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self-interpreting

Bible!

The
Bible
Self-
Explained

A Commentary Wholly Biblical

... 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
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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
charity, 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, s
the power of Satan unto God, that they may receive lo
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 ... the heathen. *Gal. 1.*

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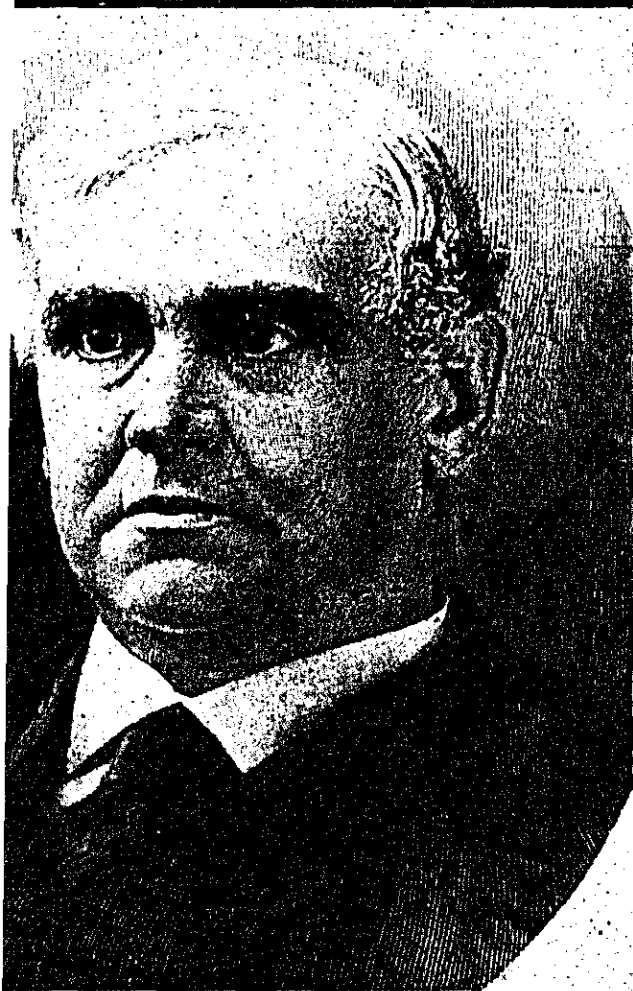
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GUEST EDITORIAL

What the Laity Expects in a Minister

By A. E. Felts*

WHAT IS EXPECTED of the minister by the laity? Any answer, if complete and in detail, would fill volumes. Then, each individual layman would either add or subtract to his own satisfaction.

But in broad terms all would agree that the minister should be fully consecrated to God and definitely called to the work of the ministry. He should love God and man more than himself. He should be a soul winner and example of the fruits of the Spirit and the leaven of God in the whole of society.

We will have time to consider only a small part of all that is expected of the ministry. I should like to invite your attention to that which I believe to be the greatest need of our people today—that which our Saviour described as the work of the shepherd.

His desire that those who believed on Him should develop into Christian maturity was so great that He dealt with it with force and emphasis as He prepared His disciples for their ministerial duties.

He took time just before He ascended to talk to Peter, the preacher who was to become the leader of the early church, about this dramatic issue.

Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

How could our Lord have been more emphatic? How could He have been more forceful? How could He have been more certain of being understood than to take that time, and that place, and that manner in which to command that pastor to care for his flock? Would it not indicate the keenest interest in and a vital concern for a ministry which produces a healthy, developing Christian maturity?

Without the ministry of the shepherd the believers will not be fed. Without spiritual food the church will not grow in grace. Without mature Christians the work of the church—which is in part evangelism, intercessory prayer, encouragement of the saints, resistance of evil, the support

of the ministry—will not be done effectively.

A shepherding ministry is a prerequisite for a Spirit-filled church, an evangelistic church, a witnessing church, and a worshiping church, which alone can bring about the coming of the kingdom of God.

Permit me now to suggest some of the qualities which I believe the ministry of the Christian shepherd should contain.

I. EXAMPLE

Spiritually, most church members tend to become like their ministers. Consequently he has as much influence upon us as anyone who touches our lives, or more. Lay people are at least partially aware of this tremendous, formative influence. We are pleased and strengthened when we find ministers in whom we can place both faith and confidence.

Recently, on the front of one of our most widely read interdenominational religious journals, there was pictured a pulpit with carved words facing the pastor which read, "Sir, we would see Jesus." This is the heart cry of the laity. For most of us, we hope with these words to convey at least two requests to the preacher: one, that we might see Christ exemplified in his life; the other, that in his messages we may hear our Christ speaking to us.

We desire to be able to place confidence in our ministers, but confidence must be earned. At first it can be tentatively given, but its permanency is subject to the experiences that time brings. Once confidence is lost, regardless of how apparently insignificant the cause, an opportunity for the minister to be an influence for good has diminished. He who has alienated himself from us as a group, or even from one individual, has lessened his chance to help us and his

chance to influence the collective mind and conscience and the standards of the society of our day.

II. DISCERNER OF TRUTH

We hope our minister will not only seek to know the revealed will of God, but that he will remember what Jesus said to Paul at the time of his conversion: that he was not only to be a witness to the things which he had seen, but also to those things which he would be shown at a later time. In these times when we are not always able to easily say when a thing is black or white, good or bad, or whether a custom or practice is Christian or non-Christian, or whether a thing is pleasing to God, we need more than ever before a consecrated, open-minded, active, alert, informed minister. We need him to lead us in these days when the acknowledged rules of Christian behavior and practice are not always easily applied.

We in the church desire to know the truth. Christ said to His disciples, "I am the way, the truth, and the life." If we come to know the truth, we come to know more of God.

We would like for our minister to be able to enter into the world of thought, seeking to better understand, with the tools of theology and philosophy, the truths of God and His will for us.

We would be pleased to have our minister climb the ivory tower of thought, meditation, and creative speculation if he will come down to us with a better understanding of God to enlighten us; a better concept of God to inspire us, and a new vision of God to challenge us.

We are agreed that God has revealed in His Word all that is necessary for salvation, and yet there is merit in searching after a broader knowledge of God. We deplore

thought-stifling conformity that hinders following closer after Him.

III. COUNSELOR

For years I have prayed and sought to understand how God makes His will known to both individuals and groups. How can we know what is God's will? Are we to believe that "whatever will be, will be," and that it is the will of God? to pray, "Lord, Thy will be done," then wait and whatever happens is this God's Will? to pray, "Lord, if this is Your will then let me know by doing this or that"? Is that which is the desire of the majority the will of God? Is that which is the wish of the preacher always the will of God, or that which the ecclesiastical hierarchy has decreed necessarily the will of God? Or could the will of God be that which would be the best for the greatest number of people consistent with His Word? or that which is the most logical and reasonable, or that to which we are inclined after prayer? Or could it be that which God would permit us to accomplish having made a sincere effort? These are sometimes true and are used by God to reveal His will to us.

But I have come to believe that today, as in all other periods of God's dealing with men, the will of God for His people is often revealed through some one of His trusted servants.

If such a list seems laborious to us, it only emphasizes, by its length, the struggle through which many Christians go searching after God's will. It lays bare our need for pastoral guidance and counseling, a phase of the ministry which offers unlimited opportunities for real service to both Christians and non-Christians alike.

God would prefer to speak directly to every one and to make His will for each of us known to us individually. Of course, some do enjoy this wonder-

ful relationship of communion with Him. But there are far more of us who have not spent the necessary time in prayer and meditation that is required to be able to discern the will of God for even our own personal lives, to say nothing of His will for the group.

Yes, we keep the commandments, but we do not always have the growth in grace which brings an awareness of divine guidance.

We pray that God will give us ministers that we can depend upon to counsel and to guide the believers separately and collectively into God's will for us.

IV. SCOTCHING

Some of us remember scotching the wagon in our youth. When the load was heavy and the hill steep, and when there was no more strength, we would scotch or block the wheel to keep the wagon from rolling backwards.

Sometimes we need our preacher to scotch for us while we get our breath and our courage for another pull.

We hope for a minister who can recognize and will encourage the Christlikeness and good there may be in us. When our preacher sees and encourages our efforts to live by the teachings of Christ, we are pleased and happy, strengthened to try again after personal failure, to try the hard tasks in the work of the church, to demonstrate the fruits of the Spirit, and to continue to work and hope when otherwise we might have given up.

It is hard to be other than that which is expected of us by a loved and respected pastor. Most of us will respond favorably when asked and encouraged to participate and struggle that the cause of Christ may be advanced, even when the task re-

quires personal sacrifice. We like to be asked to do that which seems to be above our capabilities. When encouraged we will try, and through trying grow. A little scotching once in a while will help us on our way.

V. CONSECRATION

We hope for a minister that will teach us not only that consecration is made at the time of sanctification, but that it must be a daily and hourly commitment of ourselves. Ours to give daily, the will of the mind and the work of our hands! These are given but for the moment and cannot be committed irrevocably beyond the immediate. Consequently, we should be taught that there must be a continual and constant alignment of our wills to the will of God, of our ways to His ways.

At this point, example is by far the best teacher. We are far more apt to follow the preacher's example than his teachings. After a little observing it seems easy to tell whether God or self is the center of one's life.

We believe that we may fairly expect the hopes and ambitions of our ministers to be centered in God. He should, we believe, be willing to be soon forgotten, that all should be to the glory of God. John said, He [Christ] must increase, but I must decrease.

VI. LOVE

The only way we can gain the serious attention of people is by the demonstration of real interest in them. Their interest may be had briefly with a great number of trivial methods, but to gain and to hold the attention and interest of an individual long enough to influence him towards God is altogether another and harder problem. It may be said that most conversions are the results of a witness, or that conversion comes after per-

sonal work by way of preparation of the heart for the working of the Holy Spirit. The only approach that will really claim the interest of people is that of demonstrated love.

We live in a society that has more collective concern for others than any other of which we have record. There are charitable organizations by the score and we thank God for them. They do an incalculable amount of good to many, many people. We have laws that protect the lives and property of all. We pass laws that make it the responsibility of all to care for the sick, the aged, the incompetent, and children whenever they have need.

I thank God and I am proud to be a citizen of a land whose people practice collectively so many of the teachings of our Christ, but there are so few of us that are personally "Good Samaritans." Sincere, providing, beseeching, unbounded love is a prerequisite for real and effective witnessing to the good news of the gospel.

Love expresses itself in the concern of one Christian for the other. We find personal strength in our common faith. Unselfish love of Christians, one for the other, should be the greatest earthly security we have against the dangers of either adversity or prosperity.

It should be said of us today as it was said of the believers after Pentecost, "See how they love one another."

Our preacher, by his example and by his ministry, can show us how to love. Love us, and teach us to love.

Our generation is accused of being behind in our spiritual maturity when compared to our progress in the arts and sciences. If it is so, it is not because the people as a whole have desired to remain spiritual adolescents.

Our desires for maturity have been either overlooked or underestimated by the teachers and preachers that lead us. If the expression, "They cannot stand strong meat," can be justified regarding the laity, it is because we have not been consistently and regularly given a balanced spiritual diet.

Lay people want to grow spiritually. We want to understand more and more God's way for us. We expect our minister to give us that which will awaken us to the unsearchable riches of Christ. We expect him to confront us with the great love of God, not only for ourselves, but for everyone. As one eminent contemporary theologian so aptly suggests, God's love is for all of us and for us all. We want to be taught that to love God we must love our fellow men as ourselves and to love all men under all circumstances and conditions, and not just

when it is convenient or when we put our religion on exhibition.

Give us real and vibrant messages. Repetition of the old religious clichés are not enough. Stereotyped praise is not nourishment for spiritual growth; it only makes religious puppets of us. It leaves us with starved and withered souls, completely unfit soldiers of the Christ, too weak to take up the cross.

It is true that religious teachings must begin at a point of at least partial understanding, but we do not want our preachers to keep us forever at that low point by never increasing our spiritual portions or by never giving us truths that stretch our comprehension. We want to be confronted with the love, the majesty, the greatness, the power, and the concern of our God for us. We want to be brought to a fuller understanding of the services and reciprocating love God expects of us.

Four Requisites for Great Preaching

First, there must be something vital inside the preacher. It may be the "I know" of Paul or the "I must" of Jesus. We cannot "feed the sheep" without having something in us deeper than words. Truth becomes aglow only when it is incarnated.

Second, self-discipline is the path to powerful preaching. The second essential to great preaching is work, work, work. Learn the rules and follow them. Stop the discipline of hard work only when you stop preaching.

Third, great preaching will be life-centered instead of theory-centered. The sermon comes out of the congregation quite as much as out of the preacher. When we lose a sympathetic, intelligent understanding of the problems of the people to whom we minister, we lose the power to preach.

Fourth, the minister must never forget who he is, but he must never allow this to form a chasm between him and his people. To outthink and outlive his people in the field of the spirit and at the same time be their comrade is a fine art. That lays the foundation for great preaching.

—Gospel Messenger

The Significance of Revealed Truth

PHILOSOPHERS (and theologians) have been busy through the years trying to answer the question as to how human knowledge comes. In the case of religious knowledge, they have divided into two camps—those who hold that this knowledge comes by natural means and the others who say that in the last analysis it must be revealed by God.

But this consideration has not remained alone in the halls of the intellectuals. It has slipped out and has roamed the dusty streets with common man; all of us, down to the most humble and simple, have faced it. Volumes have been written on the issue and far be it from me to attempt to deal with the issues adequately with my limited ability and limited space. However, there are several facets of the problem which we should, as ministers of the gospel, keep before us.

CERTAIN TRUTH COMES ONLY BY REVELATION

We remember the experience of Peter at Caesarea Philippi. Jesus had asked the disciples, "Whom do men say that I the Son of man am?" (Matthew 16:13.) The disciples told Him that some said He was John the Baptist raised from the dead, others said He was Elijah, while still others said He was Jeremiah or another of the prophets. And then Jesus asked the personal question, "Who say ye that I am?" Peter responded for him-

self and possibly for the entire group, "Thou art the Christ, the Son of the living God." With that declaration Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

In a sense Jesus was saying, You could not have arrived at that decision merely through the processes of human reason nor could you have obtained it from the scribes and the scholars. A grasp of a truth like that could have come only from God. There is no other way to get truth of that sort!

Here is the puzzle which has baffled the philosophers through the centuries. Those who are the best equipped intellectually and have the best of resources at their finger tips, those who have worked out the principles of rationalistic research until their *modus operandi* is working without a flaw, have confronted some of these great mysteries of God and the universe and yet have failed to find the answers. But even as they were backing away in doubt, suggesting even that probably no man could even know, a simple plowman or a simple housewife, out of a firm grasp of faith, has received the answer in a revelation from another world.

You see, that is what so many have stumbled over across the years—human intelligence and the rationalistic process, while invaluable and indispensable in the quests for certain kinds of knowledge, are helpless in

this quest for eternal truth. They just do not have the necessary equipment to break through to an understanding of religious truth. Part of this reason is that the rationalistic method is inductive. It must count and weigh and measure and experiment, and from these processes it reasons and relates and tests and proves. The conclusions of such a process are there for all to see and examine; there is no reason for doubt.

But in the search for God such processes are limited. They operate well for a while; they do examine the lives of men who have known God, they scrutinize the Book which is recommended to lead men to God, they see the reasonableness of a God who could make himself real to men—but beyond that, reason folds its hands and has little help to offer. In fact, reason, which starts with high hopes that it can prove itself adequate to man to unfold all of the mysteries of life and before whom as a god man has bowed, finds eventually that its own processes lead man, not to the certainty and scientific finality, but instead to doubt, skepticism, and agnosticism.

There are some truths which just will not yield to the processes of the human mind when these are unaccompanied by faith. God has reserved these truths for himself, to be released in His good time, not under the attack of the gods of humanism, but to the simple but earnest appeal of faith. God gives up His deepest secrets to those who want to know them, to those who want to follow them. Some philosophers have touched the fringe of this method of finding truth and have said this is the test of "intuition," the *a priori* grasp of truth. But this is much more; it is the voice of the Almighty whispering into the ear of the human soul. And there is no other way such truth can be transmitted from the

mind of God to the heart-mind of man. What the disciples of John missed as they applied the inductive research method in classifying, cataloguing, and documenting the work of Jesus, Peter caught, as a divine revelation from God. This must forever be the method of knowing God.

THERE IS A CONTINUOUS PATTERN OF REVELATION

We are reminded in the Bible that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). We believe that religious truth has come to man through the revelation of God himself to man. There are those who hold to a "natural" religion, saying that what we know in Christianity today is but the highest achievement of man as he has worked on his religious concepts across the centuries. The slowness of this development is but proof, they say, that man has been building his own temple while he has been worshipping in it.

Others believe that religion was revealed and that God himself unfolded the truths about His own nature bit by bit as man was able to receive it and absorb that knowledge. The slowness with which the revelation unfolded, we say, has been because of man's limitations and the slowness with which he could understand it. The truth was complete and intact and it was but for man to see it in God's revelation. In this system of thought we believe that Christ came as the only begotten Son of God to perfect the revelation and was in reality God in the flesh.

"Naturalism" in religion has used the rationalistic measuring stick, placing man and his intelligence as the final court of appeals as to what should be contained in religion. Rev-

elation, however, is supernatural with God as the measuring rod of what religion could contain.

We must see in revelation that God did speak in the early days to Abram, to Melchizedek, to Moses, and to the prophets. He also spoke to those who wrote, so touching their personalities that their words were "inspired." Through various processes, over a period of several centuries, this compilation of written passages was "canonized" as being Holy Writ. This is the Christian's Bible, the holy Word of God. It is recognized as the written revelation of God to men. In it we find all of the essential truths necessary for salvation and food for the human soul. This is a divinely inspired Book.

But the revelation of God does not stop with God's spoken word and written Word. There must also be an ever present revelation wrought by the Holy Spirit through the Word to every believing heart. That is, if I approach the Bible with a "naturalistic," "rationalistic" frame of mind and expect by my searchings to come away with an assurance that I have found truth, I shall be left cold. There is little that I can find which will be "proof" to me. However, if I place myself in the line with those who, down through the history of God's dealings with man, received a revelation of divine truth, I too shall come away with a revelation to my own heart—an assurance that I have found truth. This is somewhat what Jesus meant when He was speaking about the Comforter, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

There is a basic premise which stands at the beginning point in every man's understanding of truth. What that premise is will determine very largely what will be the conclusions he reaches. And that premise

in every man's life is a premise of faith. Our premise is that God "is, and that he is a rewarder of them that diligently seek him." Essentially, we do not believe in God because we believe the Bible, but rather we believe in the Bible because we believe in God. True, we use the Bible as our Textbook, we take from it our concept of God, and from it we build our doctrine and mold our ethics. But if we do not have that fundamental faith in a God of love and redemption we soon discard the Bible as the Word of God and look on it only as a book of Jewish bedtime stories. When our Bible is gone on the basis of our authority, we set about to establish our own religion with whatever fancies seem to strike us.

And the faith which sparks our premise in a personal God must come in some sort of personal persuasion of revelation, even today. It is God tapping one on the shoulder and saying, "This is the way and the truth; walk ye in it." No amount of rationalizing will really obtain this sort of confidence; no quest of the mind alone will find it. This is a moral-religious quest; it must be spiritually motivated and it must have sincerity and integrity as its twin heartthrobs. Happy is the man who has found this testimony to his own heart.

THERE IS KNOWLEDGE WHICH IS BEYOND KNOWLEDGE

The other significant truth which the Scriptures show us is that there is truth which is beyond the knowledge which the mind knows. Paul was caught up in this as he prayed for the church at Ephesus, "That ye . . . may be able . . . to know the love of Christ, which passeth knowledge, that ye might be filled with all of the fulness of God" (Ephesians 3:17-19).

Here it is again, knowledge arising out of love, not out of research; knowledge which is beyond and above the mere intellectual understanding of normal human processes of epistemology. This truth is beyond the reach of rationalism; it is in quality beyond the knowledge which the mind alone can grasp; it is beyond it in its source and in its very nature.

The one knowledge is limitless, the other is earth-bound; the one begins with God, the other begins with man; the one is God's revelation of His own nature, the other is man's discovery of God's method of doing things; the one is received, the other is wrought out; the one is four-dimensional, the other is only one-dimensional.

This knowledge of revelation is not of a lower order of truth; it is not a "wishful grasping at the air." It is not just the refuge of lazy brains or

incompetent scholars. It is rather the great golden key of truth which unlocks all truth wherever it is found or whichever sphere of life it touches. It is the wisdom which can apply knowledge; it is the adhesive which brings coherence to all truth and makes it "reasonable" and understandable. It is truth in perspective, seen from the snow-capped mountain peaks of God's vantage point and not the squint-eyed perspective of the mole on his shovel-sized pile of dirt. It is the hand-in-hand walk with the Person of Truth, the Logos of God, the One who is the "Light, which lighteth every man that cometh into the world," the One who declared, "I am the way, the truth, and the life."

Thank God for His mighty, infinite revelation of himself and His truth to the limited, finite mind of man!

REWRITING

Ernie Pyle, the world's most famous and most loved war correspondent, used to attach himself to a small military unit for several days, living as they lived in the field or at the battle front. When he had soaked himself in the experiences of these men, he returned to the rear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his column at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D.C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase "under God," making his challenge read, "That this nation under God may enjoy a new birth of freedom."

Dr. Alexander Whyte, of Edinburgh, the Scotch sermon master, said, "No sermon is fit to preach which has not been written three times."

—BENJAMIN P. BROWNE, in
Let There Be Light
(Fleming H. Revell Co.)

SERMON OF THE MONTH

"... Down to the Sea ..."

By T. Crichton Mitchell*

SCRIPTURE: Psalms 107:23-32

TEXT: Psalms 107:23

For thrill and mystery there is nothing in all the world like the ocean. From the beginning it has inspired the imagination and fed the awe of man. Always it has been the symbol of power and mystery, of challenge and adventure, of separation and heart-break.

Its mystery is well illustrated in the picture of Studdard Kennedy as he stood in panting wonder upon the sea-shore in the darkness. The wonder and baffled awe grew in his spirit until they became unbearable, and cupping his hands he yelled with an almost frightened voice, "Who goes there?" For answer the pebbles grated around his feet.

The heartbreak is well put by John in that vivid apostolic picture of heaven, when after describing the glories and the releases of the land of the redeemed he jubilantly cries, "And there shall be no more sea."

Now the writers of the Bible knew little, if anything at all, of the ocean as we know it on this island. The largest seas they knew were the Mediterranean, the Dead Sea, and the Red Sea. The mass of waters such as the delta of the Nile, they called the gathering of waters. But that indescribable grandeur, that overwhelming

mystery one sees from the deck of a ship in mid-Atlantic was unknown to them. And it is there where one really sees the sea.

The whistling wind, the dipping horizon, the swaying and swelling vastnesses, the drunken tottering of the waters, the flying spume, and the sticky tang of the salt on the lips—"They that go down to the sea in ships, these see the works of the Lord."

Still—the Bible writers wrote feelingly of the depths and the width and the glory and the mystery of the great waters. Much of what we have seen and felt these past days was in their minds as they wrote. For example:

I. THE POWER OF GOD.

That was in their minds as they wrote. The sea symbolized that to them, and it is doubtful if there is any greater physical symbol of that power.

Set man's greatest strength out there in the ocean and see how puny it is. Recently the BBC newscaster declared, "The 'Queen Mary' is being buffeted by high seas in the Atlantic and will be delayed in her arrival; repairs may be necessary."

Houses of brick and mortar crumble before the washing waters; caves and creeks are cut in the living rock by its persistent nagging; tons of solid land slip under its waves monthly. We reclaim here to lose there! And as the ancient Hebrew watched he stood appalled and amazed at such

power. And then he looked up and took courage: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

The power of God! The power that made the ocean: "And the gathering together of the waters called he Seas: and God saw that it was good" (Genesis 1:10).

The power that defines the ocean's limits: "... the waters should not pass his commandments" (Proverbs 8:29).

The power that divides the sea asunder: "... the Lord caused the sea to go back ..." (Exodus 14:21).

"There," they say—"there you have the power of our God! The power that rescues and redeems, that delivers and defends His people!"

And not alone the Hebrews feel thus about the sea. God's people in every age have seen the Lord's power in the mighty waters. Do not we even sing about it? And not content with the Eternal Father, do not we bring in the entire glorious Trinity? *Eternal Father, strong to save,
Whose arm hath bound the rolling*

*wave,
Who bidst the mighty ocean deep
Her own appointed limits keep.*

And the Lord Christ:

*O Christ, whose voice the waters heard
And hushed their raging at Thy word ...*

And the Comforter:

*O Holy Spirit, who didst brood
Upon the waters dark and rude,
And bid their angry tumult cease,
And give for wild confusion, peace ...*

Here is the symbol of the power in which we trust: "The Lord on high is mightier than the noise of many waters ..." "Kept by the power of God!"

This is the same word by which the prophet Isaiah roused his despairing congregation: He who hath measured the waters in the hollow of his hand is He who feeds His flock like a shepherd and gently leads those with young (cf. Isaiah 40:11-12). Small wonder the sailor songster sang:

*While lone upon the furious wave
Where danger fiercely rides,
There is a hand unseen that saves
And through the ocean guides:
Almighty Lord of lands and sea
Beneath Thine eye we sail,
And if our hopes be fixed on Thee,
Our hearts can never fail!
Though tempests shake the angry deep
And thunder's voice appall,
Serene we wake, and calm we sleep;
Our Father governs all!*

After all, it was a sailor who wrote:
*Begone unbelief; my Saviour is near
And for my relief will surely appear.*

*With Christ in the vessel we'll smile
at the storm!*

Here, then, is the symbol of that power by which we are kept.

II. AND THERE IS ALSO THE PEACE OF GOD.

The ocean, so terrible in its wrath and so awesome in its power, can also be most beautiful in its peace; the ocean can be pacific! How often we have said, "How lovely the sea is this morning!" Then there were no white horses with foaming mouths ... no snarling ... no barking ... no waves curling their lips ... none of what Matthew Arnold saw and heard the evening he wrote "Dover Beach":
*Listen! you hear the grating roar
Of pebbles which the waves draw, and
fling
At their return, up the high strand,
Begin, and cease, and then again
begin,*

*Pastor, Bolton, Lancashire, England.
A sermon preached to the holiday fellowship on the first Sunday by the sea, July 1, 1956 (at Brighton, England).

With tremulous cadence low; and
bring

The eternal note of sadness in.

None of that this morning! Just a heavy-headed sea; a lazy ripple, and an occasional sluggish breaker raising itself on its elbow and then collapsing with a stifled yawn upon its sandy bed. It is the gentle sea now, with tiny children playfully splashing its skirts without fear or dread. Here is the transformed sea; here is peace!

When the fearful disciples roused their drowsy Master that stormy night at sea and He told the waters to lie down and commanded the wind to let the waters sleep, then, says Mark, "there was a great calm." The Psalmist too wrote, "He maketh the storm a calm."

Here is peace. Peace, mark you, not stagnancy! Here is tranquillity without monotony: the ocean ever the same yet never the same! Forever changing yet forever unchanged! And here is movement without friction. Here is vibrant calm.

Even the ancient mariner had to note the calm of the sea:

Still as a slave before his Lord

The ocean hath no blast;

His great bright eye most silently

Up to the moon is cast—

Yes! Here is productive peace. Here are deep, still depths teeming with life and power.

What does the Book say about the peace of God? What indeed but that it is sweet movement, that it is tranquillity without monotony, that it is the productive Spirit of God in the soul of man?

"Thou wilt keep him in perfect peace whose mind is stayed on thee. . . ." and again ". . . the peace of God that passeth all understanding keep your heart and mind. . ." What is that? Not dead stagnancy, but calm that is vibrant with life and productivity.

There are depths in the ocean that are beyond the touch of the storms that sweep the surface from time to time. And so it is with:

The soul that on Jesus

Hath leaned for repose . . .

There is a "deep, settled peace"—not to be confused with the stagnancy of a monastery calm; a peace that is more than quiet—

Movement without friction

Tranquillity without monotony

Productive peace!

Surely Harriet Beecher Stowe had the right way of it when she wrote:

*Far, far away the noise of passion
dieth*

And silver waves chime ever peacefully;

*And no rude storms, how fierce soe'er
he flieth,*

*Disturbs the Sabbath of the deeper
sea!*

"The deeper sea"! So it is when the tides of God's own peace flood the creeks and the crannies of a man's soul! We bring our harassed lives to Him and lo! . . . from henceforth:

. . . our ordered lives confess

The beauty of His peace!

III. AND THEN THERE IS THE LOVE OF GOD.

How the saints of all ages have thrilled to think of that as an ocean!

*Here is love vast as the ocean,
Loving-kindness as the sea.*

Or, as our Roman Catholic friend Faber would have us sing it:

*There's a wideness in God's mercy
Like the wideness of the sea.*

Or, again, as John Greenleaf Whittier renders it:

Immortal love forever full,

Forever flowing free,

Forever shared, forever whole,

A never-ebbing sea!

There have, on the other hand, been those who considered the figure too

poor, who thought the ocean too shallow a thing and the sea too narrow a thing to illustrate the love of God:

To write the love

Of God above

Would drain the ocean dry.

The ocean of God's love!

Love immeasurable!

Love that passeth knowledge!

Fathomless!

Shoreless!

O Love, Thou bottomless abyss,

My sins are swallowed up in Thee!

The love of God that takes the last, the least, the lost, and makes him a child of heaven! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." There is but one answer we can make to that love that is vast as the ocean, and that answer will be in the words of Matheson:

O Love that wilt not let me go,

I rest my weary soul on Thee;

I give Thee back the life I owe,

That in Thine ocean depths its flow

May richer fuller be.

IV. THERE IS ALSO THE PULL OF GOD UPON OUR SPIRITS.

The life in God is the true sphere of our hearts. Here is our true native element. Apart from Him we are out of our element. We are like the fish out of the water; we too are dead. In the mighty phrase of another we are "Deity-dead." Out of Him we are away from home and restless and ill at ease. And the restlessness eats into our very souls. We exteriorize it in a thousand ways, we try to appease it at a thousand sources, but the hunger will not be fed: Like Kipling, the cry of our hearts is, "I need God!"

God is to us what the ocean is to the sailor. Do you remember how it was with Masfield?

*I must go down to the sea again, for
the call of the running tide*

*Is a wild call and a clear call that may
not be denied;*

*And all I ask is a windy day with the
white clouds flying,*

*And the flung spray and the blown
spume, and the sea gulls crying!*

Masfield calls that "sea-fever"—and that "must" of his is like the other in the human heart. You need God! You must have God! And you may!

One of old cried in his agony of loneliness, "Oh that I knew where I might find him!" And Jesus has the answer to that! "I am the way . . . no man cometh unto the Father, but by me" . . . "and him that cometh . . . I will in no wise cast out."

V. AGAIN, THERE IS THE SECURITY THAT IS IN GOD ALONE.

To the Hebrews the mountains symbolized this security, but we on this island would do well to paraphrase their words to read, "As the waters are around our island, so the angel of the Lord encampeth round about them that fear Him, and delivereth them!"

Did not the Spaniard come once? And did not the midget military marvel Napoleon also come? Did not the Nazis come too? And did they not all find the ocean too much for them? The ocean is the symbol of the security that is in God only.

The days have passed in which the ocean was our defense. But the Lord abideth faithful forever! He who once said to Abraham, "Fear not . . . I am thy shield . . ." is still He who casts—
. . . the shelt'ring cloak of His protection over His people.

Charles Wesley puts it well in one of his hymns of the sea:

We boast of our recovered powers;

Lords are we of lands and floods.

And earth and heaven and all is ours,

*And we are Christ's and Christ is
God's!*

VI. AND THEN—THE MYSTERIOUS BEYOND!

There is the horizon that beckons and then recedes when it looks like we are catching up on it! There is the mystery that plays peek and then retreats. The fascinating horizon! The line over which the ships drop! The trysting place of sea and sky! Distant lands, new peoples, queer cargoes, and strange things under the sun and the moon on the face of the waters!

Remember Masefield again?

*Quinquireme of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine
With a cargo of ivory,
And apes, and peacocks,
Sandalwood, cedarwood, and sweet white wine!*

*Stately Spanish galleon coming from the Isthmus
Dipping through the tropics by the palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold moidores!*

Not to forget of course, the:

*Dirty British coaster with a salt-caked smoke-stack
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Fire-wood, iron-ware, and cheap tin trays.*

And the last shall be first!

Yes! There is the romance of it, and the mystery of it. There is the mysterious world beyond the horizon.

Now, the expositors have for long been telling us that the New Testament word for the death of Jesus, rendered "decease" in our Authorized Version, really should be "exodus"—a going out. That is, New Testament death for me is not a harbor arrival and an official welcome; it is not a docking and a port reception. It is a setting sail on a full ocean! It is launching onto the mysterious and wonderful world beyond the horizon. It is eternity! It is a release into a shoreless realm of possibility and growth in the likeness of the Lord. It is unfettered liberty and unhindered development!

The ocean symbolizes that, too:
*Sunset and evening star
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea!*

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which came from out the boundless deep,
Turns again home!

*Twilight and evening bell and after that the dark,
And may there be no sadness of farewell when I embark;
For though from out the bourne of time and space
The tide may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar!*

This too the ocean whispers of an evening!

"They that go down to the sea . . . these see the works of the Lord and his wonders in the deep." Therefore keep your heart open as you pass along the sea front on your way home!

The Preaching of Phillips Brooks

By James McGraw*

I HAD RATHER hear you praised for holiness than for talent; though of course that is unspeakably precious when used in good service. But, my dear Philly, let no human praise make you proud, but be humble as the Master you serve, and never forget what an honor it is to be the servant of Christ."

So wrote a godly and devoted woman to her preacher son, a son whose strikingly attractive physique and his uniquely appealing manner were winning for him popular acclaim such as few ministers had received in his generation. That son was Phillips Brooks.

It would not be accurate to attribute his popularity as a preacher to physique or manner, however. As a matter of fact, there would necessarily be many factors which could have explained the effectiveness of his preaching, and perhaps most of them were of greater importance than these. The inclination to magnify these traits of personality comes as a result of his own definition of preaching, which has been quoted by many authors of books on homiletics since he stated it in his lectures to Yale divinity students: "These are the elements of preaching—Truth and Personality." He insisted there must always be a proper balance between the two elements, and advised, "Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him."

*Professor, Nazarene Theological Seminary.

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Born in Boston on December 13, 1835, he attended Adams School and Boston Latin School, and was graduated from Harvard College at the age of twenty. After having taught for a year in Boston Latin School, he attended Alexandria Theological Seminary, where he was graduated in 1859. It was a year later that he was ordained in the Episcopal ministry, and he began preaching at the age of twenty-three. His first pastorate was in the Church of the Holy Trinity in Philadelphia, which he held three years. He spent a year abroad, and became rector of Trinity Church in Boston in 1869. It was here that he became prominently known, and it was here that he accomplished his most fruitful ministry. With the exception of his trips abroad and his occasional lectureships in Harvard, he served this parish until his election as bishop of Massachusetts two years before his death in 1893. Thirty-four of his fifty-eight years were spent preaching, and his preaching remains an example which twentieth-century pastors and evangelists may well strive to follow.

Phillips Brooks possessed what might be called a "strong character." A. W. Thorold, the English bishop of Winchester, described him as "strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong . . ." Reserved, yet cheerful, he impressed all who knew him with his quiet strength of spirit. One who traveled with him abroad said later that he was peren-

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nially cheerful. He was not often alone, yet he seemed hungry for human affection. He never married; yet he said of himself that, although his life was one of the happiest, he considered the mistake of his life was not to have married. He missed the companionship of a wife and the experience of enjoying his family and children.

Brooks was deeply conscientious, not only in his dealings with others, but in his attitude toward himself. He observed great neatness in his dress, but avoided every badge of his calling in the way he dressed. He would not allow himself to be photographed in his clerical garb because he considered it too sacred. He was conscientious in the way he answered his correspondence, answering letters so promptly his friends hesitated to write him for fear of adding to his burden. He was conscientious in entering every door of opportunity that opened to him. He once declared that he had never declined any invitation to preach unless he was prevented by a previous invitation or by illness.

He had the soul of a poet, and often wrote the poetry he quoted in his sermons. A reading of his published manuscripts reveals frequent quotations of poetry. Not many people associate him with the famous Christmas carol "O Little Town of Bethlehem," which he wrote in 1868 largely because of his love for children. His organist, Lewis Redner, urged him to write a carol, and he agreed, with the provision that Redner should write the music.

Unusual in his day was the work he did in parish calling. He spent much of every afternoon in calling, and once stated at a meeting of clergy where preaching was extolled and pastoral calling deprecated, "I would like to do nothing but make pastoral

calls and meet the people. Indeed, if I did not, I could not preach!" Doubtless his personality and experience with life affected his preaching at least equally as much as his brilliant intellect and thorough preparation.

Phillips Brooks's preaching was a departure from the usual of his time. His congregations were often amazed at the preaching which was so unlike any that they had heard before. The old, familiar gospel story was there, but his delivery was different and his words were stripped of the old clichés, the usual conventionalities, and the threadbare expressions. There was a unique combination of scholarly dignity with folksy simplicity. His preaching was at the same time profound and simple—profound in thought, but simple in language. Biographer DeWolfe Howe claims that the same sermon Brooks might preach at Wellesley College he could also preach at Concord State Prison. His secret seems to have been in his methods of using timeless, eternal truths in his messages, yet illustrating and applying them in the light of events in the lives of his listeners. He knew their needs and he understood their problems; this made his preaching meaningful for those who heard him.

Brooks's thorough preaching preparation was made possible by his gift of rapid reading. He could take in a page of printed material in a very small amount of time. His home was filled with books—and where there were no books there were pictures. The ability to read rapidly, coupled with an active imagination and keen memory, enriched and freshened his ministry. Without plagiarism, he was able to use what he learned. It is said that someone asked Charles Lamb where he got the material for one of his essays and he replied, "I milked

three hundred cows for it; but the butter is mine!" So might have said Phillips Brooks. He read widely as well as wisely, and he "churned his own butter."

Brooks wrote every sermon out in full each week, and sometimes wrote also his Wednesday night lectures and his other addresses. He did not, however, read from the manuscript as his method of delivery. He had the ability to retain so much of what he had read and pondered that it was not necessary that he be bound to his manuscript. He spoke extremely rapidly. Biographer William Lawrence says he plunged immediately into his delivery at full speed, and it was not easy for the audience to keep up with him. While the average preacher speaks at the rate of some 120 words per minute, Phillips Brooks spoke at the rate of from 190 to 215 words per minute!

He would announce his text in a rather quiet voice, sometimes too low to reach all corners of a large sanctuary. A gradual increase in volume accompanied the delivery of his sermons. The rate of speed in his delivery, however, remained just about as rapid from the beginning to the close. A very remarkable clearness in enunciation, fortunately, diminished the difficulty of keeping pace with his extraordinary speed.

Edmund C. Jones, in a study of Brooks, points out that in his later ministry there was a depth of emotion that was not present in the beginning. There were many times that he showed visible signs of his own deep feelings while his words moved the emotions of his audience. The people who heard him seemed more deeply moved than they were in his earlier years, and seemed to want him, rather than his eloquence or his gifts.

His sermons were largely topical in development, but some of them were

textual. His introductions were always brief, and usually contextual in their content. Sometimes he used the background leading up to the text, and sometimes found his introduction in the text itself. Then, most often, his outline was the development of the topic he found there but not necessarily the material to be found within the text. The text itself was his "springboard" from which he leaped out into the treatment of the truth which was his message.

His conclusions were usually an application of the truth of his message. One feels moved even today after reading his sermons, although it is true that a written sermon seldom reveals half the actual spirit one feels when he hears it preached.

One of his best known sermons is entitled "The Fire and the Calf," in which he uses the text in Exodus 32:24: "So they gave it me; then I cast it into the fire, and there came out this calf." He shows, in his first point, what this statement of Aaron represents—it was a deliberate lie told by a man who was afraid to face the truth. His next point shows what this means—that Aaron was really deceiving himself more than anyone else, and that men today often blame their hands and not their hearts for the sins they have committed. Then his final point describes the cure—until a man takes the responsibility for his sins he will be unable to find forgiveness. In his conclusion he appeals to his listeners to confess they have sinned, and seek God's forgiveness!

Today there stands a statue of Phillips Brooks before Trinity Church in Boston. One can see in the likeness of this saintly minister something of the dignity of his tall, six-foot-four-inch frame and his compassionate character. But behind the statue of the preacher there is another statue—

the Christ he preached hovers behind and above him with His hand on his shoulder. It is the Christ he exalted who made his preaching great, and it

is that same Christ who wants to bless the ministry of all of us as we, like Phillips Brooks, give Him the best of our service.

The Pastor, an Investment in Public Relations

By Milo L. Arnold*

A CHURCH IS KNOWN BY THE PASTOR IT KEEPS

The pastor is the most expensive piece of equipment the church has. He and his family must be amply fed, housed, equipped, and privileged. The financial investment in a pastor is larger than most of us preachers realize, and it is often made at real sacrifice by our people. Not only are we the most expensive investment made by the church; we are also the most important investment. The church's standing in the community, its effectiveness in reaching others, and its force in the lives of the members and the members' families are more affected by the pastor than by all other factors put together. A strong pastor can make a small church housed in a poor building have a strong place in a community. A weak pastor can reduce the strength of a large church housed in a large building to a small place in the community. No matter how wisely the church invests its money in buildings and material equipment, advertising and promotion, the church will never be more successful than the pastor they employ.

*Pastor, Dodge City, Kansas.

A church is identified with the pastor it keeps. The doctrines of the church are interpreted by the community through their study of the pastor's life and ministry. The sincerity of the church and the integrity of its people are judged in the community by the pastor of the church. The name of the church is given significance by its minister. The people of the church have confidence and pride in their church or are embarrassed by their church very much according to their right to be proud of their pastor; better a strong pastor in a small church than a weak pastor in a large church. A church will gradually conform to the stature of its minister. Given a strong pastor for a few years and a church takes on strength. Given a weak pastor for a few years and the church shrinks to his size in public acceptance and in the hearts of its members.

No pastor should strive to be popular for the sake of personal popularity. Yet every minister should strive to be accepted in the community for the sake of his usefulness to the kingdom of God. Every pastor should strive to be so much loved in the community that his church will have the largest possible influence for Christ. Give any church a good

enough pastor and that church will eventually have a good standing in the community. Every pastor should expect to face and solve many problems in public relations in every pastorate. I have long since come to realize that most of the public relations problems of my church are sitting in my chair and will have to be worked out inside my coat, hat, shoes, and gloves. My own head, heart, hands, and feet will have to be the chief human resource of my church. Why shouldn't it? For I am their major investment.

A minister belongs to the world. His salary may be paid by the church and his call may be from God but his duty is to the whole world. He must make the world around him open its doors to the God who calls him and give attention to the church which hires him.

A minister who cannot get the favorable attention of the community at large will never serve, in any large way, the Lord or the church. Jesus spent His life serving the world and the community, with little attention to the organized religious groups and their dictates. He gave himself to the public and "the common people heard him gladly."

If I am an investment in public relations, made by my church, how can I best become favorably known in my community? How can I make their investment a good one and how can I best serve the interests of God and the church by making a large place in the community life and acceptance? In other words, how can I as a minister become favorably known in my community?

I. HE WILL BE KNOWN BY THE WAY HE LIVES.

The pastor's life must be a life of uncompromising godliness. The community does not expect him to compromise in order to make friends.

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They expect him to uphold the doctrines and standards of his church and live according to them. They will be disappointed in him if he does less. They expect him, however, to live a life proportionate to his doctrines. They expect him to religiously obey all the laws of the community. They expect him to conform strictly to the hunting and fishing laws when he goes hunting or fishing. They expect him to obey all the fire laws and camp sanitation laws when he is in the woods. They expect him to obey all the traffic and safety laws at all times. They expect him to be honest and dependable. They expect him to be prompt at all appointments and dependable in all the assignments he accepts. The way he lives up to what the community expects of a minister is the first test of his efforts in reaching community acceptance.

The minister in the community is known by the courtesy he shows his wife and children, the dignity of his conduct in church services, and the nobility of his mien on all occasions. The community forms its opinions of the pastor by the hour he arrives at his study in the morning and the diligence of his working habits. They form opinions of him by the way he dresses, the English he uses, and the poise of his bearing. They learn to believe in him by the way he answers his letters, and keeps his promises to call back on the phone or to call in the home "sometime."

II. HE WILL BE KNOWN BY THE WAY HE WEEPS—"Jesus wept."

He wept with the people who wept. When people's tears mean something to the pastor, people will soon know it, and they will open their doors and their hearts to him. When people's problems become real to him and they know that he really cares, they will soon remove every barrier between

them and him. The minister who sincerely loves people, all people, will find that his church is soon accepted in the community. He must really feel for those in trouble and really seek to help the fallen, comfort the brokenhearted, and support the weak. If his interest is only professional and perfunctory, they will soon know that it is merely a show to be used for building a church, and they will close the door. The pastor who really loves people will soon be a popular pastor in the community. Not only will he be popular, but the church and the Lord will become popular through him. He is a good public relations man if he really loves folks. The man whose heart will really weep with folks who weep will have no trouble with the public.

III. HE WILL BE KNOWN BY THE WAY HE PREACHES.

Pastors need to be good preachers. They need to preach good sermons. Their sermons should be the product of real work and study. There may be other ways of getting known more quickly, but there is no way of becoming known more favorably than by being a good preacher. Good preaching comes hard. It means lots of reading, study, and sweat. It means studying the needs of people and studying the ways, trends, problems, and foibles of humanity. Every preacher should preach to the needs of people. Of course he should preach the gospel, but these should be gospel sermons that will help folks live and face their problems. These sermons should not only help folks know God but also help them know themselves. They should be filled with variety and with punch and with unction, but always delivered with the people's needs in mind. Not only the regular sermons but the special services are major public relations

exposures and should be handled with great care. A funeral or a wedding is a major public responsibility. It must be done with dignity and correctness. It must be done with genuine sincerity and holy reverence. The preacher should never let funerals become a form, or let weddings become a party. A funeral should be planned with utmost care, even if it is a very small one and even if it is but one of three conducted on the same day. Each one is still for somebody's loved one and he deserves the finest. Weddings should be rehearsed with utmost precision and the pastor should go over his part, so that he will do his part well. I have conducted many hundreds of weddings but I find I must still be more and more strict in my demands upon my own preparation for the occasion.

IV. HE WILL BE KNOWN BY HIS CONTACTS.

The pastor will be known by his cooperation with other churches, with service clubs, civic groups, and every group that calls upon him for any performance of service. His cooperation with the public schools, the city government, and with various projects must be with studied dependability. He must not let himself be caught in some campaign that is poorly thought through and which will backfire. He must not be used as a tool for other groups nor dare he allow his office as a pastor to be commercialized nor his name as a minister to be used in any publicity stunt. He must choose his projects carefully and then carry his full load of work in them.

V. HE WILL BE KNOWN BY THE WAY HE ADVERTISES.

The public will form opinions of the pastor by their reaction to his advertising. His sermon topics must be well chosen and sensible. His choice

of words must be such that the general public will understand them. He must avoid the sensational, the gaudy, and the cheap. He must never be offensive to other churches or other groups. He must respect all people if He would have all people respect him.

The church is known by the pastor it keeps. The pastor is his church's most expensive investment in public relations. He must make the church's investment pay off, for it will never be able to lead people to the Lord until the doors are opened by good public acceptance.

No minister can realize his purpose for living unless he knows how to

give himself "a living sacrifice" to the people about him as well as to God. Often our intentions have been good but our technique poor. Sometimes we have been heroes when fighting windmills and failures when fighting sin. Sometimes we have been brave before noisy foes and galvanized with fear before a secret frustration. Sometimes we have been willing to die for the right but have allowed ourselves to be killed by our own carelessness before we reached the place of our cross. We easily and often underestimate the extent of our contacts and the expanse of our responsibilities. Wherever the minister goes he is "Mr. Public Relations" for his church and for his Lord.

The Ministry

By Edward L. Dowd*

*Awakening by morning light
To kneel and wait within secluded walls
For Him I view by faith, not sight,
Until His mantle falls
And me installs,
I cannot walk abroad with shepherd heart.*

*Upon the threshold of the day
To dip the deep Word as a quenching pool,
Refreshing for the untried way
Which lies beyond the rule
Of academic school,
I then can venture to the street and mart.*

*For in the noonday scene
Dark needs uncovered show a deep despair
Where none may intervene
Unless they can prepare
Fresh pools of prayer,
And pass the drink which will new life impart.*

*Asst. Pastor, First Church, Chicago, Illinois.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:21-24

"A" OR "THE"?

THE EARLY PART of verse 21 speaks of "the righteousness of God" (K.J.V.), "a righteousness of God" (A.R.V.), "the righteousness of God" (R.S.V.). What are we to choose?

As usual, the American Standard Version gives the most literal translation. The Greek does not have the definite article here. However, the phrase could very accurately be rendered "God's righteousness." A. T. Robertson defines it as a "God kind of righteousness."¹

Basically, the problem is the same as in 1:17. There it was noted that Sanday and Headlam suggest a two-fold interpretation. The same holds good here. "The righteousness which he has in view is essentially the righteousness of God; though the aspect from which it is regarded is as a condition bestowed upon man, that condition is the direct outcome of the Divine attribute of righteousness, working its way to larger realization amongst men."²

This righteousness is not a law-righteousness (v. 21) but a faith-righteousness (v. 22). It comes by faith in Jesus Christ and is bestowed on all who believe. The American

Standard Version appears inconsistent in adding the definite article before righteousness in verse 22. In the Greek the expression is exactly the same as in verse 21.

DISTINCTION OR DIFFERENCE?

The King James Version reads, "for there is no difference" (v. 22). The revised versions have "distinction." To some the change of words may seem to be "a distinction without a difference"!

But there is a difference between the terms, as suggested by the phrase just quoted. Two things may be essentially different and yet no distinction be made between them in practice. But the precise point being made by Paul here is that God makes no distinction between Jews and Gentiles; He treats both the same way. So probably "distinction" is preferable here. The Greek word *diastole* is used in the New Testament only by Paul—here, in 10:12 and in I Corinthians 14:7. In the last scripture it is used of "a distinction" (K.J.V.) in musical sounds. The usage in 10:12 is the same as here. It would seem best to translate it "distinction" in all three places.

THE UNIVERSALITY OF SIN

Verse 23 is the most definite statement on this subject in the entire Bible. The language of the King James Version is familiar to all: "For

all have sinned, and come short of the glory of God." The American Standard Version reads: "For all have sinned, and fall short of the glory of God." This may seem more awkward, but it is more accurate. For the King James rendering could be taken as meaning: "All have sinned, and [have] come short of the glory of God." It thereby fails to bring out the distinction (or difference!) between the tenses in the Greek. Actually, the first verb is in the aorist tense; "sinned," and the second is in the present tense, "are falling short." Not only is it true that all have sinned in the past; it is also true that all (apart from the grace of God) fall short, here and now, of God's glory as He wishes it to be manifested to them and through them.

THE GLORY OF GOD

The word *doxa* was used in classical Greek for "opinion" or "reputation." In the New Testament it means "recognition, honor," and then "brightness, splendor, glory." In the Old Testament the glory of God "is used of the aggregate of the divine attributes and coincides with His self revelation."³ Vincent suggests that the phrase here means "the honor or approbation which God bestows."⁴

REDEMPTION

The phrase "the redemption that is in Christ Jesus" (v. 24) could well be taken as the theme of the Epistle to the Romans. It is through this redemption that we are "justified freely by his grace." This is the message of Romans in a nutshell.

The word "redemption" is *apolytrōsis*, which occurs only ten times in the New Testament (Luke, Pauline Epistles, and Hebrews). In Romans it is used again only in 8:23.

Abbott-Smith defines the meaning as "release effected by payment of ransom."⁵ This is because it incorporates the word *lytron*, which means "ransom." The latter is used frequently in the papyri for the price paid to free slaves. Deissmann writes: "*Lytron* for a slave's redemption-money is found . . . several times . . . in inscriptions from Thessaly."⁶ He also says: "When anybody heard the Greek word *lytron*, 'ransom,' in the first century, it was natural for him to think of the purchase-money for manumitting slaves."⁷

Some have tried to eliminate the idea of "ransom" from *apolytrōsis* and make it mean simply "deliverance." But Sanday and Headlam's words are well supported when they say: "We can hardly resist the conclusion that the idea of the *lytron* retains its full force . . . describing the Death of Christ. The emphasis is on the cost of man's redemption."⁸ They add a salutary word of warning: "We need not press the metaphor yet a step further by asking (as the ancients did) to whom the ransom or price was paid."⁹

Trench agrees with this emphasis. He writes: "For *apolytrōsis* is not recall from captivity merely, . . . but recall of captives from captivity through the payment of a ransom for them."¹⁰

¹Op. cit., p. 53.

²"Light from the Ancient East," p. 326.

³Ibid., p. 327.

⁴Op. cit., p. 86.

⁵Ibid.

⁶"Synonyms," p. 290.

¹Word Pictures, III, 346.

²Sanday and Headlam, "Romans" (ICC), p. 82.

*Professor, Nazarene Theological Seminary.

³Vincent, "Word Studies," III, 42.

⁴Ibid.

FIFTH ANNUAL "PREACHER'S MAGAZINE" CONTEST

SUNDAY EVENING SERMON
IN MANUSCRIPT FORM

DEADLINE:
SEPTEMBER 30, 1957

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1. Sermon may be geared for use in Sunday evening services.
2. Manuscript must be within 1,500 and 2,000 words.
3. Manuscript to be typewritten, double-spaced.

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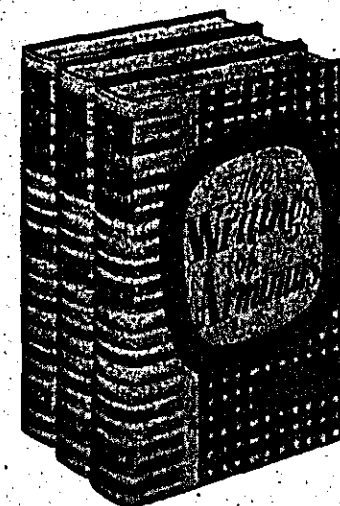
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The Challenge of a Rural Pastorate

By Alpin P. Bowes*

RECENTLY I HAD the opportunity of hearing a rural minister speak of her love, vision, and achievement for God in her rural pastorate. Eleven years ago she accepted the call to two small churches as her parish in a mid-western prairie state. The buildings and grounds were run down and in need of repair. On her first Sunday there were eighteen present at one of the churches and twenty-five at the other, wondering if a woman preacher would survive long in the succession of pastors they had had.

But here was a pastor who felt called of God to the field and proceeded to learn to know and love the people and the community. Although the area was sparsely settled, there were far more people outside the church than those who had already been won, and this circuit was the only evangelical witness in the area. This was not a two-year or even a four-year temporary assignment until a better call was received, but a mission until released by God.

The results of consecrated service are now quite evident. The boys and girls of the community have been reached for God and the church. Eight of them feel called to full-time Christian service, one of these now in seminary. Some of these young people have earned recognition and honors for scholastic achievement. Many more families have been brought into the church, as the membership has grown from 25 to 114. They have

taken pride in their building, and improvements have increased the property value from \$2,000.00 to \$30,000.00. Missionary giving has increased from \$50.00 a year to \$1,500.00. Older people have been brought to the place where they too have sought and found Christ as Saviour.

These results have not come about by an increase in population in the area, but by patient preparing of the soil, sowing of the seed, cultivation and care of the young plants, until the harvest was ready for reaping. This rural pastor has become a part of the community during these eleven years and still is able to see a greater challenge for the next decade than the accomplishments thus far. She is not looking for a change in pastorate, for, as she says, "A new flock will not make a better shepherd."

Not every rural pastor will be called to serve one church for eleven years, but there is a need for longer pastorates in this field. There is no more challenging service than in the rural church, but results are achieved on a long-range basis. Rural and small town people need the best of pastors and the best a pastor can give them. The rural minister lives closer to the people than his city brethren. He must study to be a good preacher, for if his messages do not feed the flock, there is nowhere else for them to go.

The success of the rural pastor is not measured by the same standards as are sometimes assumed by those who become immersed in the secular concepts of our urban civilization.

The architecture of his church building may be painfully simple; his "educational unit" may be in the basement; his church budget may seem incredibly small; his parsonage may be modest; his Sunday school may not show a 10 per cent gain every year. His success is measured in lives that across the years he has succeeded in opening to the Master, in

boys and girls whose steps have been guided until they have made every major decision in life with God's help, in imperfect Christians who have been led into mature, sanctified personalities. Let no rural pastor feel his calling is less significant than that of the pastor of the "First Church" on the district.

CRUSADE FOR SOULS

Supplied by V. H. Lewis*

This is the continuation of the paper by Rev. Milton L. Bunker, "The Pastor and the Crusade Program," the first part of which was printed in the last issue. If you did not read it, we suggest that you get your last issue and read it now. If you did read it and its truth has slipped from your memory, review it before you read this last part.—V. H. L.

Crusade Planning

The Crusade properly planned will be the means of getting many new people into our services between revivals and special evangelistic campaigns. These people will become acquainted with our folk and our Nazarene type of worship. They will be called on by our people. They will learn of the doctrine of the church and somewhat of our standards. They will be indoctrinated and ripe for a revival.

Pastor friend, a proper and prayerful promotion of our Crusade for Souls is our only hope to have suc-

cessful revivals and evangelistic services regularly on Sunday evening.

Pastor, you must ever keep the challenge of the Crusade before your congregation. It is not enough to speak generally and periodically. It must be specific and personal, and presented prayerfully and powerfully until it becomes imperative with our people that they win souls.

Too long we have elected our department heads, trustees, and stewards, appointed our teachers, called our pastors, and hired our evangelists and sat back and assumed we had fulfilled our soul-winning responsibility. This is a grave error, and as pastors we must present a challenging ministry to offset this misplaced emphasis. Every Christian must see that he is personally responsible to God for the salvation of others. Not only are we saved to serve but we are sanctified "that the world might believe." Not just that we might enjoy an experience but that we might evangelize the lost of earth about us!

*Executive Secretary, Department of Evangelism.

July, 1957

(315) 27

*Associate, Department of Home Missions and Church Extension.

The genius of our Christian faith is that it must be shared to be enjoyed. This is the primary purpose of our sanctification. Our people need to be reminded of this frequently in our ministry.

If we believe souls are lost, if we believe the hour is late, if we believe we have the gospel the people need, then we must preach it until the layman believes it and feels it and practices it.

THE PASTOR'S PROGRAM

I am sure that too many of us as pastors permit too many of our Sunday schools and churches to stay too long in the twenty-five to fifty or fifty to one hundred brackets. Some of our schools and churches are no larger now than they were five to ten years ago. In fact, some are averaging less. It would seem to me that any church which can get its young people and adults to give two hours a week to visitation evangelism could transform itself within a year or two. If a pastor devotes ten hours a week in a definite soul-winning endeavor, his time and effectiveness could be doubled by having five members of his congregation to give just two hours each week. Our lay people can strengthen and supplement the work of the pastor. Where is there a pastor who can find only five to help? Most of us can find far more than five and double, triple, yea, go far beyond what we are now doing to reach scholars for our Sunday schools, souls for our Saviour, and members for our churches. If we can, but don't, remember we too will be responsible to God for failing to do what we could have done. We need to rally our people to this great Crusade. I fear we have not yet begun to discover our potential and become accelerated to the great task of soul winning.

May I ask of each of you that seem

to be at a standstill in your churches, could it be that your nominal successes have been commensurate with your nominal attempt to challenge and arouse your people to feel that stewardship of time and service is as much a vital part of their Christian living as some other phases which are regularly emphasized?

It is essential that we maintain God's blessing in our services and on our lives. This is vital to our continued spiritual success.

There is one danger, however, that I wish to call to your attention. Too often we are content to enjoy our religion within the confines of the church. Our religion needs to be expressed outside the church, in the community where we live and work. Spiritual blessings merely enjoyed and not applied in service to be a blessing to others will result only in inactivity and spiritual stagnation.

May God help us to challenge our people with the full responsibility of souls and with the urgency and imperativeness of the task.

Always keep in mind that our mission is not our pulpit ministry alone. We must challenge the entire church and all of its departments until the young people promote the Lamp-lighters' League to deal with a soul each month, the Nazarene Foreign Missionary Society promotes foreign missions to the ends of the earth through the general church, the Sunday school has a visitation evangelism in which every unchurched family in our community is being faithfully called upon, and we are crusading for Christ on our districts in the interest of home missions. Engage every department and person in a great Crusade for Souls Now.

THE PASTOR'S PURPOSE

The main purpose of our church is evangelism and the special emphasis

is holiness. This should always be our major objective. Our first task is to lead people to Christ, then on into the experience of holiness. Too many times we have stopped there as though it were the end. This isn't the end. One may have a right to heaven but certainly isn't ready for heaven by merely having been saved and sanctified. He is ready, however, to become an established Christian and an experienced soul winner. Hard as it may be to get people to an altar, it is usually harder still to get them to become active soul winners. We have a responsibility, too, to conserve the results of our Crusade. Our gains are too small because our losses are too great. Our new converts are oftentimes not worked into places of service and responsibility. Pastors, we could show greater gains if we would strive more earnestly to conserve the results of our Crusade.

THE PASTOR'S PASSION

This Crusade, infused with the right motive, will not wear out. Rather it will become a year-round program of evangelism. Let us go "all out for souls." For this task, pastor and people have been chosen by the Christ. He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." He also said, "As my Father hath sent me, even so send I you." Jesus is our supreme Example of soul passion and soul winning. He was a Personal Worker. Seven of the twelve disciples were won through personal evangelism. His ministry opened and closed

INDUSTRY

Some of the busiest people in the world are only picking up the beans they spilled.—Sunshine.

on that note, from the winning of Andrew to the winning of the thief on the cross. In between these epochal events He gave personal attention to individuals, preaching along the wayside, the seashore, from a boat, at a well, or from the mountainside. Jesus did not wait for men to come to Him; He went after them. As the Son of Man, He came "to seek and to save that which was lost." As His servants we must follow Him in personal soul winning; we too must seek and save those who are lost. Truly, we have been called and commissioned by the Christ for this Crusade. We must aggressively carry the good news. We must go! "The people will not seek; they must be sought. They will not come, they must be brought."

Let us Crusade! Let us Crusade for Souls Now until new people will be brought into our Sunday schools, new friends into our church services; until there will be seekers at our altars, souls saved, believers sanctified and ready to serve, new blood and life in our congregations, church problems solved, revivals such as we have not known, additions to our church membership, finances increased, a new spirit of love and burden for the lost, and the work of Christ and His church going forward along every line.

This is the method and motive of the Crusade and this is the answer to our needs. We have the men, the means, and the message. Let us not fail our Christ, our church, or lost souls for whom the Saviour gave His all. Let us continue with renewed impetus our "Golden Anniversary Crusade."

The Shepherd and the Shorn Lambs

By Gregory Thomas

ONCE I PREACHED, and privately advised, that God has the answer to every problem. His grace is sufficient for every need. I did so because I believed it. I still believe it, with this difference. I have learned, that while it is true that God is all-sufficient, His people sometimes get in places where they are unable to take hold of that sufficiency. In those times they desperately need human help to help them take hold. Now I have an understanding of the gropings of such needy people that I once lacked completely.

I have always been a person of stable moods, never melancholy, a fighter. From the time of my conversion my Christian life was victorious and blessed. As I look back I see I had an innate inability to sympathize with others. I realize now that my attitude was close to smugness. I not only could not understand the spiritual battles of others; secretly I was impatient with those who had them and could not obtain victory. During this time I took classes under a well-known teacher in "Pastoral Psychology." I remember a statement he made which I privately rejected as an overstatement. He said, "In every congregation, however small, there is a percentage of people with psychiatric needs, and the percentage increases with the size of the congregation." I still felt that a Christian should never suffer defeat.

A SHEPHERD IS SHORN

I learned what I needed to learn in the furnace of affliction. There began in my life a series of griefs and

anxieties, such as I had never known before. I lost my mother with a sudden heart attack. Her shocking death was the beginning of the end for my dad and after a long illness, which literally wore out the entire family, he too went to be with the Lord. My daughter contracted a disease which medical science knows little of, necessitating two major operations and leaving her in an extremely nervous state. My youngest son, at eighteen, was lost for months in the European theater. There developed a domestic situation which I could neither bear with grace nor change. The final crushing blow was strife and dissension in the church I had prayed and wept for so often. All this piled upon me in about five years' time.

I spent hours each day, praying and weeping, whole days fasting. It seemed in spite of my frantic grip on God my soul was being dashed to pieces in despair. As outside pressures increased, mental and spiritual anguish all but engulfed me. For the first time in my Christian life I found myself utterly unable to avail myself of the sufficiency I knew was in God for me.

The flesh cannot long bear the agony of such mental and spiritual stress and my body broke under it, at last. Now real physical illness, with its attending pain and expense, had its day with me. For a long time life was not worth fighting for.

I learned then how difficult it is to find human help in such a time of need. Sympathy, yes; for a time at least, but not real understanding. I never sought psychiatric treatment

because I was unable to find a Christian psychiatrist. I could not even find a real Christian doctor, in my section. The kindest thing any doctor said to me came from the lips of a Roman Catholic. He said, "It is not only cruel, but stupid, to tell a person suffering from nervous or mental strain to snap out of it, or to get hold of himself. It would be as sensible to tell a person suffering a severe gall bladder attack to quit feeling pain, and it would be equally unkind."

The attitude of others was not half as bad as the self-condemnation I poured upon myself. The enemy of my soul taunted me with the thought that I could not be in good standing with God and be so defeated.

It was finally discovered that I had a glandular deficiency which had not only affected my physical but my mental well-being. Perhaps it had been more or less dormant for a long time and needed only special stress to trigger it. Certain it is that I could have borne the tests of life better had there been no underlying physical weakness.

But I had learned the lesson. I knew what it meant to suffer the canker of grief day and night, to wrestle with the spiritual powers of darkness, to be beaten down on my face into the bitter dust of defeat. In my heart there flowered a great compassion for the people of God who faint under the load. Let me tell you about some I have known.

Helen and Sam were a fine young couple with four healthy, lively youngsters. Sam had a good job, they had a good home, they loved the Lord and each other. But illness struck Helen and she went into a complete nervous breakdown. Last summer she was desperately trying to regain a semblance of her old self. The house, the children, all the demands of life, were too much for her.

One morning the teacher of her Sunday school class bore down hard on the point that if one were living as close to God as he ought to live he just would not suffer mental, emotional, or nervous disorders. The same morning the pastor brought his message on the same subject. He asserted confidently that we are to be victors through Jesus Christ, our Lord. There is to be no defeat in the life of the Christian. He is a great preacher, and pastor of a great church; but he drove a dagger into at least one heart with that message, for Helen was there. As a result of that service she was in a state of extreme agitation, weeping and hysterical, casting all her confidence away. It took months to undo the damage.

In a small church in one of the larger cities, a middle-aged woman I will call Mrs. T. was gloriously saved. When her husband could not force her to go the way of the world with him as before, he divorced her on trumped-up charges. She had three children. For a long time Mrs. T. prayed and believed God to save her husband and reunite their home. The church held her in high regard and prayed with her. But after two or three years her husband remarried and established another home and that was a blow from which she could not recover.

She began minutely scrutinizing her life and experience, seeking the reason for her unanswered prayers. Again and again she publicly confessed some minor breach, real or fancied. Every service found her at the altar, in an agony of self-examination, after which she made elaborate confessions and restitutions. She became an embarrassment to the pastor and people. Their high regard for her gradually faded. No one wanted to pray with her, for no one knew how to deal with her. Her suffering was real and pain-

ful to see. At last her whole personality crumbled, and she had to be confined in the state asylum.

After several years of treatment she is out, cured, still saved, still attending the same church, but with a deep scar in her personality which she will always bear. Of course the general opinion in that entire suburban area was, "She went crazy over religion." What a reproach to the cause of God! If someone had recognized the symptoms of mental illness in time, her tragedy might have been averted.

Do not misunderstand me. In no sense do I advocate that a pastor is to attempt to deal with real mental disease. But he should be able to recognize it. May I quote from *What You Should Know About Mental Illness*, by Dr. Orin Ross Yost? "Is it possible for the clergyman to deal with all the emotional problems that are presented to him in the course of his pastoral counseling? Not all problems can be so dealt with. Frequently the clergyman will recognize that there is need for professional psychiatric help . . ."

Some years ago, while visiting my old home town, I called on John, whom I had known nearly all my life. He had been a strong, outdoor man, but now I was appalled to find him a weeping, shaking shell of a man. He suffered excruciatingly with arthritis and more excruciatingly with shattered nerves and a demon of despondency which made life a hell for him and his loyal wife. He cried for hours each day. He would not allow Alice to leave him alone, even long enough to do the necessary chores, fearing he would do himself harm.

I talked to him as tenderly as I knew how, prayed as fervently as I could, and went away with an aching heart. How could such a man, a Christian man, come to such a pass? The immediate answer was that one

of his daughters had been involved in a deplorable situation, her home broken, her name slandered, apparently wrongfully. Already suffering with arthritis, he brooded over the wrong done to his loved one, and almost at once was on the toboggan slide down.

But his story has a happier ending. Cortisone came along and, on a purely experimental basis, was administered to John. Miraculously, his pain faded almost overnight and he could move about normally once more. More miraculously, his sick mind and nerves were also healed. Recent research has shown that some mental disease has a physical origin.

I visited my home town again not long ago and after the morning service shook hands with John. But what a different John! He was bright-eyed and cheerful, able to do the chores of his own small farm and work in spare time for his neighbors. "God sure remembered me," he told me. As we talked further he said this, which grieved me. "I know Brother M. [his young pastor] lost all patience with me. He came and talked and prayed with me many times. But he finally told me to take hold of myself and trust God. He said I must stop being such a burden to Alice, that she could not stand much more. As if I did not know all that!" Yes, I pondered as I looked silently at him, one does know all that, but doing something about it is another thing.

My eyes misted at the picture he had painted in those few words. Can you imagine what it means to a man, who feels himself to be a weak, contemptible coward, to be so rebuked by another, standing in the full bloom of health and youth? I can.

THE SHEPHERD'S TASK

There are many less serious cases. With the new insight I have, I see

them everywhere, in all sorts of Congregations: those who love God with all their hearts, who believe His promises and trust His love, but who face difficulties so great they cannot win the victory they pray for. They need the extra lift of a human hand, yours or mine.

Let us then carefully and prayerfully undertake counseling our people. Let us realize both the need and our responsibility. And let us prepare ourselves as adequately as possible for the task: first, by the tender pastor's heart, which only God can give us; and second, by prayerful study. The pastor is not to be a psychiatrist, but he should be a good psychologist. Understanding normal behavior patterns, the alert pastor will

be able to discern the abnormal when he finds it. He does well to utilize the techniques of the Lord Jesus, who was the world's greatest Psychologist. He is the greatest Psychiatrist also, but into that field few pastors dare (or ought) to venture.

We are living in a dreadful age, when the pressures of life are becoming increasingly strong, and the elect will not be spared. On the contrary, they seem to be the particular focal point for much pressure in our world today. Some will break under it; some are breaking under it. In Isaiah 56:11 God passed an indictment upon the religious leaders of Israel. He said, "They are shepherds that cannot understand." May He never have cause to say the same of us.

ONE MAN'S METHOD

Helping Our Juniors to Develop a Church Consciousness

GOD HAS recently blessed our church with the salvation of a number of the members of our Junior Society. It was the feeling of my membership committee and myself that they should be received into membership in our church. The children were first interviewed by me in an informal manner as to the fact of their Christian testimony and the standards of our church as set forth in our *Manual* as they related to them. Of course, the consent of the parents was obtained in each case by each child's asking the parents' permission to take this important step.

July, 1957

On the day of their uniting with the church we had these children all come forward in a group. We read them the church vows, endeavoring to translate them into terms easily understood by our youthful candidates for membership. When they had given assent to the vows of their church we then presented them with four different items in order to help them in a tangible way to realize the importance of the step that they had taken.

First we presented each child with a copy of the church *Manual*. This was a gift to be treasured in later

years as each was inscribed by the pastor with an individual message to the child. Respect for the *Manual* was urged with each individual presentation. It was pointed out that this book is the interpretation of the scriptural standards of conduct as Nazarenes believe.

We then gave each child a certificate of membership suitable for framing. The certificate, printed in an attractive fashion and signed by the pastor, gives the statement as to the act of uniting with the church and the date. Many of the children have already framed theirs and some have put them away with their Cradle Roll certificates and other mementos.

We use the "account-o-lope" envelope system in our church stewardship program. Each child was given an individual set of "Account-o-lobes" with his own assigned number by our church treasurer. Already the Sunday morning collection plate is showing envelopes containing nickels, dimes, and quarters as the tithe of our new members. We emphasized the fact that tithing is a basic Nazarene doctrine and that the time to begin the practice is when you first unite with the church.

In our city the Episcopal church presents each of its youthful communicants a silver medal upon which is inscribed the statement, "I am an Episcopalian." The Lutheran church

has a similar medal with a statement of membership in that religious body. I recently saw a Roman Catholic St. Christopher medal with the inscription, "I am a Catholic. In case of injury call a priest." I felt that I would like to give our children some means of identification that they could show their schoolmates, as did these youngsters of other faiths. Happily we discovered in the catalogue of our own Publishing House the little pilot wheel pins with the word "Nazarene" inscribed on them. These pins are not large and gaudy in appearance but are beautiful in their dignified simplicity. The price being reasonable, we were able to present a pin to each child. These pins are worn to school and proudly shown along with the glad testimony as to membership in the Church of the Nazarene.

When we welcomed the new members into our fellowship, I as the pastor welcomed each one with a handshake. Then the Sunday school teachers and junior supervisors followed along with the parents and friends. The blessings of God fell graciously upon us as tears of joy flowed and shouts of praise arose during this part of the service. Several weeks have passed now but we are daily thrilled to watch the rapid spiritual development of our junior Nazarenes.

—ROSS HAYSLIP, Pastor, Carthage, Missouri

SUNDAY-SCHOOL EVANGELISM

Wise is the pastor who realizes the importance of gathering the children in for Christ. It is his responsibility and he cannot rightfully place this responsibility on the Sunday-school teachers.—J. N. BARNETT.

SERMON WORKSHOP

Contributed by Nelson Mink*

LISTENING IN ON THE GENERAL SUPERINTENDENT

"We are not here accidentally, but we will be here incidentally unless we fulfill our task."

"Early Nazarenes believed God was able to do anything that needed to be done. They had also a sacrificial consecration that was almost reckless."

"Any time any two people get along in harmony there must be a giving in a little."

"Every church ought to be tackling something too big for it."

—DR. HUGH C. BENNER at the 1956 General Assembly

NERO AND PAUL

Nero and Paul disagreed as to the person of Christ. Who won? Well, we name our boys Paul and our dogs Nero.

SERMONS ON FREEDOM

One Nation, Two Flags
The Price of Freedom
Freedom's Holy Light
When Freedom's Sword Was Forged
Maintaining Liberty in Christ
Finding Freedom from Sin
More than Liberty
The Foundation of Freedom
The Limits of Liberty
Your Part in Freedom
Christianity and Democracy
Freedom's Friend

—Selected

JOHN 14:6

Jesus is the way, in which we should go; Jesus is the truth, which we should all know;

Jesus is the life, in which we should grow.

—Selected

THE FIRST SIN OF THE EARLY CHURCH

Acts 6:1, "And in those days . . . there arose a murmuring . . ."

Nothing is easier than faultfinding. No talent, no self-denial, no brains are required to be set up in the grumbling business. Murmuring was what condemned the children of Israel in the wilderness.

GOD CALLS BUSY PEOPLE

Scripture and history attest the truth that when God wants a man He calls a busy one.

Moses was busy with his flocks at Horeb.

David was busy with his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Amos was busy following his flock.

Peter and Andrew were busy casting their nets.

James and John were busy mending their nets.

Matthew was busy collecting taxes.

Saul was busy persecuting the friends of Christ.

William Carey was busy making shoes when God called.

—Selected

*Pastor, Waco, Texas.

Food for Mind and Heart

PLEASING GOD

An old railroad conductor, carefully punching tickets at the train entrance on a very cold night, was criticized by some of the shivering passengers hurrying to get aboard. Somebody said, "You're not very popular tonight, Conductor." He calmly replied, "I'm mainly interested in being in good standing with the superintendent of this railroad." God's man had better see to it that the Heavenly Superintendent approves and not worry too much about the complaints of some of his hearers.—VANCE HAVNER, in *Rest for the Weary*. (Fleming H. Revell Co.)

* * * * *

INTELLECT

The idolatry of the intellect produces men and women who move farther and farther away from the creative forces of religion in actual life.—LYNN HAROLD HOUCH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'" * * * * *

SALVATION

Education will broaden the narrow mind, but it takes religion to cure the big head.—*Chicago Crusader*. * * * * *

SELF-ESTEEM

Too many of us are guilty of "one-troversion," a word to describe a man who asks questions of himself and then answers them himself—and then, relying solely on this handy team, attempts to base actions and decisions on the knowledge gained by this ready interchange of ideas. Onetroverts are getting all too common . . . some of them in high enough places to do the country some harm.—*Monsanto Mag*, Monsanto Chemical Co.

MISFORTUNE

If all our misfortunes were laid in a common heap, whence everyone must take an equal portion, most people would be content to take their own and depart.—*Selected*. * * * * *

LOVE

Several years ago Meyer Leven wrote in *Collier's* magazine about a girl in an orphan asylum. She was quite unattractive and with many annoying mannerisms; so that she was shunned by the children and disliked by her teachers.

The head of the institution looked and longed for a reason to send her off to some reform school. One afternoon the opportunity came. She was suspected of writing clandestine notes to people outside of the orphanage. One of the little girls had just reported, "I saw her write a note and hide it on a tree near the stone wall. The superintendent hurried to the tree and found the note, then passed it silently to his assistant. The note read, 'To whoever finds this: I love you.'" * * * * *

Someone else wrote a note and put it on a tree outside the city wall. Of Him, too, it was written, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." So they sought to get rid of Jesus. They took Him out to Calvary's hill, where they crucified Him. They nailed Him to a tree. But when men go there they find on that tree a note that reads, "To whoever finds this: I love you."

—WM. R. BUITENDORP

* * * * *

SUCCESS

Successful living is pretty much getting up every time we have been knocked down.—*Chicago Crusader*.

Selected by the Editor

PREACHING PROGRAM

for July

July 7, 1957

Morning Subject: GOD'S MANIFESTED GRACE

TEXT: Titus 2:11-14 (R.V.)

- I. THE EXPERIENCE GRACE CONFERS—"The grace of God hath appeared bringing salvation" (v. 11).
 - A. Which pardons us—"That he might redeem us from all iniquity" (v. 14).
 - B. Which purifies us—"And purify unto himself" (v. 14).
 - C. Which possesses us—"A people for his own possession" (v. 14).
- II. THE ETHICS GRACE INSPIRES—"that we should live" (v. 12).
 - A. Personally—"soberly."
 - B. Socially—"righteously."
 - C. Spiritually—"godly."
- III. THE EXPECTATION GRACE AROUSES—"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (v. 13).
 - A. In the first advent, grace was revealed; in the second, glory shall be revealed.
 - B. It is the work of grace to prepare us for the glory!

—W. E. McCUMBER, Pastor
Thomasville, Georgia

Evening Subject: THE MIGHTY SAVIOUR

TEXT: Hebrews 7:24-27

- I. THE POWER BY WHICH JESUS SAVES—"He is able to save."
 - A. The power of boundless love—"to make intercession."
 - B. The power of endless life—"he ever liveth"; "he continueth ever."
- II. THE PRICE AT WHICH JESUS SAVES—"He offered up himself."
 - A. He was separate from sinners—"holy, harmless, undefiled, separate from sinners."
 - B. He became a substitute for sinners—"he offered up himself"; "for the people."
- III. THE PEOPLE WHOM JESUS SAVES—"Them that come unto God by him."
 - A. How extensive His salvation! "Them that come."
 - B. How intensive His salvation! "To the uttermost."

—W. E. McCUMBER

July 14, 1957

Morning Subject: **THE GREATEST SERMON EVER
PREACHED**

TEXT: Luke 3:22

- I. **THE SUPERLATIVE PREACHER**—"A voice"—God!
 - A. Men have been mighty preachers (Acts 2:36-41).
 - B. Angels have been mighty preachers (Luke 2:9-11; Matthew 28:5-7; Acts 1:10-11).
 - C. The Father is the mightiest of preachers!
- II. **THE SUPERLATIVE PULPIT**—"From heaven . . ."
 - A. Churches have established famous pulpits.
 - B. Nature has provided splendid pulpits (Mark 4:1; Matthew 5:1).
 - C. Heaven supplied the loftiest of pulpits!
- III. **THE SUPERLATIVE PROCLAMATION**—"Thou art my beloved Son; in thee I am well pleased."
 - A. Christ's sonship affirmed—"My beloved Son."
 - B. Christ's sinlessness attested—"In thee I am well pleased."
 - C. Christ's saviourhood accepted. The baptism consecrated Him to His atoning death for sinners (v. 21).

—W. E. McCUMBER

Evening Subject: **A PORTRAYAL OF POWER**

TEXT: John 1:35-42

- I. **THE POWER OF A WORD SPOKEN FOR JESUS** (vv. 35-37)
 - A. A word in season—"as he walked"—opportunity passing by!
 - B. A word of salvation—"Behold, the Lamb"—substitute for sinners!
- II. **THE POWER OF A LIFE GIVEN TO JESUS** (vv. 37-41)
 - A. Out of Andrew's life—Peter, the church, and two Epistles!
 - B. Out of John's life—a Gospel, three Epistles, and the Apocalypse!
- III. **THE POWER OF THE GRACE WIELDED BY JESUS** (v. 42).
 - A. Grace faces the real—"Thou art Simon."
 - B. Grace fashions the ideal—"Thou shalt be . . . a stone."

—W. E. McCUMBER

July 21, 1957

Morning Subject: **THE GLORIOUS CHURCH**

TEXT: Ephesians 5:18; 6:20

- I. **THE GLORIOUS CHURCH IS HOLY IN CHARACTER** (5:27):
 - A. Her dynamic for holiness is the Holy Spirit (5:18).
 - B. Her demonstration of holiness is right human relationships (5:22, 25; 6:1, 5, 8).
- II. **THE GLORIOUS CHURCH IS MIGHTY IN CONFLICT** (6:10).
 - A. The armor for her conflict (6:11-17).
 - B. The arenas of her conflict.
 1. Prayer (6:18).
 2. Preaching (6:19-20).
- III. **THE GLORIOUS CHURCH IS HAPPY IN CONTEMPLATION** (5:27).
 - A. A glorious destiny awaits her (5:27).
 - B. A glorious intimacy assures her (5:30-32).

—W. E. McCUMBER

Evening Subject: **WHEN JESUS CAME**

TEXT: I John 4:14

- I. **AS "THE SON," HE REVEALED THE UNSEEN GOD** (cf. v. 9).
 - A. God unseen, man's plight without Christ (v. 12).
 - B. God unveiled, man's privilege through Christ (John 1:18; 14:9).
- II. **AS "SENT," HE VALIDATED THE UNSEEN WORLD** (cf. v. 9).
 - A. By His timelessness (John 8:58).
 - B. By His kingliness (John 18:33-36).
 - C. By His adoptiveness (John 14:1-3).
- III. **AS "SAVIOUR," HE CONQUERED THE UNSEEN ENEMY** (cf. v. 10).
 - A. The sins of the world:
 1. Alienated man from the unseen God.
 2. Unfitted man for the unseen world.
 - B. The salvation of Christ:
 1. Reaches men exclusively (v. 15).
 2. Conquers sin completely (v. 17).

—W. E. McCUMBER

July 28, 1957

Morning Subject: FROM GRIEF UNTO GLORY

TEXT: I Peter 5:10

- I. **CONSIDER THE DESIGNATION OF GOD**—"The God of all grace . . ."
 - A. The God of grace for all men (Tit. 2:11).
 - B. The God of grace for all needs (Heb. 4:16).
 - C. The God of grace for all tasks (II Cor. 9:8).
- II. **CONSIDER THE DESTINATION OF GLORY**—"Who hath called us unto his eternal glory . . ."
 - A. The glory of eternal victory over sin (Romans 6:9-10).
 - B. The glory of eternal respite from suffering (Revelation 21:4).
- III. **CONSIDER THE DISCIPLINE OF GRIEF**—"After that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
 - A. Suffering permitted by a gracious person—"God."
 - B. Suffering allowed for a gracious purpose—"Make you perfect" (II Timothy 2:12).

—W. E. McCUMBER

Evening Subject: YE ARE SAVED!

TEXT: . . . ye are saved (Ephesians 2:5)

- I. **THE PAST FROM WHICH YE ARE SAVED**—" . . . who were dead in passes and sins" (v. 1).
 - A. A past of rebellion—" . . . according to the prince of the power of the air" (v. 2).
 - B. A past of degradation—" . . . lusts of the flesh" (v. 3).
 - C. A past of condemnation—" . . . children of wrath" (v. 3).
- II. **THE POWER BY WHICH YE ARE SAVED**—"But God, who is rich in mercy . . ." (v. 4).
 - A. The motive of mercy—" . . . his great love" (v. 4).
 - B. The method of mercy—" . . . by grace" (vv. 5, 8).
 - C. The means of mercy—" . . . through faith" (vv. 9-10).
- III. **THE PURPOSE FOR WHICH YE ARE SAVED**
 - A. The immediate purpose—"created in Christ Jesus unto good works" (v. 10).
 - B. The ultimate purpose—"in the ages to come" (v. 7).

—W. E. McCUMBER

EVENING

RICHES, RELIGION, AND REQUIREMENTS FOR SALVATION

SCRIPTURE: Matt. 19:16-22; TEXT: Matt. 19:21

INTRODUCTION: This is the story of a young man who had riches and religion, but did not meet the requirements for salvation.

- I. **THE YOUNG MAN'S RICHES**
 - A. The riches he had were material (great possessions).
 - B. The riches that he lacked were spiritual.
 - C. What he needed most was to be rich toward God.
- II. **THE YOUNG MAN'S RELIGION**
 - A. He was a good moral man.
 - B. He desired eternal life.
 - C. He kept the commandments (even from his youth).
- III. **REQUIREMENTS FOR THE YOUNG MAN**
 - A. To have a desire for spiritual things—he had.
 - B. Keep the commandments—he did.
 - C. Sell what you have—he failed.
 - D. Give to the poor—he failed.
 - E. Come, follow—he failed.
- IV. **THE YOUNG MAN'S REWARD**
 - A. Eternal separation.
 - B. Suffering.
 - C. Sorrow.

—WILLIAM C. SUMMERS, Pastor
Union City, Pennsylvania

HOW TO BE UNPOPULAR

SCRIPTURE: Matt. 7:1-5

INTRODUCTION:

- A. Desire for popularity
 - B. No book on how to be unpopular
 - C. If you want to be very unpopular:
- I. **PASS HASTY AND HARSH JUDGEMENT ON EVERYONE.**
 - A. Don't bother to get all the facts.
 1. Rely heavily on hearsay.
 2. Forget that appearances are often deceiving.
 - B. Forget that censoriousness reveals ourselves.
 1. Tend to look for faults in others that we possess in ourselves.
 - II. **USE A MICROSCOPE TO LOOK AT YOUR NEIGHBOR'S FAULTS.**
 - A. But look at your own through the wrong end of a telescope (v. 3, see Phillips).
 - B. Follow the example of the Pharisees.
 - C. Have two sets of weights and measures.
 1. One for your children's acts—one for others.

2. Flattering, minimizing names for your acts . . . ugly names for others' actions.

III. BE A SELF-APPOINTED SPIRITUAL EYE DOCTOR.

- A. Forget that an eye operation is very delicate.
 1. Requires perfect vision.
 2. Requires perfect control.
- B. Even more delicate if you undertake task as a volunteer.
 1. Patient not as sensitive if he asks your help.

CONCLUSION:

- A. Inescapable law of reciprocity.
 1. "Fight with a tomahawk and you will someday be scalped."
 2. "He that diggeth a pit shall fall into it."
- B. There is a glorious alternative.
 1. Verse two is a two-edged sword.
 2. "Have fervent charity among yourselves: for charity shall cover the multitude of sins."

—WENDELL WELLMAN, Pastor
Atlanta, Georgia

HOW TO HINDER MOST EFFECTIVELY

INTRODUCTION:

- A. Imminence of revival.
- B. Opposite approach in message.
- I. BE SKEPTICAL ABOUT SUCCESS OF REVIVAL.
 - A. Recall the disappointments of the past.
 - B. Insist that the folks will not turn out.
 - C. Question the abilities and qualifications of the workers.
- II. ADOPT A "BUSINESS AS USUAL" ATTITUDE.
 - A. Refuse to let your schedule be interrupted.
 - B. Attend the revival if there are no conflicts.
 1. Don't sacrifice club meeting.
 2. Don't miss favorite radio or TV program.
 3. Remember that you must have your rest.
- III. CONVINCING YOURSELF THAT YOUR PRESENCE OR ABSENCE WON'T MAKE ANY PARTICULAR DIFFERENCE.
 - A. Suppose 100 persons decided this way (you have no more right than anyone else to so decide).
 - B. Remind yourself that no one shows appreciation when you are present.
- IV. DON'T GIVE ANY FINANCIAL SUPPORT TO THE MEETINGS.
 - A. Tell yourself and everyone else that these evangelists are just in it for the money, anyhow!
 - B. Forget that the Bible commands us to "communicate unto him that teacheth . . ."
- V. DON'T TROUBLE YOURSELF TO PRAY.
 - A. Remind yourself that we've prayed for revival before.

—WENDELL WELLMAN

A CALL TO YOUTH

TEXT: Eccles. 12:1-2 (read all of chapter)

INTRODUCTION:

- A. Here we have a call to youth to think of God.
 1. They are to mind their duty to God while they are young.
 2. This is the voice of antiquity—Solomon lived many centuries ago.
 3. This is the voice of experience—Solomon had lived many years.
 4. This is the voice of wisdom—written by wisest man in world.
 5. This is the voice of reason—this wisdom has been proved by man in every generation—thus it is most reasonable course of action.
 6. This is the voice of authority—written by inspiration of God.
- B. The writer realized that this was important advice.
 1. He realized its necessity.
 2. He realized its urgency.
- I. THINGS LOOK DIFFERENT TO THOSE WHO ARE IN THEIR YOUTH.
 - A. Life is big and important.
 1. Life is to yield great things.
 2. Plans and ambitions are out ahead.
 3. Preparation is being made.
 4. Outlook is optimistic.
 - B. Time flies altogether too slowly!
 1. Youth is impatient in preparation.
 2. Hard to wait for developments.
 3. Prodigal son was tired of waiting.
- II. YOUTH IS A TIME OF GREAT OPPORTUNITIES.
 - A. Much diligent preparation must be made now for success later.
 - B. The well is full of water!
 1. Zest, health, energy, activity, growth.
 2. All is rosy, and the outlook is bright.
 3. World is before them to conquer—no enemy too great!
 4. Boundless faith in life.
 - C. Days are full.
 1. Joy in everything.
 2. Responsibility weighs nothing.
- III. THE ADMONITION IS THIS: "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."
 - A. In thy choice days remember God!
 - B. In thy days of choice choose thy Creator!
 - C. Choose God in the good days.
 - D. Remember God now, before the day of disillusionment comes!

IV. ALL WHO HAVE FAILED TO REMEMBER GOD IN THEIR YOUTH HAVE PROVED IT TO BE THE WRONG WAY TO LIVE.

- A. Man's boast of self-sufficiency has never been able to stand the test of life.
- B. Man has never been able to win against God and good.
 1. The Rock has ground him to powder.
 2. The civilization which has forgotten God has been forgotten!

V. ALL WHO HAVE REMEMBERED GOD IN THEIR YOUTH HAVE PROVED IT IS THE ONLY WAY TO LIVE.

- A. It pays to live for God.
- B. All who have died have proved it is the best way to die.

CONCLUSION:

- A. This text is the best advice we can give to youth.
- B. Turn now, and remember God today!

—L. P. DURHAM
Houston, Texas

MORNING

PROMISE OF HOLINESS

TEXT: Acts 2:33, 38-39

INTRODUCTION: A promise is no better than the one who makes it. The promise of holiness is one we can depend upon because Jesus is the One who gave the promise. The promise is for everyone but it is conditional. The best part of all is that it can be experienced in our lives.

I. UNIVERSAL PROMISE (Acts 2:38-39)

- A. Not confined to the Upper Room (Acts 2:39). "... promise is unto you . . . your children."
- B. Not confined to any class or group. "... all that are afar off . . ." (Acts 2:39).

II. CONDITIONAL PROMISE (Acts 1:4; Luke 24:49)

- A. Must be a child of God (Heb. 6:1; 12:1).
- B. Must have a good appetite. "... hunger and thirst after righteousness . . ." (Matt. 5:6).
- C. Must be a good "waiter." "... wait for the promise . . ." (Acts 1:4).

III. EXPERIENTIAL PROMISE

- A. Real to the senses (Acts 2:33). "... the promise . . . which ye now see and hear."
- B. Real to the affections (Deut. 30:6).
 1. Purity—"Circumcision of the heart."
 2. Perfect love—"Love to God."
- C. Real to the intellect—preservation (I Thess. 5:23).
"Preserved blameless."

—CHARLES MOSHER
De Land, Florida

Sermons on the Beatitudes

6. THE BENEDICTION OF A PURE HEART

SCRIPTURE: Matt. 5:8

INTRODUCTION: We have pure food laws, pure health laws, laws of sanitation and preventative measures against diseases and impurities. We believe in clean hands, homes, minds, morals. Why not accept the possibility of heart purity at face value? Admitted, there will be solicitations to evil, temptations to wrong, and sinful encroachments from without. But God's angels will arise and close the shutters of the soul's windows and keep us pure.

I. THE TEXT IS OPPOSED TO MERELY CEREMONIAL PURITY.

- A. This was Jewish, although typical and meaningful.
- B. It was external rather than internal. Pharisees—outside the platter clean, but inwardly—
- C. It goes deeper than double-mindedness (Jas. 4:8).

II. THE TEXT DEMANDS INNER, MORAL, SPIRITUAL, HEART PURITY.

- A. "Blessed are"—it is present-tense purity. Verb "are" (Ps. 15:2; 24:3-4; Jas. 3:4; I Tim. 1:5).
- B. This refutes "sinning religion" (Acts 15:8-9; I John 1:7; I Tim. 1:5).

III. THERE IS THE BENEDICTION OF A PURE HEART.

- A. The carnal within the unsanctified most surely not "blessed" (I Cor. 3:1-3).
- B. The benediction of clear spiritual vision. Jesus, blind man: the two touches to see clearly (Mark 8:25).
- C. Heart purity removes the cataracts, astigmatism, and spiritual defects from the lens of the soul.

IV. "THE PURE IN HEART . . . SHALL SEE GOD."

- A. This is a Hebraism which signifies "to possess," as "seing a thing" was used among the Hebrews to mean possessing it (Ps. 16:10; John 3:3; 3:36).
 1. Only the legally pure could enter the sanctuary and come into the presence of God. Those who had contracted legal defilements were excluded. An allusion.
 2. Only the spiritually pure can enter the holy of holies and heaven at last.
- B. In this world.

In nature—"The heavens declare the glory of God"; in His providences; in history; in His saints; in His Word.

C. In the world to come.

The beatific vision. "It is so beautiful to be with God," dying words of Frances E. Willard, founder of W.C.T.U.

CONCLUSION: "The sanctified; they who love God with all their hearts. 'They shall see God' in all things here; hereafter in glory" (Wesley).

—E. E. WORDSWORTH

LOVE AND LIFE

SCRIPTURE: I Pet. 1:22-25

I. HOLINESS AND LOVE

- A. Love from a pure soul. (The soul is the center of the affections.)
- B. Love of brethren for one another.
- C. Sincere ("unfeigned"—A.R.V.) love.

II. HOLINESS AND LIFE

- A. Born anew of imperishable seed.
- B. Through the living and abiding Word of God.
(vs. the withering and fading things of the flesh)
- C. The "Good News" preaches holiness.

III. HOLINESS AND OBEDIENCE

- A. Purity through obedience, v. 22. "Walk in the light" (I John 1:7).
- B. Love fulfills the law.
- C. Holiness begets adequate motivation to live in the light of revealed truth.

New birth } delightful obedience flooding the
Pure souls } soul with life and love.

—R. E. PRICE
Pasadena, Calif.

IMPERATIVES FOR A NEW ISRAEL

SCRIPTURE: I Pet. 2:1-5

I. PUT AWAY ALL GUILT.

Malice, guile, insincerity, envy, slander.

II. LONG FOR (get an appetite for) THAT WHICH IS WITHOUT GUILT.

Pure spiritual milk—"guileless" (cf. Peter's play on words here)

Illustration: Like newborn babes.

III. COME TO CHRIST.

That Living Stone—chosen and precious. The Christian's true foundation.

IV. BE BUILT INTO A SPIRITUAL HOUSE.

As living stones on the True Foundation.

V. BE A HOLY PRIESTHOOD.

To offer spiritual sacrifices:

Only such are acceptable to God:

All must be through Christ, our High Priest.

This makes us God's true Israelites.

This makes us God's true household.

This is the highest relationship of honor and dignity.

—R. E. PRICE

Book of the Month Selection, July, 1957

GETTING HELP FROM THE BIBLE

By Charles M. Crowe (Harper, \$2.95)

Here is a book that was hard to finish! I wanted to stop over and over again, hew out a sermon outline, and race for the nearest pulpit. Reading this you feel like a man who has suddenly discovered an untouched uranium "find."

But now before you begin, let me be clear and frank. The author is not conservative in his interpretation of Biblical materials in several places. You won't like that—I didn't either. He espouses the evolutionary hypothesis relative to the beginnings of life.

Then where is the value? His sermon starters, and above all his amazing wealth of pointed, sparkling illustrative materials. In my copy scarcely a page is not marked for "windows." Not merely the number of usable illustrative quotes struck me, but how pertinent and how striking they were. Modern, accurate, tailored for immediate use to spark up those sermons that lie in your file just needing an opening bit of interest-appeal.

True, this is the only time all year I have listed a book listing at more than \$2.50. But this is REALLY worth it.

PRAYER AND LIFE'S HIGHEST

By Paul S. Rees (Eerdmans, \$2.00)

We remain amazed at the perennial freshness of this prolific writer. He is solidly true to conservative positions always. In this volume he deals with six of the great prayers of St. Paul. There are sections that are thoroughly thrilling and will certainly make the prayer closet more attractive to anyone who will read them. These six chapters were lectures given at the Keswick Conference in Great Britain. In places Dr. Rees might have been a bit more explicit in his holiness terminology; in fact he seems to be a bit cautious at that point, perhaps because he was in a Keswick meeting. However, throughout, this is warm, spiritual, and certainly will make ashamed the man or woman who has been inclined to live with too little prayer.

NERVOUS CHRISTIANS

By Gilbert Little (Back to the Bible Press, 35c)

This little paper-backed book is very different and yet it speaks out very frankly about an issue that faces persons in every church—the spell of nervousness is on us all. You won't agree with everything the author says in this little book, but he is a Christian psychiatrist and he traces many of our modern mental problems back to unconfessed sins and uncrucified self. It is true the author does not give any instruction that would lead a person to entire sanctification, but he points out the basis for much of our nerve trouble in the Christian realm. It is well worth the time it takes to read it and many others will be helped if it is passed around.

SERMON OUTLINES ON PRAYER

By Al Bryant (Zondervan, \$1.00)

Another in the series compiled by Al Bryant. In these prayer outlines there is wide choice and they come from the studies of modern ministers and men of former days who were warriors in the battle of prayer. There are ninety-four outlines, many from Nazarene men.

PRACTICAL JUNIOR CHURCH PROGRAMS

By Bess Olson (Zondervan, \$1.50)

Here are thirteen Bible-centered evangelical programs. The stories are down-to-earth and the object lesson suggestions are practical and feasible. These are planned to cover the first half of the year.

PROTESTANT PREACHING IN LENT

By Harold J. Ockenga (Eerdmans, \$3.95)

This is a very substantial book for a specific purpose—to help preachers in their ministry during the Lenten period. There are seven series of sermons; these are *semicomplete*. They are not completely written out, yet they are more than bare outlines.

The book is excellent in its homiletical style, rich in preaching ideas. It is almost like having a one-volume commentary on the Cross. While the author is very forthright in dealing with sin, even suggesting complete deliverance from all sin, his references to sanctification are not clearly Wesleyan, but the book is thoroughly conservative with a tinge of Calvinism. It pictures a man who is a masterful preacher.

JAMES MCGRAW

A TREASURY OF STORIES, ILLUSTRATIONS, EPIGRAMS, QUOTATIONS

By Herbert V. Prochnow (Wilde, \$2.00)

Definitely usable and wholesome. The humor is humor—and that is saying something. The quotes and illustrations are tailored for your use, inviting immediate application.

ADVANCING THE SMALLER LOCAL CHURCH

By W. Curry Mavis (Light and Life Press, \$3.00)

We frequently hear criticism, and justly so, that too many books and too much of our church periodical material is beamed toward the larger church. The feeling is that the smaller local church has been neglected. This is a clear and sorry fact. Dr. Mavis has given us a solid, substantial, and careful study beamed definitely to the smaller church. He defines the smaller church as one that has less than 150 in attendance on Sunday morning.

The book has some very specific values. First, it helps undergird a deep appreciation for the place and ministry of a smaller church. He does not, in any sense, apologize for the fact that it is small but clearly faces the factors that might keep it small. There are some very needed warnings that a smaller church must always face, and the book gives a major treatment to the organization, community visitation, financing, and evangelism, especially for smaller churches.

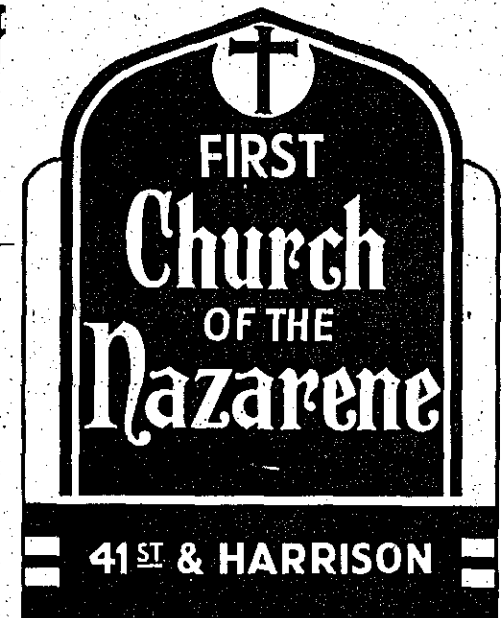
The self-evaluation chart at the close of the book is a thing any local church could use with definite profit. Perhaps it would bring much soul searching to many small churches to face this chart frankly. Any church which comes within the category thus defined as a smaller church would very certainly profit by a careful study of this book in the meetings of the local church board.

LAYMEN IN THE CHURCH

By Paul W. Milhouse (Warner Press, \$1.25)

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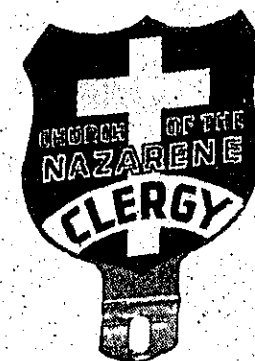
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The Preacher's Magazine

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GUEST EDITORIAL

Good Views, or Good News—Which?

By J. Kenneth Grider*

GOD AND THE CHURCH have somehow counted us worthy, "putting us into the ministry." It is our holy calling in what is perhaps the time of the end to beseech men, in Christ's stead, to be reconciled to God, sanctified wholly, and built up in the faith. So we preach. We convey God's proffered grace through what Martin Luther liked to call the "sacrament" of preaching.

This uncommon task demands an uncommon effort. But too often we are busy with "many things" and do not find the time for adequate sermon preparation. Some congregations seem to want our hands rather than our hearts and we easily succumb to the temptation to deploy our efforts to the less exacting tasks of errand boys. Tell it not in Gath! But one pastor confessed that the "many things" in his parish take 95 per cent of his time.

The outcome is that instead of diamond digging in God's Word on His grace through Christ we search and search for interesting ways of presenting our two-by-four philosophies, our most intriguing thoughts on current events, our hobbies of one kind or another. Refer us to the *Manual and the Bible*, and we agree that something is radically wrong with lost men

—that they commit acts of rebellion against God and have from Adam a radical disharmony at their centers. But not infrequently we simply moralize, telling folk they ought to do better, which is like treating acute appendicitis with T u m s. Man's sinfulness is too damnable, too destiny-shaping for any kind of ring-around-a-rosy religion from our Nazarene pulpits.

*A sapphire in a dull gold setting,
A sea lower than sea,
A broken promise to a thirsty land,
A desert's mockery.*

That description of the Salten Sea of the Desert of Southern California could also describe what sometimes passes for preaching.

We must not believe that piece of sentimentalism about language being given us "that we might say pleasant things to each other." That would make us what Dr. Ralph Sockman has called "wizards of ooze," instead of watchmen to warn the wayward of the night. And yet it is so easy to get into the habit of preaching little ideas that small souls like to hear! Stephen C. Neill says, "Unless we are watchful, we can so easily slip into preaching morals, or history or philosophy, or a general theism—anything, in fact, except the Gospel of the grace of God in Jesus Christ" (*Fulfill Thy Ministry*, p. 68).

*Associate Professor of Theology, Nazarene Theological Seminary.

Peter at Pentecost, Stephen at his stoning, the Apostle Paul on numerous occasions—these talked about a holy history, a series of what might be called redemption acts, that reached their climax in the death and resurrection of Jesus Christ, because of which God is able to offer redemption to all who will receive it.

For one thing, we need to talk about the Incarnation.

THE INCARNATION

Prophets, priests, and kings had had their day. Angels had performed their ministries. The ark of the covenant, the Tabernacle, and later the Temple, had captured God's presence for man's growing-up age. God had conversed with men in all these ways, but still something was lacking. It was often communication by proxy. Always it had to be repeated. Always after God had stepped down, He stepped back up again. Always God's own being was left unscarred, unhumanized.

But there came the time, the fullness of time—it was man's finest hour—when God climbed down out of the heavens for good, when He went to work with His own hands, when as Edwin Lewis says He got into the arena to fight personally with Satan. He enlisted in human history. As Charles Wesley sang it out, he

... contracted to a span,

Incomprehensibly made man.

He invaded this realm of sweat and blood and tears. On D day, with all in readiness, He marched right in, open-eyed, into enemy territory, so that with His feet on hard earth He could lift us out of sin.

Jesus Christ was front Man in all this. But His incarnation was effected by the Holy Spirit, with the Father in charge. And all these three are one in substance—in the underlying ground of their activities. So all

three Persons of the Trinity figured in this mission to mankind. And the humanity was not put off at Calvary. Nor did the Resurrection and the Ascension conveniently slough it off by stages. No! That would have turned the whole scheme into another temporary benefaction. Still Jesus is the God-Man. Still He shares with us our human woes, Man with man. Still He is touched with the agony of our many infirmities.

That is what gives such special point to His intercession for us at the Father's right hand. Thus the twelfth-century Bernard found himself singing:

*Jesus, the very thought of Thee
With sweetness fills my breast.*

We can get hold of a God like this: We can grasp Him as our sufficiency. And the thought of a sympathizing Jesus fills our hearts with sweetness.

What Job said, still obtains: "... with God is terrible majesty" (37:22). Isaiah still rightly points us to God as "... the high and lofty one that inhabiteth eternity, ..." (57:15). There is no outdating of the Psalmist's "... the voice of the Lord is full of majesty" (29:4). And after Bethlehem, St. Paul could yet speak of God as "... dwelling in the light which no man can approach unto; ..." (I Timothy 6:16). So God is still God! But He is still human also! What a story here to tell to the nations! What sacrifice; what sheer *agape*!

THE ATONEMENT

We need to tell about the Atonement also. We need to talk about the middle cross on which the incarnate Prince of Glory died a willing substitutionary death on our behalf. We need to speak of His blood, given until no life was left, through which we have remission of sins and entire sanc-

tification—a n d moment-by-moment cleansing from our blunder-life.

But let us tell it right. We conservative Arminian-Wesleyans often mix alien ideas with our proclamation at this point. We talk about Christ's paying the penalty for us. We say that He, the guiltless, received the punishment due us. Such men as Anselm of Bec, John Calvin, and James Denney taught this. But Arminian-Wesleyans, following the New Testament, have generally taught a different view. One reason for opposing the idea that Christ took the sinner's penalty is because guilt surely cannot be transferred from the guilty to the guiltless, so that punishment cannot be either.

Calvinists talk freely about transference of guilt. They say that we are all guilty for Adam's sin, and thus that some babies who die go to hell—all babies deserving it, since they were "in" Adam and therefore sinned with him, although some are elected to eternal life. Arminian-Wesleyans like Miley teach that only depravity, and not guilt, is passed on to the race. The Calvinists are consistent: if Adam's guilt can be transferred to us, our guilt can be transferred to Christ. But let us be consistent also, so that if we say that we cannot be guilty for Adam's sin, we ought also to say that Christ cannot become guilty for ours.

In *A Tale of Two Cities* a man who apparently has little to live for dies instead of another man—who has much to live for, but whose life was to be taken. The man who dies suffers vicariously, as a substitute for the other man; but he does not take the other man's punishment since the other man's guilt could not be transferred to him. And so with Christ. He suffered intensely—physically and psychologically. Yet this was not the punishment due sinners but an act of suffering love whereby the punish-

ment of those who believe can be averted!

Another reason why Arminians oppose the Anselmic view is that if Christ had taken our punishment there could be no hell for anyone.¹ For the Father would never extract the penalty twice—once from Christ and again from the finally impenitent. Calvinists do not concern themselves with protecting God's goodness, as is shown by their doctrine of unconditional predestination; but Arminians do so concern themselves.

Still another reason for opposing the view is that on that kind of idea there could be no forgiveness at all. If the Father receives a full payment from Christ, He cannot forgive the sinner of anything. It is either punishment or forgiveness—it can never be both. And the Christian believes there is forgiveness! If Mr. A owed Mr. B a hundred dollars and Mr. C paid it for Mr. A, Mr. B could not then forgive Mr. A the debt. Nor could the Father, if Christ paid it for sinners.

So let us read Miley's *The Atonement in Christ* and other writings on the governmental theory of the Atonement, and preach Arminian-Wesleyanism—which is consistent with the New Testament. Let us preach that Christ suffered on behalf of sinners; that because of His death the Father is able to be just—a moral Governor of His creation—and still justify the repentant sinner (Rom. 3:23-26); and that the debt man owes a holy God is never paid but, instead—marvel of marvels!—is forgiven when the penitent pleads the blood of Christ, the suffering Mediator. In general, this is the way Arminian-Wesleyan theologians have thought of the Atonement. Such men as Watson,

¹Karl Barth teaches that all men will be saved because he thinks that our penalty was removed at Christ's death. See G. C. Berkouwer's "The Triumph of Grace in the Theology of Karl Barth." Grand Rapids: Eerdmann, 1956, pp. 267 ff.

Raymond, Miley, and others have maintained these Gotian leanings, even if not every one of them would call his view the governmental theory as such.

THE RESURRECTION AND PENTECOST

Another of the redemption acts is the resurrection of Christ. It was central to the proclamation made by the early church. Always Christ was the One who had been crucified but who had risen and was alive forevermore. The Resurrection verified the significance of the Incarnation and the Atonement. Indeed, without it there would have been no reconciliation. Without it there would have been no Christian faith, no Christian hope, no content for Christian preaching (I Corinthians 15). Christmas and Good Friday would have been helpless to save. Easter was integral to the whole redemption scheme. Of the Resurrection, James Stewart writes: "This was indeed the very core of the apostolic *kerygma*. . . . It was the theme of every Christian sermon; it was the master motive of every act of Christian evangelism; and not one line of the New Testament was written . . . apart from the conviction that He of whom these things were written had conquered death and was alive forever."²

Still another of the redemption acts is Pentecost. Here God poured out His Spirit upon the inner circle of dis-

cipleship, purifying their hearts from inherited depravity and transforming their helplessness into strength; their vacillating lives into invincibility that could not be deterred from following hard after the Lord; their unconvincing witness into testimony that could not but persuade. Pentecost is not an epilogue to what we have in the Gospels; it is an organic part of redemption's plan.

Besides Incarnation, Atonement, Resurrection, and Pentecost, there are other redemption acts which we who preach are to proclaim. Before the first of these, and inseparable from it, there is the election of Israel—a foretaste of the New Testament idea of the kingdom of God. There is also the forecast of a Messiah who is to be Prophet, Priest, and King—and a Sufferer (Isaiah 53, cf. Acts 8). Moreover history is to be consummated at end-time when at Christ's coming the bodies of both the living and the dead will be glorified. All these redemption acts it is our distinctive calling, as ambassadors of Christ, to herald.

Good views are perhaps all right in themselves. People are challenged to do a little better when moralists philosophize about the good life. But men need to hear the Good News. They need to know that their sinful interiors can be transfigured by the new birth and the renovating baptism with the Holy Ghost. So let us, who preach, declare the Good News about the transforming grace made possible by that holy history whose towering figure is Jesus Christ.

²"A Faith to Proclaim," pp. 104-5.

THE PASTOR'S CALL

One of our good pastors had had a rough time in his vote. When I called him long distance and told him that another church had called him, he said right quickly, "What did they call me?"

—B. V. SEALS

FROM THE EDITOR

Three-Minute Car Wash!

OF COURSE I have no intention of talking about the business of washing cars, the quick way or the slow way. I thought maybe, however, that such a title might catch your attention since it is so completely inappropriate for a magazine for ministers.

But then, again, perhaps the title is not so bad for the subject which I have in mind and about which I have been thinking of late. It actually crystallized the other day as I was talking with some younger student-preachers trying to advise them in this matter of conducting an altar service or in helping people seek and find God. The point is this, are we attempting to run a "three-minute car wash" type of altar service or are we taking the time that is necessary to deal adequately with the particular individual who is there? Putting it that way, we can see immediately that there are grave dangers in trying to push seekers too fast or in attempting to run them all through the same procedure. But do we see the implications sufficiently to apply them to our methods of dealing with souls?

Perhaps you will feel, as I do, that this issue is of significant value to take your time and mine to discuss it. Let us see some of the factors relating to it.

1. *The time factor must not be a consideration when we are dealing with souls.* That is, we should not believe that we can have an altar service of only ten minutes or fifteen minutes

or even thirty minutes. When people come to seek God we must cover the clock and plan to stay with them until their needs are met. Of course, none of us would actually set the alarm to close an altar service. We know better than that. And yet our methods and techniques would betray us that unconsciously we sometimes do set time limits. We are conscientious the first ten minutes, to be sure everyone is praying. Then with the first lag in prayer we start a song, and if that does not clear the line we take to urging the seekers one by one, falling into a desperation of "take it by faith" if there are one or two who do not yield to our assembly line tactics. This is an extreme description, of course. We really do not drop to this level of operation. But, I say, we must watch ourselves lest we do.

2. *We must deal with each person individually in his quest for God.* While we are exponents of personal salvation it is amazing how much we expect to get done en masse. Salvation is personal; it is found only as an individual meets the conditions of God for him. The choice to go with God must be a personal choice. We cannot make it for the seeker. There is no such a thing as a vicarious choice for another, no matter how intensely we would want to provide it for him. We also feel, however, that the pattern of the public altar service is helpful in creating a desire to pray and in creating an atmosphere which is conducive

to prayer and in yielding to God. However, we must be careful lest our "atmosphere" and our "spirit of prayer" become just a pressure method to get people to say things and do things which they have not personally chosen to do. It really does not do any good (and it may do harm) to push persons to make verbal commitments which they have not made in their hearts. This applies in our attempts to get people to move to the altar of prayer during the invitation and it applies after we have them at the altar. Let us remember that there is no substitute for a personal choice.

3. *We must see the importance of growth as well as crisis in God's dealings with people.* It is not possible for everyone to know the full light which you as a mature Christian may have on certain phases of divine truth. It is not possible for all to have a full grasp of all of the demands of God on their lives, even those demands which are essential in their being either saved or sanctified. There is a danger of "picking our fruit too green." We must not hurry those too fast with whom God is just beginning to deal. We must not use methods on those who have just come in touch with the gospel that we have used on those who have been raised in the church and pretty well know what steps they should take in seeking God. Let us give God a chance to work. Let us beware lest we try to slap a pattern of seeking and finding God upon those whose hearts are moved upon by the Spirit but who yet do not know what it is all about. Give them time. God is faithful. The Holy Spirit can be trusted.

4. *Certain people may not yet be ready to meet the full demands which God is placing upon their lives.* After all, even though we may try to simplify this business of seeking and finding God (and true, some do make it

too complicated), actually many folks face involved and intricate issues which they must resolve in their own minds before they are willing to give God right of way in their lives. To rush these persons faster than they can resolve these issues is to do them irreparable harm. We should encourage them; we should teach them the lesson of faith; we must urge them to have confidence in themselves as well as God; we must let them feel that God will "take them at their word" and go with them to work out the particular problems which they feel must be worked out. And yet, with all of this, we must give them time, that their commitment to Christ will be from the depth of their souls and not just from the lips. People will frequently acquiesce to our propositions simply to ease tension and to get on their way. Let us not be guilty of betraying them to a life of shallow experience by our haste and by our predetermined pattern of operation.

5. *Many people need instruction in their seeking.* While it is true that some need to "pray through" and any interference to this would hinder rather than help them, there are others who do need help and guidance. It does not help them to maul them or shout contradictory instructions in either ear; they must find help through a clear understanding of the Bible truth, through a knowledge of what steps they must take to follow that truth, and through an understanding of just how they are to apply this life in Christ to the everyday problems that they face in life. While it is true that our public altar service is more nearly geared to help those who do not need such personal instruction, it does not mean that we need completely fail this kind of person. It will mean, rather, that we recognize his presence and give him

the personal attention which his needs demand. And we cannot hurry this person with a song or with another intense season of prayer; we must help him with intelligent presentation of scripture and with sane counsel. Let us not sell this type of person short by our speed-hungry methods.

6. *Hurried, unintelligible praying on the part of a seeker leads to shallow and/or ineffectual experience.* Much of the sagging of Christian experiences which we have labeled as backsliding is really not that at all but rather poor praying to begin with. It is the responsibility of the Christian worker who deals with the seeker to give him the base upon which he can pray intelligently. It is the duty of the pastor or the minister in charge to so conduct the altar service that the workers are enabled and encouraged to give this sort of help. And this cannot be done in the "three-minute" pattern. Let us be more deliberate in order that we might make it possible to build stronger Christians.

7. *We must not be afraid to urge people to go home, keep praying, and come back to pray at a later time if it seems that is what they need.* Too many of us operate under the "now or never" philosophy of dealing with seekers. We have the underlying feeling that if folks do not pray through to a testimony of some kind they will not want to pray another time. But such an idea is built out of the very exceptional cases. Now and then there is one whom we must press to settle every issue now. But by far the greater number of the people with whom we deal are in our congregations Sunday after Sunday; they will hear us again, they will move again, they are sincerely trying to find God's best for their lives. Most of them are just as anxious as we are that they shall find a satisfactory experience—in fact if they are not more concerned

than we they probably will not find anything anyway. And if, at the place of prayer, we crowd them to give a testimony before they have faced the issues and counted the cost, we do them harm.

8. *We must apply an unusual amount of wisdom in urging seekers to "take it by faith."* Our holiness writers through the years have pointed out that there is a very close relationship between surrender and faith and consecration and faith—so much so that some have declared that there can be no true saving faith without surrender nor true sanctifying faith without consecration. Indeed there is a principle of truth here that we cannot ignore. Usually when one is seeking to be sanctified, for example, his faith will be all but automatic when his consecration is complete. That is, the real issues are not of whether or not one can believe but whether or not one will dedicate his all to Christ. Of course, there are exceptions. Some will need guidance at the point of what sanctifying faith is. But these are the exception and the worker must exercise real wisdom in giving that counsel. To misuse this advice is to encourage one to attempt to work a formula of presumption rather than one of faith.

9. *Let us follow the Spirit's leadings in the use of music.* Certainly we thank God for the way that music can be used to move men's spirits and souls toward God. All have seen the worth of the God-anointed special song or the carefully selected invitation hymn. We can also testify to the value of the wisely used chorus or song around the altar of prayer. However, we must also see that use of this last type of song must be with the greatest discretion. If we are not careful we shall develop a pattern of "singing them through" which may not have much relationship to true

praying or a sound meeting of conditions. There is emotion in music and if the seeker confuses that emotion with sincere purpose or even the work of God in his heart he will be left empty and confused. God does use appropriate words put to verse and music to crystallize the thoughts of the seekers, to amplify their own prayers, and to solidify their determination. Let us use them as God may lead us. Let us, however, not fall prey to their misuse as a patterned application of a purely human method.

10. *We must see the place of and the value of personal work with the seeker as a supplement to the public altar.* Let us not be intimidated into doing away with the private place of prayer just because we feel that the public altar is our first choice in our program of evangelism. Some persons need the quiet of the pastor's study or a side Sunday school room rather than the confused (as it seems to them) atmosphere of the public altar service. Let us make a place in our

appeals every now and then so that we might encourage these seekers. Let us also amplify our personal work program in the homes. A person who has lifted his hand for prayer or who has come to the altar but who has not been satisfied should be called on in his own home. The pastor, evangelist, or Christian worker should follow him up. Many times the different approach with a worker who can give wise guidance will be the very thing that the seeker needed to find his way through to a satisfactory experience in Christ.

There is really no way to discuss such a subject as this adequately, for there are as many different types of seekers as there are individuals. No one method of approach will work with all. To throw up some cautions at one point will merely create hindrances at another. However, I appeal to you to give this matter some real thought and prayer. I only hope that we can be effective in making our altar services productive of a stronger type of Christian.

MOTTOES

You may bring to your office, and put in a frame a motto as fine as its paint, but if you're a crook when you're playing the game, that motto won't make you a saint. You can stick up the placards all over the wall, but here is the word I announce: It is not the motto that hangs on the wall, but the motto you live, that counts.

If the motto says, "Smile," and you carry a frown; "Do it now," and you linger and wait; if the motto says, "Help," and you trample men down; if the motto says, "Love," and you hate—you won't get away with the mottoes you stall, for truth will come forth with a bounce. It is not the motto that hangs on the wall, but the motto you live, that counts.

—Kalends.

The Preaching of Jonathan Edwards

By James McGraw*

WHEN JONATHAN EDWARDS preached on July 8, 1741, on the subject "Sinners in the Hands of an Angry God," his audience groaned and shrieked convulsively until their outcries of distress for their souls drowned the preacher's voice, and he was forced to pause while the crowd quieted. This message added the spark of fire that sent a revival spirit sweeping across eighteenth-century New England.

"I think a person of moral sensibility, alone at midnight, reading that awful discourse, would well-nigh go crazy," said Henry C. Fish in *Pulpit Eloquence* as he described this sermon later. "He would hear the judgment trump, and see the advancing heaven, and the day of doom would begin to mantle him with its shroud."

Who was this man Jonathan Edwards, and what was he like in the pulpit? His father, Timothy Edwards, was the minister for sixty years at Windsor, Connecticut, where Jonathan was born in 1703. The only son, Jonathan was reared with a family of ten sisters in a strictly religious environment characterized with the hard work and thrifty economy of a frontier preacher's home.

It was this sort of life that Edwards lived during his first thirteen years. In many ways he was fortunate, for he missed some of the pitfalls that waited in the path of those who had a less pious environment, and he gained

an advantage from the isolation of his early life. The beauty of nature, the simplicity of the good life, and the security of a large Christian household doubtless made an impression upon him in his formative years.

Ola Elizabeth Winslow, in her biography of Edwards, quotes a letter that he wrote to his sister when he was twelve years old. "In the news of the revival with which he begins," she comments, "he talks more like a deacon than a twelve-year-old boy; but with his own awakening behind him he was already on the side of the pulpit and yearning toward the unconverted."

As early as the age of seven, Jonathan Edwards experienced what can be described most accurately as a crisis of regenerating grace. He expressed his own feelings later as a raptness before the majesty and holiness of God which caused his heart to yearn "to lie low before God, as in the dirt that I might be nothing, and that God might be all, that I might become as a little child." Sharing in the awakened fervor of the village church in which his father preached, the lad found a secluded spot in a wooded area where he led other children in moments of prayer.

A freshman in New Haven College at the age of thirteen, Edwards transferred to Weathersfield after the first year, and graduated in 1720. These colleges were both a part of Yale University, where he continued his education in the school of theology and

*Professor, Nazarene Theological Seminary.

later taught until a long illness interrupted his work.

It was in his twenty-four years as the pastor of the Congregational church in Northampton that his ministry proved most fruitful, for revival after revival swept through his church and community during his ministry there. His work there came to an end when he left his pulpit rather than to compromise in his convictions. His penetrating and discomfiting rebukes of sin and his refusal to allow the unconverted to participate in the Lord's Supper led to his resignation. He then became president of Princeton College, but died a few months later at the age of fifty-five.

This is the man; what was he like in the pulpit? Robert Hall said of him, "He ranks with the brightest luminaries of the Christian Church," and Henry C. Fish praised him, "Edwards has been rarely, if ever, excelled since the days of the Apostles." His ability was most certainly not to be found in his voice, his eloquence, or his style of delivery. His manner was not oratorical or flowery. His voice was not unusually pleasant or strong, but on the contrary it was weak and unattractive. His strength lay in the richness of thought and the overwhelming power of argument in his appeal to the minds and the hearts of his listeners.

Edwards' eyesight was poor, and he read his sermons from a manuscript. These facts put together suggest the picture of a nearsighted preacher holding his manuscript close to his face as he reads his sermon with painstaking care. And in the poor light of a dim, dark sanctuary, he held a candle with one hand while he clutched his papers with the other!

It is unbelievable that such style of delivery could have conveyed the content of his sermons with the power they did. But there was something

about his preaching that struck deep into the consciences of his listeners, and whatever "that something" was, it is something every preacher should cultivate.

Harwood Pattison, in *The History of Christian Preaching*, describes Edwards' preaching style:

"With the manuscript held close to his eyes, gesture was almost impossible. The preacher's voice was not attractive, and he had no graces of manner which could commend him to his hearers. His style was rugged rather than careless, but it never failed to express his thought in clear and telling language. Argumentative he was, but not for the sake of argument; logical, but only under the resistless impulse of the highest reason; doctrinal, and yet not so much for the sake of doctrine as for the sake of its application. His intellect was not cold although it might be calm, it was fired with intense conviction."

His sermon "Sinners in the Hands of an Angry God" was preached from the text in Deuteronomy 32:35: "Their foot shall slide in due time." He used words so real and alive that if you could have cut them they would have bled. For example, to quote from him:

"The devils watch them, they are ever by them, at their right hand; they stand waiting for them, like greedy, hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw His hand by which they are restrained, they would in a moment fly upon their poor souls."

In the midst of such extreme emotional intensity as his preaching brought, Jonathan Edwards stood quietly and calmly, seemingly unmoved, while his hearers sobbed and screamed in fear of hell. His ability to remain calm seemed significant of a reserve of power within the wasted

form and thin voice of the one who seemed to be speaking from the gate of death. There must have been a fearful piercing in the look of his eye when raised from the manuscript, for on one occasion, according to Pattison, it was said that he "looked off" the bell rope in the steeple so that the bell fell with a crash into the church. That such a fantasy should be experienced is a testimony as to the superstitions of the people of his time, but it is also a suggestion as to the extreme emotional intensity resulting from his preaching.

This was only one side of the preaching of Jonathan Edwards, however. He not only preached such sermons as this one, "Wrath upon the Wicked to the Uttermost," but he also preached on such themes as "The Christian Pilgrim" from the text, "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country" (Hebrews 11:13-14).

Few men have been able to weave into their sermons more of the text than Edwards did. His introduction in the "Christian Pilgrim" began: "The Apostle is here setting forth the excellencies of the grace of faith, by the glorious effects and happy issue of it in the saints of the Old Testament." Then he proceeded with a brief explanation of the context, and two observations about the text: (1) What these saints confessed of themselves (that they were strangers and pilgrims on the earth) and (2) the inference that the apostle draws from hence (that they sought another country as their home).

The reader notices few breaks in the movement of the message. The

outlines in many of Edwards' sermons are not clearly discernible, for his transitions are so smooth as to be unnoticed. One of the characteristics of his style is smooth continuity, with no noticeable breaks between points, or between introduction and body, or body and conclusion.

The text is often repeated in the sermon—perhaps in every paragraph—but not merely for the sake of repetition or emphasis. It is tied in with what is being said, and the reader, as did the hearers, feels the impact of "Thus saith the Lord" in what is proclaimed.

Edwards' illustrations are almost entirely in the form of brief comparisons. There are few, if any, anecdotes, but frequent associations, similes, and metaphors. He says: "We should travel in this way in a laborious manner. Long journeys are attended by toil and fatigue; especially if through a wilderness. . . . So we should travel in the way of holiness, improving our time and strength, to surmount the obstacles and difficulties that are in the way."

One of his hearers said his sermons were "more terrible than Dante's *Inferno*," and another of his listeners, John Greenleaf Whittier, wrote a poem expressing his esteem of "the little giant" with a conception of self as minute and love for others as gigantic. Such a pulpit master as F. W. Robertson professed the influence of Edwards' ministry upon his own life to be definite and abiding, and Dr. A. M. Fairbairn declared that none could dispute Edwards' "claim to stand amid the great thinkers of the world." Pattison points out that his greatness as a preacher is to be found "in himself"—gravity of character, spiritual insight, vivid imagination, a philosophical grasp of his subject, logical clearness, and a rare combination of masterful will and great tenderness.

Richard Neiderhiser, after an extensive study of his life and ministry, observed that many ministers "could well take Jonathan Edwards for an example of sincerity, a tower of spir-

itual faith, and an expression of true humility."

Perhaps the best summary of the characteristic of his preaching are the last words he spoke before his death in 1758: "Trust in God, and ye need not fear."

SERMON OF THE MONTH

Man's Response to Christ's Claims

By Ross W. Hayslip*

TEXT: *What think ye of Christ?* (Matthew 22:42).

A person's reaction to the various factors of life is governed largely by the mental attitudes of that person. This is a psychological principle as old as the human race. We read in the Old Testament: "As he thinketh in his heart, so is he," in speaking in reference to a sinful man. Likewise, from the later section of Divine Truth we read, "From the abundance of the heart the mouth speaketh." "From the heart are the issues of life," we find in the wisdom of the Proverbs. What you think about a factor will tell how you will act toward it. This is true in every realm of life: mental, physical, and spiritual. Tonight, the language of our text brings us face to face with the greatest question of time and eternity, as far as mental attitudes are concerned. What you think concerning the Son of God is now governing your treatment of His proffered mercies. There are three great typical attitudes commonly held by men regarding this question:

- I. Awe'd Admiration
- II. Sinful Indifference
- III. Full Acceptation

I. AWE'D ADMIRATION

All men must of necessity admire Christ. Even the enemies of His day were forced to say, "Never man spake like this man." Pilate, the pagan potentate, confessed freely, "I find no fault in this man." We are thrilled with admiration as we behold His triumphant march across the ages, Dr. J. T. Gordon says:

"I know that he was *kingly* for they sought to make him king. I know that he was *eloquent* for he spake as never man spake. I know that he was *tender-hearted* for he wept at the grave of Lazarus. I know that he was *magnetic* for the multitudes sought to touch him. I know that he was *fascinating*, for a social outcast as low as the woman of Samaria exclaimed, 'Is not this the Christ?' I know that he was *superb in his mental mould*, for Jewish rabbi affirmed, 'Thou art a teacher come from God.' I know that he was *observing*, for, as he passed by, he saw a man which was blind from

his birth. I know that he was *popular*, for the multitude shouted, 'Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord!'"

Ah, yes, we must all gaze in admiration at a character such as that. Allow me to summon some witnesses from the ranks of those whom the world calls great.

We are now in a period of wars. The red-stained talons of this heinous monster have sunk deep into our world order. The war has entered our mode of life in every realm, and has made us vividly conscious of its presence. Let us call to our witness stand the man who was probably the greatest military genius of all time—the little Corsican, Napoleon Bonaparte. He was never a professed Christian. Let us go to the lonely isle of St. Helena to confront him with the question of our text, Great Emperor, What think ye of Christ? Listen as comes his answer:

"My life once shone with the brilliance of a diadem, but now who cares for me?"

Caesar, Alexander, where are they now? "And I shall soon be forgotten. But Jesus stretches a dead hand [no, Emperor, a living hand] across the centuries, and rules the world. He was crucified 1,800 years ago, after founding an empire upon love; and at this millions would die for Him." Yes, mighty Emperor, you too, although you accept Him not as your Saviour, are forced to bow low before Him in honest admiration. As an organizer of empires, His powers far outshine yours.

Let us summon next to our witness chair that mighty politician and orator, Robert Ingersoll. Mr. Ingersoll, you were a man of great renown. We remember you as an outstanding agnostic. Your attacks upon the Bible and the church are well remembered.

Mr. Ingersoll, what do you think of Christ?

"I place Jesus with the great, the generous, the self-denying of this earth, and for the man Christ I feel only admiration and respect. Let me say, once for all, that to that giant and serene Man, I gladly pay the homage of my admiration and my tears."

Ah, yes, Mighty Orator, you may attack the church, but you are forced to admit that with its Founder you can find no fault.

Let us now call a man from the field of art and literature. Of all the great American poets, none have written with a finer style of sweet lyricism than the talented "Singer of the Southland," Sydney Lanier. Great Bard, what think you of Christ? Listen, as Lanier answers:

But Thee, but Thee, O sovereign seer of time,

But Thee, O Poets' Poet, Wisdom's tongue,

But Thee, O man's best man, O love's best love,

A perfect life in perfect labor writ.

O, all men's Comrade, Servant, King, or Priest,

What if or yet, what mole, what flaw, what lapse,

What least defect, or shadow of defect,

What rumor tattled by an enemy, Or inference loose, what lack of grace—

Even in torture's grasp, or sleep's or death's—

Oh, what amiss may I forgive in Thee,

Jesus, Good Paragon, Thou Crystal Christ?

From every walk of life, from every field of endeavor, rich or poor, bond or free, regardless of race or language, all men must bow in awe'd admiration before His flawless life. How sad that

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in too few cases submission is blended with admiration!

II. SINFUL INDIFFERENCE

Many people are indifferent to Christ. If they have an opinion of Him at all, it is only a passive one. They may admire Him, and yet remain unconcerned, as far as His profers of grace and mercy are concerned. Many reasons might be cited for this state of mind. One of these is "the offence of the cross." It is hard for the natural man to love the "Christ of the Cross." A European was once taken captive in a Mohammedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skillful and curious production, it struck them that they might turn his talents to a profitable account. He was promised his liberty if he would design a new mosque (heathen place of worship). He agreed to the proposal. An elegant and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that *the mosque was drawn in the shape of a cross*. Disappointed and angry, they put the architect to death. Thus do some reject the gospel. They are well pleased with the plan of salvation until they discern in it the cross of self-denial.

Others Are Blinded by the Things of the World.

Too much in love with "this life" to have any love for Christ! To them, the world order is more beautiful than He.

A Spanish artist was employed to depict the "Last Supper." It was his purpose to throw all the sublimity of his art into the figure and countenance of the Master, but he put on the table in the foreground some chaste cups, the workmanship of which was

exceedingly beautiful, and when his friends came to see the picture on the easel everyone said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to whom I wish to direct the attention of the observer," and he took the brush and rubbed them from the canvas, that the strength and vigor of the chief object might be seen as it should. Too many, today, are admiring the cups of pleasure and indulgence, to the exclusion of the Man of Galilee.

Many People Are Indifferent to Our Lord Largely Because of Our Failure as Christians to Properly Present Him to a Lost and Dying World.

It is a shame for a sinner to try to hide behind a hypocritical professor, but it is an evident fact that he will do so. Insincerity is a poor quality for a professed Christian to incorporate into his personality. We must be good representatives of the "Compassionate Christ."

Dannecker, the great German sculptor, occupied years upon a marble statue of Christ. When he had labored two years the work was apparently finished. He called into his studio a little girl, and, directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor had been thrown away. *But he began anew*; and after several years had passed, he again invited the child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking quite awhile in silence, her curiosity deepened into awe and thankfulness, and bursting into tears she said, in low and gentle tones,

"Suffer little children to come unto me."

It was enough. The artist knew that his fondest hopes had been realized.

He believed then, and afterward, that he had been inspired of God to do that thing. He thought that he had seen a vision of Christ in his solitary vigils. He had but transferred to marble the image that the Lord had shown to him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus, similar to Ariadne, for the gallery of Louvre. He refused, saying,

"A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess."

Ah! We needs must be good representatives of the Christ.

III. FULL ACCEPTATION

Let us now consider in our final section of truth the attitude of full acceptance. This and this alone is the Christian attitude. It is not enough to admire Him. We must accept Him in all the attributes of His saviourhood. To take Him is to take all that is worthwhile in this present life, and that which is to come. Let us once more summon a few witnesses. In my mind the three great figures of this war-torn era in the military realm are: Douglas MacArthur, our peerless and dauntless leader; Bernard Montgomery, of England's great Eighth Army; and Chiang Kai-shek, the leader of China's forces. All three of these men are great in my mind because they are lovers of the Bible and men with faith in God. Let us call the mighty Chinese leader, MacArthur was reared as a devout Episcopalian; Montgomery is the son of an Anglican bishop; but Chiang was reared as a pagan, yet one day he met Jesus. Mighty Generalissimo, what think ye of Christ? Listen to his answer, as it comes straight from the shoulder.

August, 1957

"I have become a follower of Christ. His life is a long record of affliction and persecution. His spirit of forbearance, His love, and His benevolence shine through it all. No more valuable lesson has come to me out of my Christian experience."

Let us enter the sphere of industry, and call upon Henry J. Heinz, who made himself famous for his fifty-seven varieties of food products. Mr. Heinz, what think you of Christ? In answer comes a quotation from his last will and testament.

"I desire to set forth at the very beginning of this will as the most important item within it, a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith."

A man may have wealth, fame, and friends, but when the final hour comes, the most important thing in his perspective is his attitude toward God, for that is the determining factor in God's attitude toward him.

Finally, let us call upon our own consciences to testify:

My friend, what do you think of Him? Are you walking blindly on in the darkness of sinful indulgence? Has the brassy tinkle of a gaudy world drowned from your ears His gentle voice? Are you so engaged in the mad whirl of our present high speed living that you have no time for Him? If so, stop and consider!

Do you remain an admirer from afar off? H. G. Wells called Christ "the world's greatest man," but that is not enough. We cannot stop with our admiration for Him as a man. We must accept Him as our Saviour and worship Him as our God.

Let me, in closing, borrow my word of testimony from a poet. Let me tell you now that testimony is the great-

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est form of preaching. Without an element of personal testimony, sermons degenerate into hot air and oratorical displays. My friends, I stand before you a former sinner, now saved by grace. My estimate of Christ is:

Heaven above is a soft blue.
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen.

Birds with gladder songs o'erflow,
Flowers with brighter beauty shine,
Since I know as now I know
I am His, and He is mine.

What do you think of Him? Let us be able to say, like one of an earlier age,

"My Lord and my God!"

The Romance of Budgets

By Richard F. McBrien*

The theme assigned us for this paper, "The Romance of Budgets," testifies to the active imagination of my good district superintendent, Brother Ray Hance. Imagine, if you can, please, putting together these two ideas often thought so completely contradictory—"romance" with its suggestiveness of love and things of the emotional aspect of living and "budgets" with its down-to-earth practicality and a definite relationship to the material things of life. It is almost as though while lovers were walking together through a beautiful summer night, the young lady murmured, "John, you are sure you love me more than any other? That you'll love me down through the years, even when I'm no longer young and beautiful?" You can imagine her shock when John answers by saying, "Sure, I'll pay the grocery bill, buy your clothes, make the payments on the house, share my income with the doctor—you know I love you." A shock to her, his completely materialistic response, but

who can deny that love is both a matter of romance and adjustment to a materialistic life?

WHY BUDGETS?

Since as pastors we all do pay budgets, let's take a few moments to ask ourselves, Why do we pay budgets, anyhow? In answering this, I'll be making a confession of early concepts I've held, concepts of which I'm not very proud, but nevertheless true. I've gotten budgets paid at times when my motive was merely "save face," at other times because "duty" stared me in the face. I can't particularly say I enjoyed "getting the budget paid" but at least the district, school, or the general church got its apportionment. Thus God's cause wasn't hindered by our failing to do our part; but, brethren, I'm afraid I received no spiritual blessing, wasn't spiritually enriched within, and didn't develop much vision and sacrifice in the churches I pastored. But, thank God, one day something happened to me—don't ask me what—but "save face" and "duty" faded away and we have enjoyed "paying the budgets."

God helped us to see "The Romance of Budgets," the human and eternal values contained therein. Paying the budgets has ceased being a duty and task and become "the thrill of our lives," and we have called on our people to share with our Christ that others might have this glorious gospel of grace that He has offered so abundantly to all who will seek Him.

To me, that is all-important of "the why" that we do a thing. When I paid budgets to "save face" at the assembly, I begrudged what we gave, was rather critical of the whole budget business, and am afraid was among the group of Pharisees who were told by Jesus that when they prayed long prayers to be heard of the people they had their reward—not in the answers to prayer, but in that the people regarded them as long pray-ers, so very religious. My ministerial record may have shown "budgets paid in full," but inside I was poor and naked and miserable. The soldier on guard may spend long hours trudging his beat, shivering with cold, inwardly rebellious and longing to be warm and comfortable in his bed, but "duty" holds him to the guard duty. How different the mother who spends long, weary hours at the bedside of a loved one, refusing sleep, too concerned for those ill to take even the needed nourishment! Let someone ask her—"Won't you go to bed, go rest awhile, take it easy for a while?" She would say, "But this is what I want to do; I don't want to leave here." What is it that holds her, tired, weary, and suffering, to that bedside, unconscious of sacrifice and duty? We all know—love. And so love, love for Christ, love for those for whom He died, will hold us to the place of sacrifice and devotion, and all the time we will be doing what we want to do. To have this kind of love, we need to be able to see the human value, the spiritual purpose

of the budgets; then we don't just pay the budget, but are ministering to the needs of those for whom the Master gave His all.

PRACTICAL ASPECT TO HAVE

In opening we spoke of romance as lovers walking together. Can we transpose that concept to our task in "paying the budgets"? Those lovers are planning to share lives with each other. Each one has something to bring to the marriage and each loses something in the sharing. Their desires and interests are mutual and each of them will sever some ties as they unite to walk together through life. Brethren, Jesus asks us to walk down life's road with Him, not a road of ease and comfort, but down "that Calvary Road," where there are blood and sweat and tears, and finally a cross and a grave. But beyond these—Easter and an empty grave, the Ascension and the promise of His return, "The Home Over There"—and it's better than a "Cabin in the Corner of Glory Land." But remember, first the cross, then the crown.

He asks us to share with Him in this life. And what He has to offer! Pardon, cleansing, the abiding Holy Ghost, rest to the weary, comfort to the sorrowing, strength to the weak—all this and heaven too! But it's sharing, not just what He can give me, but also what I can give Him. Simon of Cyrene will never be forgotten, for one day he shared the Master's cross. Today He asks that we share His cross, not by compulsion, but of choice, and in doing so we shall immortalize our lives.

Marriage and romance have their practical sides. They are more than clasped hands, sweet words of endearment, and strolling through soft spring nights. After the marriage vows there are the rent, the grocery bill, clothes,

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Paper given at District Preachers' Meeting.

doctor bills—and would any of us married even a short time say that this is not an important area of life? It is love with its everyday clothes on, love expressing itself in labor, in sacrifice, in sharing with the one we love. And what wife will feel loved by her companion if he grumbles about paying for groceries, the rent, and other bills? Indeed, she expects him to do all this just as a part of his contribution to the marriage covenant. But, beyond this, if the husband delights in his companion, he will do the unexpected, bring home the surprise package, the new dress, flowers, something he's heard his wife express a desire to have. That is love in operation.

If Christians, we are wedded to the Master. As part of our marriage covenant we have accepted the task of carrying on His mission here in this world. As we pay month by month those budget apportionments, all of which have relationship to extending His kingdom, we are just as the husband paying the regular bills of the home. Should we feel in so doing that we are compelled to give up something we would like to keep for self? If so, is love for Christ in operation? If only we would tarry until we could see the "souls in the budget," then let love have her way, how much easier to pay those budgets!

SOULS IN THE BUDGETS

Some may question our feeling that there are "souls in the budgets." Let's look and see. The old prospector who goes to find gold doesn't always—no, almost never—find it lying on the surface. But with pick and shovel, and sometimes with dynamite, he blasts away until the vein is uncovered. Let's pick and dig, and if necessary blast away, until we find "souls in the budgets."

Start with the District Budget. After several smaller items related to the operation of the district organiza-

tion, we find four major items, two of which, Home Missions and District, we will consider along with the budgets that are specifically for these purposes. Another is the district meetings, assembly and conventions. Are there any human values in those, any soul values there? May I say I'm human, and two of the high lights of my year are those meetings. Oftentimes I've come, tired and discouraged, spiritually wan, needing a touch from the Master. I've feasted many a time at those meetings, gone home refreshed, with new vision and vigor for the Master's service. I say there is romance in these meetings.

The main item of the District Budget relates to the support of our district superintendent, his salary, expenses, and parsonage. Would we dispense with the superintendency? To whom would we go for counsel, for help in changing pastorates, for a challenge to greater endeavors for souls and the Kingdom? The district superintendent renders a service we sorely need and surely, as a laborer, he is worthy of his hire.

Are there souls in the District Center Budget? How about boys' and girls' camps held each summer, the district camp meeting? How many find help at the altar during those three weeks, besides those times when Youth Institute has been held at the camp? Would we put an evaluation on souls, weigh them against the money invested, then say it isn't worth it? Not if we estimate as the Saviour, who counted a soul as more than all the world in value!

What of the Home Mission Budget, any soul value there? My wife is a Nazarene because of a home mission campaign sponsored by an Oklahoma district. She was reclaimed and sanctified because a district put some money into a revival and purchase of property to start a new church. Our

superintendent's report of last year shows 4 new churches in Wichita in the last four years—Eastridge, University, Derby, and Park City. Their reports show 140 church members with 405 enrolled in Sunday school. Isn't there soul value there? Couldn't we see some romance in 140 church members and 405 being taught the way of the Lord in our Sunday schools?

Any "souls in the College Budget"? Four young people from Winfield enrolled there this year, one studying to be a preacher and two to teach in public schools. They all couldn't go unless the college was backed by that budget. Some of them have had spiritual troubles coping with the world, and I know our college is making a real contribution to their lives. I say there are "souls in the College Budget," and as we send our monthly payment I say we are investing in human lives. Where else can you get more for your money as you invest in youth?

Are there any spiritual values in the N.M.B.F. Budget? What about the old-timers, the pioneers of the church? Those who went out preaching holiness without any roof over their heads but the stars of heaven; who started churches in old store buildings, in homes, and in tents; began without any guarantee of a salary; didn't know what it was to have a home mission fund to back them? They dug out churches, bought property, built buildings, lived on hard scrabble to give us the church we have! Would we be such ingrates that we take their lives and strength, say a polite "thank you," and leave them to the mercy of charity? Heaven forbid.

Any "souls in the General Budget"? If Jesus walks down any road, I'm sure it is the road that leads to

the lands of heathen darkness. You'll not walk very far with Him until He will lead you down that road, point you to the millions who have never heard of His love and mercy, and ask you to do something to lead them to the foot of the Cross. God hasn't called me as a missionary but neither has He indicated I could live in comfort and ease and do but little to assist in getting the lost of the world unto God. Headquarters tell us that over a million dollars a year goes to missionary purposes. Big money, isn't it? But wait, they also tell us that on our own allocated mission fields are 40,000,000 who are entirely dependent upon us Nazarenes for the gospel. That means that each year we allocate \$1.00 for every 40 persons, 2½ cents invested per soul to get men to God and save them from hell! Less than the price of a postage stamp invested each year to get a man to God!

"Souls in the budgets"? Brethren, there is enough need covered by our budgets to break the hearts of men, make their hearts fountains of tears, and speed their feet around the world if only (and how great that "if"!) we could see that need through the eyes and compassion of Jesus! For that compassion of His gave Him vision of a lost world, pulled Him from the throne beside His Father, and nailed Him to Calvary's cross on that black Friday. And love, His love, in our hearts will enable us to see the need, "the souls in the budgets" and pull us out to give, to suffer, to serve that they might know Him. Romance in the budgets? Where else can we find greater love? I'm glad Jesus in Gethsemane didn't say to His Father, "I can't go another step, nor give another dollar," but refused to count the cost, consigned himself to the Cross, and purchased redemption for all who would come to Him!

ALTERNATIVE TO ROMANCE

Then, since there is "Romance in Budgets," why are we so hesitant about them, dreading the few dollars' increase we may be asked to take, failing to accept the challenge of every church being a 10 per cent church or even a tithing church? Have we forgotten that a few fishes and loaves in the Master's hands fed a few thousand and left twelve baskets full for twelve disciples and their Lord? I like that kind of multiplication from the Divine Mathematician, don't you? Then let's trust Him—He is still able!

Why don't we do better about budgets since there is romance there? One pastor of a large church of a city asked a small-town pastor how the little church could raise so much for missions, equaling the large church in its missionary giving. No, the little church didn't have "moneyed members," just wage earners, people from the common walks of life. The answer lay in the pastor of the large church—he had taught them that having for self was more important than the "souls in the budget," for that year, since he was a "musical" pastor, a fine new organ was installed in the church, lovely new wall-to-wall carpet was laid in the parsonage. An unwillingness in that pastor to share with the Master has blighted that church so that the vision of the people is so limited that they can only see that which is near at hand!

A pastor came to assembly, met the Ways and Means Committee, and said, "I'm sorry, but my board demands that this budget be cut from \$950.00 to \$500.00." Six weeks later he exclaimed in this writer's presence, "My board just about forced me

to take a salary increase from \$80.00 to \$100.00 a week." That church didn't decrease its outlay of money—it just diverted the direction in which it was going!

I recall this event from the life of Dr. Orval J. Nease, as I heard him tell it. It was in the early days of his ministry, pastoring a church that was "in the red" financially. One day, near assembly time, he sat in his study, pondering his problem, what to do about the unpaid portion of that year's budgets. Seemingly, no money was available from any source. He had already spoken of it to his wife, suggesting that maybe they could manage to give a little more from their small income and thus encourage the church to give. Her response had been, "O. J., look at the baby's shoes; they are worn out. He has no others, and if you give another penny, we will have to take the child to assembly without even decent shoes to wear!" With these thoughts in mind, he slipped to his knees, and talked with the Lord about the unpaid budgets and the ragged shoes of his child. After a while he came up with a shout on his lips and fire burning in his soul and exclaimed, "It is one or the other, shoes for the children, or souls for the Master, and souls are more important than shoes! We'll take an offering for the balance of the budgets."

As to be expected, with that spirit and sacrifice in the pastor's heart, the budget was paid. More important, Dr. Nease said, "That was the turning point of my ministry, for that day I saw the romance of budgets."

May God help us that we too may see the romance—that "souls in the budgets" are more important than even shoes for the children.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:25

PROPITIATION

In verse 25 it is stated that God "set forth" Christ to be a "propitiation." The Greek word is *hilasterion*. It occurs elsewhere in the New Testament only in Hebrews 9:5, where it is translated "mercy seat." An adjective, it is used in both places with the article as a substantive.

The adjective comes from the verb *hilaskomai*. This was used in the middle voice in classical Greek in the sense of appeasing or conciliating the gods. In the Greek Old Testament it is used passively with the meaning "become propitious, be appeased." The verb occurs only twice in the New Testament, in Luke 18:13—of the penitent publican in the Parable of the Pharisee and the Publican ("God be merciful to me a sinner")—and in Hebrews 2:17 ("to make reconciliation for the sins of the people").

Then there is the noun *hilasmos*. As in the case of the adjective and verb, it occurs twice in the New Testament. In I John 2:2 and 4:10 it is translated "propitiation" in the King James Version. Cremer prefers "expiation"; that is, a covering of sin.¹

As a neuter substantive, *hilasterion* has the sense "a means of appeasing, or expiating, a propitiation."² Thayer

would distinguish two meanings in the two passages in the New Testament. He suggests that in Hebrews 9:5 as "the lid of expiation" it refers to "the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated)."³ But Thayer holds that in Romans 3:25 *hilasterion* means "an expiatory sacrifice."

Deissmann insists that the idea of mercy seat should not be attached to the word in Romans 3:25. He says that here it signifies "means of propitiation" or "propitiatory gift."⁴ He further writes: "The crucified Christ is the votive-gift of the Divine Love for the salvation of men."⁵

James Denney suggests this rendering: "Whom God set forth in propitiatory power"—taking *hilasterion* as an adjective. He then makes this observation: "It is in His blood that Christ is endued with propitiatory power; and there is no propitiatory power of blood known to Scripture unless the blood be that of sacrifice."⁶

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¹Thayer, "Lexicon," p. 301.

²Cremer, "Lexicon," p. 304.

³Thayer, p. 301.

⁴Ibid.

⁵"Bible Studies," p. 130.

⁶Ibid., p. 133.

⁷EGT, II, 611.

In his commentary on *The Epistles of St. John* (Greek text) Bishop Westcott has an additional note on the use of *hilasmos*. After pointing out the classical idea of propitiating the gods—from Homer on—he contrasts the usage of the Biblical writers as follows:

"They show that the scriptural conception of *hilaskesthai* is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God' and God 'being reconciled' are foreign to the language of the New Testament. Man is reconciled."⁸

W. E. Vine, in *An Expository Dictionary of New Testament Words*, develops this truth a little further. He indicates with regard to the Greek gods that "their good will was not conceived as their natural attitude, but something to be earned first."⁹ But this idea is entirely foreign to the Biblical point of view. God's nature guarantees that His attitude is always based on holy love. Man does not need to change that attitude. "It is God who is propitiated by the vindication of His holy and righteous character, whereby, through the provision He has made in the vicarious and expiatory sacrifice of Christ, He has so dealt with sin that He can shew mercy to the believing sinner in the removal of his guilt and the remission of his sins."¹⁰ In agreement with Westcott, he says: "Never is God said to be reconciled, a fact itself indicative that the enmity exists on man's part alone, and that it is man who needs to be

reconciled to God, and not God to man."¹¹

In discussing the meaning of *hilasterion* in Romans 3:25, William Owen Carver has this to say: "Greek fathers generally and prominent modern scholars understand Paul here to say that God appointed Christ Jesus to be the 'mercy-seat' for sinners."¹² Dr. Carver prefers this interpretation as the most natural.

Samuel R. Driver has a long discussion of the Hebrew terms used for the idea of propitiation. His final conclusion is this: "Propitiation" is in the Old Testament attached especially to the sin-offering, and to the sacrifice of the blood (or life); and Christ, by the giving up of His sinless life, annuls the power of sin to separate between God and the believer, by a sacrifice analogous to those offered by the Jewish priests, but infinitely more efficacious."¹³

Sanday and Headlam object to making Christ at the same time the Priest, the Sacrifice, and the Place of Sprinkling. They suggest that the Christian *hilasterion* (place of sprinkling) is the Cross¹⁴—an idea we would question. They would interpret the term here as meaning propitiatory sacrifice.

In this connection Sanday and Headlam give a quotation from the Jewish Mishna which is worth reproducing:

"When a man thinks, I will just go on sinning and repent later, no help is given him from above to make him repent. He who thinks, I will but just sin and the Day of Atonement will bring me forgiveness, such an one gets no forgiveness through the Day of Atonement."¹⁵

⁸B. F. Westcott, "The Epistles of St. John," p. 87.
⁹W. E. Vine, "Expository Dictionary of New Testament Words," III, 223.
¹⁰Ibid.

¹¹Ibid.
¹²"Propitiation," ISBE, IV, 2467.
¹³"Propitiation," HDB, IV, 132.
¹⁴"Romans" (ICC), p. 87.
¹⁵Ibid., p. 88.

It seems best to relate the term *hilasterion* to the mercy seat in the ancient Tabernacle, since all agree that it clearly has that meaning in the Septuagint and in the only other place where it occurs in the New Testament, Hebrews 9:5. Just as the high priest once a year, on the Day of Atonement, took the blood of the sin offering and sprinkled it on the mercy

seat in the holy of holies, so Christ as our great High Priest, took the blood of His own sacrifice and offered it as the propitiation for our sins. The Epistle to the Hebrews seems clearly to indicate that Christ is Himself the Priest, the Altar, and the Sacrifice. He is the fulfillment of all the typology of the Tabernacle.

Pulpit and Parish Tips

Pastoral Calling

By E. E. Wordsworth*

SOME TELL US that the day for pastoral visitation is past. They point us to modern ways of contacting the public by the use of television, radio, the mailing list, and office equipment pressed into service. We cannot doubt the real merit of the use of such modern inventions. The church bulletin and newsheet are effective and serve a worthy purpose.

But there is no worthy substitute for the pastor's calling. It is scriptural and meritorious. Dr. Theodore Cuyler, famous Brooklyn pastor, received into his membership over one thousand people, but he states: "I touched every stone." Even the lay church visitor cannot take the place of the pastor. The pastor, and he alone, brings to his calling a specialized ministry.

Sick calls should always have prior claim. New converts need a pastor's counsel and encouragement. John

Fletcher said he nursed his "converts for many weeks by frequent visits, counselling, prayer and Bible instruction." Newborn babies need much attention. Without it they sicken and die.

How long should a call be? It all depends. William Bramwell, of early Methodism, thought the average time should be ten minutes for a purposeful, spiritual call. In many cases ten or fifteen minutes is long enough. The pastor must carefully guard his time without seeming discourtesy. A social call usually demands longer time. It is not always advisable to force prayer upon some homes. Tact is indispensable at all times.

On rare occasions the deeply spiritual and wise pastor's wife should accompany him, but too often, if she goes all the time, the calling is quite social rather than spiritual; it is just talk rather than Christian devotion and helpful ministry.

*Pastor, Goldendale, Washington

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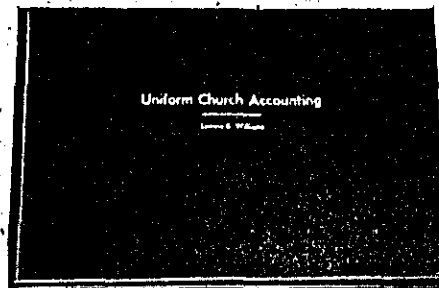
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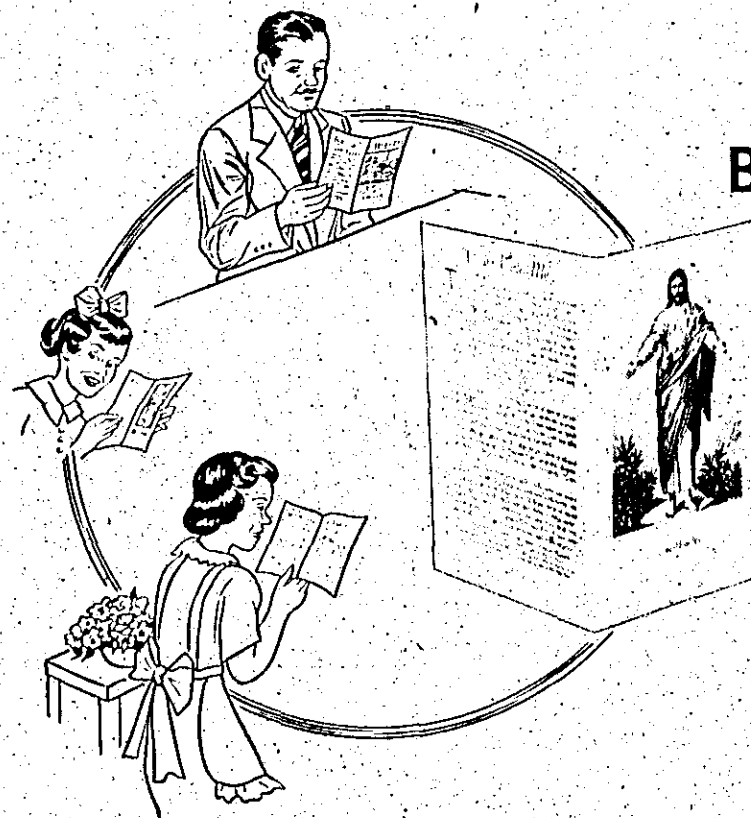
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EVANGELISM

Supplied by V. H. Lewis*

That We All May Be Better Evangelists

PRAYER AND WITNESSING

It is not the flawless argument that turns men to Christ. It is the convicting power of the Holy Spirit. And the Holy Spirit can use us only when we pray. The one who desires to be an ambassador of the King of Kings must understand that honest, heart-searching, sincere prayer is the key that unlocks the reservoir of power. Daily searching of God's Word and earnest prayer are essential. But the time we need to pray most is when we find ourselves with lost individuals whom we want to win for Christ.

WITNESSING

Witnessing is the spearhead of attack against the forces of evil in this world. It is the vanguard in the conquest of God's great army against the gates of hell. Witnessing kindles the flame of compassion in the heart of every Christian practicing it. Without it we drift into cold, clammy formalism and ritualism.

PERSONAL EVANGELISM PAYS

"One evening as we met at the church before going out visiting, the pastor gave us the names of a couple that he expected to be hard to win. As background information, we were informed that this couple had experienced the tragedy of losing a young child in an unfortunate accident. Their

other child attended our Sunday school only when another member stopped by for her.

"We knew that we could not just ask these folks to come to our church. We needed to go deeper than that. With somewhat fearful hearts, we knocked on the door. The man of the house received us cordially.

"As we sat there talking, we became aware of our pastor's words, 'Don't worry. The Holy Spirit will guide you in what to say.' As we pressed the conversation in spiritual matters and their needs, they pledged to attend church and give Christ a chance in their lives.

"After the visit was over and we were back home, one line of the Lord's Prayer kept running through my mind with thrilling meaning—'For thine is the kingdom, and the power, and the glory, for ever. Amen.' We can never forget this call made for Christ and our church and God's blessing upon us. How much greater is our faith now!"

The sequel to this one call made by these two Christian laymen is an example of results often realized. The family have found Christ as their Saviour. The lady requested some scripture to send to a friend of hers whose brother was in prison charged with murder. The sister, hearing of her friend's conversion, asked guidance in helping her brother find Christ.

So goes the work of evangelism. The recent convert had thus already become a soul winner for our Lord.

D. L. Moody Tells How He Received a New Impulse

I want to tell you how I got the first impulse to work solely for the conversion of men. For a long time after my conversion I didn't accomplish anything. I hadn't got into my right place; that was it. I hadn't thought enough of this personal work. I'd get up in prayer meeting, and I'd pray with the others, but just to go up to a man and take hold of his coat and get him down on his knees, I hadn't got around to that.

It was in 1860 that the change came. In the Sunday school I had a pale, delicate young man as one of the teachers. I knew his burning piety, and assigned him to the worst class in school. They were all girls, and it was an awful class. They kept gadding around in the schoolroom, and were laughing and carrying on all the while. And this young man had better success than anyone else. One Sunday he was absent, and I tried to teach the class, but couldn't do anything with them; they seemed farther off than ever from any concern about their souls. Well, the day after his absence, early Monday morning, the young man came into the store where I worked, and, tottering and bloodless, threw himself down on some boxes.

"What's the matter?" I asked.

"I have been bleeding at the lungs and they have given me up to die," he said.

"But you are not afraid to die?" I questioned.

"No," said he. "I am not afraid to die, but I have got to stand before God and give an account of my stewardship, and not one of my Sabbath school scholars has been brought to Jesus. I have failed to bring one, and haven't any strength left to do it now."

He was so weighed down that I got a carriage and took that dying man to

the home of each of his class members. Seeing him plead with these girls and seeing how God used him to win every single one convinced me that the Holy Spirit could work conviction through personal witnessing more than in any other way.

Nazarene Pastor:

Have you sent us the names and new addresses of those who are moving away from your community, so that we might forward their new addresses to the pastors of the towns to which they are moving? We must not lose our Nazarene members and friends to God and the church.

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Ideas for Promotion

1. How about a small plastic disc which fits over the center of the telephone dial on which could be placed the pastor's or church's phone number, with the words, "For Spiritual Help, Dial _____"?

2. How about a personal visitation kit made up of some "colored slides" to fit a "true-view" type of viewer? The one who is out contacting new people could take the viewer and picture sets and show pictures of the church, the pastor inviting them, Sunday school equipment, nursery facilities, youth activities, etc., and a slide or two of scripture.

People always like to look at pictures. This would gain entrance, and while people are looking at the pictures, the caller could establish a friendship in the home.

*Executive Secretary, Department of Evangelism.

Evangelistic Preaching

By H. Ray Dunning*

IN A VERY REAL sense of the word, all preaching is evangelistic since it is done with a view to persuasion. Yet we all recognize that there is a type of ministry which is strictly evangelistic. As pastors and professional evangelists alike we need a rethinking of the purposes and methods involved in this type of endeavor.

J. N. Hoppin holds that the work of evangelism "represents the aggressive spirit of Christianity in its assaults upon the powers of darkness at home and abroad," and is extremely insistent that it does not "seem to be advisable to regard the evangelist as a separate office or work distinct from that of the pastor."¹

G. Ray Jordan defines evangelistic preaching as that which seeks to bring about a "divine meeting" between our hearers and God by means of which the former will find freedom and fullness of life by giving themselves completely to God.² But a little more satisfying to this writer is the reference of G. Campbell Morgan: "If preaching is proclaiming good news, that suggests two things: the need of man, and the grace of God."³ The divine meeting needs to be between these two elements. This, then, proposes the burden of this article, which is to show how evangelistic preaching is calculated to bring about this meeting. The difficulty lies, not with the grace of

God, but with the need of man. Before man can seek for a satisfying of his need, he must be made conscious of it. The purpose of evangelism, then, is to arouse in man the realization of this need, so that he will seek its satisfaction. Or, in language of scripture, the great goal is to cause men to cry out, "God be merciful to me a sinner." Daniel Day Williams has observed that "it makes no sense to say men are sinners, that is, wilfully estranged from God, unless they have some knowledge of the God against whom they sin."⁴ This would involve a proclamation of the holiness of God in contrast to the defilement of mankind, which in historical fact produced Isaiah's great experience.⁵

Our chief problem is to discover what type of preaching will produce these results and thus determine evangelistic preaching par excellence. Strictly speaking, nothing can produce the desired result save the activity of the Holy Spirit; yet we are convinced that a special ministry aids His efforts.

It seems very clear, then, that the preaching which will bring conviction for sin is the exposure of sin. This involves bringing the sinner face to face with the eternal standard of righteousness—Jesus Christ—so that he will be made aware of his radical incompatibility with that standard. In his discussion of conscience, Oswald Chambers poignantly puts this truth:

The eye in the body records exactly what it looks at. The eye simply re-

ords, and the record is according to the light thrown on what it looks at. Conscience is the eye of the soul which looks out on what it is taught about God, and how conscience records depends entirely upon what light is thrown upon God. Our Lord Jesus Christ is the only true light on God. When a man sees Jesus Christ he does not get a new conscience, but a totally new light is thrown upon God, and conscience records accordingly, with the result that he is absolutely upset by conviction of sin."

If Paul was correct—and who would argue with him?—when he said, "When the commandment came, sin revived, and I died," then the preaching of the law will arouse the sinner or any other needy soul to his responsibility. This is perfectly in accord with John Wesley's view of sin which spoke of a "known law."

Preaching which shuns to mention sin and would preach a nebulous truth without pointing out specific deviations from the standard of righteousness is but "prophesying smooth things." It will never "jar" men loose from their sins. It will never make men "fall out" with the preacher, but neither will it get them to God. Philip Melancthon sent word to Martin Luther to "so preach that they who do not fall out with their sins may fall out with thee." God grant that we as modern holiness preachers may subscribe to this admonition.

Lest one think that we are alone in these opinions, let us look briefly at two revered men of another day and see how they feel. John Wesley advocated the preaching of the law as well as the gospel. By "law" he meant "the commands of Christ briefly comprised in the Sermon on the Mount." Commenting on this, Dr. Samuel Young says, "These commands Wesley insisted should be explained and enforced. This afforded the ground-

work for revealing to men their need and the contrast between their lives and the divine standard."⁶ By preaching the gospel, Wesley meant "preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers."

In a letter to Ebenezer Blackwell, Wesley explained his regular revival technique:

At our first beginning to preach at any place, after a general declaration of the love of God to sinners and His willingness that they should be saved, to preach the law in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off. After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to beget faith, to raise into spiritual life those whom the law hath slain, but this is not to be done too hastily either.

This principle would also apply to preaching to those who need to be sanctified, and only a cursory reading of Wesley's sermon on "Repentance in Believers" will show how he puts it into practice. He boldly describes in detail the traits of the carnal mind as pride, malice, hatred, bitterness, uncharitable conversation with all their ugliness.

Dr. W. B. Godbey follows in Wesley's train. In his booklet *Glorification*, he deals with the preaching of what he calls "Sinai Gospel." The term is self-explanatory. He said, "I always preached my revivals into full blast, standing on Mount Sinai, and hurling the thunderbolts of Jehovah's awful wrath in all directions." In his usual verbose style he describes the results of this type of evangelism:

There is no such thing as a genuine repentance without a conviction

*Pastor, Maryville, Tennessee.

¹J. N. Hoppin, "Pastoral Theology" (New York: Funk & Wagnalls, 1885), pp. 47-48.

²G. Ray Jordan, "You Can Preach!" (New York: Fleming H. Revell Company, 1951), p. 242.

³G. Campbell Morgan, "Preaching" (New York: Fleming H. Revell Company, 1937), pp. 11-12.

⁴Daniel Day Williams, "What Present-Day Theologians Are Thinking" (New York: Harper & Brothers, 1952), page 42.

⁵Isaiah 6:2-8.

⁶Oswald Chambers, "The Philosophy of Sin" (London: Simpkin Marshall, Ltd., 1941), p. 61.

⁷Samuel Young, "The Law and the Gospel," the "Nazarene Pastor," February-March, 1954.

going down to the bottom of the heart superinducing that introspection which reveals the horrid turpitude of the rebellious spirit in all its aggravated enormity of vice, folly, antagonism to the divine will, disharmony with God's holy and infallible administration, till the sinner realizes such a view of his own black, satanic similitude as to see his meanness only for hell fire, and inundate his whole being with the voluntary and ejaculatory confession of judgment against himself. . . . The normal effect of such a conviction is to superinduce a real repentance, which rejoices at the opportunity to restore all ill-gotten gains, and to the utmost ability to make all crooked places straight, and rectify all wrongs of a misspent life.

Our evangelistic message to sinners must carry a direct denunciation of their sins; to the unsanctified, we must reveal the awful condition of the carnal mind. Some may say that we should never mention the negatives, but only in this way will the positives have any value. Seven of the ten commandments said, "Thou shalt not . . ." If we want revival, let us begin to preach that type of evangelistic message which history has shown will bring it to pass.

Our message must be calculated to help men to see themselves as God sees them. Only a vision of the Eternal set in sharp contrast to their own putrefaction will cause them to see the "exceeding sinfulness of sin." John Bunyan tells of a striking incident which illustrates this point.

But one day (amongst all the sermons our parson made), his subject was to treat of the Sabbath Day, and of the evil of breaking that, either with labor, sports or otherwise, wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil-doing. And AT THAT TIME [capitals mine] I felt what guilt was, though never before; that I can remember; but then I was for the present greatly loaded therewith, and so went home, when the sermon was ended, with a great burden upon my spirit.⁸

If we would stir our people to spiritual awakening we must point out to them where they are falling short. "Christians should be told of their duties plainly though kindly. Is the spirit of covetousness growing among them? Are they passing the bounds of Christian temperance? Are they becoming merely selfish and pleasure-loving people? Are they linked in with any prevailing form of iniquity? Let them be told this fearlessly in the spirit of love."⁹

However, we must be careful never to leave a message without a ray of hope. Condemnation without redemption will but produce despair. This we must not do. Ours is a message of optimistic realism. Our climax must be a resurrection of those whom the law has slain.

⁸John Bunyan, "Grace Abounding to the Chief of Sinners" (Grand Rapids: Zondervan Publishing House, 1948), page 13.
⁹Hoppin, op. cit., pp. 502-3.

1957 Sermon Contest

Did You Forget?

You thought you would submit an entry this year to the *Preacher's Magazine* contest? You still have time, for the deadline is not until September 30. See the June or July issue for details. Get that message for the Sunday evening service polished up and in manuscript form. The awards are worthwhile. The sense of achievement will be an additional award. Make good your intentions; but get started right away.

What Makes a Speaker Effective?

By Wendell Wellman*

TODAY I HEARD an effective speaker. I had been wanting to hear him. His name is a household word in Atlanta. He writes a daily newspaper column. He preaches to overflowing congregations twice every Sunday in a downtown church. His sermon topics are the most imaginative and intriguing I've read. So when I saw his name on the program I found myself actually anticipating an after-dinner speech!

I was not disappointed. The speech was short—about fifteen minutes in length—but its effectiveness was not due to brevity. It could have been much longer with no loss of appeal. The experience set me to thinking—quite an accomplishment within itself! Why was the speech so effective? What was there about the man and his speech that enabled him to keep the undivided attention of two hundred businessmen, rushed as all of them are? What really makes a speaker effective?

IS IT PERSONAL APPEARANCE?

Not in his case. By no stretch of the imagination could he be called striking. He is neither tall, dark, nor handsome. You would never mistake him for a "matinee idol." He is not likely to be named among the "Ten Best Dressed Preachers of America." In short, there was nothing about his looks to distinguish him from the average businessman sitting there with eyes glued on him, drinking in his every word.

*Pastor, Atlanta, Georgia.

IS IT A MAGNETIC VOICE AND POLISHED PHRASES?

Not in his case. His voice, though authoritative and friendly, is sorely lacking in quality. There is a raspiness that tells you at once he was not cut out for radio!

Polished phrases? He doesn't use them. He talks the language of the common man. His grammar is correct, but he avoids the "purple passage"; and you get the feeling he does so deliberately! He seems bent on communicating with his audience, not on captivating them. He succeeds admirably!

IF NOT THE ABOVE, THEN WHAT IS IT?

In his case, I think it is this: he believes what he says, and he makes it interesting, so interesting that you soon forget his undistinguished appearance and his raspy voice. His simplicity and sincerity disarm you. His illustrations—he uses them masterfully—drive his message home convincingly. His humor—always pertinent to his subject—adds to, never detracts from, his over-all effectiveness.

SO WHAT?

I find personal encouragement here. We can't all have Apollo-like physiques. We can't all have the voice of a Shakespearean actor. Most of us will never be known for "pulling down the star dust" when we preach. But we can believe what we say, and with sufficient determination and application we can make what we say interesting!

These, I believe, are among the basic ingredients of effective speaking.

There Is Healing in Hymns

By Glenn B. Martin*

THE SICK have unique emotional and spiritual needs. It must be realized that a constructive use of religious hymns for purposes of healing emotional moods requires a careful consideration. When the needs of the sick are studied and thought is given to the situations they face, the first step has been taken in understanding what the attitude and approach in the use of music with hospital patients should be.

The best service of which the Christian worker is capable can be given when he feels at home in his place of opportunity. He can have that assured feeling only if there is a clear understanding between himself and the people with whom he works. Without it, he cannot make an effective contribution to relieving pain and speeding recovery for the sick.

There are many types of hospitals treating a variety of ills. The scope of interest here is the general hospital which treats surgical and medical patients. Mental hospital treatment permits a more extensive use of religious music than the forms of treatment applied in other hospitals or homes where music is mainly used as a means of entertainment or worship.

The patient population in most hospitals represents a cross section of the national population. It includes persons of all social, economic, cultural, and religious backgrounds with a wide variety of emotional and intellectual dispositions, interests, training and experience, callings and hobbies. It represents a cross-cut of religious

musical interests and understandings. The choir or group singing hymns in the hospital must take into consideration the various aspects of the function of music as it relates to the sick entrusted to their ministrations.

A hospital is not a church. It is a house of healing. Only those methods and songs which release the healing forces of God's love and forgiveness should be considered. It is worthwhile to formulate and re-examine the principles upon which an effective program of religious singing can best be executed. Only the hymns and tunes which seem desirable and familiar should be used in a ministry to the sick. The therapeutic significance of faith and love and forgiveness as it relates to the gospel of Christ and expressed in religious hymns and songs cannot be overestimated.

The choice of hymns for healing should be so selected as to focus attention upon the best of the Christian message, namely, the love and forgiveness of God through Christ. Patients are overly sensitive during illness. Often there is a sense of guilt, a feeling of punishment through sickness. For these patients there is only one type of hymn, namely, the hymns with a theme of forgiveness. The patient's guilt needs no amplification. It needs to be dissolved. Hymns of love and forgiveness heal the breach between the patient and God.

Alfred B. Haas, professor of practical theology, Drew University, has made a valuable comment on the therapeutic value of hymns. He pointed out that because of their rich emotional associations, hymns reduce

anxiety, alleviate a sense of guilt, strengthen inner resolves, bring comfort, and divert self-preoccupation. Of course not all hymns do this. Hymns can and may produce a negative effect on the patient. Any reference made to enemies may only aggravate the patient's hostility and rebellion. The nurse or doctor becomes the object of rebellion and hostility. These negative emotions are not only anti-therapeutic, but malignant in nature, and may set off a chain reaction among patients throughout an entire ward.

Hymns with reference to blood, wounds, and mutilation of the body are not the best choice for hospital singing. There may be a place for both the hymn and its theology, but it seems doubtful if the hospital patients appreciate the words, especially when patients are already annoyed and disturbed by blood and wounds and sores. Surely there are other and more healing aspects and themes to be found in religious hymns.

It does not seem wise to use hymns whose words strongly emphasize death. The patient may be encouraged to exercise his fears of death. The hospital staff is interested in life, and extending life. The patient's discomfort may be aggravated by fear of death.

Closely related to death hymns are the hymns most frequently used at funerals. The theme and tunes may be widely accepted in many church groups for church use, but they must be ruled out of the hospital worship.

Hymns that make reference to "self" are not recommended for the sick. The patients are already overly self-conscious and self-centered in their thoughts. The objective in singing hymns is to turn the patient from himself, to open his eyes, and to turn him from despair and doubt to faith and courage in the Great Physician.

Many hymns have very depressing tunes as well as words. The mood resulting is negative for the patient. He may conclude the world is a sorrowful, gloomy place and that the best life holds is to accept his lot of suffering, loneliness, and neglect.

Religion can be used for an escapism, and the words of many hymns suggest retreat from reality. The result may be an avoidance reaction and the patient will be encouraged to deny the reality of his illness. He may accept a false gaiety and faith leading to nonobedience of medical help and instruction, only to do himself harm in doing so. Hymns suggesting escapism are neither psychologically nor theologically sound. The most outstanding "escape" hymns are expressed in "Jesus, Lover of my soul, let me to Thy bosom fly," "In the Sweet By and By," and "When We All Get to Heaven." There is little in these hymns for the sick who are attempting to accept their lot as a means for character growth and spiritual development.

Hymns that heal make full reference to rest and relaxation. Rest and relaxation speed recovery in every illness. It is interesting to note that the hymns of every age express man's desire for rest. Man is tired in body and mind and he encounters these moods in both health and sickness. With this fact established, an acceptable hymn of healing may be James Montgomery's, "The Lord is my Shepherd, no want shall I know" (1822). J. H. Stockton's, "Come, every soul by sin oppressed, there's mercy with the Lord; and He will surely give you rest by trusting in His Word," is another hymn worth considering for hospital use.

Closely related to the theme of rest is the theme of peace and comfort. There is a wide selection of hymns in which both words and hymns affect

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healing through emphasis on peace and comfort. Cecil F. Alexander's "Jesus Calls Us o'er the Tumult," followed with William Williams' "Guide Me, O Thou Great Jehovah," may not use the word "peace" or "comfort"; however when rendered in their true spirit, they effect desired feelings of faith in God, who will see them through their immediate problems and pain.

Hymns of forgiveness and love are also abundant. Kate Hankey and W. H. Doane have left their hymn of forgiveness and love expressed in, "Tell me the old, old story of unseen things above, of Jesus and His glory, of Jesus and His love." Ray Palmer and Lowell Mason offer the hymn "My Faith Looks Up to Thee," which is acceptable in any audience inclined to worship. Elisha A. Hoffman in "What a Wonderful Saviour!" has truly pictured the forgiveness and love of God. Many patients have expressed help through T. O. Chisholm's "Great Is Thy Faithfulness." To the patient facing a long convalescence, its words are especially meaningful. Hymns of this nature are abundant, and when not used with the sick result in a missed opportunity to stimulate healing.

One does well in seeking for balance in the choice of hymns for hospital patients. What the patient feels and what God through the gospel has

to offer are two cardinal points to guide one in selection. God offers His presence through His Holy Spirit. Many Protestant groups have neglected this phase of the gospel. The sick man wants God with him, especially if there is a crisis to face or a hard adjustment to make. Isaac Watts has given "Our God, Our Help in Ages Past," which reminds one that God cares, and that God is directing in both individual and corporate affairs. "Come, Thou Almighty King" effects the same thought and feeling. Markus M. Wells's "Holy Spirit, Faithful Guide" makes God's presence uppermost in its theme. For those who might be bitterly lonely, Joseph Scriven and Charles C. Converse have given "What a Friend We Have in Jesus!" The hymn suggests prayer and meditation as a means of healing for grief, frustration, doubtings, and discouragement. These moods often hound and bedevil the hospital patient. Let there be brought to him the hymns that heal!

Last, but not least, let there be hymns of aspiration and assurance in the hospital. What would be better than Fanny J. Crosby's "He Hideth My Soul," and Henry Ware's "Lift Your Glad Voices," with its theme of victory and triumph over death and the grave, over darkness and sin? Within these verses is packed a mighty punch for despondency and defeat. Sing it!

SOMETHING TO THINK ABOUT

Anna Sewell in her famous story of Black Beauty put these words in the mouth of a crippled little hostler when James, the groom, commented on how quickly he had rubbed the horses down: "And as to being quick, why, bless you! that is only a matter of habit; if you get into the habit of being quick, it is just as easy as being slow; easier, I should say; in fact, it don't agree with my health to be hulking over a job twice as long as it need take. Bless you, I couldn't whistle if I crawled over my work as some folks do!"

SERMON WORKSHOP

Contributed by Nelson G. Mink*

JOHN FLETCHER ON PERFECTION—Courage for the Christian

"Do not confound angelical with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian but to angelical perfection. Our feeble frame can bear but a few drops of that glorious cup. In general, that new wine is too strong for our old bottles; that power is too excellent for our earthen, cracked vessels; but, weak as they are, they can bear a fullness of meekness, of resignation, of humility, and of that love which is willing to obey unto death.

Remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary."

(Fletcher on Perfection, pp. 107-8)

"HAPPY BIRTHDAY"

"On Christmas morning my little daughter was downstairs opening her packages before anyone else was out of bed. I was amused when I heard her singing the birthday song, thinking she had become confused with all the festivities in the air, but as she sang on I realized it was I who had been confused. "Happy birthday, dear Jesus," the little voice caroled, "happy birthday to You."

—Selected

THE LESSON OF THE THORNS

- I. Ruin, through the curse of Adam (Genesis 3:18)
- II. Redemption, crown of thorns on Christ (Matthew 27:29)
- III. Regeneration, Israel in the millennium (Isaiah 55:13)

—Selected

A LESSON ON HABITS

Churchgoing is a habit.

To attend regularly is a good habit.

Not to be regular is a poor habit.

Habits are difficult to break.

Mind your habits.

Don't forget that church attendance is a mighty good habit.

—Anon.

THOUGHT GERMS

Everyone is of some use, even if nothing more than to serve as an horrible example.

"A man who walks with God always gets to his destination. Enoch did!"

"God has put enough money in the pockets of Christians to do everything He expects the Church to do."

—Selected

CARNAL TRAITS AS VIEWED BY JOHN FLETCHER:

"Selfish views, sinister designs, inveterate prejudice, pitiful bigotry, party spirit, self-sufficiency, contempt of others, taking advantage of each other's infirmities, magnifying innocent mistakes, putting worst construction upon others' words and actions."

*Pastor, Waco, Texas.

OUR CHURCH

Standing for the purity of the gospel
Striving for the unity of the saints
Seeking the lost for Christ, our Lord

HOLY GHOST INFLUENCE

"And there was Mary McAfee down in Kentucky, a humble woman but she had the Holy Spirit in her life and witnessed to it. One day an enterprising reporter came out and wrote up the story of her religious experience and had it published in the *Louisville Courier-Journal*. He thought it ought to be an interesting feature story for the readers. A scrap of newspaper blew to the feet of a tired minister. He picked it up and found the testimony of Mary McAfee on it. He said, "She's got something I need. I'd like to go and see her." Someone sent him some money in a letter. He bought his ticket with it, and went to see her and got sanctified. When he got back home he commenced holding meetings and telling others about it. Dr. Carradine got sanctified under him. Some of his converts went to China and Africa and all over the world. And so the witnessing went on in an ever-widening circle. When Mary gets to heaven and they bring to her the yellow and black and brown and white people and say, "These are the ones you've testified to," she'll probably be surprised and say, "There's some mistake. I've never been out of my own country." Ye shall be witnesses unto the uttermost part of the earth."

—H. C. MORRISON

LOVE TESTED

When I see people come to church Sunday mornings, I know they love their church.

When I see people come Sunday night, I know they love their preacher.

When I see them come on prayer meeting night, I know they love God.

THE PREACHER'S ADVICE

"Don't wait to die before you go to church. A hearse is a poor thing to come to church in. I would prefer holding a service with you than over you. Better go on your own feet than to be carried in by your friends. Besides you will be of little use to the church, or the church to you after you are dead."

—Anon.

SAMPLE BROMIDES

These will infallibly produce a quiescent conscience, and gently put the patient to sleep.—FIRST BAPTIST CHURCH, WATHENA, KANSAS.

HONEY FROM THE ROCK OF LIFE

With honey out of the rock should I have satisfied thee (Psalms 81:16). You can get honey from the rock of life by the help of the bees (Bible):

1. Be Thankful—Psalms 100:4.
2. Believe—Acts 16:31.
3. Be in Christ—II Corinthians 5:17.
4. Be Born Again—John 3:7; 3:3.
5. Be a Witness—Acts 1:8.
6. Be Holy (Queen Bee) I Peter 1:15, 16.
7. Be Perfect—Matthew 5:48.
8. Be Kind—Ephesians 4:32.
9. Be of Faith—Galatians 3:9.
10. Be Prayerful—Matthew 26:41.
11. Be Still—Psalms 46:10.
12. Be Careful—Titus 3:8.
13. Beware—Deuteronomy 6:12.
14. Be Watchful—Matthew 24:42; 26:41.
15. Be Faithful—Revelation 2:10.
16. Be Patient—James 5:7.
17. Be Fruitful—Colossians 1:10.
18. Be Friendly—Proverbs 18:24.
19. Be an Example—I Timothy 4:12.
20. Be Content—Hebrews 13:5.
21. Be Like Christ—Philippians 2:5.
22. Behave—Psalms 101:2.
23. Be of One Mind—II Corinthians 13:11.
24. Be Followers of Good—I Peter 3:13.

—PAUL W. URSCHEL
Hemet, California

The Preacher's Magazine

PREACHING PROGRAM

August 4, 1957

Morning Subject: THE LORD AND THE LEPER

TEXT: Matthew 8:2-4

I. THE PLEADING LEPER, v. 2

A. His condition—"a leper:"

1. Ceremonially defiled.
2. Socially ostracized.
3. Morally symbolic.

B. His petition—"Make me clean."

1. Posture expressing reverence—"Worshipped."
2. Prayer expressing confidence—"Thou canst."

II. THE RESPONDING LORD, vv. 3-4

A. The compassion He displayed—"Touched him."

B. The cleansing He bestowed—"Cleansed."

1. The authority of the command—"I will."
2. The immediacy of the cleansing—"Immediately."

C. The charge He gave.

1. A secrecy enjoined—"Tell no man."
2. A testimony expected—"Shew thyself to the priest . . . for a testimony unto them."

—W. E. McCUMBER, Pastor
Thomasville, Georgia

Evening Subject: YOUR RESPONSE TO THE GOSPEL

TEXT: Acts 17:22-34

I. THE MESSAGE PAUL PREACHED, vv. 22-31.

- A. He stormed the citadel of idolatry, vv. 22-29.
- B. He thundered the call to repentance, v. 30.
- C. He proclaimed the coming of judgment, v. 31.

II. THE RESPONSE PAUL RECEIVED, vv. 32-34.

- A. A mad response—"Some mocked," v. 32.
- B. A sad response—"Others said, We will hear thee again of this matter," v. 32.
- C. A glad response—"Certain men clave unto him, and believed," v. 34.

III. THE INCIDENT NOW APPLIED

- A. Your response to the gospel, necessarily, is being made tonight.
- B. Your response to the gospel, ultimately, is the umpire of your destiny (II Thessalonians 1:7-10).

—W. E. McCUMBER

August 14, 1957

Morning Subject: **THE IMPOTENT MAN AND
THE OMNIPOTENT MASTER**

TEXT: John 5:1-14

- I. THE STORY ESTABLISHES THE VALUE OF THE INDIVIDUAL.
 - A. A multitude—"A great multitude of impotent," v. 3.
 - B. A man—"A certain man was there," v. 5.
 - C. The Master finds the man within the multitude—"Jesus saw him," v. 6.
- II. THE STORY EMPHASIZES THE DEPTH OF HIS SUFFERING.
 - A. Dreadful in its cause—"Sin," v. 14.
 - B. Harmful in its effect—"Impotent," v. 7.
 - C. Terrible in its duration—"A long time," v. 6.
 - D. Awful in its consequences—"I have no man," v. 7.
- III. THE STORY EXALTS THE GRACE OF OUR REDEEMER.
 - A. Friend of the friendless—"No man . . . He," vv. 7-11.
 - B. Hope of the hopeless—"Another steppeth down before me," v. 7. "Wilt thou be made whole?" v. 6.
 - C. Help of the helpless! "Rise . . . and walk," v. 8.
 1. Strengthened physically—"Made whole," v. 9.
 2. Strengthened morally—"Sin no more," v. 14.

—W. E. McCUMBER

Evening Subject: **THE KNOWLEDGE AND POWER OF JESUS**

TEXT: John 1:42

- I. JESUS KNOWS EXACTLY WHAT MEN ARE—"THOU ART."
 - A. Men do not know each other—John 13:27-29.
 - B. Men do not know themselves—Jeremiah 17:9.
 - C. Jesus perfectly knows men—John 2:23-25.
- II. JESUS KNOWS WHAT MEN MAY BECOME—"THOU SHALT BE."
 - A. Leaders often fail to see the possibilities in defeated men—Acts 15:37-39; II Timothy 4:11.
 - B. Jesus knows every man's potential goodness and greatness—Luke 22:31-34.
- III. JESUS HAS POWER TO TAKE MEN AS THEY ARE AND MAKE THEM WHAT THEY OUGHT TO BE!
 - A. He has power to create life anew—Mark 1:17; John 1:12.
 - B. That power flows from His cross—John 1:13; 3:7-15.

—W. E. McCUMBER

August 18, 1957

Morning Subject: **THE AUTOBIOGRAPHY OF A CONVERSION**

TEXT: Matthew 9:9-13

- I. THE CONVERSION OF MATTHEW'S HEART, v. 9.
 - A. A characteristic observation—"As Jesus passed forth . . . he saw a man."
 - B. A contemptible occupation—"Sitting at the receipt of custom."
 - C. A challenging opportunity—"Follow me."
 - D. A consequent obedience—"He arose, and followed."
- II. THE CELEBRATION IN MATTHEW'S HOUSE, vv. 10-13.
 - A. The attending crowd, v. 10.
 - B. The contending critics, v. 11.
 - C. The defending Christ, vv. 12-13.
 1. The defense of logic—"They that are whole need not a physician, but they that are sick," v. 12.
 2. The defense of love—"I am come to call . . . sinners to repentance," v. 13.

—W. E. McCUMBER

Evening Subject: **THE REIGNING LAW OF LIFE**

TEXT: Romans 8:2

- I. THE LAW OF SIN AND DEATH.
 - A. Defined: A master principle that drives to rebellion against God, ultimates in separation from God.
 - B. Delineated: Its operation marked by—
 1. Perversion—7:14.
 2. Possession—7:20.
 3. Pollution—7:24.
- II. THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS.
 - A. Defined: A master principle of submission to Christ and, consequently, of possession by the Spirit.
 - B. Delineated: Its operation marked by—
 1. Holy purposes—8:5.
 2. Holy practices—8:4.
 3. Holy peace—8:1, 6.
- III. THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH.
 - A. By the condemnation of sin—8:3.
 - B. By the incarnation of the Spirit—8:9.

—W. E. McCUMBER

August 25, 1957

Morning Subject: CHRIST AND THE CENTURION

TEXT: Matthew 8:5-13

- I. THE CHARACTER OF THE CENTURION, vv. 5-9.
 - A. A man of authority—"Soldiers under me," v. 9.
 - B. A man of sympathy—"Lord, my servant," v. 6.
 - C. A man of charity—"Built us a synagogue," Luke 7:5.
 - D. A man of humility—"I am not worthy," v. 8.
- II. THE CONFIDENCE OF THE CENTURION IN CHRIST, vv. 10-13.
 - A. His faith astonished Christ—"Jesus . . . marvelled, and said . . . I have not found so great faith," v. 10.
 - B. His faith presaged the expansion of the church—"Many shall come from the east and west, and shall sit down with Abraham . . .," v. 11.
 - C. His faith condemned the unbelief of Israel—"But the children of the kingdom shall be cast out into outer darkness," v. 12.
 - D. His faith was rewarded by a miracle of healing—"His servant was healed in the selfsame hour," v. 13.

—W. E. McCUMBER

Evening Subject: THE RELIGION OF DEMONS

TEXT: James 2:19

- I. SOMETHING HIGHLY CREDITABLE
 - A. The demons have sense enough to believe.
 - 1. In the deity of Christ—Mark 3:11.
 - 2. In the sovereignty of Christ—Luke 4:33-34.
 - B. The demons have conscience enough to tremble.
 - 1. They don't swallow their own lie!—Genesis 3:4.
 - 2. They fear the judgment of God!—Matthew 9:29.
- II. SOMETHING DEEPLY LAMENTABLE
 - A. Their faith intellectual, not saving from sin.
 - B. Their fear impractical, not turning to God.
- III. SOMETHING WIDELY APPLICABLE
 - A. Faith without obedience will not save! v. 20; Acts 8:13-24.
 - B. Fear without repentance will not save! Acts 24:24-27; Hebrews 10:26-27.

—W. E. McCUMBER

MORNING

THE CHRISTIAN AND HIS CONVICTIONS

SCRIPTURE: Romans 14

INTRODUCTION:

- A. Everyone has convictions, for everyone has a conscience.
 - 1. Social and civic convictions
 - 2. Moral and religious convictions
- I. DIVERSITIES OF CONVICTIONS
 - A. Among the Christians at Rome
 - 1. Regarding meats and days
 - 2. Involving Jewish and gentile believers
 - B. Among Christians today
 - 1. Regarding externals
 - 2. Regarding nonessentials to salvation
 - C. Reasons for diversities
 - 1. Convictions take on local coloring.
 - 2. Ideals are attained under varied circumstances.
 - 3. Convictions are not static.
- II. DANGERS OF VARIED CONVICTIONS
 - A. Two classes of people are involved:
 - 1. Those weak in the faith
 - 2. Those stronger in the faith.
 - B. Dangers regarding the weak in the faith:
 - 1. Danger of being refused fellowship, v. 1
 - 2. Danger of judging and unchristianizing the stronger, vv. 3, 13
 - 3. Danger of discouragement, v. 15
 - 4. Danger of overriding the conscience, v. 23
 - C. Dangers regarding the stronger in faith:
 - 1. Danger of being snobbish, v. 1
 - 2. Danger of parading one's liberty, v. 16
 - 3. Danger of creating stumbling blocks, v. 13
- III. DESIGNS OR PRINCIPLES REGARDING OUR CONVICTIONS
 - A. God accepts people with varied convictions, v. 1.
 - B. God is the final Judge of all, vv. 4, 10, 13.
 - C. No man is the final authority of another's convictions, v. 7.
 - D. Nothing of itself is unclean, v. 14.
 - E. Convictions are binding, vv. 14, 23.
 - F. Acceptableness with God is paramount, v. 17.
- IV. DIRECTIVES REGARDING OUR CONVICTIONS
 - A. The directive of love, v. 15
 - 1. Love will receive the weaker brother, v. 1.
 - 2. Love will not despise another, v. 3.
 - 3. Love will not criticize the stronger, v. 13.
 - 4. Love will sacrifice personal liberty, v. 21.

- B. The directive of peace, v. 19
 1. Despising others does not promote peace.
 2. Judging others does not promote peace.
 3. We are to subordinate convictions for peace, v. 21.
- C. The directive of edification, v. 19
 1. We are to edify our brother, v. 15.
 2. We are to edify the Kingdom, v. 20.

CONCLUSION:

- A. Let us examine our convictions and attitudes
 1. That they are in accord with truth
 2. That they are exercised according to the Scriptures
 3. That they are timely and not static and arrested
 4. That they are not substitutes for "righteousness, and peace, and joy in the Holy Ghost"

—MURRAY J. PALLETT, Pastor
Billings, Montana

"YE SHALL BE MY WITNESSES"

SCRIPTURE: Acts 1:8

AS WITNESSES:

1. We have power to do the work (Matt. 28:18-20).
2. We must tarry until we have that power (Luke 24:49).
3. We must learn that self-service is fruitless (John 21:3-5).
4. We must learn that God's will produces its fruit (John 21:6).

There are some factors which balance and make effective our service.

I. OUR MANNER OF SERVICE

- A. It must be with a *vision*. (John 4:35, "Lift up your eyes, and look . . .")
- B. It must have *volition* (John 17:17).
- C. It must have *vitality*, and strength (Eph. 6:10).

II. OUR MAN OF SERVICE

- A. He must needs be filled with holy *desire*. (Rom. 10:1, "that they might be saved.")
- B. It requires a full *dedication* to the task (Rom. 6:19).
- C. To this, add *determination* (I Cor. 2:2).

III. OUR MIND FOR SERVICE

- A. It requires *alertness* (Rom. 13:11, "It is high time to awake out of sleep").
- B. It requires diligent *attention* (Rom. 12:12). Illustration: Nature's means of preparing and making pearls is long and costly. Our cause is costly, and inattention at any moment might ruin its value.
- C. It requires *action* (Jas. 1:22). Illustration: Running water keeps itself clear of stagnant conditions.

—DELMAR STALTER
Nappanee, Ind.

YOUR RELIGION AND YOU

TEXT: Matt. 5:20

INTRODUCTION: The greatest need in the Christian Church today is for people who will live up to what they profess, and for that profession to be up to the standard that Jesus set for us. How does your religion in practice compare with what you sing about in church, read in your Bible or church manual?

I. YOUR RELIGION AND YOUR SONGBOOK

- A. We sing, "Saviour, like a shepherd lead us," and then we act like goats.
- B. We sing, "Hallelujah! I have found Him, whom my soul so long has craved! Jesus satisfies my longings; thro' His blood I now am saved."
 1. Then long after the things of the world.
 2. Long for the praise of men.
 3. Long for treasures on earth.
- C. We sing, "Oh, I love to walk with Jesus like the publican of old."
 1. Then walk alone all week.
 2. Jesus says, "Go this way," and you rebel.

II. YOUR RELIGION AND YOUR CHURCH

- A. The articles of faith are to be believed.
- B. The general and special rules of the church are to be practiced.
 1. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:18.)
- C. It is your duty and blessed privilege to live soberly and godly.

III. YOUR RELIGION AND YOUR BIBLE

- A. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).
- B. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).
 1. Judging from their infrequent attendance, some who are professing to be saved are among those that perish.
- C. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).
 1. The temple of God can be defiled by evil thoughts.
 2. By evil associations.
 3. By evil habits.
 4. By the appearance of evil.

CONCLUSION: Talk or walk?

—WILLIAM C. SUMMERS, Pastor
Union City, Pennsylvania

Sermons on the Beatitudes

7. THE PEACEMAKERS—ARE YOU ONE?

SCRIPTURE: Matt. 5:9

INTRODUCTION: We live in a world of war, strife, bloodshed, tensions, frustrations, disunity, quarrels, church antagonisms, intolerance, bitterness, hatreds, demonism, and satanic rule. How can we live at peace under such conditions?

- I. GIVEN PRIMARILY TO CHRIST'S IMMEDIATE DISCIPLES
 - A. Governments are ordained of God.
 - B. The Church operates in a Christian sphere.
 - C. A distinction should be made in our thinking between the world and the Church.
- II. GOD IS THE AUTHOR OF PEACE (I Cor. 14:33)
 - A. Peace consistent with His moral universe.
 - B. Peace in the Christian brotherhood.
 - C. Peace in the church family.
 - D. God loves and promotes peace.
But not at the sacrifice of right and justice and holiness.
- III. CHRIST IS THE PRINCE OF PEACE (Isa. 9:6)
 - A. At His birth—"Peace on earth."
 - B. He bequeathed peace to His disciples—"My peace I leave with you."
 - C. On the Cross—"Father, forgive them."
 - D. Christ imparts peace to the believer (Rom. 5:1).
 - E. Christ imparts deep and tranquil peace in our sanctification (Phil. 4:7; Jas. 3:17; Rom. 8:6; 15:13).
- IV. PEACE IN OUR SOCIAL RELATIONSHIPS
 - A. Abraham, Lot, and herdsmen.
 - B. Isaac, wells—Philistines.
- V. SPIRITUAL AND CHURCH RELATIONSHIPS
 - A. Disciples disposed to misunderstandings, strife, etc. (Luke 22:24.)
 - B. The carnal-minded often destroy peaceful relations (I Cor. 3:1-4; Jas. 4:1-3).
 - C. Holiness makes us Christian peacemakers (Heb. 12:14).
- VI. OUR RESPONSIBILITY OF RECONCILING A LOST WORLD TO CHRIST (II Cor. 5:18-20)
 - A. We have an ambassadorship to a foreign land and people.
 - B. Take the missionary as an example.
 - C. The soul winner in the homeland.
- VII. PEACEMAKERS ARE THE TRUE CHILDREN OF GOD
 - A. We are first peace receivers.
 - B. Then peace transmitters, or diffusers.

—E. E. WORDSWORTH, Pastor
Goldendale, Washington

EVENING

HOW TO GET YOUR BIG PRAYERS ANSWERED

INTRODUCTION:

- A. Why so few definite answers?
 - B. Most of us fear to pray big prayers.
 - C. Relevance to revival.
- I. THE BIBLE RECORDS MANY ANSWERS TO BIG PRAYERS.
 - A. Abram for a child (Gen. 15:1-6).
 - B. Joshua for sun to stand still (Josh. 10:12-14).
 - C. Jonah for deliverance from whale (Jonah 2).
 - D. Samson for water (Judg. 15:18-19).
 - E. Elijah for victory over Baal (I Kings 18:36-38).
 - F. Elijah for drought and for rain (Jas. 5:17-18).
 - II. THE BIBLE ENCOURAGES US TO PRAY BIG PRAYERS.
 - A. For the salvation of the lost (Ps. 2:8).
 - B. For divine revelation (Jer. 33:3).
 - C. For the healing of the sick (Jas. 5:13-15).
 - D. For that which is humanly impossible.
 1. Matt. 17:20
 2. Matt. 18:19
 3. Mark 11:22-24
 4. I John 5:14
 - E. Assuring us that we can't ask too largely.
 1. Eph. 3:20-21
 - III. THE BIBLE TELLS US HOW TO GET OUR BIG PRAYERS ANSWERED.
 - A. Be sure you are thoroughly right with God and men.
 1. No sin in your life (Ps. 66:18; Prov. 15:29; 28:9).
 2. No ill feelings toward anyone (I Tim. 2:8; I Pet. 3:7).
 - B. Be sure your prayer is within God's will.
 1. I John 5:14; Jas. 4:3.
 2. Like a check Jesus must endorse.
 - C. Enlist the aid of a prayer partner (Matt. 18:19).
 - D. Expect your prayer to be answered.
 1. Wage war on doubt (Mark 11:23).

CONCLUSION:

—WENDELL WELLMAN
Atlanta, Georgia

HEAR THE BELLS RING AGAIN

TEXT: Ps. 51:12a

INTRODUCTION: Joy once lost can be found.

- I. THE JOYS OF SINLESS SURETY
- II. THE JOY OF STERLING SINCERITY
- III. THE JOY OF SPIRITUAL REALITY

—L. J. DU BOIS

YESTERDAY'S HEADLINE, TOMORROW'S NEWS

TEXT: *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:39).*

INTRODUCTION: Picture a Jerusalem newscaster telling of Pentecost and the resultant sermon of Peter to a group in the market place. Include a brief resumé of these events with the final prediction of more such events as designated by the text. Climax with "Yesterday's headlines are tomorrow's news."

- I. **YESTERDAY'S HEADLINES.** "For the promise is unto you"
 - A. The promise of the Holy Ghost to the apostles (Acts 1:5b).
 - 1. The promise was given by Christ (Acts 1:4; Luke 24:49).
 - 2. The promise was prayed by Christ (John 17:15-17).
 - 3. The promise is the result of Christ (Heb. 13:12).
 - B. The promise fulfilled (1 Thess. 5:24).
 - 1. The promise fulfilled with the Presence (Acts 2:2).
 - 2. The promise fulfilled with cleansing (Acts 2:3).
 - 3. The promise fulfilled with power (Acts 2:4).
- II. **TOMORROW'S NEWS.** "For the promise is . . . to your children, and to all that are afar off"
 - A. The promise presented to the Jews, "to your children."
 - 1. The promise extends to the Samaritan Jews (Acts 8:14-17).
 - 2. The promise received by the Corinthian Jews (Acts 19:1-6).
 - B. The promise perpetuated in the Gentiles (John 17:20).
 - 1. The promise received by Cornelius (Acts 10:44).
 - 2. The promise witnessed by Peter (Acts 11:15-18).
 - C. The promise is to be fulfilled in us (Rom. 15:8-11).
 - 1. The promise is available now (Matt. 7:7-8).
 - 2. The promise should be sought now. ". . . tarry . . . until" (Luke 24:49).

CONCLUSION: Yesterday's headlines are tomorrow's news. The time has come when "tomorrow" is here. Accept this promise now.

—WALTER G. GRAEFLIN
Anderson, Ind.

PERILS OF THE UNSANCTIFIED

TEXT: Mark 14:31b

- I. THE PERIL OF MARGINAL LIVING
- II. THE PERIL OF A MAN-FEARING SPIRIT
- III. THE PERIL OF AN UNCERTAIN COMMITMENT

—L. J. DU BOIS

BOOK OF THE MONTH SELECTION, August, 1957

NOTICE:

In answer to several queries: **ALL MONTHLY BOOK SELECTIONS ARE CHOSEN FROM PUBLISHERS OTHER THAN OUR OWN NAZARENE PUBLISHING HOUSE.**

This is done because we know all of our ministers have ready access to all our books anyway.

THROUGH GATES OF SPLENDOR

By Elizabeth Elliot (Harper, \$3.75)

I try to maintain a cool objectivity toward all the books that I recommend for the Nazarene Ministers' Book Club, but with *Through Gates of Splendor* I confess to a lapse. This book swept me off my emotional feet. It brought a catch to my throat and sent arrows of searching through my heart. It was an "event" in my book reviewing labors.

The story is familiar. The entire continent waited day by day when the five missionaries were lost in the jungles of Ecuador. They had gone to the Auca Indian tribe and did not return. Then came the sad report of total massacre. Millions shed tears. Here is the entire story, written with a relish and loyalty to spiritual reality. No compromise to please a worldly reading public. It hits right at the heart. These missionaries were deeply devoted to God and the author never pulls her punches.

And how it is written! You are not a spectator from afar—rather you find yourself right in that little plane over the rain-jungles of the Andes; you live with them the dangerous, thrilling life of a missionary. And when the Auca Operation begins you are right there in the most intimate detail.

This book should be read by every pastor, every young person. It will give fresh impetus to the missionary call and the missionary vision among our youth. This is a "scoop."

The price is higher than most of our Book Club selections. For that reason you may feel you cannot afford the book. But can you afford not to feed the goose that lays the (missionary) golden eggs?

A LIFT FOR LIVING

By Ralph W. Sockman (Abingdon, \$2.00)

He does not come to issues with any objectional theological questions, for he in no way deals with anything basic in theology. His approach is based on what our mental attitude should be rather than dealing with anything pertaining with the conditions of the heart. He has little or nothing to say about prayer or Bible reading in the process of growth and development.

In all his writings he would be more prone to uphold growing into a mature Christian relationship than being "born again."

Much of the material is taken from some of his other writings. (At least three of his divisions are taken directly from *Now to Live*.)

PRESTON THEALL

EXPOSITION OF ZECHARIAH

By H. C. Leupold (Wartburg Press, \$4.00)

A scholarly and satisfying exposition of the prophesy of Zechariah, and a welcome addition to the rather meager literature on this neglected book. Leupold is thoroughly conservative and his scholarship is evidenced on every page. He is loyal to the Masoretic text, rejecting the reconstructions of "criticism," and showing in every instance that sane interpretation is frustrated, not abetted, by the critic's juggling of the Word. Following the order of the Masoretic text he unfolds the meaning of the book in a warm, rich, stimulating manner that will delight the serious students of our church. Not in every detail of interpretation will one agree with Leupold, but any minister will immeasurably augment his knowledge of the Word by studying this commentary.

Every minister who accepts the Bible as inspired and infallible would welcome this addition to his library.

For anyone weary of the critics who bring a prejudice to the text and then "butcher" it to support that personal prejudice, this is the book to have on Zechariah.

W. E. McCUMBER

MILLENNIUM IN THE CHURCH

By D. H. Kromminga (Eerdmans, \$3.00)

The author does not subscribe to all the positions usually taken by premillennialists. But at the points of details there are many positions taken even among the "pre's."

Neither is this a popular treatment of the Second Coming. It is rather a history of the teaching regarding millennialism from the time of the early church. For anyone desiring a thorough study of the millennium this book is incomparable, of undoubted scholarship.

HOW TO STUDY YOUR BIBLE

By Lloyd M. Perry and Walden Howard (Revell, \$4.00)

For all who desire to engage more seriously in Bible study (and what Christian shouldn't?) this book is impressive. It has a definite evangelical tone and has a wealth of suggestions.

It does strongly endorse the Revised Standard Version as a near MUST for the Bible student. This is unwarranted, but apart from this the book has definite value.

DID MAN JUST HAPPEN?

By W. A. Criswell (Zondervan, \$2.00)

A series of messages preached by the pastor of First Baptist Church, Dallas, Texas, beamed to his high school youth, to help them counter the evolutionary teaching of classrooms.

There is a very surprising amount of careful and detailed material to help the high schooler feel scientific and still true to the Bible. The creationism of the Bible is loyally defended and done without rant or bitterness.

JUST FOR FELLOWS

By Howard Clark (Zondervan, \$1.00)

This is extremely well written and couched in teen-age language. Its approach is wholesome and soundly Christian. It deals with a young fellow's problems, placing Christ at the center of them all the way through.

Naturally there is some very frank treatment but it is careful and sane. As to its theological position it is assumed that Christians cannot expect to live free from daily sinning. Noting that factor, however, there is a lot of help for young fellows caught in the process of growing up.

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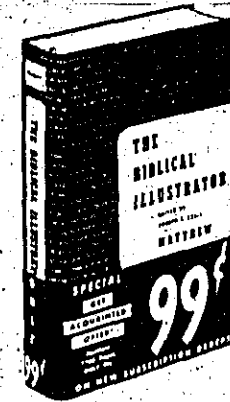
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