing his duty.
- B. Many would save themselves from heartache and spiritual defeat were they to pay strict attention to duty.
 - 1. The sorry process of backsliding usually starts with some very innocent oversight in our spiritual duties.
 - 2. Inattention to duty affords opportunity for temptations to present themselves which otherwise would not have come.

II. FAITHFULNESS—A SILENT BUT POWERFUL WITNESS TO CHRIST

- A. The best testimony to the world is often in deed rather than in word. "But they could find none occasion nor fault; forasmuch as he was faithful."
 - 1. The world watches the lives of Christ's followers perhaps more than they realize.
 - 2. Good deeds and kind acts go further to convince men than mere words alone.
 - 3. There is danger of having a theology without an ethics.
- B. Daniel's life was exemplary in faithfulness.
 - 1. Daniel's life was above reproach.
 - 2. Daniel's life testified to the truth of his religion.
 - 3. Daniel's religion found application in daily routine.

CONCLUSION: Along with an excellent spirit, faithfulness is a fundamental and necessary virtue in the life of the Christian. It is necessary to be faithful in our place of service if we are to have the approval of God. Our faithfulness will make possible an effective witness for Christ.

—L. K. MULLEN

III. Daniel—Man of Prayer

TEXT: Dan. 6:10

INTRODUCTION: Prayer is the life of the soul. A non-praying Christian is a contradiction in terms. "Men ought always to pray . . ."

I. THE CUSTOM OF PRAYER

- (" . . . and prayed, and gave thanks before his God, as he did aforetime.")
- A. Prayer was as much a part of Daniel's life as eating, sleeping.
 - B. Daniel prayed at the risk of his life—three times a day.
 - C. Daniel had a good excuse for not praying, but he did not use it. What about the excuses we use for not praying?

II. THE CONTENT OF PRAYER

- A. Daniel's prayer life was more than the making of requests to his God. At least a part of it was an expression of thanksgiving.

Book Selection for August

MORE POWER TO THE PREACHER

By David Dawson (Zondervan, \$2.00)

Grass-roots practicality is the best capsule description of this book. The author writes on practices from the busy study of a successful pastorate. So don't look for technical insights or advanced methods for pastoral counseling. This smells more like the sweat of the street than the dust of the library; simple, solid, warmly evangelistic.

The treatment deals with such varied aspects of the ministerial calling as "Music," "Ethics," and "Marital Counseling." No more forthright discussion of a preacher's attitudes has come to my attention in many a month than Dawson's first chapter. The entire book has a high spiritual tone. One favorable reference to "make-up" is about the only feature which cannot be stamped with our wholehearted endorsement.

LET THERE BE LIGHT

By Benjamin P. Browne (Revell, \$1.95)

There are many books of illustrations; still we preachers are on the ceaseless quest for a better one. *Let There Be Light* is above the average. In the opening pages the author tells well the "Why?" of sermon illustrations. Deliver us from solid sermonic walls—windowless—letting in no light! That is Browne's sentiment—don't we all agree?

A small percentage of the illustrations are familiar and a few are whiskered, but the vast majority are telling, pointed—the solid, substantial kind that can become pivots and diamonds in a sermon.

THE BIBLE IN WORLD EVANGELISM

By A. M. Chirgwin (Friendship, paper, \$1.50)

We are facing an increasingly Bible-hungry people; the Book is coming into its own again. No other knowledge can substitute for knowledge of the Bible—what it says, and how it works.

The author was given an assignment that took him around the world—a three-year tour—gathering material. This is no sudden flash of inspiration rushing into print.

Section one, "The Place of the Bible in Evangelism in the History of the Church," will give you a vast confidence in the Book. It has been around! It has long been the "cutting edge" for the march of the gospel. The Bible is no novice. Section two on "Using the Bible in Evangelism Today" discusses both individual and public usage. The Bible in the soul-winner's hand and when enmeshed into a publication program or hurled from the pulpit in public challenge—still it fits and still it wins.

The final section on "Conclusions" provides meaty and challenging materials. It will shame church services where Bibles are unseen and unused; it will frankly call us all back to Bible loyalty and Bible usage.

Your Book Man is taking the hazard that some of you may have already purchased a copy; many others will be glad this is sent along their way.

B. True prayer involves fellowship. God meets with His children and speaks the most clearly during the hour of prayer.

III. THE CONSEQUENCES OF PRAYER

- A. Prayer brings us into contact with the source of blessing.
- B. Prayer makes possible a time of self-examination as well as a time for God to reveal His will.
- C. Prayer gives spiritual life insurance. The man who prays is not likely to backslide.
- D. Prayer creates spiritual forces that influence the lives of others for good.

CONCLUSION: To Daniel, prayer was more important than life itself. Daniel was content to die unless he could pray—with "his windows being open . . . toward Jerusalem." Daniel's perspective was truly Christian, for eternal values took precedence over the temporal.

—L. K. MULLEN

IV. Daniel's Continual Service

TEXT: Dan. 6:16

INTRODUCTION: The word continual means "going on without interruption." Thus in describing Daniel's service to God, King Darius could think of no better word to use than "continual." The thing that seemed to impress King Darius was the fact that Daniel's service to his God was "unbroken." Daniel took no spiritual holidays!

I. THE QUALITY OF OUR SERVICE DETERMINES THE ATTITUDE OF OTHERS TOWARD OUR GOD.

- A. Daniel's loyal service inspired King Darius to have faith in Daniel's God. "Thy God . . . he will deliver thee."
- B. People are more impressed by the quality of our service than the sound of our voices.

II. GOD HONORS THOSE WHO GIVE HIM LOYAL SERVICE (I Sam. 2:30).

- A. God performed a miracle that He might keep His word, "My God . . . hath shut the lions' mouths."
- B. God wills to do great things for those who will trust in Him. "All things are possible to him that believeth" (Mark 9:23).

III. FAITHFUL SERVICE BRINGS BENEFITS INTO THE LIVES OF OTHERS. (Note the decree of King Darius.)

- A. Daniel's service to God brought deliverance to himself as well as blessings and benefits to others. Mention could well be made here of the faithful service of St. Paul, John Wesley, etc., which has blessed millions.

CONCLUSION: Daniel had an "excellent spirit." Daniel was "faithful." He was a man of "prayer." He rendered "continual" service to God. His life and character provide a mighty challenge to the follower of Christ. Daniel possessed a New Testament character without the benefit of New Testament light. Let us profit by his example.

—L. K. MULLEN

WHAT THE HOLINESS PEOPLE BELIEVE

By Jack Ford (Emmanuel Bible College, paper, \$.50)

The Drysdale Lectures given at Emmanuel College in England. The author is one of our Nazarene pastors.

It is subtitled "A Mid-Century Review of Holiness Teaching Among the Holiness Groups of Britain." It is well worth anyone's time to reassess his creed from time to time. Ford is not hewing out any new path; he is merely clearing away the grass that grows up through the cracks in the pavement. The same good old path, just made plainer again! He states the position as traditionally outlined by best authorities.

You will clarify your thinking at the point of holiness by a careful reading of this book.

YOUR PRAYERS ARE ALWAYS ANSWERED

By Alexander Lake (Gilbert Press, \$2.95)

A series of very unusual stories of answers to prayer. One inclines to feel that a too strong emphasis is on the magic of prayer rather than the piety and spirituality of the one praying. Many will make splendid illustrations, winsome, warm.

THE BOOK OF JEREMIAH AND LAMENTATIONS

By Charles R. Erdman (Revell, \$2.00)

Scarce indeed are books to get us better acquainted with Jeremiah—the prophet with the weeping eyes. Here are carefully done expositions, lucid, scholarly, evangelical, thrilling, and searching. Because of its readability it is a good volume for the teacher or layman who wishes to become better acquainted with this little-known 5 per cent of the Bible.

MODERN RIVALS TO CHRISTIAN FAITH

By Cornelius Lowe (Westminster, \$1.00)

Here is real value to those who want to think discerningly about contemporary life in this America of ours. It is a serious, not a casual, study. Profound rather than popular. But opens vistas of rewarding insights. Speaks of science, democracy, nationalism as external rivals; superficiality, selfishness, and humanism as internal rivals of Christianity. The appraisal of Billy Graham and Norman Vincent Peale—you will like that. Liberal tinge though not obnoxious.

THE GLORY OF THE CROSS

By Samuel Zwemer (Olipphants, 75c)

An intensely devotional, soul-searching exaltation of the Cross. Where all too many of us have seen the radiance of the surface, Zwemer discovers the glory of the heart of the whole cross-sacrifice experience of God. Prepare for an hour or two of melting of soul—who wouldn't gladly pay seventy-five cents for that?

FOOTNOTES

By Gaston Foote (Revell, \$2.00)

The subtitle, "Sidewalk Sermonettes for Saints and Sinners," is the door-opener. There are fifty two-page sermonic essays. These would not qualify for lay distribution because the author smiles when he should have frowned at a point or two. More catchy than theological, bristling with ideas but lacking in evangelical warmth.

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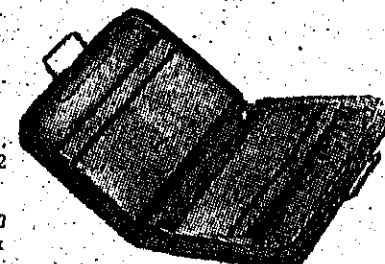
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