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GUEST EDITORIAL

Meditations on Human Freedom

By Ross E. Price*

MAN HAS THE POWER to use uncoerced any motive given in self-consciousness. He has an intuitive sense of this freedom which is basic to all his deliberation. This freedom is more than an attribute of the will; it is the very essence of selfhood manifesting itself in the ability to select a goal, adopt an ideal, and pursue it persistently. Man's freedom, therefore, involves willful action translating imagined possibility into actuality. This makes teleology a unique peculiarity of human nature. And in this aspect man exists in the image of God.

God respects human freedom so thoroughly that man is able to choose ways not in harmony with the divine mind. This is part of the price that the universe pays for the creation of sovereign, self-determining persons. Here too we have the axiological involvement of the human self as it intuits the metaphysical aspects of its own egological situation. Man is free and he knows it. He could have chosen otherwise. Moreover, he realizes that the exercise of this free will brings into existence either value or disvalue.

Man may resist both the divine will and the overtures of divine grace. In so doing he becomes the architect of his own moral classification and destiny. There is no such thing as

omnipotence in the realm of moral suasion. Grace is not irresistible, and man's election to salvation is not unconditional. Man is free to choose or reject the grace which enables him to do righteous acts and reject sinful deeds.

But while man can choose between alternatives he is not able to determine the consequences of his own choices. His freedom lies mainly in the realm of the moral and intellectual and not in the material world. He cannot escape the fact of his own time-space creaturehood. He could not have chosen another century in which to be born or another planet on which to exist or another set of ancestors. Man cannot become independent of some type of moral sovereign. He can only make choice between good and evil, Satan or God. He knows himself as a servant of either God and right or Satan and sin. Human independence of Deity is but another name for satanic slavery bondage. The refusal to accept and acknowledge this creaturehood was man's chief sin against God. And as a result of that initial refusal the human will is now tainted by sin and a predisposition toward self-exaltation over against the "Thou" of Deity. It is because of this that man needs the enablement of divine grace (prevenient grace) to make choices in deference to the divine will and to effectually realize them in action. Hence man is not absolutely free.

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And in the light of this fact salvation must always involve a divine-human co-operation (synergism). But none will ever be eternally lost who will co-operate with divine grace.

In the light of all this, sin must never be defined for man in the absolute sense of "any deviation from the perfect law of God." It is rather deviation from the good will—purity of intention—that seeks the realization of the will of God and the good of his fellow man. "Sin is a wilful

transgression of a known law."—John Wesley.

To repeat and summarize: Man is free but not absolutely free. He has sufficient freedom for the development of moral character, but he lacks the ability to become absolutely sovereign in a universe of choice-making personalities. And the highest achievement of human will is acceptance of one's own creaturehood in the divine-human affirmation: "Not my will, but thine, be done."

FROM the EDITOR

IX. Liturgical and Nonliturgical Worship

WE CANNOT LONG discuss the matter of worship without coming to use the terms "liturgical" and its opposite, "nonliturgical." While these terms are heavily overworked and are frequently misused, yet we must face them and come to a general understanding of what they mean. Let us notice this month some of the principal points of comparison between these two types of worship.

The term liturgy, from which other forms of the word are derived, is defined as: (1) The public rites and services of the Christian Church; and (2) A rite or body of rites prescribed for public worship. Under this rather general definition many of our patterns of public worship could accurately fall. However, the term has in common usage a more specific meaning, centering around churches with a certain type of worship pattern. It is the purpose of this month's study to see just what are the characteristics of liturgical worship, especially as they are compared with the nonliturgical.

As we have noted, there are in the

strict definition of the term four liturgical churches. These are the Greek Orthodox, the Roman Catholic, the Anglican, and the Lutheran. Certain of the Reformed churches use liturgy in some parts of their services and hence would be defined by some as being liturgical. However, in the main, it is understood that those churches which utilize a set form of worship for the entirety of the service and would build upon a philosophy of worship which depends upon this set form are those which are properly defined as liturgical. The nonliturgical churches are those which, out of the Reformation, restored to one degree or another the "free" worship pattern of the Apostolic Church. As the term indicates, they are more or less liberated from the "set" forms of the liturgical churches.

Let us note comparisons more in detail.

1. *The source of the ritual.* The liturgical church has a supplied, prescribed ritual. Those officiating in the local worship service are given a ritual for the entire service. The

minister assumes very little personal responsibility. In the case of the nonliturgical church, this of course is not the case. The minister assumes responsibility to plan the service and carry it through to completion.

2. *Responsive features.* The liturgical churches feature many responsive readings and musical numbers. All services are noticeably antiphonal. This alternates between officials and priest, choir, people, etc. And these responsive features are a part of the set liturgy, varying with the season of the year but fixed for that service. The nonliturgical churches, of course, do not have the "fixed" liturgical responses, and what responses they do have are confined largely to the Scriptures and are comparatively brief.

3. *Relationship to history.* The liturgical churches pride themselves in having a strong continuity of worship with Christian history. These churches deliberately and with great satisfaction use expressions and rituals in their worship which they have taken from the Church of the past and which have voiced the feelings of worshiping Christians for centuries. The nonliturgical churches prefer, however, to stimulate the individual worshiper to express his worship in terms which are real to him at the moment. They place greater emphasis upon the leadership of the Holy Spirit in worship, upon the Spirit's guiding the individual minister, preparing for a particular service, and in the Spirit's moving the individual worshiper in his particular situation.

4. *With respect to the place of worship.* The liturgical churches have a "temple concept" with respect to the church edifice. In a sense they pick up the Hebrew idea, for there the

worshiper approached the Temple with reverence and even awe. The liturgical worshiper acknowledges the omnipresence of God. He believes in the immanence of God and he believes that God dwells in the church sanctuary. Hence he acts accordingly. The nonliturgical churches, born out of necessity in many instances such as with the Reformed groups and the American Methodists, see in the church primarily a place where the people can gather to worship God. God is present, these feel, as He is brought in the heart and faith of the individual worshipers. Hence their churches are more utilitarian. They believe that man was not made for the church but the church for man.

5. *With respect to the church year.* The liturgical churches build their ritual around the church calendar and that calendar is set by events in the life of Christ, Advent, Lent, Easter, and Pentecost. In addition there are days set apart for leading followers of Jesus. These churches make much of New Testament hymns, those connected with the life of Christ—Elizabeth's song, Mary's song (the Magnificat), the prophecy of Zacharias (the Benedictus), etc. They make use of the historic creeds, especially those which tend to define the person of Christ—the Apostles' Creed, the Nicene Creed, and some the Athanasian Creed. Furthermore, the symbols they use relate themselves to Christ and are made very prominent—the cross, the crucifix, etc. But above all, the sacrament of the Lord's Supper (the Eucharist) is more or less prominent.

The nonliturgical churches do not make use of these in the same strict sense. While they do observe phases of the Christian year, it is not with the same sense of set prescription.

They use "contemporary" hymns and gospel songs which reflect the thought of worshipers more nearly in tune with the problems and feelings of the present. They turn to the Scriptures rather than creeds for their worship, the creeds being left largely in the background as a basis for theology. They make less use of the symbols, and even when they are used they are not invested with the "real" meaning of liturgical thought. The sacrament of the Lord's Supper is approached with less formality and with a different theology and becomes a sacrament and a "means of grace" by faith rather than through any formal observance and external efficacy.

VALUES AND WEAKNESSES

Following a brief and simple statement of the characteristics of the liturgical churches it does appear that they have maintained some values. However, they have also accrued some weaknesses. Nonliturgical, Reformation worship of course came into being to try to correct the weaknesses which it felt were damaging and damning. The reformers, each in his own way, as we have noticed previously, sought to build a type of worship which would correct the faults of the Roman worship and yet preserve or substitute for the points in that worship which they felt had value. As we have noted, the Anglican and Lutheran churches, while Protestant, did not throw off all of the concepts of liturgical, Roman worship but sought only to revise it. So let us consider the broader base for liturgical worship which includes these two Protestant groups.

1. Liturgical worship tends to become stiff, formal, objective, and unrelated to the experiences and needs of the individual worshiper; even though it may preserve some of the

great prose and poetic historical expressions of the Church. In tying the contemporary man to the past, they forget him as being contemporary. Nonliturgical worship has sought to preserve the value of these historic ties through the use of the Scriptures, the hymns of the Church, and the observance of the Lord's Supper. In it all these people feel that they have recaptured the real heart of the New Testament pattern of worship, which is far more real and significant than any formal patterns of worship might be which arose during the history of the Church.

2. The liturgical churches tend to make the minister an impersonal factor in worship. Indeed, in the extreme instances prior to the Reformation, many men who were unworthy were conducting worship, the feeling being that the character of the man was no great deterrent to the significance of the worship service. One of the principal points of departure of the nonliturgical churches was, of course, to place responsibility in the hands of the minister. He is to plan his prayer and pray it extemporaneously. He is to prepare his message under the guidance of the Spirit and deliver it himself. He is to plan the entire service, under the direction of the Holy Spirit, using that which he feels to be the most relevant at the time. While this plan does have weaknesses if the character of the man breaks down, yet it makes for a reality in the service which the liturgical pattern does not produce.

3. The liturgical churches fail to take into account the individual "situations" and the individual worshipers. With a set liturgy, following the calendar of the year and following a set pattern, repeated time after time, there is a tendency for worship to miss the individual situation. The

nonliturgical service, on the contrary, gives prominence to the individual and to the circumstances from which he comes to worship God. It is true that this can become too person-centered and hence become less than true worship. However, by maintaining a constant purpose to magnify God in the service and by maintaining a sensitiveness to the Holy Spirit this worship can be real at the same time it is being significant.

4. Liturgical worship tends to be objective and non-experiential. That is, the service being so largely drama, the worshiper can come and go and not actually participate himself. It is one thing for the church to dramatize the plan of redemption and yet, no matter how well this is done, it may (and often does) make no provision for the individual worshiper to experience God himself or have an opportunity to express his experience before God. And when this happens, there is little true worship. The nonliturgical churches, however, have sought to make the experience of the individual worshiper paramount. Here was the genius of the worship of the Early Church; here was spontaneous expression of experiential religion; here is worship at its highest, the nonliturgical churches believe.

5. The liturgical churches do not give full place to the principle of fellowship among the believers. While uniting them in a sense of oneness in the service itself, the unreality and remoteness of the services do little to bring the worshipers together in true fellowship. But fellowship was a principal feature of the New Testament Church. The nonliturgical churches have sought to capture this. In the informal, Spirit-filled services, in the sharing of experiences, in the union of hearts in prayer, in song, and in the other expressions of common wor-

ship there can be a fellowship which is unmatched in any other sort of gatherings of human beings.

RELATIONSHIPS

While we have sketched these values and weaknesses from the point of reference of the nonliturgical position, we would not be true to the facts not to state that there are dangers and weaknesses in this position also. In the main, they are weaknesses which the liturgical churches have sought to overcome by their philosophy of worship.

Actually, the history of worship shows us that the liturgical churches tend to move in the direction of the nonliturgical, and the nonliturgical tend to move in the direction of the liturgical. At the present time in the church world these trends can be seen quite easily. For example; within the Roman Catholic church today there is a "liturgical movement." Among other things this is an attempt on the part of Catholic laymen to find meaning in the worship services. At the same time, within the ranks of many rather conservative, nonliturgical churches within Protestantism there is a move in the direction of the ritualistic and even the liturgical.

This is probably indicative of the fact that the human heart seeks to find reality in the face of its forms and to find order in the midst of what may be chaos and confusion. Here stands the challenge of every Protestant minister, particularly those who are convinced that the nonliturgical pattern of worship is more nearly the essence of true Christian worship. He must make this worship relevant, and he must direct it Godward, so it will be objective. He must seek to tie the worshiper of today with the historic Christian Church. At the same time he must help his people find those

values which are inherent in this type of worship.

Above all things we must see that the differences between the liturgical and nonliturgical services are basic differences. There are fundamental variations in the basic philosophy of worship. We must be on guard lest we forfeit that which is inherent in

the nonliturgical heritage in an attempt to improve what seems to be a weakness here and there in the operation of our worship services. The type of worship we follow is not a matter of personal choice or personal likes or dislikes. Inherent in worship is our theology. We cannot betray one without betraying the other.

The Preaching of Halford E. Luccock

By James McGraw*

HE SEEMED TO BE THE CHANNEL of a communication, and not the source of it." These are the words of Walter Bagshot after he had heard a sermon preached by Frederick Denice Maurice, and these are the words quoted by Halford E. Luccock when he declares in his book *In the Minister's Workshop* that this can be said of all true preaching. It is a perfect tribute to say of any preacher and it is a tribute the listeners of Halford Luccock would give to him. As few other men on the contemporary scene have been able to do, this man has made himself a channel of communication—as a preacher, a teacher of preachers, and writer.

Born in a Methodist parsonage to Bishop and Mrs. Naphtali Luccock on March 11, 1885, in Pittsburgh, Pennsylvania, Halford E. Luccock has for more than forty years combined the vocations of teaching, preaching, and writing in just about equal proportions. He was ordained a deacon at the age of twenty-four, and made an elder two years later. He has been the pastor of churches in Windsor and New Haven, Connecticut, and has

been invited to preach in some of the leading churches of his denomination as his labors have kept him in various fields other than the pastorate.

He has taught at Hartford Seminary and Drew Theological Seminary, and for several years has been the professor of homiletics at Yale Divinity School.

Luccock is a graduate of Northwestern University (B.A., 1906); Union Theological Seminary (B.D., 1909); and Columbia University (M.A., 1909); and holds various honorary degrees from such schools as Allegheny College, Syracuse University, Wesleyan University, and University of Vermont.

He is known for his work as a contributing editor of *Christian Advocate*, and for eighteen or more books he has had published, including two excellent homiletics books. He wrote *In the Minister's Workshop*, and his Beecher lectures on preaching at Yale were published by Harper and Brothers under the title *Communicating the Gospel*. Perhaps he is best known, however, for his column in *Christian Century* under the nom de plume of Simeon Stylites. Collections of these witty, cogent masterpieces, have been

published in books entitled *The Best of Dick Shepherd* and *Like a Mighty Army*.

As "the channel of communication," Halford Luccock always has set an example of adequate and thorough preparation for his preaching. He insists that preaching does not come easy, but rather is the result of hard work and strict discipline of mind and heart. He tells of an experience he once had with an entering student in theological seminary who asked the dean if he might be excused from taking a required course in preaching. "Monkeying around with sermon outlines," this student explained, "and all that one-two-three stuff is fiddling while Rome burns." But Luccock uses this student's own argument to refute him, for it is just when the compelling urgency for getting a thing done is at its greatest that the concrete means for its accomplishment assume the greatest importance.

Luccock uses Sir Winston Churchill as an example for this point, recalling the truly appalling urgency which rested upon him in June, 1940. As the leader of a nation in its time of greatest peril, his was the task of lifting its people to a new level of fortitude and faith. He did it with words. "Anyone could have shouted, 'Let us be brave,'" declares Luccock. "It was the artist who could etch an unforgettable picture in the minds of the millions, the picture of a defending army giving ground but never giving up: 'We shall defend our island, whatever the cost may be, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.' It was the artist who lifted a nation to its feet." So it is that preparation and study, long and diligent hours of it, are the warp and woof of the things which make preaching great. It never comes

by accident, nor does it ever come without hard work.

Halford Luccock frequently emphasized to his students, and epitomized in his own preaching, the ideal of audience-centered preaching. He recalls the terrible phrase from another day, "princes of the pulpit," a phrase descriptive of "great ones" high and lifted up, lording it over their subjects in the pews "with an onrush of overpowering oratory or by turning on the charm of personality." In either case, Luccock observes, preaching which is "centered on a display of ability more than on a lowly serving of those sitting at meat in the pews" is anything but preaching as it is intended to be by the Master who calls men to the ministry.

Halford Luccock disagrees with those who believe that the sermon outline should not be clearly seen by the listener, but rather concealed from his view. He declares, "The sermon is not a species of detective story, inducing a maze of baffled speculation about whether it is this or that. It is more like a highroad well posted with legible signs indicating, 'This is where we are now; the next place will be so and so.'" When the preacher makes clear to his hearer the point at which his sermon has arrived, he says in effect, "This is where we are. Let's keep that in mind, pull ourselves together, and go on the next step." Thus Luccock explains the advantage of making the outline of a sermon clear and concise, and making the transitional sentences such as will let the audience know where the speaker is in his sermon.

The Bible should be the chief source of all preaching, Halford Luccock believes. He sees in it an expression of a common language, the tongue of the Christian Church. In it is the most vivid, dramatic, arresting material the preacher can use. In it is an unrivaled

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spring of variety and freshness, an inexhaustible wealth of life and vitality for which there is no substitute. The preacher who preaches the Bible will never run out of something to preach.

Concerning the preaching of the Bible, however, Luccock has some very vigorous and definite ideas. He decries what he calls "pulpit prestidigitators"—men who treat their texts much like a magician treats his hat from which he pulls rabbits, as though saying as he preaches, "Now you see this text, folks? Nothing in it. Look at both sides. Nothing up my sleeves, see! Now watch carefully; the hand is quicker than the eye. Presto change! See the little rabbit jump out of the hat." Luccock wants for none of his homiletics students the reputation earned by a certain chaplain of the Duke of Marlborough, of whom John Byng speaks in his *Torrington Diaries*, who was nicknamed "Dr. Tickle-Text." Biblical preaching, in the true sense of the word, is not "the finagling of quaint allegories out of isolated texts, but preaching that makes the faith that is in the Bible real to people." Probably everyone would agree with Halford Luccock on this.

As has already been evidenced in the quotations and evaluations of Luccock's preaching theories, he makes good use of humor in the pulpit. He wants it only in its proper and fitting place, however. He sees the sermon as "an orchestration of many instruments . . . with an occasional drum tap of humor," and therefore the use of humor in a sermon is to be as a minor instrument among many, brought into play only occasionally, a tap rather than a crash. "A touch of humor," Luccock writes, "assures an audience that the preacher is a man of like passions with them and thus establishes a relationship

over which the truth can freely pass." He sees in it a salvation to the preacher and his audience from the "monumental blunder . . . of confusing seriousness with solemnity."

Luccock has demonstrated a unique ability to gain and hold attention, which is evidenced even in his sermon titles. He uses the text in Hebrews 11:8, "By faith Abraham . . . went out, not knowing whither he went," and preaches a sermon on the subject "Marching off the Map." His sermon on the subject "News from the Graveyard" captures interest as he takes the text, "Except a corn of wheat fall into the ground and die, it abideth alone." An appropriate seasonal message is preached from the text, "And they came with haste, and found both Mary, and Joseph, and the babe lying in a manger" (Luke 2:16). His title for this sermon is "The Christmas Rush."

His sermon entitled "Sleeping Through a Revolution" begins with the story of Rip Van Winkle. There was a sign on the inn in the little town on the Hudson from which Rip went up into the mountains for his long sleep. When he went up, the sign had a picture of George III of England. When he came down, it had a picture of George Washington. "The striking thing about the story of Rip Van Winkle," Luccock says, "was not that he slept twenty years (almost anyone could do that!) but that he slept through a revolution." And with this striking thought Halford Luccock begins his sermon showing how we sometimes sleep right through significant changes which take place around us, changes that we should be alert and awake to help make possible.

It is the difficult art of using illustrations such as this one that makes Halford Luccock's preaching interesting and clear. He makes "windows"

of his illustrative material. For example, he tells of a policeman friend who asked him one day, "What is the degree which preachers have which makes them doctors?" Luccock says he replied, "It is usually a D.D." His friend's face lit up and he said, "That's funny. That is the commonest entry on every police blotter in the country. 'D.D.' It means 'Drunk and Disorderly.'" Luccock then makes his application: "My thoughts went back to the Book of Acts. It is remarkable that those were the two charges continuously brought against the first heralds of the gospel. They were charged with being drunk . . . and disorderly. . . . I wish I could say to

all of you, in solemn tones, 'By virtue of the authority committed to me, I confer upon you the degree of D.D. That in figurative terms is a very honorary degree. Without it we are not in the apostolic succession.'

And so it is that a student of preaching finds here an example in Halford E. Luccock of a man who is "the channel of a communication." He has had something to say, and he has said it in tones of urgency for today's crises. Those who have heard him preach and those who have sat in his classes would do well to catch his vision of the unlimited potential for "communicating the gospel" in our age.

The Approaching End

By Edward A. Johnson*

SCRIPTURE: Luke 21:25-36

In this passage the Evangelist Luke tells of the approaching end of this world. This is a concern for many in our age and time no less than in Luke's. Since the Scriptures clearly indicate that the wickedness of this world will grow more and more intense toward the end, seemingly knowing no bounds, and since we see how men today are becoming ever more desperately wicked, Christ's second coming surely cannot be far off. The presence of A-bombs and H-bombs, together with the constant publicity given to intercontinental missiles and the development of new destructive weapons ever since the first Russian Sputnik of 1957 flashed across the autumn skies, naturally increases speculation as to when the day of the Lord will finally arrive.

*Dongola, Illinois.

People scan the future anxiously. They scan the present to see what it might reveal of the future. Well might we say with the Scottish poet Thomas Campbell:

*'Tis the sunset of life gives me
mystical lore,
And coming events cast their
shadows before.*

("Lochiel's Warning")

So also with those to whom our Lord spoke, those who were eagerly awaiting His triumphal return to judgment. Many believed that Jesus was about to eject the hated Roman legions from the Holy Land and re-establish the Davidic dynasty on Mount Zion in holy Jerusalem. Unless we see in the Biblical account something of this almost breathless anticipation of an event believed to be quite imminent, we shall not read the New Testament aright, but shall

completely overlook many of the implications and vital nuances of its proclamation.

However, in Luke 21:25-36, Jesus probably is speaking not merely of the end of the world, but more specifically also of an event which was to come one generation after His time, in A.D. 70. In that year the Roman conquerors of Palestine, determined to put down their proud and rebellious Jewish subjects after a number of minor skirmishes and rebellions, moved their legion into Jerusalem and crushed the Jews in an extremely bloody and vengeful manner comparable to the Soviet action of 1956 in Budapest. The Jews already had had trouble with their hated foe when he had attempted to foist his ritual practices upon them, plant his pagan emblems and statues in their Temple, and force them to abandon their ancient worship of the one God of Israel; but the wholesale destruction of A.D. 70 surpassed even those outrages. It was then that the beautiful old Temple which the Jews had so painstakingly rebuilt after their return from exile in Babylon, and which had been the center of post-exilic Jewish life and worship, was completely leveled, never to be rebuilt.

All of this tore the whole fabric of Jewish life and culture so completely asunder that Judaism never has been the same since. Jewish religious life came to center, as it does even now, in the synagogues. The center of Jewish attention and interest shifted from the ritual in the Temple to the congregational worship. Christians no longer worshiped in the synagogues but in their own homes and, still later, in the Roman catacombs. In the immediate wake of the Roman reprisals the infant Christian congregation in Jerusalem, which had boasted such notable leaders as the Apostle Peter and the Lord's

brother James, had to flee eastward across the mountains and the river Jordan to the impregnable, fortress-like cliffs of Pella.

In our passage Jesus very likely was forecasting this complex of events—events so horrible as still to make Jews shudder at their mere recital. It may also be, as some affirm, that what happened in A.D. 70 was but a foretaste of some still greater cataclysm to come at the time of the end. The Jews, incidentally, were superstitious about just such signs as those Jesus describes. For about a year prior to the siege there reportedly hung over Jerusalem a giant, sword-shaped comet, a dread omen of even more dreadful events to come and perhaps of the enduring darkness in which the Jewish people must even now wander for their rejection of the Messiah (John 1:11-12).

In any event, when the day of the Lord comes, tremendous convulsions will tear the entire creation asunder. Everything will be jarred loose from its moorings. The "perplexity" mentioned in verse twenty-five is not just simple bafflement, but the frantic and utterly bewildered despair of men who find nothing in this world to be any longer reliable or safe, and who can only expect worse things yet to come. This time not just Israel, but the whole inhabited world, will be involved. And, just as the blossoming of the fig tree into full leaf is a sign that summer has come (verse thirty), so these terrible experiences will be a sign that the long awaited heavenly Kingdom is at hand. Jesus himself, of course, makes no attempt to fix the exact date. Only His Father can do that. The implication is simply that these events will occur within the lifetime of some of His hearers.

Our passage from Luke indicates something of the thinking of these early Christians. Many of them felt

that only Christ's physical return to earth could justify their faith in Him and seal their promised triumph over both their pagan and their Jewish persecutors. They also were anxious to be alert and ready for Him when He returned, not drunken or sunk in stupor with the cares of this mortal life.

Now, going back, let us pick up three important strands:

1. Christ's second coming is still imminent. Even though, as we have said, its exact date must be left up to God, we are told that the full forces of evil will be unleashed just prior to the end in one last, unprecedented cosmic upheaval. We see every indication of this now, even though each generation always is tempted to think that no other generation ever faced what it faces (I Corinthians 10:12-13). What of the day when our intercontinental missiles will finally launch off into space with their fearful cargoes of death? What of the ominous portents of such novels as Nevil Shute's *On the Beach*, which tells of the slow and terrible (and no longer improbable) annihilation of the earth by a strange radiation sickness?

Still more subtle and deadly is the rapidly mounting evidence of spiritual and moral decay in modern America. This shows up most vividly, perhaps, in our distorted sense of values, a necessary prelude to the dominion and increase of evil. The Sputniks of 1957 and their canine cargoes not only shocked us with the fact of Soviet superiority in the guided missile race but also exposed several glaring and inexcusable weaknesses in our educational system. In December of that year Dr. Truman B. Douglass, executive secretary of the board of home missions of the Congregational Christian Churches

(United Church), told the National Council of Churches at its triennial assembly in St. Louis that "something is terribly wrong when Americans will give \$64,000 to someone who can come up with highly inconsequential dabs of information on a quiz program, yet force their educational system to get by on peanuts"—or when they will spend on cosmetics, tobacco, liquor, and amusements eight times what they pay their schoolteachers. No wonder young people flock to other professions! Or when they shower extravagant welcomes upon dignitaries from abroad, yet make many of their fellow Americans live in degrading squalor for having the "wrong" nationality or skin color! Or when, in my home state of Illinois, we never seem able to scrape together more than a bare minimum of operating funds for our schools and mental hospitals, yet always manage to scrape together enough for public works signs to plaster our highways with our governor's name every time someone tears up a section of concrete! What tragic symptoms of our general national lack of perspective!

Some terrible day God's wrath will descend upon us for all of this. None can escape his own involvement in these sins, for all of us are involved by the very fact that we live here at this time. When God's judgment comes there will be absolutely no escape (I Thessalonians 5:3).

2. Jesus said: "Heaven and earth shall pass away; but my words shall not pass away" (Luke 21:33). The rabbis were then debating whether, in the world to come, the sacred Law would still continue in force. Jesus, not wanting His followers to waste precious energy haggling over such details, reminded them that His authority is far greater than that of the sacred Law. His authority springs, not from the printed page, but from

His close, constant, and obedient relationship to His Father and from His resultant confidence that He knows fully what is His Father's will.

3. Consider the deeper aspects of all these things. Let us not be overly preoccupied with the physical details of prophecy or the mathematical determination of dates. One reason Jesus did not pinpoint the exact time of His second coming was that He did not want His followers to get bogged down on such relatively trivial points. The fact that my church, the Lutheran church, has appointed Luke 21:25-36 as one of its Epistle lessons for the Advent season preceding Christmas shows us, I think, a deeper truth concerning the approaching end: that while in one sense Christ's return to judgment is a future event, in another very real sense He is already here. Already He has come on earth, first at Bethlehem and then along the dusty roads of His native country, teaching and preaching and healing wherever He confronted human need. Already, on the Cross and at the emptied tomb, He has sealed the final defeat of the forces of darkness. Already He has ascended to His heavenly home and has sent us the Holy Spirit as a Comforter and Counselor to "... teach you all things..." (John 14:26). Christ even now dwells inwardly in the life of each believer. Now, while we struggle with

the flesh, we are assured of His power and might and His ultimate victory. Now, by faith, we already see "... the Son of man coming in a cloud with power and great glory" (Luke 21:27), even as we shall see Him physically at His return.

All this means that we need to make sure now, in the only time we have to work with, that we are on the Lord's side as individuals and as a nation. We need, no less than did those earliest Christians, to keep awake and alert and on the job as our Lord's workmen and stewards and witnesses, so as to meet Him at His return with "... clean hands, and a pure heart" (Psalms 24:4). We need to "... take heed to yourselves, lest ... your hearts be overcharged with surfeiting, and drunkenness, and cares of this life..." (Luke 21:34) rather than centered upon God as they should be.

God already has made His first advent upon earth. Since His second coming is imminent, you and I must be ready to meet Him at any moment. We must be open to the judgment of His Word and His healing grace if we expect to share in the great joys of His kingdom. Perhaps America can still profit from Luke's warning and the experience of ancient Jerusalem and sincerely ask God for His forgiveness, before that night finally falls in which no man shall labor any more.

HOPE

Little Emma was taking an examination in school; one of the questions asked was this: "Upon what do hibernating animals subsist during the winter?"

Emma thought about that one for a long time; then wrote on her paper this answer: "On the hope of a coming spring."

—FRANK S. MEADE in "Tarbell's Teachers' Guide" (Fleming H. Revell Company)

The Holy Spirit's Work in Creating the N.T.

By H. C. Hathcoat*

TEXT: II Timothy 3:16

The fact of the Bible's being the infallible, inerrant, inspired Word of God makes it not only the Book of God, but "the god of books." It is more correct to say the Bible is the Word of God than to say it contains the Word of God. The reasons it is a "Holy Bible" are that it expresses the mind of a holy God, it was inspired by the Holy Spirit, and holy men wrote it as they were influenced in a unique manner by the inspiration of the Spirit.

It is interesting and profitable to study the steps taken and the results achieved by the Holy Spirit in creating and preserving our English New Testament of the Bible.

I. THE HOLY SPIRIT CREATED A UNIFORM ORAL GOSPEL FOR THE EARLY CHURCH.

The first preaching done by Christians was verbal witnessing to accepting a Person who had miraculously changed their personalities and patterns of behavior. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us" (I John 1:3). Strictly speaking, the order of the "ministry" was unknown, as distinguished from the "laity." Early preachers had no New Testament to preach from and the art of homiletics was unknown. This situation held true for the "twelve," the "seventy," and all heralds of "The Way" prior to Paul's writing his first letter to the Thessalonians.

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This oral testimony was the gospel or "good news" that became our New Testament. It was proclaimed by messengers from various callings in life, of different ages, of varied cultural and intellectual backgrounds and different nationalities. It was spoken to Jews and gentiles alike.

In their proclamation of that unwritten message, earth and heavenly heralds agreed. There were no artificial or professional efforts toward that end. It was due to an indelible impact made on their memory by the inspiration of the Holy Spirit. The cause of this unity of voice was the oneness of their conviction of the truth. This doctrine of spoken truth was described by Luke as "... those things which are most surely believed among us."

Thus under the Holy Spirit's influence a uniform oral gospel was preached in all the churches of God in the world, before a written Bible was canonized or accepted.

After Paul had preached an oral gospel for fourteen years to the gentiles, he made a trip to Jerusalem to check with the leaders of the Church, who had preached to the Jews, and found that they had preached a message essentially like his (see Galatians 2:1-2). If there had been any semblance of division in the witness of those early preachers, the world would not have accepted their message. Even factions over leaders were condemned by Paul in I Corinthians 1:10-13. If preachers and churches enjoyed such unity in witnessing

without, and before, a written Bible, how much better should the Church today give a united voice in things essential?

II. THE RECORDING OF THE GOSPEL BY THE FOUR EVANGELISTS.

The second step in the Spirit's creating our New Testament is seen in the four Evangelists' recordings of the gospel story of redemption for the salvation of future generations. Each wrote his message separately and with a specific purpose in mind. Luke mentions that "... many have taken in hand ..." to write a Gospel, but his motivation for writing was that he "... had perfect understanding of all things from the very first ..."

Matthew, being a Jew, wrote to the Jews, and the burden of his Gospel was that Christ was the promised "... King of the Jews." The words "king" and "kingdom" are prominent in his writings. He traces the genealogy of Jesus back to Abraham, the sire and federal head of the Jewish race. He begins the earthly sojourn of our Lord with His immaculate conception and the visitation of the Magi from the East in quest of the "King of the Jews."

Mark, a traveling companion of Peter, imbibed some of the traits of his tutor. Mark's Gospel is noted for action and compactness. He never mentions the birth of Jesus but begins His biography with the advent of the forerunner, John the Baptist. Mark's burden was to show the miracle-working power of Christ. To him Jesus was the fulfillment of God's faithful servant carrying out the Father's will among men.

Luke was a gentile and a physician. His writings are more in detail and he adds side lights that the others omitted. He writes more like a historian than the other three. His Greek is more classical and contains

more medical terms than the others. Being a gentile, he traces the genealogy of Christ all the way back to Adam. The burden of his message is to show that Christ is the Saviour of all mankind, of all the human race. He begins the earthly existence of Christ with the Nativity scene, at the manger.

John, like Mark, says nothing about the birth of Christ. He dates the beginning of Jesus as "in the beginning." To him Christ antedated history. His burden was to show the deity and sonship of Jesus. "... the Word was made flesh, and dwelt among us ..." is the heart of the last Evangelist's message. For John, Jesus was incarnated to give us a perfect revelation of God, to provide a substitutionary death for our sins, and to give us a perfect example in Christian deportment.

The unity with diversity of the four Gospels is proof that the Holy Spirit inspired the Evangelists to write a uniform message without a uniformity of style. The whole of this combined message was already familiar to the Church, who had heard it spoken by inspired preachers.

III. EXPANDING CONCEPTS OF THE GOSPEL STORY.

The expanding of the gospel story is best told in the Acts of the Apostles. It could be more properly termed "Acts of the Spirit." Chapter one, verse eight, is the key verse to the entire book. Note the three E's this verse held for the apostles.

"But ye shall receive power, after that the Holy Ghost is come upon you." This was a new experience for the 120 in the Upper Room on Pentecost. It was an additional measure of the Spirit they received subsequent to their conversion. It was a divine plus for their depraved minuses, as

it is still the heritage of all believers today (Acts 2:38-39).

"... ye shall be witnesses unto me ..." indicates the expression the new experience augments in the Church and in believers. Pentecost, ancient or modern, always begets activity and evangelism. The fruit-bearing branches bear more fruit, and those who have spiritual life receive abundant life. Consecrations and commitments are deeper than ever before. Prayer becomes the breath of the soul and the gifts become functional in the body of Christ when the Spirit indwells spiritual temples.

"... in all Judaea, and in Samaria, and unto the uttermost part of the earth" indicates the expansion of the organic witnessing phase of the Church. Early Christians contained a divine compulsion that the told must tell, the won must win, the found must find, and the saved must serve. This principle held true without exemption or exception. The difference between the ministry and laity in evangelism was one of degree and not of kind.

Paul was God's theologian and his letters were inspired by the Holy Spirit to interpret the "mystery of godliness." He affirmed that this revelation was not after man. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:12). This educated, gifted, humble, and Spirit-filled apostle enlarged on the nature and purpose of the incarnation of Christ, the doctrine of free grace, the mystical union and nature of the body of Christ, the superiority of the new covenant over the Old Testament law, and many other doctrines, including sanctification. They were in embryo form in the writings of the Evangelists and are contained in principle in the Sermon on the Mount.

Paul brought them into full bloom by the inspiration of the Spirit.

The writings of Peter and other New Testament writers, likewise, expanded on the doctrines of last-day events and the Lord's second visible coming. John's vision in the Revelation is a graphic struggle of the Early Church and her final victory over every weapon that the enemy should raise against her. All writings from the four Gospels onward are in explanation and theological arrangement of the gospel truths taught by Christ and His immediate apostles.

IV. THE ACCEPTANCE AND PRESERVATION OF THE INSPIRED WRITINGS BY THE EARLY CHURCH.

One of the earliest written books in the New Testament was Paul's first letter to the Thessalonians. Here (2:13) Paul claimed divine inspiration led him to write this letter, and also praised the church for receiving it, "... not as the word of men, but as it is in truth, the word of God." In chapter four, verse eight, he declared that those who despised his writings despised, not men, but God. And in 5:27 he urged that this epochal Epistle be read "... unto all the holy brethren." Later, in I Corinthians 14:37, this apostle made the proof of the apostolic order contingent on acknowledging his Epistles to be inspired. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Throughout the Early Church the written books of the New Testament were accepted with reverence and veneration and as the inspired Word of God.

With so many more writings in circulation during the days of the infant Church, one may wonder how they were to determine what was in-

spired and what was to be preserved as the oracles of God. Who was to judge and pass censorship on the Spirit's mind in these matters? Here again the Spirit's impact on the hearts of the believers registered the divine will. Only those writings were canonized which made their appeal to the redeemed spirit in man, and which fitted the practical working out of a divine concept. Paul's test of inspired scripture was that "... which effectually worketh in you that believe" (I Thessalonians 2:13). The test of "Does it work?" was the plumb line of early Christians. This rule should be applied to all later and modern "extra" books of the bible, to the supposed inspiration of the Book of Mormon, the writing of Mary Baker Eddy, the Koran, and sacred books of Oriental religions. That is, Will following the teaching produce holy lives?

Jesus declared, "... ye shall know the truth, and the truth shall make you free." This knowing the truth means to know it from personal experience, as given in the Greek. The faithful were not only to contact and hear the truth, but were to recognize and identify it as the truth when they came into contact with it. As light is made for the sight and air for the lungs, so do the soul and spiritual truth have a mutual affinity for each other. "... the people ... know the joyful sound," said David.

Antioch of Syria, in Asia Minor, was the first gentile church in history. Its charter members consisted chiefly of converted Greeks (Acts 11:19-26). It was here that the disciples were first called "Christians," and here Paul and Barnabas spent over a year in labors and teaching. From here the Holy Spirit called Paul and Barnabas to be the first missionaries of the Church (see Acts 13:1-2). A "school of the prophets" seems to

have grown up in this center of Greek culture and virgin Christian soil, as is indicated in 13:1. In this atmosphere of Greek scholars, pious preachers, and dynamic saints, the Holy Spirit began His work of canonizing and preserving the New Testament.

Accepted scholarship tells us that John sent his Gospel and his three Epistles with Revelation to Asia. Paul sent there his letters to the Ephesians, Galatians, and Colossians, as well as personal letters to Philipppians and Philemon. His two letters to Timothy were sent to Asia Minor, and the apostle was living in Ephesus when he wrote his two letters to the Corinthians. Peter wrote his two books to the saints in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," and all of these places are in Asia Minor, in close proximity to Antioch. Matthew also is said to have written his Gospel in Antioch. Hebrews, James, and Jude were sent to the churches in Asia also.

Since the churches in Asia Minor, including Antioch, were the recipients and guardians of so many "original" copies of the Greek writings of the Epistles, it is natural to suppose they began to collect them and to assemble them into one accepted volume. Harnack, the church historian, theorizes that the four Gospels were first gathered together in Asia Minor, early in the second century. Goodspeed and Kilpatrick assert that the first collections of Paul's Epistles were made in Asia even at the close of the first century. Evidence tends to show it is not improbable that the four Gospels and Paul's Epistles were bound together in book form in Asia Minor or at Antioch as the first books of the New Testament. Bethlehem was the cradle of the Incarnation; Jerusalem (the Upper Room) was the cradle of the Spirit's infilling; and Antioch was the cradle of the New Testament.

It is safe to believe that not later than the early second century the purest type of Greek New Testament writings were canonized and accepted by the churches in Asia Minor. This became the traditional and historical

text of the Early Church. Students of textual criticism claim, with logic and historical data, to trace our English New Testament to this fountain-head of pure waters from which flowed the Word of life.

Preaching Holiness**

I. The Basis of the Holiness Message

By Eric Jorden*

HOLINESS, says Wiley, occupies a central position of importance in the moral government of God.¹ In God, holiness belongs to His essential nature in a deeper and more profound sense than merely as one attribute among others. It is primarily that disposition which is back of all the attributes, a disposition or a nature which manifests itself in a love for righteousness and in a hatred for iniquity. It is holy love. Holy love demands a community of persons, each separate and distinct; and the purity of love depends upon the strict regard which is paid to the limits which separate one from the other. Holiness in the ethical aspect of the Divine Being is characterized by the separateness of God in essence from all other beings. It belongs to the integrity of His being rather than to His relationships. Holiness is immanent and essential to the

very idea of God. Love has its seat in the free relations of the persons of the Divine Trinity, but holiness belongs to the necessary relations. Holiness in God, then, is more fundamental in some sense than love, though love may occupy the more exalted sphere. Wiley quotes Martenson to the effect that "the kingdom of love is established on the foundation of holiness."

Holiness is not only the inward character of God as perfect goodness, but consistency with this character as a standard of His own activity. The character of God as holy could not be such unless it possessed all moral goodness. It is the sum of all excellencies, not as a mathematical total, but as a nature which includes every perfection, not one of which could be diminished without destroying His holiness. In God's consistency with His perfections we have the action of the will to which holiness is sometimes ascribed. But perfect character demands perfect conduct, and for this reason His perfect freedom must be in perfect harmony with

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¹Wiley, I, 369 ff.

His character. Holiness demands not only a nature, but a nature consistent with itself. Since that nature is in its outgoings always love, then holiness in God requires that He always act out of pure love.

When we view the nature of God from the standpoint of love or self-communication, then it is God's nature to impart himself and that self is holy. Holiness must always act according to love, and love must always win its object to holiness. Holiness furnishes the norm for love and therefore is superior to it. God is not holy because He loves, but He loves because He is holy. Holiness and love are the two perfections which together may be called the nature of God, and these are the only two terms which unite in one the attributes and essence. Both holiness and love belong to the divine essence as well as to the attributes and cannot be separated except in thought.

Wiley also notes the close connection between holiness and perfect love, between purity and perfection. These qualities are all strangely blended in the divine nature. It has been indicated that God could not be love if He were not holy. Love being the impulse to give all, then perfect love in its highest degree can exist only as it has all to give. If He were not perfect, it could not be said of Him, "God is love." Thus perfection and perfect love are inseparably conjoined. Nor can there be perfect love in the creature unless to the measure of his capacity he gives all. But, on the other hand, love desires to possess another in fellowship, a fellowship which demands the highest good of the object loved. There must be no touch of selfishness, else it would not be pure love. Purity is, therefore, love free from defilement, and the self-affirmation of this purity is holiness.

Such a holiness of nature and outgoing, selfless love in God becomes at once the basis, necessity, and challenge for holiness in man. "Be ye holy; for I am holy," is not just an affirmation of faith; it is the bedrock foundation for our fellowship with God. With a clearer vision of God's essential nature, we see the validity of "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). But we also see the reasonableness of the possibilities of divine grace in the "Therefore ye shall be perfect, even as your Father in heaven is perfect" (Matthew 5:48, Wesley). Since holiness in God is the self-affirmation of love free from all defilement, giving its all, not simply of its parts, then we, being cleansed of all inner defilement of sin and selfishness of nature, may attain an outgoing relationship whereby we love God with all the heart, soul, mind, and strength and our neighbor as ourself. We have been "made perfect" in love. This I understand to be "scriptural" holiness, since God's essential nature and the possibility of being like Him are made known to us in His Word. Such a conviction is necessary to preserve us from preaching holiness defensively. As Dr. G. B. Williamson states, "All who effectively preach this message must be fully persuaded in their own minds that holiness is a sound Bible doctrine. This certainly will save the preacher from speculation—he will not feel he must preach controversially."² To use a figure of speech, we need more forwards and fewer guards on the floor in our battle with sin and Satan.

To preach scriptural holiness, one must not only be fully persuaded of its necessity and possibility; he must be in possession of the experience. This

is not to exclude the possibility that one may preach holiness of heart and life while still searching for its personal reality. Some have, and have then found. What I mean is that to possess is to speak with a note of authority.

To preach scriptural holiness, one must have an ever-expanding understanding of its implications. To preach holiness implies more than preaching a few sermons on the "secondness of sanctification." "When considered in all its aspects and with all its implications," states Dr. G. B. Williamson, "holiness includes the whole gospel message."³

Holiness, it is evident from its divine origin, falls broadly into two large categories of thought. First, there is its essential nature. Holiness in God, says Wiley, "is that which severs God from His creaturely activity, even apart from sin." Holiness in man must relate to the same factor. Here, then, is a wide area for sermons on the nature of God, the origin of sin, its effect upon man, the plan of redemption. Any sermon on sin and deliverance from it is, to a degree, preaching holiness if it is related to the great theme, "Be ye holy; for I am holy." I say "to a degree" because this kind of preaching may end simply in the justification of the soul. Perhaps it could be stated thus: To preach scriptural holiness one must lay a firm foundation in preaching clearly a first work of grace. One has to be justified before he can be sanctified. For purposes of distinction, perhaps we might call this area "secondary holiness preaching."

"Primary holiness preaching," then, would be related to the presence and nature of inherited depravity, the provision for its cleansing in the atonement, the divine and human require-

ments for such cleansing, the work of the Spirit in full salvation. In this general area must be included sermons of instruction on "how to live the holy life." The difference between sin and temptation; patience, impatience, and carnality; how the blessing may be lost—these are but a few of the seed thoughts for sermons that instruct.

Primary holiness preaching reaches into the second broad category of thought, namely, "Purity is love free from all defilement—there can be no perfect love in the creature unless to the measure of his capacity he gives all. Love desires to possess another in fellowship, a fellowship which demands the highest good of the object loved. There must be no touch of selfishness, else it would not be pure love." In our terminology, this is holiness in action. We are now in the area of Christian ethics. This is an instructional area slightly different from that of living the holy life. That is the area where the soul is related to God primarily; here the soul is related to others.

Ethics is a relationship that in God is utterly inseparable from His nature. But how often do we preach on the "ethics" of the holy life? We preach, and we should, but how may we instruct so that the "... man of God may be... thoroughly furnished unto all good works"? We forget that perfect love is the touchstone of Christian ethics. Dr. R. T. Williams once wrote: "The importance of right ethics cannot be overestimated, for it determines our relationship to people as holiness [the experience] determines our relationship to God."⁴ He continues: "The ethics of holiness must have a foundation. This consists of two things;

²Williamson, *Preaching Scriptural Holiness* (Beacon Hill Press, 1953), Preface.

³Ibid.

⁴R. T. Williams, *Holiness, the Experience and the Ethics* (Beacon Hill, n.d.), p. 55.

namely, inner divine purity and what the Bible calls light. Ethics should be the product outwardly of a state that exists inwardly. Ethics should be an exposition of a right condition of character in which purity and knowledge are mighty and indispensable factors."⁵

Preaching the "ethics" of holiness, then, is as much holiness preaching as

preaching the experience. One is doctrinal and instructional, the other practical and instructional. But each is the complement of the other. As Dr. Williamson so aptly states, "In order to preach holiness—according to the Scriptures—it must be presented as a well-balanced, full-orbed, and comprehensive message, for it includes all the counsel of God."⁶

⁵Ibid., p. 42.

⁶Williamson, op. cit.

Cottage Prayer Meetings Are Dangerous

By Neil E. Hightower*

IT IS DANGEROUS to have revival cottage prayer meetings!

Not because they may become avenues through which "cliques" in the church are strengthened, nor because they may possibly degenerate into "critic meetings," with individuals praying at people in the church. Truly, these are formidable dangers; but the wise pastor should, by careful prayer and planning of the meeting places and selection of leaders, overcome these dangers. And of course it goes without saying that the wise pastor has not allowed spiritual extroverts in his congregation to "get the jump" on him in privately arranging cottage services. He has taken the lead in the matter.

Nevertheless it is dangerous to have cottage prayer meetings in preparation for revival. It is dangerous because these may become the springboards for phariseism—the judging of the spirituality of those who do or do not attend. This ought not to be; for there are many legitimate reasons why good, spiritual people cannot at-

tend. Therefore, these cottage services ought to be presented with this in mind. The pastor should refuse to let them become "spiritual testing grounds" in his congregation. He should strive to create an atmosphere in the public services which will frown on such testing. And by implication in sermons preparatory to revival he should bring to bear his spiritual authority.

Further, cottage prayer meetings are dangerous because they may become a substitute in the minds of some for the necessary work of bringing the unsaved to the revival. Sometimes sincere folk will feel that their revival responsibility is concluded when they have prayed to a certain emotional pitch. This danger presents the necessity for the scriptural injunction that "faith without works is dead."

Though there are dangers here, let us not give place to them and rob our revivals of the tremendous spiritual interest, energy, and concern which cottage prayer meetings generate.

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Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:14-18

In verse fifteen there is a quotation from Exodus 33:19. In the King James Version it reads: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." The American Standard Version reads the same, except that it correctly translates the present tense in the second part of each statement: "on whom I have mercy . . . on whom I have compassion." The Revised Standard Version does the same. (The failure of the King James Version to distinguish between the two futures and the two presents here highlights one of the most common faults of that version.)

The Old Testament passage reads: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (R.S.V.). Yet the Greek text reads exactly the same as it does in Romans 9:15.

The first verb is *eleeo*, from *eleos*, "mercy, pity, compassion." So it means to "have pity" or "show mercy." The second verb is *oiktiro* (only here in New Testament). It means "to pity, have compassion on." Cremer notes that the former verb "when applied to God, means to have mercy upon any one, to make him a partaker of saving grace, Romans IX. 15, 16."²

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¹Abbot-Smith, *Lexicon*, p. 313.

²Cremer, *Lexicon*, p. 249.

It is obvious that the two words are practically synonymous. However, Thayer does point out a slight difference, as follows:

"*Eleeo* to feel sympathy with the misery of another, especially such sympathy as manifests itself in act, less frequently in word; whereas *oiteiro* [variant spelling] denotes the inward feeling of compassion which abides in the heart. A criminal begs *eleos* of his judge; but hopeless suffering is often the object of *oiktirmos*."³

He also indicates that the second verb is from *oiktos*, "pity," which in turn comes from the interjection *oi*, "oh!"⁴ It refers, therefore, to the pity or compassion that is aroused by the sight of suffering.

In connection with the long quotation above it might be well to note that etymologically "compassion" and "sympathy" mean exactly the same thing. The former is from the Latin, the latter from the Greek. The literal meaning of both is "suffering with."

RUNNING

On first thought, the combination in verse sixteen may seem a bit odd. Paul writes: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." What connection does running have with willing?

³Thayer, *Lexicon*, p. 203.

⁴Ibid., p. 442.

The point that Paul is making is that neither determination nor effort on our part can save us. Salvation is only by the mercy of God. Sanday and Headlam explain it thus: "God's mercy is in the power not of human desire or human effort, but of the Divine compassion itself."⁵

With regard to the meaning of *trecho* in this passage Abbott-Smith says: "Metaphorically, from runners in a race, of swiftness or of effort to attain an end."⁶ In a similar vein Arndt and Gingrich write: "Using the foot-races in the stadium as a basis . . . exert oneself to the limit of one's powers in an attempt to go forward, strive to advance Romans 9:16 (the emphasis is entirely upon the effort which the person makes . . .)"⁷

Paul is not discounting the importance of faith and repentance. What he is saying is that no amount of self-effort can save anyone.

RAISED UP

In verse seventeen occurs another quotation from Exodus (9:16) in which God declares that he "raised up" Pharaoh in order that He might display His power in him. What is meant by "raised up"?

Arndt and Gingrich hold that here *exegeiro* means "cause to appear, bring into being."⁸ But Sanday and Headlam object to this idea. They write: "The interpretation which makes *exegerein* mean 'call into being,' 'create,' has no support in the usage of the word."⁹

They call attention to the fact that some have favored this meaning: "I have preserved thee and not taken thy life as I might have done." But they add:

⁵Op. cit., p. 254.
⁶Op. cit., p. 450.
⁷Lexicon, p. 833.
⁸Ibid., p. 273.
⁹Op. cit., p. 256.

"The correct interpretation . . . is therefore one which makes St. Paul generalize the idea of the previous passage, and this is in accordance with the almost technical meaning of the verb *exegerein* in the LXX. It is used of God calling up the actors on the stage of history."¹⁰

Denney is in complete agreement with this. He says that Paul means: "For this reason I brought thee on the stage of history."¹¹ Knowing that Pharaoh would stubbornly rebel, God made a public example of him.

DIVINE SOVEREIGNTY

Verse eighteen contains one of the strongest New Testament statements about the sovereign will of God: "Therefore hath he mercy on whom he will . . . , and whom he will he hardeneth." What are we going to do with this?

The first thing that should be said is that we must balance this with the many invitations in the New Testament to believe and accept Christ. All of these imply freedom of the human will; or the language is a farce.

Sanday and Headlam have noted this well. After pointing out that Paul has already said practically the same thing in Romans 1:20-28, they write: "In both passages he is isolating one side of the Divine action; and in making theological deductions from his language these passages must be balanced by others which imply the Divine love and human freedom."¹² They also go on to make a very important point: "The Apostle says nothing about eternal life or death He never says or implies that God has created man for the purpose of his damnation."¹³

¹⁰Ibid.
¹¹EGT, II, 662.
¹²Op. cit., p. 257.
¹³Ibid., p. 258.

One of the finest statements on divine election that we have ever seen comes from the pen of Dr. A. B. Simpson, the sainted founder of the Christian and Missionary Alliance. We jotted it down years ago and are not able to document it now. It reads: "Redemption is a sacred temple, on whose front we read, 'Whosoever will may come'; but when we enter in, we find inscribed on the walls, 'Chosen in Him before the foundation of the world.'"

ELECTION (cont.)

While on the subject of divine election it might be worthwhile to note a few items in Sanday and Headlam's summary of this topic.

After pointing out the prominent place this holds in the Old Testament, in both the Pentateuch and the Prophets, they say:

"But between the conception as held by St. Paul's contemporaries and the Old Testament there were striking differences. In the Old Testament it is always looked upon as an act of condescension and love of God for Israel."¹⁴

They continue:

"But among the Rabbis the idea of Election has lost all its higher side. It is looked on as a covenant by

which God is bound and over which He seems to have no control. Israel and God are bound in an indissoluble marriage . . . : the holiness of Israel can never be done away with, even although Israel sin, it still remains Israel . . . : the worst Israelite is not profane like the heathen . . . : no Israelite can go into Gehenna . . . : all Israelites have their portion in the world to come . . . ; and much more to same effect."¹⁵

These beliefs—all of which are documented—were held by the Jewish rabbis of Paul's day. Israel was to enjoy God's favor and mercy, but the gentiles were to be destroyed. As Sanday and Headlam say, "The Jew believed that his race was joined to God by a covenant which nothing could dissolve . . . This idea St. Paul combats."¹⁶

The emphasis on the absolute divine predestination of each human soul for either heaven or hell has its roots in rabbinical Judaism, not in the New Testament. We must read Paul's Epistles in the light of the controversies of his day. The great apostle was correcting some extreme views of his contemporaries. He was seeking to give the Christian view of divine election in the light of the Old Testament.

¹⁴Ibid., p. 249.
¹⁵Ibid.

¹⁶Ibid., pp. 248-48.

FAITH

In the crypt of Allegheny Observatory, at the University of Pittsburgh, there is an inscription that reads: "We have loved the stars too fondly to be fearful of the night."

That is good! It speaks of the faith of those who know that the love of God, revealed to them in Jesus Christ, protects them against any darkness, any evil. The love of God is the most potent power in our world.

—FRANK S. MEADE in "Tarbell's Teachers' Guide" (Fleming H. Revell Company)

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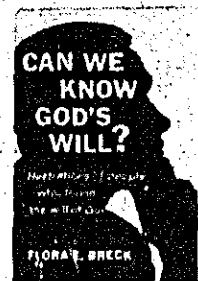
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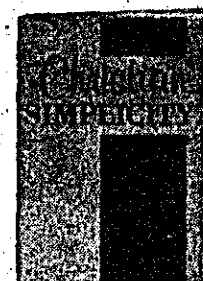
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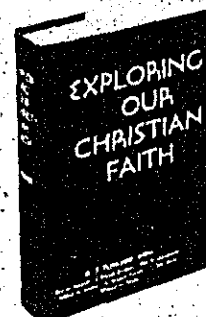
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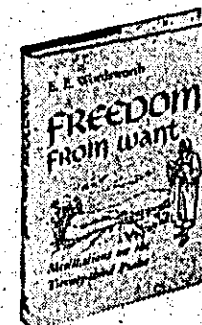
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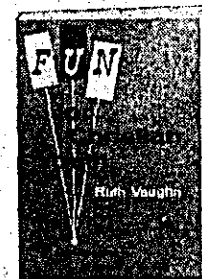


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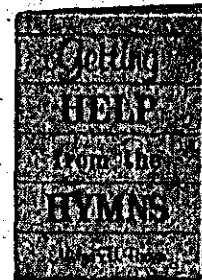
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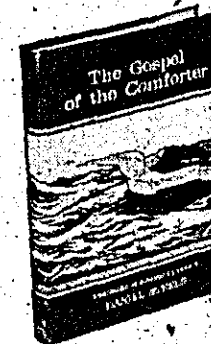
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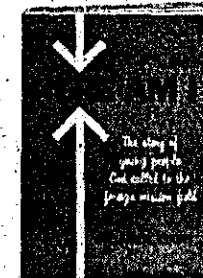
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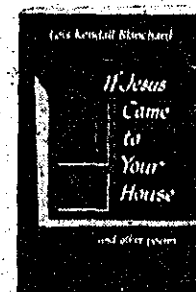
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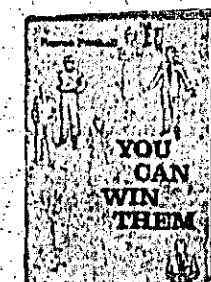
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II. Revive Us Again

By Charles Higgins*

LAST MONTH we looked at two of the principal benefits of revival, restoration and a God-consciousness. Let us notice two further factors for which we all should seek as we seek to lead our people in evangelistic campaigns.

Let us note first *soul compassion*. Little or no soul burden is to be found today in the average congregation. The great need in the average congregation is soul burden; we desperately need more weeping Jeremiahs crying: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We need Evan Robertses praying, "O God, bend me! O God, bend me!"; or the David Brainerds weeping and wrestling in agonizing prayer in zero weather till their clothing becomes wet with perspiration. We need more Chapmans crying with broken hearts, "All out for souls, all out for souls!" It seems a far way to that day when our fathers and mothers wept "between the porch and the altar" over wayward sons and daughters.

When we behold the barrenness and fruitlessness of modern-day revivalism we feel like asking, "Where is the Lord God of Elijah?" We need to be possessed with that compassion which Jesus possessed. When "he saw the multitudes, he was moved

with compassion . . . because they . . . were . . . as sheep having no shepherd." Let us not forget that the conviction on sinners will not be greater than the burden on the Church. It is a solid Bible truth that when "Zion travailed, she brought forth her children," and will be repeated when the Church recaptures the burden and concern for the lost.

The story has been told of the days of D. L. Moody's revivals, when he and his fellow ministers were in the southland conducting union meetings. The meetings had been running for a week or more without any visible results. Mr. Moody became distressed over the situation, so he took himself to prayer and fasting to determine the cause of failure. Across the street from the tabernacle lived an old colored ex-slave who had been a local preacher in former years. He would bring his chair and sit at the edge of the tent and listen to the white folk preach. While in prayer Mr. Moody felt led to have the old colored preacher to preach in one of the evening services. So he mentioned the matter to the committee on arrangements and they reluctantly agreed to let him preach. When Moody spoke to the old gentleman about it, he said, "I'm not sure, but will talk to my Heavenly Father about it."

All night and unto the next day the preacher lay on his face, praying and fasting to know the answer. His soul

became weighted with a message from God. He went to the great evangelist and told him he would preach one message. Moody announced that at the evening service the colored brother would deliver the message. At the proper moment the preacher rose, read his text, and began to pour forth the truth under the anointing of the Holy Spirit. A deathlike seriousness settled on the congregation, and before he was half through his message "Heaven came down their souls to greet while glory crowned the mercy seat." The result was a great, soul-shaking revival, with scores of sinners saved, and the Christians awakened.

So, "to your tents, O Israel," and plead with the Lord for a mighty revival ere the night overtakes us and finds us with our task half done.

A second factor essential to our successful evangelism is that of *moral convictions or walking in the light*. For the most part, this generation is without moral convictions. Some even within the Church have laid aside their convictions, casually, with a shrug, and an "Oh, well, everybody does it." But everybody is not doing it; and if everybody did, that is all the more reason why Christians should not do it!

The Church must be awakened to the importance of lining up to God-given convictions. Light, once given, must be walked in. Light is given to walk in, not to look at. Some have failed to walk in the light regarding holiness, standards, or tithing until they are all but blinded by the light.

It is as Dr. Paul Rees says: "We should not be surprised if the Holy Spirit goes to work on us by pointing out something we already know. A strained relationship, that needs to be relaxed, through confession and the humbling of one's self. A call to duty that we have dodged. A wounded pride that we have not allowed to heal, a nasty temper that has more than once reduced the effectiveness of our witness."

Jesus said: "Walk while ye have the light, lest darkness come upon you" (John 12:35). We must get across to our people that smothered convictions degenerate into weakness, and ultimately into sin.

A businessman asked the writer, "Is there any difference in God's sight in me selling tobacco in my store and church members who take active part in church work who use it?" The writer answered, "Was it a conviction with you when you put in your business?" whereupon the man answered, "It was." So I said, "Then it must still be a conviction now." Years of time cannot cancel the previous light, nor can one forget a former God-given conviction. Mark Twain had it right when he said, "It is not that portion of scripture I don't understand that bothers me, but the part I do understand."

God has called his people to a life above the sin line (I John 3:8-9), and when we fall beneath that line, we not only incur the frowns and displeasures of God, but will disappoint people who are watching our lives.

FAMILIES

The Sunday school with a solid foundation, one that will grow steadily, must be built with families. Let's aim for them!

—Selected

*Las Cruces, New Mexico.

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!*

Contributed by Ruth Vaughn*

Portrait of a Queen

DO THE BEST YOU can in every way and then do not worry. Let God take care of the future. This is the philosophy of a quiet, reserved, dignified lady who possesses a warmth toward and appreciation for people that is rare in its quality. She is Mrs. Ray Hance, queen of the Kansas District parsonage.

Mrs. Hance endears herself to everyone whom she meets. She does so many "little" things to show her love for those about her. She never neglects a birthday of a friend or an anniversary. For some act of kindness to her she will crochet an edge of lace around a handkerchief in a gesture of appreciation.

Although Mrs. Hance has been a district parsonage queen for almost fifteen years, her husband speaks of her as a pastor's wife in these words: "She was always unassuming and never wanted to be in the limelight, yet she was always anxious to bear the burdens of others and help when needed. She was loved by all but especially by the mothers. They felt she had a special interest in them and their families. She was always concerned about the welfare of their children. She is a lady, in every sense of the word, who could grace any parsonage."

Mrs. Ray Hance is a most practical

*Pastor's wife, Amarillo, Texas.

woman, who makes sound and wise decisions. Nothing she does is on the spur of the moment, but she thinks before she speaks. Her home, person, and belongings are always attractive and clean. Mrs. Hance is a superb cook and an unexcelled seamstress. Her common sense and love for simplicity have been an asset to Brother Hance in his ministry and to her children in the home.

She has one son, Ray Lunn Hance, who is a junior in Bethany Nazarene College. He wrote of his mother: "My mother has certainly been an inspiration and encouragement to me as I have endeavored to be a sincere Christian young man. She has had a deep interest in every area of her children's lives, causing us to want to do our best in all things; however, she has never held us above others and caused us to feel proud of any accomplishments. She understands us and she is easy to understand. Certain high goals and principles that she holds dear are also cherished by her children. To me, my mother is the ideal preacher's wife. Since I have been called to be a preacher, I want to find a girl who is as wonderful as my mother."

"If a word could be used to describe her, it would be 'dedicated.' First, dedicated to the Lord and His kingdom, and second to her preacher husband and her three children, and then to the needs of others." Truly this is a portrait of a queen!

ROYAL COOKBOOK

For a most delicious and unusual salad, try this one. My husband's grandmother gave me the recipe and it measures up in each detail to a grandmother's unsurpassed cooking ability.

Mix in bowl: 1 cup crushed pineapple, 1 cup canned orange slices, 1 cup miniature marshmallows, 1 cup coconut, 3 tablespoons sour cream. Allow to set for several hours.

OVER TEACUPS

In the last issue we began the feature of a paper prepared and presented by Rev. Claud Burton at the Dallas District Preachers' Convention. This is concerning the preacher and his family and contains much pertinent information for parsonage families everywhere. This is the second portion of the paper prepared by Claud Burton.

"Now the best teaching happens when a child is very young. The innocence of a small child fools many people and puts them off guard. They seem to think that because he is innocent he will not be affected by what goes on around him. How mistaken they are! This is the time when a child is the most affected. His heart and mind are plastic, and impressions are easily made and difficult to erase. Watch carefully; do not 'blab' in the presence of a child. How can a child feel you are sincere when one day you tell a friend, in his presence, how 'mischievously cute' he is, and then the next day punish him for the same thing?

"I wish you would think of that little child of yours as a blank piece of paper for you to write God's message upon. He is not embarrassed by, nor ashamed of, Christian principles. Embarrassment never starts until the child gets old enough to notice that some people do not approve—and

that rarely happens before the child is old enough to go to school. In that seven years, a parent that is wise can have him well prepared for his first battle with opposition. You must be there to hold his hand as he walks along, so that he can be strong to hold his head high. And as you walk, tell him how God has honored the great men of the past who have walked with Him. You can cause that child to be filled with a spirit of heroism and a deep respect for the right, until he will proudly take his place in the battle of life by the side of Moses, Elijah, David, Stephen, and all the rest. You can even have him converted and walking with God in an experience of his own by the time he is seven. I know a girl who is today a Christian mother herself who was converted at the age of five at her mother's knee. She had been diligently taught in a private school by a mother who realized the mighty power she possessed over the future of the child. At three this child was teaching others the will of God. She was heard to rebuke a playmate for carrying a ball from a neighbor's yard by saying, 'We must not do that. God said: "Thou shall not steal."'

BOOKSHELF WITH LACE

Leslie Parrott has imagined himself in the position of being absolutely ignorant of holiness and asks in a book entitled *What Is Sanctification?* all of the questions that arise in your own life from people who are in that state of ignorance. This book will give you the answers in dealing with those who are striving to defeat carnality in their lives but have not grasped the true meaning of God's plan for "purity and power." (N.P.H., 25c)

THE KING'S HOUSE

Does your parsonage contain one of those prevalent, but unattractive,

structural defects in the wall—or do you have two rooms thrown together in a most unprosaic fashion? In one "king's house," I saw a most enchanting "cover-up." It was composed of five sheets of varying colors. I believe these were pastels of blue, green, pink, aqua, and yellow. The sheets were hung with the wide hem at the bottom, selvage to selvage, and reached from the ceiling to the floor. The obstruction was obscured in a most delightful manner. This would also make a lovely "room divider," and who would know that the origin for such colorful glamour was bedsheets? They work wonders in the parsonage.

Mrs. E. S. Phillips, parsonage queen in Bethany, Oklahoma, gave

these formulas for success in the parsonage:

"I have learned over the years to take people seriously but not too seriously. I have learned that their feelings and moods fluctuate, and many times wounds which seem to be inflicted purposefully may be the result of thoughtlessness. To me, it seems to be important to treat all members of the church as impartially as possible. In order to be happy, it is necessary to put forth a special effort to forget all the unpleasant experiences and remember only the pleasant.

"I have found that a good formula to go by is to strive to please God, then be yourself."

A Good Sermon

VI. The Delivery of a Good Sermon

By W. E. McCumber*

DELIVERING THE SERMON is really the toughest assignment. However vital the text and clever its treatment, if the encounter with the congregation fails, the message is defeated. The people must be faced and the truth presented in a sincere and strenuous effort to enthrone the will of God in human lives. The careful crating and handling of goods is necessary, but getting the mental and spiritual signatures of the congregation on the invoice is the ultimate challenge.

A good sermon can be spoiled by a poor delivery. The manner of presentation will augment or impede the matter we present. It behooves every

man who would become an able minister of the new covenant to labor ceaselessly and unsparingly to improve his speaking style.

It was Matthew Arnold who snorted at those who desired him to teach them style. "Style," he insisted, "is having something to say and then saying it." That is a half-truth. Just saying it is never enough. The more significant your message, the more serious is your responsibility to say it in a manner calculated to arrest, grip, and persuade. For you traffic, not in human wisdom and popular opinion, but in the revealed Word of God, which makes the difference between heaven and hell to your listeners.

Effective delivery calls for special attention to voice, gesture, and manner.

I. GOOD DELIVERY REQUIRES FIRE IN THE VOICE.

If the Word of God is crucial in its relevance to human life, we dare not pipe our message in a dreary, lifeless monotone that can only serve to create a "ho hum" or "so what?" attitude in the minds of the congregation. The fire, force, and fervor of the truth that burns in our hearts ought to transmit itself in the tones and accents of our voices.

Think of the grandeur of our message! God has invaded history, clothing himself with flesh, living the perfect human life, offering that spotless manhood in atoning death, bursting asunder the bonds of the grave, coming again to judge the world in righteousness, and yearning now to proffer the guilty sinner a gracious boon of forgiveness, cleansing, and peace! How dare we tame that world-shaking action of God by speaking of it in the dull, innocuous tones of a tired husband reading his wife's grocery list?

How any man can ponder these gospel truths and not grow excited with the wonder and glory of it all, until he is nearly beside himself with joy and passion in preaching, I cannot understand. These revolutionary and redeeming facts call for preaching that glows with holy optimism, rings with sacred triumph, and moves with Christlike compassion reflected in the speaker's voice.

After a revival service in a western church, I was approached by a friendly critic who said, "I'm taking a speech course at the university, and you do it all wrong. My speech professor tells us to be suave and smooth and conversational in our public speaking. But you get so 'steamed up!'"

I pleaded guilty, but I suggested

that his speech teacher never talked about anything calculated to excite her. I was the herald, not of good advice, but of good news, and the excitement that poured into my voice was absolutely irrepressible, an inevitable and intrinsic effect of the glorious message I bore.

Think of Jesus shouting, "Lazarus, come forth," at the ancient tomb. And think of a Scottish preacher's pithy description of gospel preaching—"Thirty minutes in which to awaken the dead!" Then tell me how any minister can seriously face such a herculean task and not be stirred until every word and tone is kindled with holy emotion.

Let me be understood. By fire in the voice I do not mean screaming oneself hoarse, nor do I refer to a bombastic bellowing that confuses the power of the Holy Spirit with the volume and energy of the speaker. Our voices are to be used, not abused, for God's glory. That for which I plead is not reducible to "sound and fury signifying nothing." Fire in the voice means that whatever enthusiasm a man feels in his soul, as he trumpets the redeeming truths of everlasting mercy, will be carried to his listeners by the tones and accents of his speech.

Cultivate your voice. Bring it to the highest possible natural powers. Develop the maximum flexibility and melody of which you are capable. Practice to achieve variety of tone and pitch and rate. But remember, brethren, that whether your voice is deep and rich, high and thin, or medium and tending to flatness, it can be vibrant with sacred emotion and kindled with serious purpose if you really and inwardly thrill to the power and glory of the message God has committed unto you.

Be earnest! You stand before hell-bound people. God has flung across

*Thomasville, Georgia.

the road to hell a broken body and spilled Blood, love's inspired attempt to erect a barricade. That, in the multiplicity of its ramifications, is your message. If you can really speak tamely about that, do you really belong in the ministry?

II. GOOD DELIVERY DEMANDS ALSO FREEDOM IN GESTURE.

Few things can prove more disconcerting to your listeners than awkward and artificial gestures. If the crowd is friendly they will sympathize with you and it will weaken your power to center their minds upon Christ Jesus. Should the crowd be hostile, your unnatural gestures will heighten the sense of alienation, proving fatal to your purpose.

Awkward gestures and mannerisms usually result from a nervous self-consciousness. "Fidgets" in the pulpit is a problem with which every inexperienced minister contends. Turning your collar into a race track and running your finger around it, massaging the calf of your left leg with the toe of your right shoe, playing an individual game of drop the handkerchief, polishing the side of your nose with a nervous forefinger—these and a score of others are demons of awkward movement that beset a perspiring ministry.

Few of us require a diagnosis. We are looking for a cure. My best and simplest advice is this: Get so completely engrossed with your message, so lost in an all-out effort to conquer the citadel of man's soul for Christ, that you become blissfully unconscious of yourself.

Augustine wrote, "Abandonment is the fruit of love." Love to God supremely, to the people unselfishly, to the truth wholeheartedly, will release the minister from a crippling attention to himself. A preacher can become so utterly absorbed with the question of his congregation's re-

sponse to Jesus that he is well-nigh oblivious to what they may think about the speaker.

If painful attention to self is enemy number one, resulting in awkward movements, certainly enemy number two is undue attention to gestures themselves.

When I was a layman a young evangelist first amused and then distressed our congregation by his mechanical movements. His chief fault was putting one hand into his coat pocket every few minutes, for his hands were large, and invariably he had to clamp his free hand over the pocket to withdraw the trapped one. He persisted in capturing and releasing that hand until we scarcely heard what he was saying, so intent were our eyes on what he was doing.

Finally my mother-in-law, with the forthrightness characteristic of the species, asked him why he persisted in such a distracting gesture. His reply was a classic. "I was taught to do it at college. It is supposed to be a dignified gesture." Brethren, dignity is not a fruit of the Spirit, and "learned" gestures mechanically used never enhance the effectiveness of preaching.

Watch a person in animated conversation, discussing something that has really gripped him. The whole body gets into his speech with gestures that are forceful and eloquent, because they are natural—I am tempted to say instinctive.

Hamlet's advice to the players is still unimprovable. The action should be suited to the word, and the word to the action. This is done most easily when the preacher is so intellectually and emotionally involved in his message that no conscious or strained effort is made to apply "rules" for gesturing. Let your gestures be marked by a freedom and naturalness that prohibit the audience from tagging you an "actor."

III. GOOD DELIVERY CALLS, FINALLY, FOR A FORCEFUL MANNER.

And this, I really think, is just a happy wedding of the proper voice and natural gesture. It is the total expression of the preacher's personality; and preaching, as Brooks defined it years ago, is the communication of truth through personality.

Preach manfully! Any mincing daintiness in the pulpit will slap the brand of "sissy" on you, and the day is gone when even teen-age girls are susceptible to the lace-dolly personality. Without being crude, scrupulously avoid being a "glamour boy" as you preach.

Stand on your feet, throw back your shoulders, lift up your head, fill both lungs with air, and turn the light and heat of your message upon every listener. Look the congregation in the eyes and so comport yourself that when the sermon is ended they will know that "there hath been a prophet among them" (Ezekiel 2:5).

Happy is the preacher who can weld into a single personality the quiet dignity of the priest and the rugged dynamism of the prophet. Here, as in all things, the Lord Jesus is our supreme Example.

Preach manfully, but preach humbly! Meekness is not synonymous with weakness. Manhood is not demonstrated by strut and boast and overbearing attitudes. You are made of the same mud as your congregation, and likely you are even muddier than some of them.

It is a great thing to preach Christ anywhere, any time, to anyone. The very sacredness and significance of the task makes your call to preach a matter of sheer grace. The true preacher, painfully aware of his personal frailties and inadequacies, will always experience a sense of inexpressible wonder that "unto me, who am less than the least of all saints, is

this grace given, that I should preach among the gentiles the unsearchable riches of Christ" (Ephesians 3:8).

Preach humbly, but preach optimistically. Your sense of personal unworthiness must chasten but not paralyze you. As you herald the gospel, remember that God can thresh a mountain with a worm. Expect, therefore, that even your preaching will accomplish the purpose for which God has ordained your service.

Recently my church enjoyed revival, a genuine season of refreshing from the presence of the Lord. The meeting was not preplanned, but broke out in a midweek prayer service, sparked by a new touch of redeeming grace upon my own needy heart. Prompted by the Spirit, I announced services each night.

My initial impulse was to call an evangelist. As I prayed for guidance the Lord spoke to me, saying, "Have I not called thee?" Each night, almost oppressively aware of my glaring shortcomings, but committed to the wisdom and power of God, I sought and obtained a fresh and signal anointing. Like the apostles of old, I was joyfully conscious of preaching the Word "... with the Holy Ghost sent down from heaven" (1 Peter 1:12). God honored the truth, ungirded my frailty with His power, overruled my ignorance with His wisdom, and the church was transformed in the melting atmosphere of genuine revival.

Believe that God, having called you, will employ the weakest of instruments to encompass the mightiest of victories.

Perhaps all that I am trying to say about forceful preaching can be summed up in a well-known tribute paid to D. L. Moody. "He preached as if he had the best thing in the world and wanted everyone to share it."

We do, brethren! Under God, we do!

The Challenge of Balanced District Giving**

By J. T. Gassett*

THE CHALLENGE of Balanced District Giving—what a subject! I found very soon after I accepted this assignment that it is one thing to say, "Yes, I believe in balanced district giving and think we should have it." It is quite another thing to set forth an orderly presentation regarding it.

TERMINOLOGY

For the sake of clarity there should be some understanding of terms. What is meant by "The Challenge of Balanced District Giving"?

By district giving we really mean the total giving of all the local churches within the district. In one respect there is giving to district interests but no such thing as district giving. The money all comes originally through the local church. District giving, as the combined giving of all the churches within the district for all purposes, seems however to follow certain patterns and in some respects may reflect the degree of emphasis given to various phases of church finance. We will try to consider the aspects of "giving to district interests" along with other budget items a little later.

The word "balanced" is our definitive word and becomes the pivot point of this discussion. The dictionary says

it means "to be equal in weight, value, amount, etc.; to bring to a state of equilibrium, to weigh by comparison." It is obvious that each cause and item of church expense is not of equal importance and is not worthy of an equal sum of money. Balanced, in the sense of our discussion, will therefore involve priorities and proper allocation.

Balanced giving, then, may be regarded as a matter of proper distribution of funds. It may involve an effort to increase funds for some deserving items that may be neglected or slighted.

A LOOK AT OURSELVES

In the most general sense we may divide our giving in two categories, for self and for others. For our statistical records we recognize three classifications—local, district, and general.

An analysis of the figures released recently through the *Herald of Holiness* of the total denominational giving for last year shows that 81 per cent went for local interests; 8 per cent for all district interests; and 11 per cent for all general interests. This means that it took 81 per cent of our Nazarene expenditure to pay the pastors' salaries, pay the local expenses of the church and its auxiliaries, build and improve property, and pay debts. The 8 per cent for the district interests went mostly to pay budgets: district, home mission, educational, and dis-

trict center, and the auxiliary dues. The 11 per cent for general interests includes General Budget and approved specials, N.M.B.F., and N.F.M.S.

It may be of interest to note that in 1947, just twelve years ago, our total giving for the denomination was \$18,892,000 as compared to \$42,183,000 this past year. In 1947 our giving for local interests was 85 per cent of the total as compared to 81 per cent for 1959. For district interests in 1947 it was plus 7 per cent as compared to 8 per cent this past year. For general interests in 1947 it was approximately 8 per cent as compared to 11 per cent in 1959. Here you can see a definite trend as one of the wholesome results of our emphasis on the 10 per cent program.

To bring the distribution of our district giving into sharper focus, I have run a survey of twelve representative districts with regard to seven major items of expense which comprise 99 per cent of all the giving with the following averages: 32 per cent of all money went for local expense; 28 per cent went for pastors' salaries; 12 per cent for indebtedness; 11 per cent went for buildings and improvements; 9 per cent went for General Budget and approved specials; 6 per cent for District Budget, home mission, district center, and other district expense; 2 per cent went for the schools and colleges.

Let us take a closer look at what might be an average church from an average-sized district in the above survey. This hypothetical church would have about seventy-nine members and the total giving would be about \$10,000 per year, which would mean by this distribution about \$3,200 for local expense, \$2,900 on pastor's salary, \$1,200 on indebtedness, \$1,100 on buildings and improvements, \$900 on General Budget and specials, \$600 for

district budget, home missions, and district center, \$200 for schools and colleges.

A further projection shows that as the total giving increases beyond \$10,000 per year the percentage paid on all budgets remains steady, but the percentage of the total for local expenses increases rapidly while the percentage of the total for pastor's salary decreases. This points out that the small churches, of necessity, must give large priority to pastor's salary and keeping the bills paid to keep the doors of the church open. These are certain fixed items of expense that must be met.

If we are to have balanced district giving, it must begin at the local level. The interest, the emphasis, and the influence of the pastor are often the key to proper distribution on these matters. The challenge of balanced giving may well be found, then, in the handling of local expense items beyond the necessity of utilities and maintenance and in the acceptance and response to the various budgets and projects of the church.

Some real questions face the local church. Are we neglecting some areas while going "off the deep end" for others? Is our giving so distributed as to challenge the total resources of the total membership of the church? How can we maintain proper balance in our giving? How can we correct imbalance? What are the criteria for determining balance? Should a careful look be taken at the local expenses lest carelessness and waste cause imbalance here? And what about the pastor's salary? Should it be adjusted on a sliding scale commensurate with living costs? Should it be set in respect to the financial resources of the church? Is there a proper perspective about the building program and its inevitable follower, the indebtedness of the church? And what about the

*District superintendent, Northwest Oklahoma.
**Presented at Superintendents' Conference, Kansas City, 1960.

budgets? Is a minimum of 10 per cent a worthy goal for a church with a world-wide mission of holiness evangelism? Does the district program as reflected through the budgets—district, home missions, and district center—merit six cents of every Nazarene dollar? Is two cents of that Nazarene dollar enough for our total investment in Christian education? These are questions of prime importance that must be hammered out on the anvil of ways and means committee meetings, local church board meetings, and the challenge of the program from the leadership of the church, both district and general.

WHAT CAN WE DO?

Balance or imbalance may be evidenced by districts and certainly by local churches in the manner of acceptance and payments of allocated budgets. A system of completely voluntary budget acceptance may soon result in heavier proportionate budgets if a pastor is willing and generous, and the opposite if he is of a disposition to the contrary. At times the pastor may come before the district ways and means committee, decide how well he likes the program, and set his own budgets accordingly. Such practice can only result in an imbalance of responsibility.

Many districts have sought some method of equalized budget assignment to correct this situation. Many factors have been considered, such as membership, pastor's salary, total local giving, with special concession being made to extremely small churches because of the pressure of meeting basic expenses. I believe the most equitable system of budget assignment is to base the allocations on a graduated percentage of the total giving for the previous year, less money paid on building, improvement, and indebtedness. In this method, ability to pay is the prime consideration.

Pastors as well as superintendents can do much to help improve our district's balance of giving. We should lend our influence and wholehearted endorsement to every general project, whether it be for missions, Seminary, church extension, American Bible Society, the college of our zone, or whatever. We must first of all feel for ourselves that these matters are important and then we must let our pastors and people know that we consider them as such.

We can help by keeping our pastors, church boards, and people informed of their standing on budgets and on project payments by reports from time to time.

I have spoken much concerning our problem and balanced giving and very little of its solution. I wish to conclude by suggesting five objectives that I believe will help us to reach the goal of the fulfillment of balanced district giving.

1. Keep an atmosphere in our churches and on our districts that will help our pastors and people to be properly motivated.
2. Maintain a proper perspective of vision and challenge of the total church program.
3. Give each cause or project adequate promotion as to time, purpose, goals, quota, etc.
4. Secure the acceptance from each church of an equitable budget or quota allocation for each regular and special project of the church.
5. Strive for 100 per cent participation. This is the big task.

What a great day in our church if on some project we could have 100 per cent participation and 100 per cent reporting of the same!

These five steps—motivation, perspective, promotion, acceptance, and participation—comprise the real challenge of balanced district giving as I see it.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

STRANGE RESPONSE

One man asked another if he had been reading those magazine articles about the relationship between cigarette smoking and cancer. The reply was, "Yes, I have, and they have bothered me a lot." "What are you going to do about it?" the first man asked. The reply was, "I'm not going to read any more of them."

THE GRACE OF HUMILITY

The famous conductor of a great symphony orchestra was once asked which instrument he considered the most difficult to play. He thought for a moment and then said: "The second fiddle. I can get plenty of first violinists, but to find one who can play second fiddle with enthusiasm—that's the problem. And if we have no second fiddle, we have no harmony." In man's struggle to achieve success he must have humility to be able to play "second fiddle." He must be able to play it expertly while waiting for assignment to the select section of the first violin.

—Houston Central Park Bulletin

THE TITHE

Don't boast of how much you are giving
Until you have given God's part.
The tithe comes out of the pocket,
But the offering comes out of the heart.

—Lansdale, Pennsylvania, Bulletin

*Pastor, Connell, Washington.

September, 1960

THE LONG SERMON

A man came into the meeting a little late. The minister was waxing warm in his message. As the visitor slipped into a seat, he asked the man next to him, "How long has he been preaching?" The man said: "About thirty-five years, I think." The visitor then replied, "Well, I think I'll just stay. He'll probably be through in a little while."

GEORGE FOX: A TESTIMONY

"I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep sweet and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be sweet, all that would not be kind and patient, and then He shut the door."

—Bunola, Pennsylvania, Bulletin

SHORT QUOTES

"A ranch type house has: wall-to-wall carpeting, floor-to-ceiling windows, and back-to-the-wall payments.

"Beware of a half-truth. You may have the wrong end.

"The 'abundant life' is often smothered by the abundant things of this life.

"Sometimes how well you sleep depends on how little you lie."

—Gathered by the way

SERMON STARTERS

Take Time to Be Holy

TEXT: Philippians 2:5

- I. TAKE TIME TO READ AND STUDY GOD'S WORD.
 - II. TAKE TIME TO PRAY.
 - III. TAKE TIME TO MEDITATE UPON GOD AND HIS WORD.
 - IV. TAKE TIME TO THINK.
 - V. TAKE TIME TO SPEAK GENTLY.
 - VI. TAKE TIME TO BECOME LIKE JESUS.
 - VII. TAKE TIME TO BE HOLY.
- CONCLUSION: Quote George Coles Stebbins' "Take Time to Be Holy."

—A. H. EGGLESTON
Picture Butte, Alberta, Canada

Our Debt of Gratitude

TEXT: Isaiah 1:3

INTRODUCTION: We are not allured by the vices of evil so easily or deceived by the cunning craftiness of Satan. But I believe that the sin that is most prominent among professors is to fail to express our gratitude to God for His salvation and goodness.

- I. Consider the pit from which we were digged.
- II. Consider the price paid for our deliverance.
- III. Consider the privileges enjoyed by special distinction.

—HENRY T. BEYER, JR.

Revival Is!

SCRIPTURE: Acts 4:23-37

- I. REVIVAL IS A PASSION OF CALVARY AND OF EASTER.
- II. REVIVAL IS GOD EXPRESSING HIMSELF.
- III. REVIVAL IS RESPONSE OF MAN TO GOD AFTER HE MEETS GOD IN:
 - A. Prayer.
 - B. Obedience.
- IV. REVIVAL IS THE PRESENCE OF UNITY.
- V. REVIVAL IS THE ESSENCE OF LOVE.
- VI. MARGIN OF SUCCESS IS KEEPING FILLED, PRACTICING HIS PRESENCE.

—DELMAR STALTER

Hell

SCRIPTURE: Luke 16:19-31

1. Hell is a place (v. 23).
2. Of conscious existence (v. 23).
3. Of torment (v. 23).
4. Of recognition (v. 23).
5. Of separation (v. 24).
6. Of crying (v. 24).
7. Without mercy (v. 24).
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12. Of retribution (v. 25).
13. Of fixed destiny (v. 26).
14. Of praying (v. 27).
15. Of lost opportunities (v. 28).
16. Where there is no excuse (v. 29).
17. Of Bible rejecters (v. 30).
18. Of no repentance.
19. Of no God.

—A. H. EGGLESTON

The Price of an Empty Heart

SCRIPTURE: II Timothy 3:1-15

INTRODUCTION:

- A. To be empty means not to be filled with righteousness.
 - B. There is actually no empty heart; but if righteousness is absent, then the heart is filled with sin.
- I. IT IS THE PRICE OF A WICKED LIFE—REAPING WHAT WAS SOWN.
 - II. IT IS THE PRICE OF THE HORROR OF THE LAST PRAYER MEETING (Men asking rocks to hide them from divine wrath).
 - III. IT IS THE PRICE OF MEETING CHRIST—UNPREPARED.
 - A. Not as a Saviour.
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 - IV. IT IS THE PRICE OF MEETING OUR SINS.
 - A. As we see the true ugliness of sin.
 - B. So that we see the true ugliness of selfish living.
 - V. IT IS THE PRICE OF MEETING SATAN, AND ACCOMPANYING HIM TO HELL TO BE HIS COMPANION FOREVER.

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PREACHING PROGRAM

Emphasis on Youth

SCRIPTURE: I Kings 18:12; Ecclesiastes 12:1

INTRODUCTION: Our youth of today are condemned by our generation. Yet those who condemn are the ones who "fathered" them and "raised them" up to be what they are.

Liquor and tobacco interests see potential in youth, hence beam publicity and advertising toward them.

Dictators see value in youth, for in one generation they can raise an army of enthusiasts.

- I. WHY IS EVERYONE INTERESTED IN YOUTH?
 - A. They are by far the most responsive.
 - B. They are not easily defeated.
 - C. They are not yet hardened by life's experiences.
- II. EXAMPLES OF YOUTH WHO DEMONSTRATED THEIR FAITH IN GOD.
 - A. Joseph, in slavery and temptation (Genesis 41-46).
 - B. David: boy and harp calmed bewitched Saul; at risk of life, slew bear and lion, and Goliath.
 - C. Joash, boy king, who repaired the Temple and precipitated revival in Judah (II Chronicles 24).
 - D. Daniel and three Hebrew children, in the lions' den and the fiery furnace, and the king's food.
 - E. Timothy, a product of a godly mother and grandmother (II Timothy 1:5-6).

III. GIVE GOD A CHANCE WITH OUR YOUTH.

- A. They have a deep confidence in God.
- B. Patterns of life are set in youth.
- C. Pray for them, with them, and understand them.

CONCLUSION:

- A. Use the family altar, parental example, and make your church

a spiritual church for them.
B. Keep the emphasis on youth.

—DELMAR STALTER
Churubusco, Indiana

Temptation

SCRIPTURE: John 2:15-17

INTRODUCTION: How can we recognize temptation and the steps to temptation?

- A. Satan first seeks our attention.
 - B. Next he seeks to arouse desire.
 - C. Next he seeks to divert the will from good to bad.
- Several areas of temptation are suggested by our text:

- I. "LUST OF THE FLESH," vulgar or "primitive desires" (Phillips).
 - A. Overdoing, overeating, overplaying, etc.
 - B. Satisfying normal desires abnormally.
 - C. Why tempted by vulgar? It may again arouse desire; for if there were no possibility, there would be no temptation.
- II. "LUST OF THE EYES" or "greedy ambitions" (Phillips).
 - A. Possess things, wealth, etc.
 - B. Dress, follow fashions of dress or undress, etc.
 - C. Power and position.
- III. "PRIDE OF LIFE" or "the glamour of all they think splendid" (Phillips).
 - A. A "me first" attitude, selfish.
 - B. To think more clever or "smarter."
 - C. Revenge for all hurts, real or imagined.
 - D. Satan urges you to condemn others, pity yourself, and sin will finish the work of damning your soul.
- IV. AREAS TO WATCH LEST TEMPTATIONS AFFECT US.
 - A. Unconcerned about spiritual things ("don't care" attitude).
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- B. Unbalanced in living. Not giving attention to the spiritual.
- C. Beware, for temptations come in

any area of physical, mental, or spiritual.

- D. Temptations will come at our weak spots or strong spots.
- E. Temptation comes unexpectedly.

—DELMAR STALTER

Faith

SCRIPTURE: Mark 11:22-26

INTRODUCTION:

- A. Faith is an active force, not passive.
 - B. Faith in action is illustrated in Revelation 12:10-11.
 - C. We need faith.
 - 1. That the day of revivals is not over.
 - 2. That the day of revivals is not over for our church.
 - 3. That when the conditions are met, revival is the result.
 - D. Faith is confidence based on the unseen reality, founded in God's Word. The coming of faith is the result of the witness of the Spirit, the Word itself, and the leadership of the Holy Spirit. It is possible for this confidence to be shaken; but because it is a "fully persuaded," not a visible, medium; but on the spiritual basis, it stands against all odds.
- I. LET US LOOK TO THE WORD OF GOD AND SEE IF THIS IS TRUE.
- A. In Exodus, Hebrews exercising faith in God's promise applied blood to doorposts to escape the death angel.
 - B. The serpent-bitten Israelites in Numbers 21:5-9 looked to the brazen serpent and were healed.
 - C. Joshua and Caleb as spies, being confident of what God could do (Numbers 13-14), brought a favorable report and God's blessing on their own hearts.
 - D. The harlot Rahab, believing the promise, put the scarlet thread out her window (Joshua 1:6), and saved herself and her family.

- E. The woman with the issue of blood (Matthew 9:21-22) touched the hem of Jesus' garment and was healed of a twelve-year ailment.
- F. Zaccheus responded in Luke 19:1-10 and found salvation for his heart.
- G. The penitent thief (Luke 23:42) trusted in Jesus to have a "kingdom" and power to extend mercy, pleaded in faith and was saved.
- H. Cornelius, obeying the light he had, heard the gospel and accepted it, received the witness of the Spirit (Acts 10:44-48).

II. LOOK BRIEFLY AT AREAS OR CATEGORIES IN WHICH FAITH IN GOD AND HIS WORD WORKED.

- A. Saving life—raising dead, Lazarus, widow's son.
- B. Healing bodies—Hezekiah healed. Israelites who obeyed were healed of issues of blood.
- C. Feed bodies—the manna, Elijah fed by ravens, and Jesus feeding 5,000.
- D. Win battles—Gideon, Samson, David, and Goliath.
- E. Answered Prayer—Elijah prayed, shut the heavens and then prayed them open; and Pentecost.
- F. Blotting out of sins.
 - 1. Sins of flesh (woman taken in adultery).
 - 2. Sins of spirit.
 - 3. Sins of procrastination, fornication, murder, stealing, lying.

CONCLUSION: Faith, Jesus said, could say "unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

—DELMAR STALTER

SIMPLE FORMULAS

- 1. Start where you are.
- 2. Use what you have.
- 3. Do what you can.

—W. H. "BILL" DAVIS

The Preacher's Magazine

Crucified . . . You?

INTRODUCTION: God makes the first move towards man—in awakening us, convicting us, abiding in repentance, giving faith to believe, and spiritually regenerating us.

I. NEW BIRTH IS A REAL LIFE-CHANGING EXPERIENCE.

- A. Some who claim sanctification are really only "well saved."
- B. Saved man begins to live a life that is "crucified," denying sin and self.
 - 1. Seeks to please God, sets himself apart.
 - 2. Breaks off all sin.
 - 3. Breaks off bad habits or seeks to gain victory over them.
 - 4. Recognizes God's will and begins seeking it.

II. A CLOSE LOOK AT THE SCRIPTURE CONCERNING THIS WORD "CRUCIFIED."

In the following verses it is used with meaning of being "crucified together, or with."

- A. Romans 6:6; Galatians 2:20; 5:24; 6:14 are words directed to saved but not yet sanctified people. A clear new birth is necessary before one can have a clear experience of sanctification.
- B. Terms used express it well, for instance:
 - 1. "Mortify"—put to death, as in Romans 8:13 and Colossians 3:5.
 - 2. "Yield" in Daniel 3:28-29 means to "give over to another."
 - 3. "Separate," a separation with a clean life, in II Corinthians 6:17.
 - 4. "Cleanse" as cleaning filthiness from both flesh and spirit, a perfecting holiness in II Corinthians 7:1.

III. WHEN AN INDIVIDUAL SEEKS THIS CRUCIFIED EXPERIENCE, SOME PROBLEMS ARISE.

- A. In the "setting himself apart," he finds inner conflicts that embarrass him, in keeping of his prom-

- ises to God. A traitor is present.
- B. The "outer" life may be good, but the inner life is corrupt. The individual becomes deeply disturbed, even feeling he is lost, and accuses himself as his true motives become evident to him.

- C. He recognizes and senses the accompanying guilt at this inner failure, and such needs to be crucified.

IV. MAN'S ANSWER LIES IN DESTROYING THIS INNER CORRUPTION.

- A. Must have a paramount desire to be delivered.
- B. Must have a consuming desire to be like Jesus.
- C. Must be a sense of urgency to do His will, seeking to please and express God.

V. STEPS TO SANCTIFICATION.

- A. Confess inner corruption (I John 1:9).
- B. Plead for experience eliminating the old ways and want the new ways.
- C. Trust in the Blood to fully satisfy God's demands for you (I John 2:2).
- D. Fully obedient, for it is a matter of the will. In nearing God we sense the matter is our choice, as well as His leading.

CONCLUSION: Are you crucified?

—DELMAR STALTER

The Greatness of Cleansing

SCRIPTURE: Hebrews 2:11; Joel 2:28; Acts 2:15-18

INTRODUCTION:

- A. We find many items describing man's pitiful condition before heart cleansing, such as "old man," "carnal mind," "carnality," "sin," "sin nature," "original sin," "depravity," etc. Man is depraved (deprived of God, good, and love).
- B. There is a second definite work of God in the heart of man known as sanctification. This is

a sanctification of people, not of things.

C. Through this sanctification we find:

I. PURITY BEFORE GOD

A. People are capable of moral action, choose good or bad, or good and better.

B. To be sanctified, they must be made holy who are by nature unholy. Only God can work this change.

C. It is more than dedication; it is deliverance. It is more than consecration; it is cleansing. It is more than separation; it is sanctification.

II. OUR PLACE WITH GOD ("are all of one")

A. Sin separated man and God.

B. Salvation provides a cleansing that unites man with God in oneness of:

1. Love—"God so loved."
2. Life—"The way, the truth, and the life."
3. Likeness—"the express image of his person" (Hebrews 1:3).

III. OUR PRAISE UNTO GOD (Hebrews 2:12)

A. The sanctified have a:

1. Song of praise.
2. Spirit of praise.
3. Sincerity of praise.

B. This song to be heard by others.

CONCLUSION: Have you found the fountain for this great cleansing?

—DELMAR STALTER

The Knowledge of Christ

TEXT . . . all things . . . loss for . . . the knowledge of Christ . . . (Philippians 3:8).

INTRODUCTION: Philippians is a very encouraging book; for it is full of instructions, admonishments, and victory.

I. PAUL'S GREAT DESIRE TO BE FOUND "IN HIM" WITH REAL SALVATION.

A. Many say they know Christ.

The word "know" as used encompasses the knowing in sense of full intimacy of marriage.

B. Paul is not seeking religion, nor does he urge listeners to be hypocrites. Not a "form of godliness."

C. Not to know Christ yet to profess to know Him fully nullifies your influence and hinders your church (vv. 17-18).

II. PAUL'S GREAT STATEMENT, "That I may know him . . ." (v. 10)

BRINGS US TO THE HEIGHT OF EXPERIENTIAL KNOWLEDGE.

A. Power of the resurrection and the miracle of the "raised life."

1. Lifted from moral degradation.
2. Lifted from eternal damnation.
3. Lifted from flesh's weakness to Spirit's power.

B. Fellowship of sufferings, partnership in hardships.

1. In testimonies.
2. In persecutions.
3. In misunderstandings.

C. Conformable unto death. Greek indicates it is "cut down to His pattern in one stroke," a mortification to be like Him in (1) mind and (2) spirit.

III. PAUL'S DETERMINATION TO PURSUE (follow after) AND APPREHEND (seize) PERFECTION (vv. 12-15).

A. He sought a maturity of personality, for perfection in verse twelve relates to coming to full completeness.

1. He does not know it all.
2. But is capable of learning more.

B. He sought perfection of heart, and found it (v. 15). It is further indicated that those who do not have this heart perfection should expect it to be revealed to them.

CONCLUSION: Paul, willing to lose all men counted worthy; just to know Christ, and to be like Him. What a challenge to us today!

—DELMAR STALTER

"I [God] Accuse!"

SCRIPTURE: Revelation 3:1-6

I. GOD SPEAKING:

A. "I know" is the Lord speaking.

1. Directed to the people in the church.
2. Concerns their lives, even to motive and will.

B. "Thy works," for we show our faith by our works.

1. "... thou hast a name that thou livest . . ." (v. 1).
2. "... not . . . perfect . . ." (v. 2).
3. "... few . . . are worthy" (v. 4).

C. "and art dead" (Greek, *nekros*—dead—in sins and trespasses).

1. Need to "strengthen" what is left (v. 2).
2. Need to be prepared and "be watchful . . ." (v. 2).
3. Need to be overcomers (v. 5).

II. CHURCHES ARE POWERLESS BECAUSE:

A. They do not seek the Holy Spirit, knowing He is given only to the obedient (Acts 5:32).

B. They condemn their own testimony by inconsistency (missing services, running to and fro).

C. They condemn their church by their own inconsistency.

1. No church "small" because of "one" person.
2. Some churches "cold" but "orthodox."
3. Some "hot" but thoughtless.

III. PEOPLE AND CHURCHES ALIKE BOW TO THE CULT OF:

- A. Public opinion.
- B. Selfish pride.
- C. Tolerance (while lawyer, doctor, or mathematician can allow none).
- D. Ease and self-indulgence.
- E. Respectability.
- F. Superiority (religious).

CONCLUSION:

- A. The accusations are cruel but—
- B. Judgment will be worse!
- C. We are called to preach the gospel of truth.

D. Are we men enough to face truth?

E. Angel's admonishment—"Remember . . . repent."

—DELMAR STALTER

Cross in Christian Experience

SCRIPTURE: Matthew 16:13-27

INTRODUCTION:

A. The Cross is central in the gospel.

B. The Cross is the source of all blessings.

I. THE MESSAGE OF SALVATION

A. Emphasis is on the Cross as means of salvation.

B. Cross of Christ and death of Christ are used alike.

1. Blood is mentioned three times as often as death of Christ.
2. Shedding of Blood makes atonement (Hebrews 9:22).
3. Old Testament points toward Cross.
4. Acceptance of the Cross is life-and-death matter.

C. Our experience of salvation comes through the Cross and its life-giving flow (I Peter 2:24).

II. THE MESSAGE OF SANCTIFICATION (Romans 6:1-6)

A. Position of crucifixion—death to sin, lust, etc.

B. Power of deliverance.

C. Place of Holy Spirit, (note in Romans 7 that "I," "me," or "my" is used forty-eight times; in chapter eight, not used at all, but Holy Spirit is mentioned nineteen times).

III. THE MESSAGE OF SERVICE (Romans 12:1-2)

A. Principle of service.

B. Pattern of Christ.

C. Practice expected of Christian "imitators."

—DELMAR STALTER

Temptation Issues

TEXT: Ephesians 6:11

- I. TEMPTATION CREATES AN ISSUE. SATAN IS TRYING TO DETHRONE GOD'S CHILD:
 - A. By suggesting doubts about himself.
 - B. By suggesting doubts about others.
 - C. By suggesting doubts concerning God.
- II. TEMPTATION CALLS FOR A DECISION. THE CONTINUAL PRESSURE CALLS FOR A CHOICE, FOR GOD OR SIN.
- III. WHAT DEFENSE DOES THE BELIEVER HAVE? (The devil is not bothering an unbeliever).
 - A. First real defense is our Bible.
 - B. A pure heart (Proverbs 4:23; Isaiah 57:20).
 - C. Presence of the Holy Spirit to check and give discernment.
 - D. Faith and prayer.
 - E. Fellowship of the saints.

—DELMAR STALTER

James Speaks on Temptation

SCRIPTURE: James 1:14-15

- I. ANALYZING OUR VERSES:
 - A. The universality of temptation. "... every man is tempted ..." (v. 14)—tried, tested, or proved.
 - B. The media, the human desires.
 1. "... when he is drawn away ..." (v. 14)—drawn out, as a fish just hooked, to move toward sin.
 2. "... of his own lust ..." (v. 14)—lust is overdesire, or as Webster declares: "sensuous desire, longing and earnestness to enjoy an evil or inordinate sinful desire."
 3. "... and enticed" (v. 14)—draw by an exciting hope or desire, to allure, tempt, seduce, in a very artful and adroit manner (skillfully).
 - C. The temptation becomes sin.
 1. "Then when lust hath con-

ceived"—idea and will meet and join, after the evil tendency was unchecked.

2. "... it bringeth forth sin" (v. 15)—sin in deed, and a resurrection of the sin nature.
 3. "... and sin, when it is finished, bringeth forth death" (v. 15).
- II. WE MUST RECOGNIZE OUR ENEMY IN ORDER TO DEFEAT HIM. He is like the following:
 - A. Like the birds of the air, snatching away planted seed.
 - B. Like the serpent, deceiving and beguiling, often without our being aware of it.
 - C. Like a lion, roaring, causing fear, and easy to defeat.
 - D. Like an angel of light, beautiful, attractive, but with a false message.
 - E. Like an accuser, he accuses us to God and God to us.

- III. IN TWO AREAS WE ARE ASSURED OF FULL VICTORY OVER SATAN.

- A. When he attacks us.
- B. When we attack Satan.

—DELMAR STALTER

For Him!

SCRIPTURE: I Corinthians 6:19-20

INTRODUCTION:

- A. Our bodies are the temples of the Holy Ghost.
- B. He is "in you."
- C. He is the gift of God.
- D. God is calling men to serve Him because:
 - I. "YE ARE NOT YOUR OWN" (set aside for Him). This is basically applicable to all Christians.
 - A. Corinthians were living to please self.
 - B. They refused to recognize the lordship of Christ.
 - C. It is altogether too easy for us to disregard this ourselves.
 - II. WE ARE "BOUGHT WITH A PRICE." This is God's right.

- A. A price that hurt deeply our Father in heaven.
- B. The tender Holy Spirit was crushed (grieved) at Calvary.
- C. Christ was crucified (Father turned face away).
- D. Price was great, but the end of salvation for man was greater.

- III. ONLY THE REDEEMED CAN BRING HONOR TO HIS NAME.

- A. "In your body."
 1. No immorality.
 2. Decent dress.
 3. Not overindulging.
 4. Not working.
- B. "In your spirit."
 1. No division.
 2. No strife.
 3. No hatred.
 4. No abuse.
- C. "Which are God's."
 1. He has bought us.
 2. We ought to be like Him.

—DELMAR STALTER

Save Some!

SCRIPTURE: Jude 22-23

INTRODUCTION:

- A. This simple re-expression of the verses is of help: "Some people, who continue to waver through doubts, you must pity and save, snatching them out of the fire; others you must pity with dread, loathing even the clothes that are soiled by the lower nature."
 - B. We must save with fear and compassion.
- I. WHO IS IT THAT WE SHOULD PITY AND HAVE COMPASSION UPON?
 - A. Those who think of Christ as just a man.
 - B. Those who live in excesses (vv. 5-7).
 - C. Those who hate authority and law (v. 8).
 - D. Those who want a bloodless, easy way.
 - E. The ungodly (v. 16).

- II. HOW CAN WE SAVE THEM?
 - A. By earnestly contending for the "faith" (v. 3).
 - B. By building yourself up in faith, reading the Word (v. 20).
 - C. By praying in the Holy Spirit (v. 20).
 - D. By keeping yourself "in the love of God" (in the center of His will).
 - E. Pulling them out of the fire:
 1. It is most difficult.
 2. It is most important.
 3. It has its attending dangers.
 4. It is most blessed.

CONCLUSION: We live in a day of apostasy. This scripture is for us. We must "pull them out." Can we—will we snatch them from the flames?

—DELMAR STALTER

Issues That Count

TEXT: Proverbs 4:23

INTRODUCTION: Life has many "issues."

- I. OUR BIGGEST JOB IS TO DETERMINE THE MOST IMPORTANT ISSUE.
- II. MOST CERTAINLY, THE SPIRITUAL IS PARAMOUNT.
 - A. Spiritual life collapses without first settling these issues.
 - B. Other issues will be clouded if spiritual is neglected.
- III. STRENGTH TO FACE ISSUES COMES TO US THROUGH CHRIST.

In the face of challenges to come down from the Cross, He stayed there to defeat Satan.

 - A. There is real strength in divine love.
 - B. There is real strength in a confident faith.
 - C. There is real strength in scriptural hope.

CONCLUSION: To settle our hearts to do God's will also settles our purposes. Our basis is then solid to search out the issues of the heart. Maturity comes with the settling of the issues.

—DELMAR STALTER

Love Revealed

TEXT: I John 3:1

INTRODUCTION: We do not have to travel far in order to see infinite love. God has wonderfully revealed His love to His creatures. In fact, all of God's laws and commandments are governed and sustained by sublime love. Let us see:

I. THE SOURCE OF THIS LOVE

- A. Predestination of this love. "Before the foundation of the world."
- B. Revelation of this love. Rocked in a manger.
- C. Manifestation of this love (John 3:16).

II. THE RECIPIENTS OF THIS LOVE

- A. Restores power.
- B. Reveals privileges.
- C. Revives possession.

III. THE RESULTS OF THIS LOVE

- A. To be identified with Christ.
- B. To be inspired by Christ.
- C. To have an incentive to walk with Christ.

CONCLUSION: The love of Christ exceeds that of a mother or friend. Let us content ourselves with this love, and do our utmost to be worthy of it.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

A Good Program for Any Church

TEXT: Acts 4:33

- I. SIN WAS DEFINITELY DEALT WITH.
- II. PEOPLE CONSECRATED IN HEART AND SERVICE.
- III. PEOPLE HAD A ONENESS OF PURPOSE.
- IV. PEOPLE FAITHFUL IN DEVOTIONAL LIFE.
- V. PEOPLE CONTINUED TO DO WHAT THEY STARTED OUT DOING.

—DELMAR STALTER

Three Fine Things About Caleb

1. He followed the Lord (Joshua 14:8, 14).
2. He was strong in body mind and spirit in old age (Joshua 14:10-11).
3. All obstacles looked alike to him (Joshua 15:14).

—NELSON G. MINK

The Honeymoon Is Over

TEXT: John 15:1-17

INTRODUCTION: Read in the dictionary that the honeymoon is "the first month of marriage." If this is true, then the honeymoon is over for most everyone. After this, then what? After the person has been served awhile, then what? There must be:

I. ENDURANCE

- A. My wife has to endure some things about me.
- B. An endurance needed in the faith.
 1. II Timothy 2:3
 2. Hebrews 6:15
 3. Matthew 24:13

II. ALLEGIANCE

- A. Would not do anything in the absence of mate that would not do in her presence.
- B. We owe this allegiance to God.

III. TRUST

- A. We need to be able to trust our mates.
- B. This trust we need in God.
 1. Complete consecration of our lives to Him.
 2. Like Abraham with promised son, laying him on the altar.

IV. FRUIT

- A. In God's plan we are to have children.
 1. We may have heartaches.
 2. But we have a strong desire to have our own.
 3. We cherish them, give everything to bring them up right.
- B. God expects us to do the same for Him.
 1. Note verse two of the scripture.
 2. Do we have this desire strong enough?
 3. Note for our encouragement verse seven.

CONCLUSION: The honeymoon is over. It must be real love now—love that causes us to endure, pay allegiance, trust, and that causes us to bring forth fruit.

—DEANE R. HARDY
Bangor, Maine

The Preacher's Magazine

BOOK BRIEFS

Book Club Selection for July, 1960

IN THE DAY OF THY POWER

Arthur Wallis (Christian Literature Crusade, \$3.00)

This book, while it has been in circulation in Britain for a year or two, is new to the American market.

It seemed to your Book Editor that, since we face a quadrennium when the emphasis is to be "Evangelism First," this book is highly fitting. In the first place, there is a tremendous amount of material in this book for the price of it. Had this book been produced originally in this country the price would have been at least 50 per cent higher. Two hundred fifty pages packed full of revival exhortation, revival exposition, and revival illustration. You will read, as I did, until your heart will cry out with Isaiah, "Rend the heavens . . . [and] come down."

The author shows that he has read very widely in the field of revival literature. He dips with ease into the literature of all lands and all churches. Wherever there has been an evangelical outburst of revival, this man borrows and illustrates his heart plea in fluent, well-authenticated pages.

It is his solemn belief that revival will never come until men and women first go down, far down, searchingly down, in repentance and heart intercession. But the author also sounds out a note of encouragement in his chapter "The Sound of Marching."

There is a Calvinistic touch or two that I wish might have been omitted. But here is a book worthy of being read and read again.

GOING DEEPER

J. Sidlow Baxter (Zondervan, \$3.00)

A strong, devotional exposition of classic passages relating to knowing, loving, and serving Christ. There is a note of sincerity throughout with eloquent and moving passages, giving rich and helpful exposition.

This is a tonic to the soul. However, in doctrinal accuracy there are some points of weakness. The author implies a gradualism in obtaining entire sanctification and even suggests a doubt as to the possibility of victorious living in this life.

However, the book exalts Christ, is strongly devotional, and will spark sermons.—W. E. McCUMBER.

CHRISTIAN EVIDENCES

Perry F. Haines (W. A. Wilde Company, \$2.95)

I consider this to be a classic—scholarly and unanswerable in its defense of true science and the Bible. I wish a million copies could be placed in the hands of high school, college, and university students. It discusses science in relation to the Scriptures and repudiates false claims of science. It proves conclusively the falsity of the evolutionary hypothesis. Every pastor and layman would do well to read and digest it. It is tremendous and Biblical.—E. E. WORDSWORTH.

BAKER'S DICTIONARY OF THEOLOGY

Everett F. Harrison, Editor in Chief (Baker, \$8.95).

In the 580 pages of this book are defined the Biblical terms of theological significance as well as the terms of particular importance in contemporary theology and the history of theology.

The editor in chief is Dr. Everett F. Harrison, professor of New Testament, Fuller Theological Seminary. The associate editor is Dr. Geoffrey W. Bromiley, formerly rector of St. Thomas Episcopal Church of Edinburgh, Scotland, and more recently on the staff of Fuller Theological Seminary. The consulting editor is Dr. Carl F. H. Henry, editor of *Christianity Today*.

There are 138 contributors. Each one would be a recognized scholar, fully evangelical; however, predominantly Calvinistic in their leanings. One is even pleasantly surprised at the discussion of holiness, the friendliness towards the Wesleyan position revealed.

Of special interest are the number of Nazarene contributors: Dr. L. T. Corlett, Dr. Ralph Earle, Dr. J. Kenneth Grider, Dr. W. T. Purkiser, and these representatives of the Church of the Nazarene have contributed brilliantly. Other Wesleyan representatives such as Dr. Paul Rees and Dr. Harold B. Kuhn contribute in making this the kind of dictionary that will be found distinctly usable.

One would have to be fair and say that, while there are points at which Wesleyan and Calvinistic doctrinal emphases reveal themselves, throughout the book there is a fairness in facing both sides without acrimony or rant.

THE SUNDAY SCHOOL CHALLENGE

A. S. London (Higley, \$2.00)

This is a compilation of sixty-three brief articles by the well-known Sunday school evangelist and lecturer, Dr. A. S. London. Few men of our generation have felt the pulse beat of youthful needs more than Dr. London.

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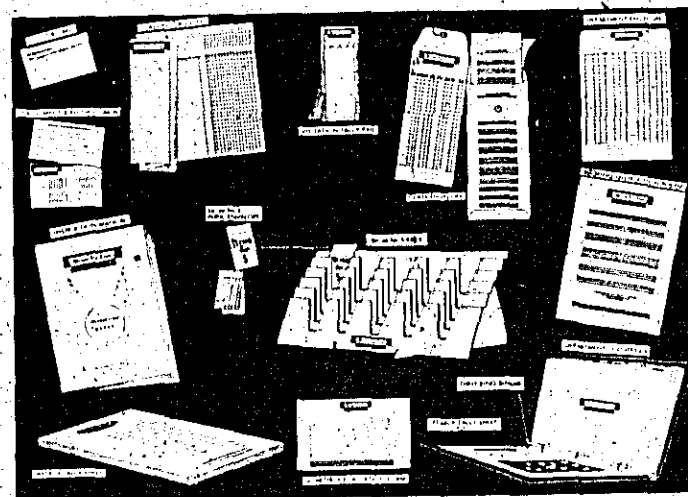
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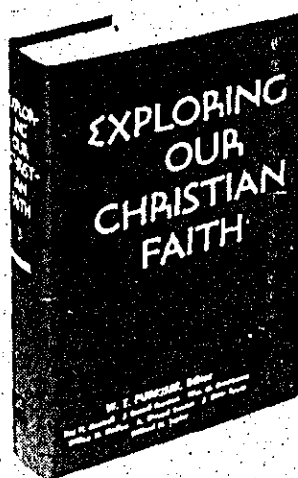
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FROM the EDITOR

X. The Heart of Evangelical Christian Worship

AS WE HAVE noticed the extremes of worship, as represented by the liturgical on one hand and the non-liturgical, free worship on the other, we are impressed with the distance which separates the modes of worship within the bodies of the Church, all of which call themselves Christian. It is quite obvious that the various branches of the Christian Church have not interpreted the teachings of the New Testament in the same way nor have they found relevance in the same types of expressions of worship. As we noted, this is partially due to differences in theological interpretation. Other factors, such as background culture, racial heritage, personal dispositional traits, depth of religious experience, have a decided part to play.

In our consideration thus far we have suggested here and there what should be the norm of Christian worship. As could be expected, any statement which we would agree to would be conditioned by our own heritage as a Protestant, "free" church. That is, any definition of "normal" or "true" Christian worship would, of necessity, be cast in the theology and worship concepts of the individual group. However, after saying that, we will hasten to say that we believe and steadfastly hold to the conviction that we have good precedence and ample documentation that our definition of the essential nature of public worship is within the tradition of the New Testament Church and is in harmony

with the teaching of the Scriptures with respect to worship. So, with these allowances, let us see if we can find an acceptable description of the nature of evangelical Christian worship.

One of the finest presentations of the issues involved in public worship which is available today is Dr. Ilion T. Jones's book *A Historical Approach to Evangelical Worship*.¹ In his chapter on "The Nature of an Evangelical Cultus" the author accomplishes in a very thorough and convincing manner what we have suggested should be possible, that is, a definition of the characteristics of a public worship that could, without serious danger of being contradicted, qualify as New Testament, scriptural worship. Because this work has been so thoroughly done we could do no better than to make it the pivot point of our study.

To open up the consideration, Dr. Jones states:

"Evangelical worship means worship agreeable to the gospel as found in the New Testament. This does not necessarily imply worship that conforms precisely in every detail to the worship of the New Testament Church, even though, as we have seen, this is what it has meant to a number of reformed groups. Rather it is to be understood as worship that is in harmony with

¹Ilion T. Jones, *A Historical Approach to Evangelical Worship* (Nashville, Tennessee: Abingdon Press, 1954).

the revelation of the character and purpose of God found in the gospel. That revelation began with the birth of Jesus and ended when the Christian Church was established and firmly convinced of Christ's abiding presence and continuing power in the person of the Holy Spirit. That is, evangelical worship is based squarely upon the total teaching of the New Testament about God."²

Upon this foundation, Dr. Jones seeks to point up the characteristics of that worship which is built upon the whole of the New Testament. He suggests eight of these.

1. *Mature worship.* True worship, or the truest worship (if we are prone to keep comparisons in mind), would be that which is carried on by spiritually mature persons. It is not "primitive, childish, pagan worship." Here certainly the whole of the idea of spiritual perfection is brought to mind. Paul admonished the Corinthians concerning this and pointed out to them the relationship between spiritual "manhood" and spiritual "babyhood." True worship, then, is that which sees the worshiper using methods and modes which are mature rather than those which are childish.

2. *Spiritual worship.* We noted earlier that there is a positive, definite teaching of the Scriptures with respect to spiritual worship. Jesus gave this to the woman at the well in Sychar of Samaria.³ True worship is that communion that takes place when spiritual beings, men, approach the Spiritual Being, God. This includes not alone the spirit but the mind as well. It is that experience which begins and ends in finding the mind of God and bringing oneself into harmony with that mind.

3. *Didactic worship.* True worship should include the element of instruction or teaching, as the word didactic implies. "Didactic worship is worship intended to teach, to change people's minds through the instrumentality of human speech. It strives to put Christian content into minds. Its avowed purpose is to break through with the truth of the gospel into the thought-making and judgment-making citadel of the soul."⁴

There are three phases to this principle: The first has to do with content. Evangelical worship has been closely tied to the use of the Bible and the exposition of the Word. Here Calvin should be given credit for his part in the reformation of worship; for with him the declaration and exposition of the Bible were paramount. The second factor which should be taken into account, as Dr. Jones points out, has to do with the irresponsible worship which developed in the Early Church and about which Paul had to warn, particularly the Corinthians.⁵ That is, worship which becomes "speaking into the air" without edification is off center. Still the third of the issues has to do with what some have called a purely "objective worship." And many, even on the current scene, will talk much of worship that is wholly objective, that is, worship which concentrates only on God. Certainly worship must start here, and there is a real danger, particularly with the less formal patterns of worship, that worship will degenerate into a self-centeredness. However, worship cannot be wholly God-centered either. After all, there is a worshiper and it is impossible for him to wholly forget himself, his act of worship, his need before God, his

praise to God for the benefits he has received at God's hand.

4. *Personal worship.* Here the issue between the group and the individual comes to the fore. The question is asked, Can worship be personal and corporate at the same time? Some patterns of worship have stressed the group at the expense of the individual while others have stressed individual worship at the expense of significant group worship. But true evangelical worship holds that both can be relevant. Group worship cannot be its best unless the individual worshipers are experiencing the presence of God. Like faith, this worship is not a mere human initiation. We do not "conjure up" a worship experience. But we can, by faith, respond to the movement of the Holy Spirit and have a worship experience just as we responded to the call of Christ and found salvation. Evangelical worship is that which, while not discounting the values which come from the group at worship, thinks ultimately of the value of that worship to the individual.

5. *Pneumatic worship.* This means worship which is Spirit-centered. As has been noted, the Early Church considered the presence of the Holy Spirit, both in the lives of the individual Christians and in the worship services, as the indispensable condition by which men were Christians and by which they worshiped. True worship, as true religion, is "heartfelt"; it is "experiential." And in worship this comes about by the active presence of the Holy Spirit. This "leading of the Spirit," this spontaneous moving in worship under the direction of the Spirit, is certainly one of the principal characteristics of worship that can rightly be called evangelical.

6. *Evangelistic worship.* Here again we come face to face with an issue of

worship about which there is much discussion today. We shall discuss this by itself later, but it has to do with the classification of services as "worship" on one hand and as "evangelistic" on the other. As if there could be a worship service that did not have the evangelistic thrust! But true worship does have this element. In the Early Church there was this constant presentation of the gospel story, not as a pleasant, devotional thought, but as an evangelistic thrust which by its very method of presentation demanded that the hearers do something about it. They "confronted" men with the gospel in such a way that they were forced to come to a personal decision with respect to it. The more relevant is the worship service in bringing men into the presence of God, the more force it has in the lives of those who have not yet accepted Christ.

7. *Ethical worship.* As Dr. Jones points out, we should not have to list this principle, for the time was when few thought of worship without thinking also of its twin, ethics. But in this day there is a type of Christianity which seeks to separate the two, that which believes there can be a pure worship which is separate and isolated from any human benefits, even morality. But this is certainly not the evangelical heritage. Worship and living are inseparably tied together. Not only must one approach God with "clean hands, and a pure heart" if his worship is to be acceptable, but there is the very cleansing which comes from the act of worship itself which touches the wellspring of action in the human soul and sends the worshiper from the house of God with the strength to live better in the week to come.

8. *Common worship.* The last of the characteristics of evangelical worship which Ilion Jones lists is that

²Ibid., p. 167. (Used by permission.)
³John 4:24.

⁴Ibid., p. 172. (Used by permission.)
⁵1 Corinthians 14.

which has to do with the rights and responsibilities, the privileges and the priesthood of every believer. In the Early Church there was a oneness of the people which must be captured in every day if worship is to be wholly Christian. There were no appointed "authorities," no "ministers," no "laymen." Some duties were assigned to jobs for convenience, but no "job" gave any one power over another. Certainly, none were given the power of salvation over another. Here is the concept of the "priesthood of the believers" which the Reformation leaders recaptured in their day. It is one for which we must certainly contend in our day. Out of such a concept there issue a freedom, a spirit of individual joy, a spirit of commonness which are a constant tonic to Christian worship.

Dr. Jones fittingly concludes his chapter with the following challenge:

"It should be admitted frankly that evangelical worship makes a severe demand on the higher powers of human nature. It asks men to think, to worship, with their minds as well as with their hearts; to conceive of God in moral terms; to give the Spirit of God a chance to move their wills in the direction of their moral judgments; to put the emotions engendered in worship to work in their characters, in their ordinary human relations, and in their human institutions. It puts a heavy obligation upon all the deeper, higher, finer elements of human personality . . . [But we must] face the fact that unless worship is of this high type, avowedly and unashamedly of this high type, it is not truly evangelical."¹⁰

(To be continued)

¹⁰Ibid., p. 181. (Used by permission.)

MY BEST FROM JOHN WESLEY

TWO METHODS have proved most helpful in my study of Wesley's Works. First, in Volume XIV the index serves as a guide to the systematic study of Wesley on a thematic level. This approach is essential if we are to grasp the continuity within his constantly developing thought on central Christian themes. Wesley must be grasped in his wholeness of perspective; this method allows it. For instance, I have just traced the theme of assurance throughout his works; currently I am studying another one, justification by faith. Second, Volume XIV has a scriptural index, making these works a useful commentary.

—Tom W. Boyd
Orange, Texas

The Preaching of James Arminius

By James McGraw*

THE THEOLOGICAL FACULTY at Basle University must have looked twice at the letter they read from one of their students upon whom they had offered to confer the degree of doctor of divinity. The letter contained the unlikely reply that the twenty-three-year-old student, in whose grasp was the highest academic honor attainable, thought best not to accept it. He thanked the faculty, but with superb humility declined their offer, giving as his reason "that to bestow a Doctor's degree on a person so youthful in appearance would tend to diminish the dignity and respect which should always attach to that sacred title."

That student was James Arminius. Paradoxically, very little has been said or written about him, although very much has been said and written about Arminianism, which has become one of the most fertile movements in the history of theology. One reason for the obscurity of Arminius and his heroic disciples, the Remonstrants, is that they laid a solid foundation, but the spectacular superstructure was erected by John Wesley and his followers. Thus in the journals of history the modest, humble, Christlike spirit of James Arminius seems to have placed his own life and works in the background, while others are given the acclaim and the attention that might have been his.

Only one available source of the life of Arminius has been written, and that by Caspar Brandt, translated into

English by John Guthrie and published in England in 1854 and in America in 1857. All other references to his life seem to have been derived from this source. His works have been published in English in three volumes; one edition translated by James and William Nichols and published in England, and another edition in America translated by James Nichols and W. R. Bagnall.

In recent years, Carl Bangs¹ has studied the life and writings of Arminius, and his findings have appeared in articles, papers, and theses. Much of the factual material presented here has been gleaned from these sources.

James Arminius was born in Oudewater (which means in English "Old Waters"), South Holland, in 1560, at a time when the Reformation was not yet over, the Reformed doctrine had not yet crystallized, and many of the theological controversies had not yet been resolved. The year of his birth was the year of Philip Melancthon's death.

The outstanding characteristic of this saintly man was his genuine humility, as typified by his refusal to accept the honor voted him by the faculty at Basle. At twenty-two, as a student at the Academy in Geneva, he withdrew because of the jealousy of the rectors of the school. His "crime" was that of using a different system of logic from the one taught by the professor of philosophy. To avoid friction, he quietly withdrew and left Geneva for study at Basle.

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¹Professor, Olivet Nazarene College, Kankakee, Illinois.

Throughout his life the same pattern seems to have been followed again and again. Persecuted, mocked, castigated unmercifully, he did what he could to stay out of the way of his critics; but his intelligent appraisal of theological problems too often clashed with their bigoted opinions, and their persecution toward him continued until his death at the age of forty-eight.

Intensely interested in theology, Arminius was also a student of other subjects. He delved eagerly into the realms of mathematics, Greek, Hebrew, Latin, and the various branches of philosophy. He was interested in many things, and he never undertook a study which he did not master.

Peter Bertius, a fellow student and close friend of Arminius, gives a vivid description of his scholarly mind and virtuous character in a funeral oration quoted by Nichols in *The Works of James Arminius*. He states:

"From the moment when, together, we first entered within the walls of this University [the University of Leyden in Rotterdam], the greatest unanimity subsisted between us, and we were most intimately connected in our tempers, studies, pursuits, and desires. . . . If any of [the classmates] had a particular theme or essay to compose, or a speech to recite, the first step which we took in it was to ask for Arminius. If any friendly discussion arose among us, . . . we went in search of Arminius, who was always consulted. I well remember when Doctor Lambert Danaeus, our learned professor, paid him a public compliment and eulogized him for the endowments of his genius, and his proficiency in learning and virtue; he also urged us who were Divinity students, to imitate the example of Arminius, by the same cheerful and diligent attention to the study of sacred Theology."

Another of his instructors, Professor Grynaeus, of Basle, would often, when difficult problems were raised in classroom discussions, call on Arminius for help, saying, "Let my Hollander answer for me."

It was an unusual arrangement whereby James Arminius continued his education in Geneva and was later ordained a minister at Amsterdam. Donors in the latter city offered to pay for the continued studies of the gifted young man provided he would sign a contract pledging that upon ordination he would be amenable to the senate of Amsterdam for the remainder of his life. He was to preach either as long as he lived or preach elsewhere only by their permission. Arminius signed the contract, which was in later years to become a source of dissatisfaction to him, as anyone can well imagine it would.

It was on February 4, 1588, at the age of twenty-eight, that he was ordained in Amsterdam. Brandt writes of his earliest experiences at pulpit ministry: "His discourses were masculine and erudite; everything he uttered breathed the theologian—not raw and commonplace, but superior, acute, cultivated, and replete with solid acquisitions both in human and in sacred literature. This made him such a favorite both with high and low, that in a short time he attracted toward himself the ears and the hearts of all classes alike."

Brandt goes on to say that some of his listeners styled him "a file of truth," others a "whetstone of intellect," and others called him "a pruning-knife for rank-growing errors." He began his ministry by fulfilling in every respect the expectations of those who had been his patrons during his long and intensive education.

Carl Bangs believes that certain conclusions can be drawn concerning

Arminius' methods of study and use of the Scriptures in his preaching. He writes: "He was a proficient handler of the Biblical languages. This is evident from the accounts of his university education and from the constant references to the Hebrew and Greek scriptures in his writings. Second, his studies in the Bible were of a wide range. Perhaps this range would have been greater had he lived longer, but even in his comparatively short lifetime he published expositions of Jonah, Malachi, Mark, Romans, and Galatians, as well as separate treatises on the seventh and ninth chapters of Romans." Bangs expresses the opinion that his exposition of the seventh chapter of Romans is "the most thorough, accurate, and scholarly piece of exegesis ever written." A man who knew the Scriptures as James Arminius knew them must have been a thoroughly stimulating and challenging preacher of the Word!

There was rich content in Arminius' preaching, and there was logical presentation of the truth. His chief method seems to have been that of analysis. For example, in accounting for Adam's sin he lists the efficient cause, the external, moving, and principal cause, the instrumental cause, the accidental cause, the occasional cause, the antecedent cause, and the immediate or proximate cause.

There was substance and "meaty content" in Arminius' sermons. As an example of his method of marshaling supporting proof from every possible source, a survey of the three volumes of his published works reveals more than two hundred thirty quotations from more than seventy writers. His most frequently quoted authority is Augustine, with nearly seventy references.

Of his delivery, Caspar Brandt writes: "He rarely indulged in rhetorical garniture, and in the fragrant

fineries of the Greeks, either because his nature was averse to such artifices, or because he deemed it derogatory to the majesty of divine things . . . when the naked truth was sufficient for its own defence." He spoke simply and directly. His sermons were of the type someone has called "economical construction"—hardly capable of being condensed because of their straightforwardness.

As would be expected of a Biblical scholar of his stature, James Arminius preached mostly expository sermons. He enjoyed arranging his sermon plans in such a way that he could spend many months in a series on one book. When he first started preaching at Amsterdam, he alternated between preaching from the books of Malachi and Romans.

Dominic Baud is quoted by Brandt as describing the physical appearance of Arminius as that of a man of medium build, black sparkling eyes, serene countenance, and gracefully slender physique. His voice was musical and pleasant, yet sharp and fine. Pronunciation and intonation of the voice were thoroughly adapted to the sense of the idea expressed, and his general bearing was one of courtesy and affability toward those to whom he spoke. There were "harmless sallies of wit, by way of mental relaxation," and at the same time there was never any departure from "all that constitutes the man of gravity."

Little did Theodore Beza, the arch-Calvinist of the Theological College of Geneva under whom James Arminius studied, realize that this mere stripling of a man would someday become the founder of a scriptural system which would overturn and destroy the theories of fate and restricted grace that hyper-Calvinism had labored to invent and perfect. Yet, as James Nichols points out, such has been the result, and "the triumphs of

Arminianism are every succeeding year becoming more numerous." But Beza himself, before Arminius took opposition to his Calvinistic teachings, paid this high tribute to Arminius: "... God has gifted him with an apt intellect both with respect to the apprehension and the discrimination of things. If this henceforward be regulated by piety, which he appears assiduously to cultivate, it cannot but happen that this power of intellect, when consolidated by mature age and experience, will be productive of the richest fruits." Beza was much more a prophet than he realized when he wrote thus of his protege.

And so James Arminius died in 1609 in his forty-ninth year, but not before his life and ministry had begun a work that was to continue to bear fruit until the end of time. His preaching on the nature of God's power and will has earned for him a place among the great. His understanding of the true meaning of divine election and predestination as not destroying the freedom of man to choose to repent and believe, has brought clarity out of theological confusion. And his abiding spirit of genuine humility in classroom, pulpit, and parish caused his friends to exclaim as he died, "O my soul, let me die the death of the righteous!"

Pulpit and Parish Tips

"Feed my lambs." "Feed my sheep." "Feed my sheep."

By E. E. Wordsworth*

These pertinent words of Christ to Peter should be remembered by every pastor and evangelist. The great Spurgeon observed, "I have noticed that if I consistently feed the flock I don't have to be constantly fleecing them." Shearing is all right once a year, but don't forget the whole wool is shorn from the sheep at one time. And it is never a public matter—just one sheep at a time. And then just a little carelessness in shearing will draw blood.

The minister must have a deep, personal affection for Christ and His sheep and love them as a close friend. I am not pleading for "mushy," soft sentimentality, but for tenderness, kindness, genuine heart love, and devotion. I have known pastors who thought it was their job to scold the congregation each Sunday morning. Such pastors are unqualified for the pulpit ministry. And some pastors' wives develop a "fussy," nagging, exacting attitude toward members of the church, in their personal lives and in their relationships to church affairs. Barnabas was called the "son of consolation" or "son of encouragement." It is always wise to be a Barnabas and not a pitchfork. No, you don't have to be always "lining them up" with a dictatorial, have-my-way attitude.

*Redmond, Washington.

SERMON of the MONTH

A Sainly Stubbornness

By Wilson Lanpher*

SCRIPTURE: I Corinthians 2:1-5

TEXT: Verse 2, *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

Think with me, if you will, why a saintly scholar such as Paul would make such a forthright declaration that probably seemed very narrow to many of his contemporaries. Did it mean that he had lost his interest in philosophy, logic, and history? Did it indicate that henceforth he was the victim of a closed mind? No, none of these. As new areas of outer space beckon for exploration; as man rushes feverishly to know and see, "some new thing"; as new words such as Sputnik, payola, Beatnik, lunar probe keep crowding in to mirror new vistas and old sicknesses, is there anything that saintly scholar could say that is pertinent for us today, and will continue to be regardless of change?

I. WHAT THIS DETERMINATION REVEALS ABOUT PAUL.

It reveals, not a closed mind, but a reverent mind in harmony with a passionate soul. It was not that Paul was done with philosophy, logic, and the sciences as he knew them; it was that he had gone beyond them, had seen their limits, and had seen the Christ as the Head of the universe. In chapter one he gives the background. Paul was much in favor of wisdom, never sloppy and never credulous, but his

very keenness helped him to see its limits. "The world by wisdom knew not God."

It reveals the power of determination. The vanity of intellectual fashions was as fickle as other fashions, but Paul knew that the message of a crucified Christ was timeless and redemptive. Think of the extremes in philosophy since Paul made this statement, and think of its power and appeal today. Committed saints have always troubled others by their stubbornness, their reluctance to trade "gold tried in the fire" for some new thought or lesser gospel. This personal knowledge of Christ sustained him through shipwreck, Jerusalem intrigue, prison, and kings' palaces.

II. BUT WHY A CRUCIFIED CHRIST? WHY DID HE ADD: "AND HIM CRUCIFIED"?

Why not Jesus and the beauty of His incarnation, the fact of His miraculous birth? Every Christmas recreates the mystic beauty surrounding the improvised cradle. Gifts from wise men, humble shepherds, angelic hosts complete a scene of simple beauty. And there is beauty in true religion. But men miss it when it is an end in itself. When the beauty of the ritual exceeds the beauty of transformed lives, men have lost the power of the crucified Christ.

Why not Jesus and the power of His miracles? Were these not great crowd-building, arresting events?

*Pastor, Washington, D.C.

Didn't they accomplish many wonderful things? Imagine what a modern press agent would do with them. Didn't they increase the faith of some? But the apostle would assure us they aren't enough. Some believed because of the miracles, but many only satisfy a creature curiosity. How persistent is the human desire to see a miracle, and build one's faith on this phase of Jesus' ministry!

Why not Jesus and the truth of His teaching? Wouldn't it be all right to know Him and His teaching? Truly "never man spake like this man." As grand as His teaching was, it wasn't enough. Men have looked with favor on His teaching for centuries, and equated Him with other leaders, but this isn't enough. And some in their honesty have gone beyond the beauty and power of His teaching until they found Him, and received grace to live as He taught.

The world knows Christ through history. The sinner knows Christ as he is released from guilt. But the believing Christian knows Christ through crucifixion, the Gethsemane of brokenness—the Calvary of utter abandonment.

So with a saintly stubbornness, Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

III. BUT LET US PURSUE FURTHER, "WHY A CRUCIFIED CHRIST?"

Because this tells the whole story about sin. It tells its desperate blackness, its will-numbing fascination (like a deadly, weaving snake). It confronts the love of sin, in every heart, as no other Christ can confront. We can be humbled and enthralled by His teaching, but only a crucified Christ makes us feel the wrath of a holy God.

It tells of its personal clinging quality. "He was wounded for our trans-

gressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Guilt forgiven; and clinging, inbred sin cleansed. Only a crucified Christ provided this grace.

But it tells the story of our complete redemption. We were kidnaped and made slaves by sin. Only One in all history was good enough and strong enough to effect our release. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (Isaiah 63:1).

Why crucified? Because it tells us about living the life of Christ in this world. It is grand to make a beginning, but does it really work in the tests of life? Paul in Galatians 2:20 and Galatians 6:14 says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me"; and, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." These were some of the reasons that Paul clung with a saintly stubbornness to his faith. It worked in his life. It survived his tests. And it will do the same for you.

Why crucified? Because it tells us of sure victory over death. "For since by man came death, by man came also the resurrection of the dead" (I Corinthians 15:21). Without His crucifixion there would be no resurrection, and without His resurrection there would be no hope for us. No longer could we say by faith, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

May we like Paul see with a clear eye that we must know a crucified Christ by following Him all of the way—beyond the Incarnation, beyond His miracles, beyond His teach-

ing; and may that enduing power that comes when clinging sin is purged give us a saintly stubbornness to determine "not to know any thing among you, save Jesus Christ, and him crucified."

Christ's Second Coming

By Edward A. Johnson*

SCRIPTURE: Luke 21:25-36 (R.S.V.)

In this passage the Evangelist Luke tells of the approaching end of the world. This is a concern for many in our age and time no less than in Luke's. Since the Scriptures clearly indicate that the wickedness of this world will grow more and more intense toward the end, seemingly knowing no bounds, and since we see how men today are becoming ever more desperately wicked, Christ's second coming surely cannot be far off. The presence of A-bombs and H-bombs, together with the constant publicity given to intercontinental missiles and the Russian Sputnik of 1957 flashed across the autumn skies, naturally increases speculation as to when the day of the Lord will finally arrive.

People scan the future anxiously. They scan the present to see what it might reveal of that future. Well might we say with the Scottish poet Thomas Campbell:

*'Tis the sunset of life gives me
mystical lore,
And coming events cast their
shadows before.*

("Lochiel's Warning")

So also with those to whom our Lord spoke, those who were eagerly

awaiting His triumphal return to judgment. Many believed that Jesus was about to eject the hated Roman legions from the Holy Land and re-establish the Davidic dynasty on Mount Zion in holy Jerusalem. Unless we see in the Biblical account something of this almost breathless anticipation of an event believed to be quite imminent, we shall not read the New Testament aright, but shall completely overlook many of the implications and vital nuances of its proclamation.

However, in Luke 21:25-36 Jesus probably is speaking not merely of the end of the world, but more specifically also of an event which was to come one generation after His time, in A.D. 70. In that year the Roman conquerors of Palestine, determined to put down their proud and rebellious Jewish subjects after a number of minor skirmishes and rebellions, moved their legions into Jerusalem and crushed the Jews in an extremely bloody and vengeful manner comparable to the Soviet action of 1956 in Budapest. The Jews already had had trouble with their hated foe when he had attempted to foist his ritual practices upon them, plant his pagan emblems and statues in their Temple, and force them to abandon their ancient worship of the one God of

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Israel; but the wholesale destruction of A.D. 70 surpassed even these outrages. It was then that the beautiful old Temple which the Jews had so painstakingly rebuilt after their return from exile in Babylon, and which had been the center of post-exilic Jewish life and worship, was completely leveled, never to be rebuilt.

All of this tore the whole fabric of Jewish life and culture so completely asunder that Judaism never has been the same since. Jewish religious life came to center, as it does even now, in the synagogues. The center of Jewish attention and interest shifted from the ritual in the Temple to congregational worship. Christians no longer worshiped in the synagogues but in their own homes and, still later, in the Roman catacombs. In the immediate wake of the Roman reprisals the infant Christian congregation in Jerusalem, which had boasted such notable leaders as the Apostle Peter and the Lord's brother James, had to flee eastward across the mountains and the river Jordan to the impregnable, fortress-like cliffs of Pella.

In our passage Jesus very likely was forecasting this complex of events—events so horrible as still to make Jews shudder at their mere recital. It may also be, as some affirm, that what happened in A.D. 70 was but a foretaste of some still greater cataclysm to come at the time of the end. The Jews, incidentally, were superstitious about just such signs as those Jesus describes. For about a year prior to the siege there reportedly hung over Jerusalem a giant, sword-shaped comet, a dread omen of even more dreadful events to come and perhaps of the enduring darkness in which the Jewish people must even now wander for their rejection of the Messiah (John 1:11-12).

In any event, when the day of the Lord comes, tremendous convulsions

will tear the entire creation asunder. Everything will be jarred loose from its moorings. The "perplexity" mentioned in verse twenty-five is not just simple bafflement; but the frantic and utterly bewildered despair of men who find nothing in this world to be any longer reliable or safe, and who can only expect worse things yet to come. This time not just Israel, but the whole inhabited world, will be involved. And just as the blossoming of the fig tree into full leaf is a sign that summer has come (v. 30), so these terrible experiences will be a sign that the long-awaited heavenly Kingdom is at hand. Jesus himself, of course, makes no attempt to fix the exact date. Only His Father can do that. The implication is simply that these events will occur within the lifetime of some of His hearers.

Our passage from Luke indicates something of the thinking of these early Christians. Many of them felt that only Christ's physical return to earth could justify their faith in Him and seal their promised triumph over both their pagan and their Jewish persecutors. They also were anxious to be alert and ready for Him when He returned, not drunken or sunk in stupor with the cares of this mortal life.

Now, going back, let us pick up three important strands:

1. Christ's second coming is still imminent. Even though, as we have said, its exact date must be left up to God, we are told that the full forces of evil will be unleashed just prior to the end in one last, unprecedented cosmic upheaval. We see every indication of this now, even though each generation always is tempted to think that no other generation ever faced what it faces (1 Corinthians 10:12-13). What of the day when our intercontinental missiles will finally launch off into space with their fearful cargoes of death? What of the ominous

portents of such novels as Nevil Shute's *On the Beach*, which tells of the slow and terrible (and no longer improbable) annihilation of the earth by a strange radiation sickness?

Still more subtle and deadly is the rapidly mounting evidence of spiritual and moral decay in modern America. This shows up most vividly, perhaps, in our distorted sense of values, a necessary prelude to the dominion and increase of evil. The Sputniks of 1957 and their canine cargoes not only shocked us with the fact of Soviet superiority in the guided missile race but also exposed several glaring and inexcusable weaknesses in our educational system. In December of that year Dr. Truman B. Douglass, executive secretary of the board of home missions of the Congregational Christian Churches (United Church of Christ), told the National Council of Churches at its triennial assembly in St. Louis that "something is terribly wrong when Americans will give \$64,000 to someone who can come up with highly inconsequential dabs of information on a quiz program, yet force their educational system to get by on peanuts." Or when they will spend on cosmetics, tobacco, liquor, and amusements eight times what they pay their schoolteachers! No wonder young people flock to other professions! Or when they shower extravagant welcomes upon dignitaries from abroad, yet make many of their fellow Americans live in degrading squalor for having the "wrong" nationality or skin color. Or when, in my home state of Illinois, we never seem able to scrape together more than a bare minimum of operating funds for our schools and mental hospitals, yet always manage to scrape together enough for public works signs to plaster our highways with our governor's name every time someone tears up a

section of concrete. What tragic symptoms of our general national lack of perspective!

Some terrible day God's wrath will descend upon us for all of this. None can escape his own involvement in these sins, for all of us are involved by the very fact that we live here at this time. When God's judgment comes, there will be absolutely no escape (1 Thessalonians 5:3).

2. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" (v. 33). The rabbis were then debating whether, in the world to come, the sacred Law would still continue in force. Jesus, not wanting His followers to waste precious energy haggling over such details, reminded them that His authority is far greater than that of the sacred Law. His authority springs, not from the printed page, but from His close, constant, and obedient relationship to His Father and from His resultant confidence that He knows fully what is His Father's will.

3. Consider the deeper aspects of all these things. Let us not be overly preoccupied with the physical details of prophecy or the mathematical determination of dates. One reason Jesus did not pinpoint the exact time of His second coming was that He did not want His followers bogged down on such relatively trivial points. The fact that my church, the Lutheran church, has appointed Luke 21:25-36 as one of its Epistle lessons for the Advent season preceding Christmas shows us, I think, a deeper truth concerning the approaching end: that while in one sense Christ's return to judgment is a future event, in another very real sense He is already here. Already He has come on earth, first at Bethlehem and then along the dusty roads of His native country, teaching and preaching and healing wherever He confronted human need.

Already, on the Cross and at the emptied tomb, He has sealed the final defeat of the forces of darkness. Already, He has ascended to His heavenly home and has sent us the Holy Spirit as a Comforter and Counselor to "... teach you all things" (John 14:26). Christ even now dwells inwardly in the life of each believer. Now, while we struggle with the flesh, we are assured of His power and might and His ultimate victory. Now, by faith, we already see "... the Son of man coming in a cloud with power and great glory" (v. 27), even as we shall see Him physically at His return.

All this means that we need to make sure now, in the only time we have to work with, that we are on the Lord's side as individuals and as a nation. We need, no less than did those earliest Christians, to keep awake and alert and on the job as our Lord's workmen and stewards and witnesses, so as to meet Him at His return with "... clean hands, and a pure heart" (Psalms 24:4). We need to "... take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life" (v. 34) rather than centered upon God as they should be.

Not Quitting at 65!

Growing old, but not retiring,
For the battle still is on;
Going on without relenting,
Till the final victory's won.
Ever on, nor think of resting,
For the battle rages still,
And my Saviour still is with me
And I seek to do His will.

Years roll by, the body weakens;
But the spirit still is young.
Breath of God—it never ages,
Is eternal, ever strong.
Rather, year by year it strengthens,
Gaining o'er the things of sense.
By Thy Spirit lead my spirit,
Saviour, till Thou call me hence.

Things of earth decrease in value;
Brighter shines the light above.
Less the power of human hatred;
Sweeter far the Saviour's love.
Let me tell it to the needy,
Far and wide Thy worth proclaim;
That my closing years may praise Thee—
Glorify Thy blessed name.

—Anonymous

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:19-33

FINDING FAULT OR BLAME?

IN THE NINETEENTH verse the apostle's imaginary opponent raises the objection: "Why doth he yet find fault?" The verb *memphomai* is found (in the best text) only here and in Hebrews 8:8. It means "blame." The question implies, "Why does God blame us for a condition for which we are not responsible?"

RESIST OR WITHSTAND?

Paul asks the question, "For who hath resisted his will?" The word for "resist" is *antistemi*. Literally it means "stand against." Vincent prefers "withstand" rather than "resist." He writes:

"The idea is the result rather than the process of resistance. A man may resist God's will, but cannot maintain his resistance. The question means, who can resist him?"¹

Though Sanday and Headlam object, a number of the modern versions reflect this interpretation. Williams has: "For who can resist His will?" (Cf. R.S.V., Goodspeed.) Knox has, "since there is no resisting his will?" Moffatt reads: "Who can oppose his will?" The *Amplified New Testament* seeks to give the full force in its rendering: "For who can resist and withstand His will?" Probably the best translation is that found in *The Twentieth Century New Testament*.

It reads: "For who can withstand his purpose?" The perfect tense indicates: "maintain one's stand."

WILL OR PURPOSE?

The last word of this verse is not the common one for "will" in the New Testament (*thelema*, rendered "will" sixty-two out of sixty-four times in K.J.V.). Rather it is *boulema*, found only once elsewhere in the Textus Receptus. In Acts 27:43 it clearly means "purpose" and is so translated in the King James Version. In the earliest Greek manuscripts *boulema* is also found in I Peter 4:3 (the late MSS have *thelema*). On this passage Lenski comments: "*Boulema* is what one intends, hence 'counsel'; in v. 2 *thelema* is what one wills or has decided."² On its use here in Romans, Sanday and Headlam say that *boulema* "seems to be substituted for the ordinary word *thelema* as implying more definitely the deliberate purpose of God."³ It seems that "purpose" is the best translation here.

ARGUING WITH GOD

The opening words of verse twenty are unusually full and emphatic in the Greek. Robertson translates them: "O man, but surely thou who art thou?"⁴

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¹Vincent, *Word Studies*, III, 105.

²The Interpretation of the Epistles of St. Peter, St. John, and St. Jude, p. 181.

³Romans, p. 259.

⁴Word Pictures, IV, 383.

The verb "repliest against" is a double compound, found only here and in Luke 14:6. It means "answer to one's face." The language is startling. The Berkeley Version reads: "O man, who are you anyway, to talk back to God?" That puts it well. *The Twentieth Century New Testament* says: "Who are you, frail mortal, who are arguing with God?" Vincent notes that the verb means "answer by contradicting."⁶

PLASMA AND PLASTICS

The giving of blood plasma and the manufacture of plastics are rather recent functions. But the words are old. The apostle asks: "Shall the thing formed [plasma] say to him that formed it [plasti] . . . ?"

The verb *plasso* means "form" or "mold." It is found only here and in I Timothy 2:13—"Adam was first formed, then Eve." The noun *plasma*, that which is molded or formed, occurs only here. The same is true of the adjective *plastos*, basis of the word plastic. First used as a substitute for glass, and now also for steel, plastics are so called because they are molded materials. In ancient Greek days the molding was done with wax or clay.

CERAMICS

This modern word also comes from the Greek. In verse twenty-one the word for "potter" is *kerameus*. The adjective *keramikos* is found only once in the New Testament (Revelation 2:27). It is from that the word ceramics is taken directly.

ALTHOUGH OR BECAUSE?

Perhaps the greatest single defect in the Greek language is its abundant use of the participle. This very often makes for ambiguity of interpretation. In English we use clauses instead. But

the problem that faces us frequently in New Testament exegesis is this: How shall we translate the Greek participle? Often there are half a dozen possibilities: as, since, because, although, while, in order that. Which is the one to choose? Robertson writes:

"Does a given circumstantial participle bear the notion of 'because' or 'although'? Only the context can tell, and men do not always interpret the context correctly."⁷

The participle "willing" (v. 22) is a case in point. Sanday and Headlam say that "most commentators" prefer "because God wishes to show his wrath."⁷ Perhaps partly because of the dominant influence of their monumental work on Romans, this statement would not be true of most recent commentators. Quite the opposite is the case. Almost all are agreed that "although" is preferable. Sanday and Headlam interpret the verse thus: "God, although His righteous anger might naturally lead to His making His power known, has through His kindness delayed and borne with those who had become objects that deserved His wrath."⁸ Robertson agrees that the participle should be taken as concessive rather than causal.⁹ The last clause would seem to demand this.

FITTED OR READY?

The verb *katartizo* ("fitted") occurs thirteen times in the New Testament (only here in Romans) and is translated eight different ways in the King James Version. This is the only place where it is rendered "fitted."

Abbott-Smith lists this passage under the meanings "to furnish completely, complete, equip, prepare."¹⁰

⁶Grammar, p. 1125.
⁷Op. cit., p. 261.
⁸Ibid.
⁹Word Pictures, IV, 384.
¹⁰Lexicon, p. 238.

The form is the perfect middle or passive participle. Most commentators and translators treat it as passive. But Arndt and Gingrich suggest it might be taken as middle, with the meaning: "having prepared themselves for destruction."¹¹ This rendering would have obvious advantages theologically.

In any case, the sense seems to be "ripe and ready." That is Moffatt's translation. Goodspeed has, "already ripe." Weymouth reads, "who stand ready," bringing out the full force of the perfect tense (existing state resulting from completed action). The idea is that these disobedient ones are ready and ripe for the destruction they deserve. It definitely is not said that God has made them thus.

AFORE OR BEFOREHAND?

In verse twenty-three Paul says that the vessels of mercy were "afore prepared." The correct form now, of course, would be "prepared beforehand."

Attention should be called to the change of verb, as compared with verse twenty-two. This one is *proetomazo*. The only other place in the New Testament where it occurs is Ephesians 2:10. There it is translated "before ordained." But that seems an unjustifiably strong rendering. The simple verb *ketoimazo* is found forty times in the New Testament. It is rendered "prepare" twenty-nine times, "make ready" ten times, and "provide" once. The verb does not seem to carry the connotation "fore-ordain," for which another verb is used. Denney comments: "How much is covered by *proetomazen* is not clear, but the text presents no ground whatever for importing into it the idea of an unconditional eternal decree."¹²

¹¹Lexicon, p. 419.
¹²EGT, II, 665.

OSEE AND ESAIAS

There are a few hints for the public reading of the Scriptures which everyone should heed. One of them is highlighted by these two strange names, which occur in verses twenty-five, twenty-seven, and twenty-nine. It is this: Always use familiar Old Testament forms of Old Testament characters' names. If you read "Osee" some of your hearers will not catch the connection at all. So by all means say "Hosea" and "Isaiah." And that goes for Elijah instead of Elias, Elisha instead of Eliseus, Jeremiah instead of Jeremias, and so for many others. The pattern is set for us in Nehemiah 8:8—"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Following the above hint will help.

REMNANT

The doctrine of the remnant bulks large in Isaiah and Jeremiah. Paul quotes twice from the former (vv. 27, 29).

Some Greek manuscripts have *hupoleimma*, some *kataleimma* (both only here in New Testament). The former means that which is left over, the latter that which is left behind. A remnant, but only a remnant, of Israel will be saved.

COMPLETELY

Two interesting verbs occur in verse twenty-eight, *syntelon* and *syntemnon*. The first means "bring to an end"; the second, "cut off." Robertson takes the prefix *syn* as intensive, meaning "completely" finished and cut off. Vincent takes it in its literal sense "together" and says it means "summarily." Both could be true. These two words suggest that God's judgment will be conclusive and concise.

⁶Op. cit., p. 106.

ATTAINED

Two different Greek words are translated "attained" in verses thirty and thirty-one. The former is *kate-laken*, the latter *ephthasen*. The first means "grasped, seized, overtook." The second signifies "arrived at." Vincent comments: "The meaning is substantially the same, only the imagery in the two words differs; the former being that of laying hold of

a prize, and the latter arriving at a goal." 13

STUMBLING

The verb "stumbled" (v. 32) is *proskopto*, which means "strike (one's hand or foot) against." It almost suggests the idea of stubbing one's toe and falling as the result. The tragedy was that the Jews stumbled over Jesus, their Messiah.

¹³Op. cit., p. 110.

Preaching Holiness

II. New Testament Sources for Holiness

By Eric Jorden*

LAST MONTH WE LOOKED at some of the background principles, which should guide us in our preaching of holiness. Let us now turn to the sources for holiness preaching.

Obviously, our main—and really only—source is the Bible. There are "helps" which may be used with the Word. The Bible is a holy Book and it is a Book on holiness. It has, I believe, adequate source material for preaching holiness in the several areas mentioned.

Because of the limitation of time, we shall turn our attention to the New Testament to illustrate what I believe to be a bottomless mine for holiness preaching. I would say, however, that the Old Testament is also full of possibilities by direct teaching, by type, by inference, and by example.

One of the richest sources for holiness preaching is the Sermon on the

Mount. Of this, John Wesley says (and incidentally, why not read Wesley's sermon on the Sermon on the Mount?—you will get ideas, I am sure), "This divine discourse, delivered in the most excellent method, every subsequent part illustrating those that precede, is commonly, and not improperly, divided into three principal branches: The First, contained in the Fifth . . . [is] the sum of all true religion . . . laid down in eight particulars; . . . in the Second are rules for that right intention which we are to preserve in all our outward actions, unmixed with worldly desires . . . in the Third are cautions against the main hindrances of religion." The Sermon on the Mount is surely the ideal for all Christian living.

The superstructure of the holy life taught in this sermon is based square-

¹⁴Wesley, Works, V, 251.

ly on the foundation stones of the Beatitudes. Poverty of spirit—the realization that there is no good in us, and the recognition that our lack is due to the presence of a sin nature—is the first stone. The realization and the recognition lead to mourning, genuine sorrow on the part of the unsanctified for his sin nature. Here you have, homiletically speaking, the problem, the paradox, and the promise. Wesley's sermon on "Blessed Are the Meek" will give you many starting ideas. "Blessed are they which do hunger and thirst after righteousness" yields this homiletical outline: the righteousness, the requirement, and the response. Make a study of that word "righteousness" as Jesus used it and you will find it means holiness of heart and life. And so on with the Beatitudes.

Now get into the sermon proper. Beginning in verse twenty you have six contrasting statements. "Ye have heard that it was said . . . But I say unto you . . ." Why does the believer mourn? Because in this passage (vv. 20-47) Jesus holds up a standard of holy living whereby the believer sees his imperfect association, imperfect reaction, and imperfect motivation.

The believer mourns further for his sin nature when he hears the truth of chapter six. Here he is faced with secret pride, in his doing good deeds, in his prayer life, and in his self-denial. He sees his secret worldliness—an inordinate love for things. In chapter seven he sees his secret self-judgment of others; that "plank" in his eye gets bigger and bigger. He sees his lack of faith, his unbelief. He also sees his secret self-will, having his own way while professing to do good deeds in Christ's name. All this and so much more are in the Sermon on the Mount. From chapter 5:20, ". . . except your righteousness shall

exceed . . .," I find the basis for a sermon on "The Exceeding Righteousness." First, from Luke eighteen I get a picture of a "good" Pharisee—one of the best of his day. How can I go beyond his righteousness? The answer is found in Luke 11:39-44 and Matthew 23:25-29. This Pharisee was inwardly unclean and lacked the motivation of love—both elements basic to the doctrine of holiness. I am fully persuaded that the Sermon on the Mount is a veritable gold mine, rich in holiness teaching. To get you off the ground, try reading Oswald Chambers' little book *Studies in the Sermon on the Mount*, 1915. There is a new book out by D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, Eerdmans, 1959. In the preface the author says, "I am profoundly convinced that the greatest need of the church today is a return to expository preaching." This is what he practices in the book. Better still, read Wesley. Best yet, get down on your knees; open up the New Testament to Matthew, chapter five; ask God to first of all give you a willing heart ("He that will do the will of My Father shall know the doctrine," the Author of the sermon said); then read and reread it. Begin to court the ideas that come. It won't be long until that sermon sparkles anew.

Another part of the New Testament rich in holiness preaching potential is the Gospel of John. It is the "Gospel of the Spirit." Chapter three, of course, is the birth of the Spirit. But chapters four and seven tell of the indwelling Spirit. Chapters fourteen and sixteen speak of the Comforter and the Spirit of Truth. Chapter fifteen has several possibilities to me. First, in verses one through thirteen we have the joy of the Holy Ghost, which homiletically speaking, is personal, plenteous, and permanent. Verses fourteen through seventeen

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talk about Christ's friends. They are called chosen, commissioned, and commanded. Back in chapter 13:34-35 we find Christ speaking of divine love implanted. Verse thirty-four speaks of its degree; verse thirty-five, of its demand. I need not speak of John seventeen—the great high priestly prayer. Its message is, "Sanctify them."

Romans is not an easy book to understand. Yet it yields fruit to patient, consistent study. Briefly, chapters one and two tell us of the sinfulness of man, both Jew and gentile. Chapter three continues the same message but points man to his only hope, righteousness by faith. Try an expository sermon on 3:9-20, "All Under Sin." Here we see how sin affected the whole of man's nature: heart, mind, will, and body. In verses thirteen through eighteen Paul quotes from the Psalms to give a five-fold description of the "filth" that "exudes" from an unclean heart. Chapter four uses Abraham as an illustration how "faith" can be imputed or accounted for righteousness. "... it was not written for his sake alone . . .," we are told, "but for us also . . ." Chapter 5:1-11 speaks of the justified life; what it is, who may be justified, how, why, and when. Then we are informed this experience is that relationship to Christ necessary to enter into the "standing grace," where "... love . . . is shed abroad in our hearts by the Holy Ghost . . ."—surely an obvious reference to the second work of grace. Chapter six, the battleground of the theologians, tells me in verses one through eleven of the three tremendous, yet simple, steps to being "made free" from sin—realization, identification, and appropriation. In verses twelve through twenty-three we have the contrast of the "yielded" lives—yielded to God through His

Spirit, resulting in righteousness; or yieldedness to sin, by the "instrument" of our bodies, resulting in "unrighteousness." Chapter seven starts me off on an outline that ends in 8:2. Sin was dead, sin revived, sin indwells, sin is doomed, sin is destroyed. Chapter 7:14-24 gives me this outline; (I) The realization of indwelling sin resulting in my inability to be good or do good; (II) The recognition of that sin principle as a power—a presence—which has power to bind, to blight, and to blast; (III) The recognition of the plan of God to deliver me from the "body of this death" through Christ.

Chapter 8:1-11 challenges me with the question, Am I pleasing to God? He who is "in the flesh" cannot please Him. Sin in the flesh, Paul tells me, is condemned, can be conquered in the sense of complete deliverance from, and can be continuously cleansed through the abiding presence of the Holy Spirit.

Chapter 8:11-39 gives me an outline on the place of the indwelling Spirit. Because He abides, I am enabled to live better, that is, purer; I am led by Him; He is the assurance of adoption, witnessing to my own spirit. He also helps me in my prayer life. There are at least fifteen references to the Holy Spirit in Romans eight. Each will bear sermonic fruit if investigated.

In chapter twelve I find the requirements and the results or evidences of the life of holiness. In verses one and two I see the inspiration for the consecration which means a differentiation and a transfiguration which is a glorious realization. The results found in 12:4-21 are summarized in sober thinking, sincere loving, and redemptive living.

Ephesians has always been a challenging book to me. Chapter one is a bulwark against Calvinism. We are

"chosen" in Christ before the foundation of the world to "be holy and without blame before him in love." We are predestined, not to be saved or lost, but to be adopted into the family of God. In Christ we not only have forgiveness of sins but also "after we have believed" we were sealed or anointed by the Spirit. He is the "earnest" of our inheritance, a down payment or token or pledge of our eternal inheritance. Paul's prayer in 1:15-21 tells me that I can have the same degree of the power of the Spirit in my life as God expended to raise Christ from the dead. No limitations there. Chapter two, I entitle "From Chaos to Character." Chaos represents the being dead in trespasses and sins; character comes when one is quickened together with Christ, made a part of the true Church, thus is "... an habitation of God through the Spirit."

Chapter four is one of the strongest holiness passages in the New Testament. The purpose of grace, Paul says, was to bring us to a "perfect man, to the measure of the stature of the fulness of Christ." This means we become stable and mature in our relation to God, the sin nature being cleansed; the result is a holy life or walk, of which Paul gives eight examples in verses twenty-five through thirty-two. Verses twenty-two through twenty-four definitely teach the truth about sin, that we are to "put off" the old man and "put on" the new man. This new man is a "creation of God"—a divine work; it is "after" God, in its moral uprightness; and it reveals itself in righteousness and real, not fake, or make-believe, holiness. It is, in other words, a nature infused, imparted, created of God, not just an imputation, as our Calvinist friends would say. And what of chapter five? Here are "the walks" of the Christian life; here is

a message on "The Spirit-filled Life"; here is a message on "The Glorious Church."

Moving over into Philippians, chapter two intrigues me, for here I read of the humiliation of Christ. The subject is "The Mind of Christ." It is seen in His "emptying" of himself. He was in the form or nature of God; He possessed a glory which was His alone; but He looked "... not . . . on his own things . . ."; He looked on mine. He emptied himself of that glory, took on Him the form or nature of a servant, humbled himself still further and went to the Cross. When I see the Incarnation in perspective, I fall to my knees and beg for the cleansing of myself from pride. There can be no pride in the heart of a true Christian. He too is possessed of a servant nature.

Let me give you a closing illustration of what one brief passage of scripture contains. In Colossians three Paul speaks on the "Hidden Life." There are eight qualities, homilectically and by alliteration, arranged thus: determination, consecration, mortification, subtraction, addition, relaxation, indoctrination, and motivation. That is the first time around. Now analyze mortification; distinguish from crucifixion, and illustrate the difference by reference to any one of the five examples offered by Paul. Dig still deeper into the nature of the "new man" and we find from verse ten that it is an instantaneous work, a spiritual remaking; it is in the image or likeness of God, and in our knowing. More than enough ideas for a holiness message.

What shall I say of the rest? To bypass Hebrews, First and Second Peter, First and Second John, Jude—any of those I have not mentioned—is to acknowledge that the possibilities for preaching holiness in the New Testament alone are unlimited. Add

to this the potential of the Old Testament and the words of Bishop Foster ring clearer than ever:

"It breathes in the prophecy,
Thunders in the law,
Murmurs in the narrative,
Whispers in the promises,
Supplicates in the prayers,
Sparkles in the poetry,
Resounds in the songs,
Speaks in the types,
Glowes in the imagery,
Voices in the language,
Burns in the spirit of the whole
scheme
From alpha to omega,
From its beginning to its end.

"Holiness! Holiness needed, holiness required, holiness offered!

"Holiness obtainable, holiness, a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme.

"It is the truth glowing all over, weaving all through revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and percept, and promise, and prayer; the great central truth of the system. The wonder is that all do not see, that any rise up and question, a truth so conspicuous, so glorious, so full of comfort."

The Sermon Imperfect

By Athel V. McCombs*

IT WAS A GREAT day for me. All of my life I had felt that I was destined to wear ecclesiastical robes. Now, at last, someone had recognized my ability. I was well on the way to becoming the pulpit orator that I had always visualized myself to be. True, the church was only a small suburban congregation from which the pastor had resigned, leaving it without a minister. Another pastor had been called, but the parishioners were not sure when he would arrive. So the person responsible for pulpit supply, not knowing whether the new minister would be at the church for the Sunday evening service, asked me to preach. That was ample proof to me, at least, that the ministry was my destined life's work. So I accepted the invitation

with alacrity, feeling that my golden opportunity had arrived.

At that time, now more than twenty years ago, I had never heard of the five general ends of speech. Homiletics and hermeneutics were merely words as far as I was concerned. But such trivialities bothered me not one whit as I prepared my sermon masterpiece. The great, foremost thought in my mind was that I had been asked to preach. I searched diligently through my father's theological tomes, and dug out my father's secondhand sermon outlines. I felt that just anything wouldn't suffice—this sermon must be a stirring, emotional classic. Had not Jonathan Edwards by one sermon inspired fourteen hundred people to a definite decision? Surely I could convince this group of forty or fifty of the error of their way if I

chose the right sermon material. At last, after hours of reading—some of it pretty dry—I selected a subject sufficiently profound and scholarly. I would speak upon the relative merits of Arminianism and Calvinism. I didn't know exactly what these terms meant, but that's what the book said. My first would be conditional or eternal security. From that basis, I would discuss predestination or free will, and would climax with a stirring discussion of perfection as compared to man's natural propensity to sin. It sounded wonderful to me. After copying the outline in my new notebook, bought especially for the occasion, I felt that I was ready for my pulpit debut.

That is—except for one thing. I was not certain of the proper attire for this event. However, I had noted that on certain important occasions my father would wear a black coat and striped trousers. Now I was sure that the auspiciousness of this occasion far surpassed any in which my father had participated. Surely, I reasoned, striped trousers were proper. I knew that Dad would leave for his appointment before I had to leave for mine, so I waited until he had left, and then hurried to his wardrobe. There hung the trousers. I took them from the hanger and draped them over myself. Yes—draped is the proper word, for at that time I weighed about fifty pounds less than my father. But I pleated about three inches of excess trousers in back and under my belt, where it could not be seen under my coat, and after surveying myself in the mirror, I was quite pleased with my appearance. I felt that not only was I well prepared mentally, but I was sartorially correct for this critical experience of my life.

I placed my Bible under my arm and my notebook in the side pocket of

my coat, as I had seen other men of the cloth do, and started for the church. Since I couldn't afford to pass up any detail that would make successful this first step toward my life's work, I timed myself to arrive a little late. The preliminary part of the service was in progress when I arrived, so I sat down in the back of the church. The person in charge of the service (just as I had planned) came back and escorted me to the pulpit. With all of the ecclesiastical dignity that I could assume I walked up the steps, laid my notes on the lectern, and sat down until time for me to speak.

At last my big moment arrived. I walked up behind the pulpit desk, assumed a pious mien, read my text, and started to deliver my theological masterpiece. I had stated my first point, supported it well with evidence, and was well launched into my secondly when I walked the newly appointed pastor. To say I was nonplused is a gross understatement. My knees became as water, my mind a confused blank, and my tongue like a poker. Full well did I know that my concepts of theology were at considerable variance with his creed and dogma. Quickly I decided to support my contention by vigorously stamping my foot and pounding the lectern. That was my undoing, for dad's pants were never intended for such antics. I felt something slipping, and realized too late that I wasn't big enough to fill my papa's "britches." Fast action was my only recourse. I grabbed the top of the striped pants with one hand, my stirring, emotional pulpit masterpiece with the other, and started for the nearest exit.

I never became a preacher, but I learned one bit of nonscriptural truth that has been of help to me: Always be yourself, for the height of folly is to wear another man's pants or preach another man's sermon.

*Chairman, Speech Department, Olivet Nazarene College.



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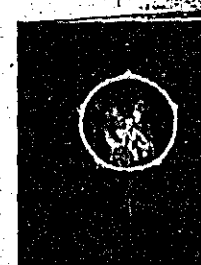
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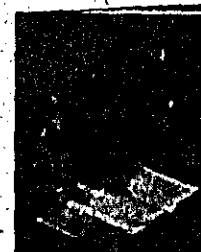
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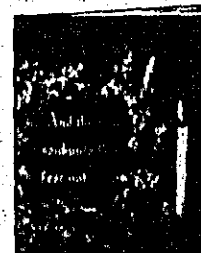
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The Place of Emotion in Evangelism

By Harold Volk*

THE CROWNING aim of preaching is to lead men to action toward God. Subjective psychology is the philosophy of action. A knowledge of it will teach the preacher how to touch the springs of action—emotion, desire, and will.

There is a pathetic and often tragic gulf between knowing and doing. It is the preacher's crucial work to bridge that chasm. Jesus realized this when He said in closing the Sermon on the Mount, "And every one that heareth these sayings of mine, and doeth them not . . ." (Matthew 7:26).

Knowledge, feeling, and will make up the threesome that move and direct life. Neither one of them apart from the rest is effective—at least not normally nor permanently effective.

Knowledge, feeling, and will are the triumvirate that move and direct life; the verdict of no one of them apart from the rest is effective.

Feeling alone is inoperative and unproductive. It is not an end in itself, but a means to an end. The history of emotion is to arise, to increase, to culminate, to recede, and to vanish; and this history is usually very brief. The will has no originating or self-determining power, but is under the stimulus and control of emotions.

It is the preacher's task to carefully study the co-relation of the emotions and the will, for of these he must in a sense become master. There is no

work so sublime as to influence souls, and its responsibility is infinite.

There are some general considerations of the psychology of emotions that every earnest preacher must know.

Emotion is a tremendous power; it may be called the electric spark of the moral life—a wonderfully magnificent and perilous element. Under the direction of a skillful leader of men, emotion may motivate the conversion of an individual or a nation. Illustration of that fact is seen in Savonarola, who from his pulpit transformed the Florentine republic from moral debauchery to a theocracy, and amidst the wildest enthusiasm had Christ proclaimed "King of Florence." Sacred songs superseded ribald ballads in the streets, and the carnival of depravity gave place to festivals of religious chastity. On the other hand, Robespierre and his theists, also working on emotions, turned Paris into a pandemonium of incredible crimes and enthroned a prostitute as tutelary divinity under the name of "The Goddess of Reason."

The excitement of emotions may lead to faith or fanaticism, according as it is guided by the moral intelligence.

Unscrupulous preachers, or possibly ignorant ones, have seized this susceptibility and wrought up excitements and harmful manifestations. On the other hand, anesthetic preach-

ers have suppressed emotion to the extent of the producing moral atrophy and spiritual paralysis. There are innocent young sermons that touch the emotions as a breeze wakes a faint note on a harp, that exhaust themselves in a sigh; and there are storm sermons that gash the soul like lightning, sending awful reverberations through the soul in its depths. Between these extremes there are all degrees of the emotional element in sermons. The preacher who addresses himself to the reason should not be destitute of this feature (at least it should appear in the application or peroration), while they who appeal chiefly to the affections should be controlled by reason, metaphysics, and sentiment—both equally efficient in producing soul energy.

Men are led to action in all spheres of life by the excitement of emotion. The very word carries that meaning. Love, hate, delight, dread, sympathy, contempt, joy, grief, etc. are essential and potent factors in the drama of souls. Emotion, like music, is a simple element. Love is love whether it embrace sin or holiness; it is awakened in the same way by that which is lovely (or seems so) and it acts in the same way, drawing its subject towards the object.

When God's Spirit acts through the Word so as to reveal the soul both in sin and in holiness and the heart of God in their true character, the corresponding emotions are awakened and act characteristically. It is not the emotions that are changed, but "the eyes of the understanding" are changed to see things in a new light.

Our higher emotions are of extreme value as the greatest aid we naturally have in the pursuit of all that is truthful, beautiful, and good.

The place of emotion in religion is clearly defined. The state in which they are absent must be that of a

fatally maimed moral nature. To be "past feeling" is, in the Scriptures, equivalent to being past hope. Therefore appeals intended to arouse the emotions from a feeble to an active state are in the highest degree reasonable and important.

The preacher must not trifle with the emotions. Temptation to do this springs from two sources, to show one's power or simply to gratify the hearer; for some are pleased to be wrought upon by the pulpit in the same manner that others are pleased with an exciting play or novel. But the preacher must have a serious aim. When he excites emotion, it must be to win the heart and to build character. He is responsible at all times to produce a healthful action, a life in harmony with God, and a symphony of service.

The sermon aims at the will. The philosophical treatise may attain its end in reaching the understanding. The aesthetic discourse appeals to the taste and sentiment. But the sermon achieves its mission only when it rouses the will to action.

As preachers we must always bear in mind that, while the will is governed by fixed laws, the element of a perverted nature must always be reckoned with. The heart is so full of errors, prejudices, and delusions that the most excellent things are rejected through the deceitfulness of the heart.

As physicians of souls we have to deal with settled habits of levity, indolence, and neglect. To arouse the will in such conditions requires intense vitality, and startling, alarming, pathetic, and vehement preaching. Like the prophets of old, we must at times awaken terror. A phenomenon worth studying is the almost entire absence from the preaching of today of the appeal to fear of "the terror" of which Paul speaks.

*Evangelist.

While I Was Fishing

By Harley Duncan*

I AM NO OUTSTANDING FISHERMAN, but we landed one a few Sunday nights ago that thrilled us all, especially this pastor that likes to hunt and fish. For about a year and a half I went hunting and fishing with George with a double purpose in mind each time—to enjoy the deep satisfaction of hunting and fishing in the great out-of-doors and to witness of Christ to George and try to win him. Every time I thought it was wise, I spoke to him about becoming a Christian. We learned to like and respect each other and shared many pleasant hours together.

George's wife is one of our faithful members. With her constant invitation, the invitations of others, a men's teacher that was highly respected, and the pastor's regular invitation, he began to attend church and Sunday school in the morning, later regularly in the evening. His interest and attentiveness increased rapidly in these services as our people prayed for his salvation. Often on Friday noon I would pray for George's conversion, and as I continued praying and being with him, my faith was expectant.

On a Sunday night with a rather small congregation I gave the invitation and asked for hands of those who needed Christ. Immediately George's hand went up, and I knew the victory was won. Knowing his personal

characteristics, I knew he meant business. With the little encouragement that I gave when I went to his seat and took his hand, he stepped out to the altar and was converted in a few short minutes. He arose to give a simple testimony of thanks to God for saving him.

After two experiences of counseling with him during the week, he was ready to join the church the next Sunday morning. As his wife stood by his side, and we received him into the church, it blessed the hearts of our people. We took the time to march around to extend to him the hand of fellowship, and this unemotional man in his seventies broke down with tears of joy. I gave to him a church *Manual* and a box of tithe-offering envelopes, saying, "Good Nazarene Christians live in accordance with God and His Word, in accordance with the *Manual*, and pay their tithes."

Last Sunday George took Communion for the first time. It was a good service. While visiting after church, his wife said, "I used to not be able to get George to come to church. Now I can't get him to go home."

I sincerely love to hunt and fish. I love to win a soul for Christ. Tomorrow morning I'm going to try my luck again. I am going to take some of our Sunday school boys fishing. I'll bait some hooks in hope of catching a fish and a boy for Christ.

*Pastor, Trinway, Ohio.

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!*

Supplied by Ruth Vaughn*

Portrait of a Queen

MANY CALL HER "Mrs. Paul Updike" and bow and smile at the loveliness they see . . . but those who know her closely see a much deeper beauty—and they call her "the woman with the understanding heart."

In the parsonage, those of her husband's parish could come with all of their woe and sin knowing that she would listen sympathetically, advise wisely, and love them in spite of their weakness. As a mother, her two children came with childish woes, teenage confusion, and young adult problems, always feeling a sense of security and well-being in their mother's understanding. In her home, her husband goes at each day's new task with a glowing sense of vigor because he knows that "Mary" understands his burdens and problems and is helping to bear their weight. These people call her "the woman with the understanding heart."

Many look at her as she stands before the Northeastern Indiana District N.F.M.S. convention as its president, observing and complimenting her capacity for efficient service . . . but those close to her know of her capacity for joyous living. She looks upon life with a smile. She has always had time for her children, considering them more important than

menial chores. She endeavors to keep a spotless, cozy home, decorate it cheerfully, cook delicious meals, be an enviable hostess, teach a Sunday school class, pray for each member of the church and all their relatives, call on the sick, healthy, old, young, rich, and poor, and carry each responsibility with poise and give to it her best. In time of joy or testing her eyes shine forth bravely, her lips curve in a smile of love, her voice tells of encouraging things, her heart bestows love on others throughout each day. She is a woman with a great capacity for life.

Many listen to her testimony and admire her devotion . . . but there are some who know of the depth of the spirit of prayer maintained by this saint of God. Mrs. Updike's consecration has held steady through the tempest and storm of years. Perhaps its greatest testing began when her husband was called from the life of a public school administrator to the ministry. Moving to a home mission church in a hall up over the post office and adjusting the family budget to fit the meager salary was indeed an almost insurmountable obstacle . . . but her consecration was adequate for the situation. During these twenty-eight years in the parsonage her motto has given her faith, hope, and strength. It reads:

*Amarillo, Texas.

"Prayer changes situations." And this she has proved time and again. Many know her as the woman with the prayerful spirit.

Because of her life, the world is richer. Because she has lived, the world bears a more lovely sound of tender song and chords of sweetest harmony. Because of the sparkle of her personality, many fainting hearts have received strength to rise again. Because of her unswerving devotion and loving spirit, many have seen Christ personified. Because of the touch of her hand and the sound of her voice, those souls whom she has touched will have a song resounding within them always.

Truly this is a portrait of a queen!

ROYAL COOKBOOK

From the state of Illinois came this recipe telling how the wonderful Italian people fix eggplant. This proved to be delicious in Texas. You'll find it will be good in your home too!

Peel one eggplant and cut in thin slices. Beat one egg and one tablespoon milk; dip pieces of eggplant into this mixture, then in 2/3 cup bread crumbs. Fry in five tablespoons drippings until golden brown. Place in a baking dish. In drippings, brown one onion; then add two cups tomatoes, juice, and salt. To this mixture add 2/3 cup grated cheese and pour over eggplant. Sprinkle remaining crumbs and 1/3 cup cheese (grated) over top. Bake in a moderate oven 350° F. for thirty minutes or until done.

OVER TEACUPS

Rev. Claud Burton has written a very fine paper on "The Preacher and His Family." We are continuing with the third portion of this very sound and helpful discussion by Mr. Burton.

"I would like for us to consider the

family altar. Of course, every preacher has one! This is, perhaps, the most important ingredient in happy, successful home life. There are only three things concerning this prayer time that I will mention.

"1. If you do not have a family altar, start one immediately!

"2. This is the best place in the world for a child to learn the desirableness of prayer. So do not make it a boring, tiring time for the children. When they are little, for the sake of their understanding, read Bible stories from such books as *Eggen's Stories of the Bible*. Make all reading as interesting as possible so that the child will learn. When you read from the Bible, read only those passages that you feel the child can profit by. When you pray, pray so as to reach the child's understanding. Around the family altar, the children are the most important people. You can read and pray to suit yourself in the secret place.

"3. Here is something important—when you pray, pray for the children but never at them. They have the same feelings that you do. When a brother repents for you, publicly, by saying, 'Lord, help our preacher to get on the beam; we need our souls fed. Help him to feed'—it makes a preacher feel bad, doesn't it? That is not the way to pray. Leave your child's repentance to himself. Pray for God's guidance; pray for the Holy Spirit to make him wise and willing, but leave the sin naming to the child. Many children have been warped because the parents used the prayer time to tell God how ugly they had been acting. When praying with a child, hold the same respect for his feelings as you would if you were praying with your general superintendent. His self-respect is just as important to him."

BOOKSHELF WITH LACE

In the role of "parsonage queen," you will be confronted many times with questions concerning the reasons for and the importance of our denominational rules. To help you answer these questions is a booklet entitled *Let's Look at Our Rules*, by W. Shelburne Brown. This devotional look at our rules considers them as guides for Christian living. Get this booklet in the hands of your own teenagers and those of your church. They need to know and understand our rules. This booklet may be purchased for twenty-five cents at your publishing house.

THE KING'S HOUSE

Are you always looking for some twine, and when located, it is knotted and tied beyond redemption? This problem can be solved by purchasing a tin funnel. Paint it the color of your choice to blend in with your kitchen decor. Apply a decal to the front—or an attractive magazine print may be glued on for decoration. Place on a nail or towel-rack arm. Place your ball of twine within and allow the end to come through the small part of the funnel. This is a decorative and useful gadget to have about the parsonage.

HEART TALK

I feel that the greatest and most important thing that I can offer to my

people as their minister's wife is—love! I work very closely with my people and become acutely aware of their faults and failings. But during each church service I look out over the congregation and whisper in my heart: I love you! I love you, for you are mine! You are my church family. I must be as loyal to you as I would those who are physically a part of me. You are my responsibility. You are my opportunity to serve my God. You do not know Him well—I want to show Him to you . . . and I cannot do that through impatience or harshness. That is not His way. I can only show you my God through love, patience, forbearance, and tenderness. You are growing, my people. You are learning step by step to know Him better. I love you . . . for you are my people!

And then when I ponder upon the awesome responsibility of trying to show forth my Master—and realize my own weakness and humanity—I forget their faults and failings as my heart surges with prayer: O God, may my intense desire for sight not be so great that I stand in someone else's light! May I not look upon my people—knowing their sins—understanding their weaknesses—and forget that I too am made of clay—that I too have made mistakes. O God, as a minister's wife, grant that I shall have the most important of all virtues; may my heart be filled with wisdom, understanding, and love.

SALARY

No amount of pay ever made a good soldier, a good teacher, a good artist, or a good workman.—JOHN RUSKIN, Social Reformer (1819-1900).

VII. The Preacher of a Good Sermon

By W. E. McCumber*

SINCE PREACHING is the communication of truth through personality, a final word is due concerning the preacher himself, but in relation to his sermon and congregation. I think it was Bushnell who said, "The soul of preparation is the preparation of the soul." A brilliant mind and an eloquent tongue are never substitutes for a clean heart. The strength of good sermons can be tragically dissipated by the example of an unworthy man.

My remarks at this point are really a summation of precepts and principles previously stated or implied. And I know of no better way to present the case than by appealing to the recorded example of an illustrious Old Testament preacher, "Ezra the scribe." A reading of Nehemiah 8 will reveal that loyal scribe's fidelity to three cardinal rules for preachers and preaching.

I. STAND UP TO BE SEEN!

We read that "Ezra the scribe stood upon a pulpit of wood . . . in the sight of all the people." That was a distinct advantage, physically speaking. Some of the old-fashioned jack-in-the-box pulpits that hid a preacher up to the top button of his coat were detrimental to effective speaking. Evidently the church architects took seriously the Psalmist's words, "The Lord taketh not pleasure in the legs of a

man." Ezra and his co-workers had better sense.

But standing up to be seen has implications graver than physical posture. It reminds us that every preacher is put on trial by the truth he proclaims. His life is under the scrutiny of a congregation which rightfully expects him to be the incarnation of Christian principles. He should be his own sermon in shoe leather.

A lot of pious nonsense is prayed about hiding the preacher behind the Cross. It cannot be done. He is there to be seen and will be seen. Indeed, it is the Cross that flings a searching and unsparing light upon his character and conduct. To the measure that he is "crucified unto the world" he will preach with authority, but an unholy alliance of his heart with anything condemned and forbidden by the Word of God will render him a modern Samson shorn of power.

It is through the gospel that God shines into the hearts of men to give them a knowledge of His glory in the face of Jesus Christ. And light travels in straight lines; it will not shine through a crook! The preacher's primary task, therefore, is to avail himself of the redeeming grace he commends to others, that by his being transparent in holiness, the light of the gospel may shine through him unto his people.

A very suggestive phrase describes Ezra's position on the occasion we are noting—"for he was above all the

people." Of course the words refer to the height of his pulpit, but they may well sound a spiritual challenge to all who would minister the Word. We may argue ourselves breathless against the idea of a double moral standard for preachers and laymen. The adamant and unyielding truth remains that people do expect more of the preacher, refusing to excuse in him the moral defects they readily overlook in others. No minister will continue to preach sermons that influence his listeners Godward if he is unwilling to live on an ethical plane far loftier than the average morality of the congregation.

Of this man Ezra we read, ". . . Ezra had prepared his heart to seek the law of the Lord, and to do it" (Ezra 7:10). The time spent in preparing sermons is wasted if a preacher fails to prepare his soul. He must seek the Word of God, not merely to discover a happy text for Sunday morning's sermon, but to renew his acquaintance with the Lord's guiding principles for his own daily living.

The Apostle Paul exhorted the church, "Be ye followers of me, even as I also am of Christ" (I Corinthians 11:1). The preacher who cannot address a similar challenge to his people deserves to be tarred and feathered. I knew one preacher who continually employed the threadbare dodge for loose morals, "Do as I say, not as I do." I fervently hope his congregation followed that advice, for the lecherous rascal died one night from a heart attack while parked in a secluded grove with another man's wife!

Stand up to be seen! Buttress the uncompromised truth with a blameless life. Be the man you think others should be, ". . . sincere and without offence . . . filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of

God" (Philippians 1:10-11). Your sermon may be a homiletical jewel, but its luster and radiance will be dimmed or destroyed in the setting of a cheap and insincere life.

II. SPEAK OUT TO BE HEARD!

Ezra and his co-workers ". . . read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Speaking up to be heard is more than a matter of church acoustics or the volume of a preacher's voice. It means preaching the truth so plainly and clearly that people understand the sermon.

The eccentric Sam Jones once declared, in defense of his plain preaching, "I aim to spread my fodder right out on the ground, where anything from a giraffe to a jackass can get at it." That attitude will be scorned by a preacher who craves a reputation for intellectual superiority, or by the minister who thinks himself called to enhance the world's elegant literature by his sermons. But the preacher's business is to speak with such clarity that no man listening can parry the thrust of the truth. It is an easy matter for people to withstand the gospel if they cannot understand the sermon that transmits it. The oft quoted and seldom heeded warning of James Denny—that no man can give at one and the same time the impression that he himself is clever and that Jesus Christ is a mighty Saviour—bears repetition.

This is no plea for crude language, slangy expressions, or sloppy delivery under the guise of preaching "down where people live." It is rather a protest against "purple patches," multisyllable words, technical jargon, and a conscious straining after oratorical effect. These serve only to burden the sermon with a crippling sense of

*Pastor, Thomasville, Georgia.

unreality when it encounters a listener's mind.

Neither do I present a brief for preaching feeble, anemic, and "kindergarten" ideas. The great truths of scripture, massive themes which have filled the theological shelves of a minister's library with the results of scholarship's wrestling, must be preached. A congregation cannot be nurtured to spiritual manhood on a steady diet of mental Pabulum. Still, the preacher must toil and sweat to develop, in some imperfect measure, that ability to preach profound themes in simple language which Jesus exercised in perfect degree.

Any preacher who is inclined to careless thinking and speaking could well profit by an intense study of such masters of diction as Jefferson and Jowett. But every step of improvement taken in this direction should be counterbalanced by strict attention to Jowett's insistence that a good sermon sends the congregation away saying, not, "What a splendid speaker!" but, "What a glorious Saviour!"

Pity the congregation whose reaction to a sermon is that of a harried pedestrian who, frantically dodging a drunken motorist, cries, "Just what is he driving at?" Remember that fog is just as fatal to sermons as dust. Both must be swept away by refreshing winds of logical thought and comprehensible statement if preaching becomes effective. Paul reminded a church that five words with "understanding" exceed the value of ten thousand in an "unknown tongue." Today many churches, verging on despair, would like to remind the ministry of that fact!

Clear speech, wedded to clean living, is a powerful weapon in the arsenal of fruitful gospel preaching. Labor, my fellow ministers, to be understood!

III. SIT DOWN TO BE APPRECIATED!

Reverting once again to the ancient record about Ezra the scribe, note these suggestive phrases: "... until midday . . . And on the second day . . . Also day by day." Ezra wisely fixed a limit to his service, realizing that something more could be said on another day.

Let us honestly face this fact—a long-winded preacher is an ordained bore! I know we can preach "sermonettes" and develop "Christianettes," but we can also prolong a sermon until the congregation is physically at church and mentally gone home.

Of course the length of a sermon depends on a number of things. The occasion is a conditioner. You may safely speak longer at camp meeting than in a funeral parlor. I recall a funeral message so lengthy that we who listened began to envy the corpse! The subject handled affects the length of your sermon. Great themes demand more time for adequate development than do lesser ones.

Whatever the subject or occasion, have the good sense to quit while the people are still listening. A pastor's congregation should return to church each Sunday under some nobler compulsion than a slavish sense of duty. Make them want to come by sermons crammed with rich spiritual content and adapted to the time limits imposed by the interest-quotient of the congregation.

Somewhere I read of a minister who entered the pulpit one Sunday morning with cheeks plastered with Band-aids. He apologized, explaining, "While shaving I was practicing my sermon and cut my face." When he finally terminated his message a blunt parishioner met him at the door and said, "Next Sunday practice your shaving and cut your sermons."

If your congregation seems restless, either cut your sermon or preach in a more interesting manner. Effective preaching demands two things of a minister. He must be a man of God, but he must also exercise good com-

mon sense. Pray without ceasing, but do not preach likewise!

Stand up to be seen. Speak out to be heard. Sit down to be appreciated. Bring to the task of preaching your Spirit-filled best, physically, mentally, spiritually!

The Minister Looks at the Pew*

By Rev. Marcellus Kik

MIXED FEELINGS possess the minister in his appraisal of the pew, the source of his joy and distress. The virtues and excellencies of the congregation sustain his spirit; the defects and imperfections weigh down his soul. The pew displays the paradoxes of loyalty and indifference, knowledge and ignorance, humbleness and pride, generosity and covetousness, warmth and coldness, sincerity and hypocrisy, good and evil.

Of inestimable value to church and minister is the inner circle of spiritual Christians found in every congregation. They hunger and thirst for the Word; they hold up the ministry in prayer; they serve generously with their tithes and time. Appreciative, not critically tolerant—they form an oasis in what sometimes seems a barren land.

. . . the majority in the pews have no desire for a deeper knowledge of the Scriptures. . . . The minister must make the message light and airy to sustain interest. He knows that nominal Christians prefer vague generalities, enhanced by the eloquence of Athens, and have no taste for the soul-searching truths of Jerusalem.

Puzzling is the pew's attitude that the battle for souls and the fight against evil should be waged by the

minister alone. The notion prevails that the preacher alone must draw the sinner into the church and cleanse the community of evils. Military battles are not fought by the officers alone. Yet the battle against evil is a thousand times more important and difficult. Christ gave no statement, "The ministry is the salt of the earth." Nor did He command, "Go ye, clergy, and make disciples of all nations."

The empty pew cannot be overlooked. It confronts the vision of the minister constantly. It is a silent yet expressive witness of a preference for the radio and television above the pulpit. It attests to the increasing number of Sunday leaves of absence. . . . Like a tombstone, the empty pew gives cemeterial atmosphere to the church. It witnesses of the dead.

Bitterness, wrath, envyings, strife, faction, and divisions pervade the Church in the twentieth century as well as in the first century. . . . Until the world can say, "How these Christians love one another!" instead of, "How these Christians dislike one another!" Christianity can make no deep impact on the life of the world.

(*Editor's Note—The above is an excerpt from an editorial appearing in *Christianity Today*. It was written by the associate editor.)

Wings to Accomplish Our Total Task**

By J. L. Longnecker*

THE CHURCH is the divine agency charged with the responsibility of translating the mighty power of God into the lives and souls of men and women and to carry out the gigantic and all-important task of bringing a lost race back to God. How best to do this task is the number one problem that faces the Church.

We all are convinced that neither papal supremacy and domination motivated by fear and ignorance nor government of full episcopal authority in its strictest sense is the answer. There are left then but two major plans!

One is the congregational form, which leaves the responsibility largely on the local church for determining what procedures will be followed. The other is a combination of congregational and episcopal, which we seek to follow.

The former of these tends to localize the vision of the church and the results accomplished to the abilities of a few. But the program of the Master is too great, too far-reaching, and vastly too important to be restricted by the vision and financial ability of an isolated few.

For example, in a local church where this writer was a pastor, we went home from the assembly and presented our new and amended budget list of apportionments to the

church board, whereupon a trustee arose and calmly made the motion that we reduce our apportionments by 50 per cent. How glad I was that the government of our church would not permit this! For the budget had been established through the procedures set by our government and authorized by an assembly to which our laymen were delegates. This man had not heard the anointed messages of the general superintendent or the heart-rending messages of a missionary who had lived in such close proximity to the appalling needs of the mission field. His vision was limited to the local church.

As I sit here at my desk in the church office writing this paper, my eyes come to rest on a large globe of the world. Immediately it flashes anew on my mind that this world is my parish and not merely the town of 6,000 people where I serve. As I see this, I thank God for the privilege of having a part in reaching the world by being a part of a church which has spent over fifty years in co-operative effort to reach the millions of earth for the Master. How happy I am that our form of government not only incorporates the strong points of the congregational idea but also provides an organized outreach which is an integrated, interlocking part of all we do! Thus a local church is unable to lift its vision to include those of all races.

It has been said that "the wings of our vision are crippled if not strong enough to fly across the sea." Our form of government gives us a trio known as local, district, and general. The local churches are made up of members who once a year meet to elect officers to care for the business of the local church for the coming year. They also elect delegates to the District Assembly. They with the district officers care for the work of this area of our work. Each four years the districts elect delegates to the General Assembly, who elect our general officers to care for the needs of the entire denomination. These general leaders are charged with the task of planning for the entire church. They travel to the farthest end of the world to find out for the church what should be the extent of our missionary work, how much it will take to finance the program, and where the money and men will come to carry out the program. This is authorized through the General Board and Assembly, which represent the entire church. They check each district to determine how much of this total load each district will be able to carry. The total program is then relayed to the district level and then in turn to the local level. Hence the success or failure of the program rests with the local pastor and church. The pastor is responsible to catch the vision of the general and district leaders in order to lead and formulate the plans for the local church. It is the pastor's responsibility to become involved in the plans of the general church because he is a part of the general church.

I am an elder in the Church of the Nazarene. I received my elder's orders from the hands of a general superintendent, not from my local congregation. This makes me an elder commissioned by the general church.

Hence, as a minister of a general church I must catch the spirit of the whole church and be able by my preaching, spirit, and actions to translate this vision to the hearts and minds of my people, who in turn will follow with their money, prayers, talents, and labors. Proverbs 29:18, "Where there is no vision, the people perish," could be translated to mean that "where the preacher has no vision of what the general church is trying to accomplish, and refuses to assume his responsibility to co-operate with our general leaders, the people will perish." Not only will the local church become dwarfed and finally perish, but the lost of the earth will perish, and finally the preacher will become so dwarfed and small that he too will wither and die. Such a limited vision makes a pastor so self-centered and small that he really cannot be trusted with even the responsibility of caring for the local church. This type of preacher is usually found criticizing the church, finding fault with our general leaders, and is generally out of harmony with everything that is done. Such a spirit is spiritual and ecclesiastical suicide.

My personal prayer is this: Dear Lord, so fill me with a love for my church that I will give my life in service for Thee through the channels of service provided for me through the church. Inspire me with a spirit of confidence in the men elected to fill the general offices of our church. Finally, dear Lord, so fill these leaders with Thy Spirit that they may give me a challenge that will require my best efforts and Thy greatest help. May they through the guidance of the Holy Spirit give the church a program that is owned and blessed of God, and may I as a part of the church have determination and grace to follow that program. Amen!

*Pastor, Flora, Illinois.

**Condensed from paper presented at 1959 Preachers' Meeting.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

YOUTH FOR CHRIST

It is interesting to know that all sixteen men who have served as general superintendents in the Church of the Nazarene from 1908 until now were converted as teen-agers! This includes the five men now in office—the first eleven have all gone to their reward.

These sixteen men were soundly converted at an average age of seventeen and one-half years.

On an average of one year later, each was sanctified and called to preach.

COME TO CHURCH

"Church members ought to be trying to fill our pews—if for no other reason than it costs to support the empty ones."

—Pasadena, Texas, First

A THOUGHT ON VISITATION

"God has indeed commanded us to 'go ye into all the world.' May we be willing to go next door, or around the block for Jesus."

A MOTORIST'S PRAYER

Teach us to drive through life without skidding into other people's business. Preserve our brake linings that we stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other fellow on a narrow road. Open our eyes to the traffic signs and help us keep our feet on the brakes.

—Anonymous

*Pastor, Connell, Washington.

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PREJUDICE

"Prejudice is a great time-saver. You can form opinions without having to get the facts."

—Wisconsin Journal of Education

OVERHEARD AT A SUNDAY SCHOOL CONVENTION

"After experience there must be expression revealed in service."

"Some people would rather win an argument than to win a soul."

"The two basic relationships in life are: surrender to God and surrender to others in service. The church is full of willing people: 20 per cent are willing to work, and 80 per cent are willing to let them."

SENTENCE SERMONS

"The family that prays through stays through."—Dr. Edward Lawlor.

"The old-timer is a fellow who has made the last payment on his house."

"Faith without works is dead." So is a church!

A new speed record: Junior finished disassembling his toys at 8:14 a.m. Christmas morning, cutting thirty-seven minutes off the time Daddy took to put them together at 2:00 a.m.

—Selected

DR. J. B. CHAPMAN said at the 1942 superintendents' conference: "Our church ought to strip the decks, take off the bright colors, put on the battle gray, and man the guns for a spiritual crusade as intensive and extensive as the 'All out' of the United Nations against the enemies of freedom."

The Preacher's Magazine

SERMON STARTERS

Delay Is Dangerous

TEXT: Galatians 6:7-8

- I. Opportunity given (Deuteronomy 30:15, 20)
- II. Opportunity denied (Acts 26:28)
- III. Opportunity gone (Luke 16:24-31)
 - A. Reward of delay
 - B. Delay is dangerous

—M. D. CLINE

Cayce, South Carolina

"Arise, Go"

SCRIPTURE: Joshua 1:2

INTRODUCTION: The call to cross Jordan was not a call to peace, but to warfare.

- I. IT IS A CALL TO SACRIFICE.
 - A. Self-denial.
 - B. Separation.
 - C. Certain limitations (God's will).
- II. IT IS A CALL TO SUFFERING.
 - A. Some must give their lives.
 - B. Many must leave their easy chairs.
- III. IT IS A CALL TO HONOR GOD (Moses, Numbers 20:7-12).
- IV. IT IS A CALL TO TRUST (Joshua 1:9).
- V. IT IS A CALL TO VICTORY FOR BOTH JEWS AND CANAANITE.
 - A. For the enemy, a change in rulership.
 - B. For the enemy, a change in rules.
 - C. For the enemy, a change of environment.
 - D. For the Jew, it means a new peace.

—DELMAR STALTER

Churubusco, Indiana

One Thing

1. ONE THING I DESIRE (Psalms 27:4).
2. ONE THING I NEED (Luke 10:38-42).
3. ONE THING I KNOW (John 9:1-25).
4. ONE THING I DO (Philippians 3:12-14).

—LEONARD J. DEAKINS

Selma, California

Why Jesus Wept

TEXT: Luke 19:41

1. Because of the sentimentality of the people
2. Because of the lack of understanding of the disciples (John 12:16) and unbelief (John 11:35)
3. Because of the hypocrisy of the Pharisees (John 12:19)
4. Because of the curiosity of the Greeks (John 12:20-23)
5. Because of the irreverence for God's house (Luke 19:45-46)
6. Because of men's attitude toward Him (symbolized by the city) (Isaiah 53:3a; John 1:11)
7. Because of human sin

—LEONARD J. DEAKINS

A Clear Witness

TEXT: John 18:20-21, 34

- I. Jesus spoke openly to the world (v. 20).
- II. Jesus spoke words easily understood.
 - A. v. 21.
 - B. Is our witness clear?
- III. Jesus spoke inquiringly.
 - A. v. 34.
 - B. Is it our witness or is it of others?

—M. D. CLINE

A Great Gift

SCRIPTURE: Acts 3:3-12

- I. Gift expected—silver and gold (v. 3)
- II. Gift given (vv. 6-7)
 - A. Unexpected
 - B. More than asked
- III. Gift received (vv. 8-11)
- IV. Gift manifested
 - A. Healed (v. 11)
 - B. Witnessed by many (v. 12)

—M. D. CLINE

October, 1960

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PREACHING PROGRAM

Morning Meditations in the Fourth Gospel

I. The Beloved Disciple

INTRODUCTION:

- A. Significant that the Gospel which most fully reveals Jesus as the Son of God was written by one who knew Him most intimately as a true Man.
- B. Illustration: One of the surest signs of normal, balanced humanity is desire for and appreciation of friendship.
- C. Jesus needed "group" friendship—the disciples; and close personal friendship—John, the disciple whom Jesus loved. This was not a jealous, exclusive companionship which would have limited His ministry to others. A union of heart brings mutual strength and comfort.
 - 1. Enabled Jesus to commit His mother to John's care.
 - 2. Enabled John to inquire when others hesitated, to endure when others fled from the the Cross.

I. THE FOUNDATION OF THAT FRIENDSHIP

- A. Family bonds: John, full cousin to Jesus (Mary and Salome sisters), half-cousin to John the Baptist (Mary and Elisabeth cousins). Family relationships can be a help or hindrance to faith. Illustration: The brethren of Jesus did not believe on Him. In John's case, a blessing, foundation of faith.

B. Faith's response:

- 1. Call to discipleship. John left hired servants; mother had substance, own house, friend of high priest; all of man with prospects. No reserves in answering call of His Saviour-Cousin.

- 2. Call to apostleship. From learner to instructor, across path of natural modesty to limelight of publicity. The compensation? A transforming friendship!

II. THE FRUITS OF THAT FRIENDSHIP

- A. Love for prayer (Acts 3). No record of Lord's Prayer in John's Gospel, no parables of prayer. Prayer deeper than forms or words but rooted in regular habits and fellowship.
- B. Willingness for suffering (Acts 5). "... rejoicing that they were counted worthy to suffer ... for his name" (outcome of being with Jesus); still companion in tribulation in Revelation 1. Illustration: Time when he desired to sit on throne; now willing to sip the cup of suffering.
- C. Missionary vision (Acts 8). Went down to Samaria. Cf. time when going through desired to call down destroying fire; now prays for sanctifying fire for people once despised! No need to go overseas for vision like this.
- D. Loyalty to responsibilities (Galatians 2:9). Pillar in the Church. Not way of flesh for John; brother died in this position by Herod's sword, but no weakening for Lord and brethren's sake. Great honor to be a pillar, but building in danger.
- E. Submissive to the will of Jesus (John 21). Life governed by words of Jesus, "If I will that he tarry till I come." By that will reserved to write a Gospel for the Church, a portrait of the Son of God as seen through the soul of His closest friend. In every miracle the glory of Jesus revealed; in every controversy His divine knowledge shown; in every conversion His glory manifested.

CONCLUSION: Are you lonely? Here is the sinner's Friend, the Christian's eternal Friend.

Are you going down the hill of life? Your best work may be reserved for your later years, for only a mature apostle could write this Gospel.

Are you a church member? Make your church a society of friends, of personal and group friendships as wheels within wheels; free from cliques, with consecrated friendship for all.

—ALBERT J. LOWN
Lisburn, North Ireland

II. The Eternal Word

SCRIPTURE: John 1:1-14

INTRODUCTION:

- A. The sincere longing for a simple Gospel plain and easy to be understood by the average man. From one standpoint simple to "receive" (v. 12), in essence a friendship. So profound takes me back to "beginning." My Friend is the Word who was God, and was with God.
- B. The meaning of the "Word." Speech or utterance? In this sense used thirty-six times in Gospel; a familiar term to John's readers, for no explanation is given. The answer to man's universal problem, "How can a holy God have fellowship with sinful flesh?" Answer: a living Word from God—a Being who is the expression of God's wisdom and power, having God's nature and authority, and man's nature also; the "image of God," the Revealer and Reconciler by reason of His person and work. The expectation of the advent of the Word permeated the ancient world. Illustration—Acts 14:11.
- C. Jesus, declared John, was God (Deity), with God (distinct from God), in the beginning with God (eternal as God is). Hence the key words of the Gospel, "I am."

Jesus lives, speaks, and acts in all as God would (Hebrews 1:1-3; Philippians 2:5-11; John 14:9). Jesus as God gives a fourfold revelation of God.

I. THE LIVING WORD AND CREATION (vv. 3, 10)

- A. The whole marvel of created things was wrought through and by the Word, exclusively.
- B. He is the Architect, Builder, and Keystone of the universe (Colossians 1:15-17).
- C. Light and life, the essentials of all creation, were given by Him. As the Christ of creation, Jesus reveals the eternal power and Godhead of the Father (Romans 1:20).

II. THE LIVING WORD AND CONSCIENCE (vv. 4, 9)

- A. Beyond the book of nature God has planted in every human heart "light" that comes from Jesus, the origin of man's sense of right and wrong; the source of all love and loyalty; the spring of all good and human life.
- B. He plants an inward witness to the revelation of God in the world around.
- C. Every virtue, victory, and thought of holiness is His alone.

III. THE LIVING WORD AND THE CHOSEN NATION (vv. 10-11)

- A. Jesus was in the world as the "light" of the human mind—also, in personal appearances to selected men as "the angel of the Lord," the theophanies of the Old Testament.
- B. Illustration: Abraham, Moses, Joshua, Gideon, and Daniel.
- C. Finally, as a Jew (Romans 9:5), He came to His own nation and it received Him not.

IV. THE LIVING WORD AND THE CRADLE (v. 14)

- A. God's revelation through nature, conscience, and law was preparatory but insufficient because of a sin-created weakness of the flesh.

B. God's masterpiece was a perfect life full of grace and truth.

1. Grace by itself could lead to weakness.
2. Truth by itself, to severity without mercy.
3. The blend of both produces a character that cannot be explained by ancestry, environment, or evolution. As we behold Him as the only begotten Son of God, we must recognize that His is a life that demands a Virgin Birth.

CONCLUSION: As in creation so in the gospel: light and life through the Word, awaiting faith. An indictment of the world's sin. The darkness understood not (the blinded mind). The world knew Him not (the alienated affection). His own received Him not (the stubborn will). Will you receive Him by believing on His name?

—ALBERT J. LOWN

III. A Voice and a Vision

SCRIPTURE: John 1:15-14

INTRODUCTION:

- A. Jesus himself assesses the greatness of John the Baptist (Matthew 11:11). Great preaching, in spiritual fullness, in courage and humility, above all in his witness to grace and glory of Jesus (1:15-18).
 - B. In his own estimation, "a voice" in the wilderness of the world's sin and unbelief. A herald-slave in the estimation of John, writer of the Gospel. In Jesus' estimation John the Baptist was a burning and shining light—a life blazing and burnt out in witnessing to the fourfold glory of Jesus.
- I. AS THE SERVANT OF THE LORD (v. 23)
 - A. Spoken in the Messianic prophecies of Isaiah, he sees Jesus as the Sovereign who comes to His throne via suffering, the King who is both Servant and Shepherd.

B. He comes to His throne through the miracle of prophecy. The mission of Jesus as a righteous Redeemer is perceived, His transforming work portrayed as the creation of a highway of holiness in human life.

II. AS THE LAMB OF GOD (v. 29)

A. John did no miracle, but as a priest's son, a Jewish student of divine promise and covenant, a man burdened with human sin, proclaims the greatest miracle of all, God's Lamb, who takes man's load.

B. The Servant of the Lord is the sacrificial Lamb of Isaiah 53.

III. AS THE GIVER OF THE SPIRIT (v. 33)

A. The Spirit descends and remains upon Jesus, not in the measure known to limited human capacity, but all the fullness of the Godhead bodily dwells in Him.

B. The fullness of God is available and inexhaustible for all who will accept His cleansing baptism. Every other baptism is inferior to this as man's to God's, water to fire, sacramental to sanctifying, momentary to abiding.

IV. AS THE SON OF GOD (v. 34)

A. As Jesus identifies himself with publicans and sinners, John identifies Him with God, His mission and person.

B. The Spirit's coming and the Father's voice inspire John's testimony.

CONCLUSION: This witness was given in power, bore fruit in other lives, endured to the end because: (1) It was given in humility, a man who recognizes his limitations (vv. 20-21, 31, 33), a man who reveres revelation and yet (v. 37) counts himself "not worthy." (2) It stood the test of criticism. As to his standing (v. 21). There will always be those who question the right to witness. As to his methods (v. 25). Justified as a preparation for men to be introduced to Jesus. (3) It was given in faith and confirmed by a

token (v. 33). Filled with the Spirit, illumined by the Word, announcing in faith, John still needed to see. What God communicates to the heart He will confirm in life. Do you know Him? Witness to Him? Baptized by Him?

—ALBERT J. LOWN

If!

SCRIPTURE:

Mark 1:40-45; Matthew 8:2-4; Luke 5:12-14

INTRODUCTION:

A. This word of two letters has a familiar and outstanding place in life and speech, thinking and conversation, so important that Rudyard Kipling based one of his most magnificent poems upon this one word.

B. Scripturally, too, this wee conjunction is often a vital word. John 11:40, a challenge to faith; Daniel 3:17, the highest mark of consecration; II Chronicles 6:24-37, a condition of revival—in this story a summing up of the burden of doubt that afflicts the souls drawing near to Christ. No doubt of His power, unsure of His willingness.

C. Not a criminal but pardonable doubt (cf. II Kings 7:2), a nobleman scornfully doubting the power and provision of God—"if," the pardonable doubt of a man whose problem and burden seems too great. Will He really do this for me? Can He stoop to one such as I?

I. THE CAUSES OF DOUBT

A. The first leper to be healed. A measure of natural doubt always attends the application of power to a new end. (Example: the Wright brothers, the first satellite.) Faith comes easier after the evidence of a first success in any realm. Hitherto no evidence

that the power of Jesus applied to lepers. "Will He, like others, shrink or be afraid?"

B. The foulness of the disease. Not first stage of disease, but full of leprosy—white as snow, as Miriam (Numbers 12:10); Gehazi (II Kings 5:27). When the leper saw Jesus, he fell on his face. We never feel our foulness as much as when face to face with Jesus. Illustration of John Bunyan's temptation is solved by John 6:37.

C. A fellowship of despair—the lepers were never found alone (Luke 17:12). Nothing to feed faith in society of outcasts; conversation of the doomed. "If" suns up tumult of thoughts, questions of the mind, and tragedy of the years. Could have kept him from Jesus, but drove him to Jesus. Doubt can be a sin or a spur. If, as with John the Baptist, it drives us to Jesus, we shall find:

II. THE CURE FOR DOUBT

A. Break through the barriers, of people, public opinion, etc.

B. Cast oneself upon the mercy of Jesus—no explanation or excuse. None can perish at the feet of Jesus making personal requests for a perfect cure.

C. Have faith in the word of Jesus.

D. Welcome the touch of Jesus.

1. Compassionate. Courageous as He put forth His hand.

2. Cleansing took place immediately and was conditional as he was charged to obey the law and prove reality of work to most unbelieving for own spiritual good.

CONCLUSION: Disobedience caused inconvenience to Jesus and His work. Illustration: The ministry of a touch—specialist, blind man, etc.

—ALBERT J. LOWN

Christ's Words

SCRIPTURE: Matthew 11:28-29

INTRODUCTION:

- A. Have been thinking and praying about revival. Asked God what would have me preach on this night.
- B. As prayed, this scripture seemed to come to me. May think it a bit strange for a pre-revival message, but do believe has meaning for us.
- C. Naturally divides self into two parts:
 1. Verse twenty-eight, the promise.
 2. Verse twenty-nine, the way to fulfillment of the promise.

I. THE PROMISE

A. The word of invitation.

1. After verse twenty-seven might be somewhat frightened, but Christ extends golden scepter as King Ahasuerus did to Queen Esther.
2. It is an invitation to come now, present tense.
3. Means coming "from" someplace "to" someplace.
4. It is a personal invitation, "unto me," and means He is accessible.
5. Christ is the only One who can issue such an invitation (I Timothy 2:5).

a. Job 9:33.

b. Christ is the "daysman" of which Job spoke.

B. The word of identification.

1. Greek here means compound of labor and trouble, which equals weariness.
2. Believe Jesus here means just that: not only physical labor, but drudgery of sin.
3. There are both power and guilt in sin.
 - a. Prodigal son said to have wished to fill his stomach with hog food, the power of sin.
 - b. He also said that he was no longer worthy to be called the son of his father, the guilt of sin.

4. It is to such that the Lord Jesus Christ identifies His call.

C. The word of impartation.

1. Bible clearly teaches God made man in His own image and breathed into his nostrils the breath of life. And man then became a living soul. Would seem to be logical, then, since God made it, that only He could give it rest.
2. Jesus promises rest from terror of sin, in peace of conscience; rest from power of sin, in regular order of soul; rest in God, with complacency of soul.
3. Illustration: artist who won prize on subject of "Peace" with painting of mother bird calmly feeding babies beside a roaring waterfall.
4. Further, this is rest without lethargy, rest without inactivity, rest from weariness, rest without confinement, rest without leisure. (That is, this rest is not temporary, as when one has to hurry back to work; it is eternal.)

II. THE FULFILLMENT

A. The word of inclusion.

1. Does it sound like adding burden to burden?
 - a. I can share in the active work of Christ's kingdom.
 - b. I can share in the spirit of the missionary work.
 - c. I can share in the rewards of both types.
2. Paul the apostle was called a "love slave" for Christ.
3. How does Christ teach?
 - a. By His Spirit.
 - b. By His Word.
 - c. By His example.
4. Philipians 2:5-8.
5. Might be another meaning here also: yoked to one another; therefore be careful to keep up communion of saints in Christian fellowship.

B. The word of imitation.

1. Look where He chose disciples: not scholars or in kings' houses; from seashore and shop.
 - a. Because He is meek and lowly, has mercy on us when others might rave and rant.
 - b. Begins with us as babes.
2. The lining of the yoke. Illustration: Old Eskimo man in Nome, Alaska, carrying water in summer with a shoulder yoke, padded it to keep from chaffing his shoulders. The love of Christ for me and mine for Him, pad my yoke. No more a burden than a bride's ring is to her.
3. Imitate Christ as fledgling artists do great masters.

C. The word of illumination.

1. This is ultimate desire of every human—to find rest and deliverance.
2. Is one thing common to all races in all parts of globe.
3. The Christian upon being saved suddenly finds this great illumination, "I'm free!"
 - a. Affections are abundantly satisfied.
 - b. They are quiet and assured for eternity.

CONCLUSION: Revelation 22:17.

—CLARK H. LEWIS
Sitka, Alaska

The Work of the Holy Spirit

SCRIPTURE: John 14:16-17, 26

TEXT: John 16:18

INTRODUCTION: The Spirit is the Third Person of the Trinity. Essentially He has the same attributes as God the Father and Son. Eternal existence (Hebrews 9:14); omnipotence (Romans 27:23); omnipresence (Psalms 139:7); omniscience (I Corinthians 2:10); special reference to Romans 8.

I. THE HOLY SPIRIT INDWELLS PERSONALITIES (v. 9).

- A. Assuring salvation, sanctification, etc.
- B. Assuaging our fears of judgment.

II. THE HOLY SPIRIT INVITES US TO PATHS OF RIGHTEOUSNESS (v. 15).

- A. He guides us in the way.
- B. He guards us in the wilderness.

III. THE HOLY SPIRIT INITIATES US INTO THE FAMILY OF GOD (v. 15).

- A. He inscribes us with a new name.
- B. He informs us of a new life.

IV. THE HOLY SPIRIT INSURES US OF THE GLORY TO BE EXPECTED (vv. 18, 21).

- A. What we should expect (we know).
- B. What we should enjoy (we shall appear with Him in glory).

V. THE HOLY SPIRIT INTERCEDES FOR THE CHILDREN OF GOD (v. 26).

- A. His interest is in behalf of His children.
- B. His intercessions are in harmony with the will of His children.

VI. THE HOLY SPIRIT INTERVENES FOR THE GOOD OF HIS CHILDREN (v. 27).

- A. In times of uncertainty.
- B. In periods of testings, etc.

VII. THE HOLY SPIRIT INDUCES THE CHILDREN OF GOD TO PERSIST IN PRAYER (v. 26).

- A. Enabling us to prevail in prayer.
- B. Enabling us to persist in prayer.

CONCLUSION: The Spirit of God works in mysterious ways for the good and welfare of all those who have in faith turned themselves over to God. May this encourage us to be led by the Spirit. Amen.

—HENRY T. BEYER, JR.

Baton Rouge, Louisiana

The Greatness of the Gospel

SCRIPTURE: Acts 4:33; 5:11

INTRODUCTION:

- A. We are living in an age of great things: automobiles, airplanes, radio, television, atomic energy, satellites, etc.

- B. But the greatest thing this world has ever known is the gospel.

Our scripture mentions three great things concerning it.

I. GREAT POWER

A. Jesus told His disciples to tarry for and they would receive power (Luke 24:49; Acts 1:8).

B. We need power in the pulpit.

1. If ministers are to have power, they must stay in constant touch with the source of power.
2. The Psalmist said, "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psalms 62:11).

C. We need power in the pew.

1. A powerless laity has no right to expect a powerful ministry.
2. Combine power in the pew and power in the pulpit and you will have a powerhouse for God where souls are saved and hearts sanctified.
3. Spurgeon was asked the secret of his great power. He pointed to a room where 300 Christians were gathered in prayer and said, "It is in that room that you will find the secret of the blessings."

D. God's power is available.

1. Greatest unused power in the world is the power of God.
2. God will not send His power to you unless you are willing to be an outlet for that power. (Illustration: Electricity will not pass through a body until that body is grounded and the power has an outlet.)

II. GREAT GRACE

- A. Because of their submissiveness to His will they were enjoying the unmerited favor of God.
- B. They also found favor in the sight of those who love God.
- C. This grace is available to the world if only they will take advantage of it.

III. GREAT FEAR

A. These Christians and unsaved

ones alike had witnessed the great power and grace of God, and now in two brief instances they witnessed the judgment and wrath of God, and great fear came upon them.

B. If Christians could for a brief instance witness the wrath of God:

1. They would gladly pay their tithe and give offerings.
2. They would eagerly attend revivals and other regular means of grace.
3. They would pray and agonize until their loved ones and friends were safe in the fold.

C. If sinners would catch a glimpse of the wrath of God, our churches would be packed and our altars lined.

CONCLUSION: Has your life been endued with power? Are you in possession of great grace? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Seek ye the Lord while he may be found" (Isaiah 55:1, 6).

—RALPH E. WEST
Waco, Texas

The Faithfulness of God

TEXT: I Corinthians 1:9a

- I. FAITHFUL TO FORGIVE THE SINS OF THE REPENTANT SINNER (I John 1:9)
- II. FAITHFUL TO SANCTIFY THE CONSECRATED CHRISTIAN (I Thessalonians 5:24)
- III. FAITHFUL TO KEEP FROM THE POWER OF TEMPTATION (I Corinthians 10:13)
- IV. FAITHFUL TO SUPPLY ALL OUR NEEDS (Philippians 4:19)
- V. FAITHFUL TO ESTABLISH US IN THE CHRISTIAN FAITH (II Thessalonians 3:3)
- VI. FAITHFUL TO REWARD THE FAITHFUL ONES WITH A CROWN OF LIFE (Revelation 2:10)

—BOB BREEDLOVE

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, August, 1960

HOW TO GET ALONG WITH PEOPLE IN THE CHURCH

A. Donald Bell (Zondervan, \$2.50)

Let it be said instantly that the selection of this book as the choice for the book of the month was not made because your Book Editor felt that you personally were having a difficult time getting along with people in your church—perish the thought! But he thought it was the kind of book you could have on hand to tactfully offer to persons in your church who are having trouble getting along with other people in your church.

However, I must hasten to say that the problem of getting along with people is not a problem only of the laity. We ministers have it and we are smart to admit it. So the book is for us. This book is practical, without being technical. It has been written by a man with a broad background of study in the field of counseling and years in the classroom.

You will be impressed by the variety of approaches to an equally great variety of people. It has a spiritual tone throughout and when you have finished reading it and underlining it, as I am sure you will do, it is still the kind of book that if some leader in your local church were to ask for help, he could borrow it and read it himself with distinct benefit.

May we ever remember that breakdown number one in the ministry, as in the lay leadership in the local church, comes most frequently from a failure to get along with people.

RELIGIONS IN A CHANGING WORLD

Howard F. Vos, ed. (Moody Press, \$5.50)

Here is a presentation of world religions as found at the mid-twentieth century. In fifteen chapters, each of the religious groups of the world is covered by different writers, all of whom are thoroughly conservative. Most of them are people who have given years of missionary service in the particular part of the world about which they write.

This is not only academically sound and carefully documented, but here are writers who are thoroughly Christian, and who write with a friendly approach to the gospel everywhere. That is perhaps the outstanding contribution of the book: the warmth of its friendliness toward conservative Christianity.

It deals in careful discrimination with the problem of communism, and Roman Catholicism, in the present world situation. The chapter on Protestantism is sketchy, but quite fair in the appraisal of the contributions of both Calvinistic and Arminian groups.

This is a very worthy book for the minister's library when he wishes to have ready reference material on the vast religious panorama of the world.

October, 1960

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POINT OF GLAD RETURN
Lance Webb (Abingdon, \$3.50)

An unusual book by an unusually good author. The author suggests that the "point of glad return" is meeting Christ face to face in all of the vicissitudes of life. It is a clear-cut recommendation for those who have frustrations, frailties, and failures to confront Christ. He is not only Saviour, but One who can help amid the perplexing problems of life.

The arguments are convincing; the entire discussion is wholesome, the life situations are pictured, and are effectively illustrated. The book deals with everyday people in this our everyday world. Special help for a counseling ministry.—E. E. WORDSWORTH.

THE PURPOSE AND WORK OF THE MINISTRY
Gabriel J. Fackre (Christian Education Press, \$2.50)

A gifted and experienced pastor deals with the complexities of the ministry as it is known today. The minister as administrator, educator, organizer, counselor will find help in this book. Vividly and pictorially the activities of the pastoral ministry flash before your eyes as the book is read. It will be a good book to place in the hands of that layman (and there are quite a number in this category) who wonders what a minister does with all of his time, apart from preaching twice on Sunday, and conducting the midweek prayer meeting.—E. E. WORDSWORTH.

THE DAYUMA STORY: Life Under the Auca Spears
Ethel Emily Wallis (Harper, \$3.95)

The Dayuma Story, with subtitle "Life Under the Auca Spears," deserves a prominent spot on the review sheet of any periodical.

Having read eagerly the previous three books in the "Auca" series (*Through Gates of Splendor*, *The Shadow of the Almighty*, and *Jungle Pilot*), I acclaim this the best of them all. One is taken into a detailed description of day-by-day life in the terror-ridden jungles of the Auca territory.

You will discover a haunting fascination in the pitiless, inhuman repetitions of slaying, of murder, infanticide. It will seem impossible to you that any human beings could exist under such a dreadful pall of hate and fear.

Against that bitter, black background there shines the light of Dayuma, the first Auca to escape from her jungle home to find a different pattern of life in the outside, and little by little come to the knowledge of saving grace in Jesus Christ.

This is really the story of Rachel Saint, sister of Nate Saint, the hero of *Jungle Pilot*, and Dayuma. Rachel Saint will undoubtedly gain a stature as one of the missionary greats of the twentieth century, and Dayuma will live long in the hall of fame of missionary nationals.

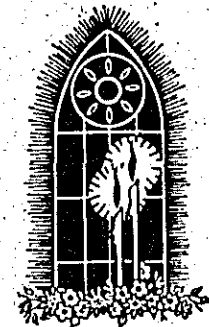
You will thrill at the conclusion of the story as it ties in with the original massacre of the five missionaries on the Curaray.

This is a book that every Nazarene should read—both ministers and laymen—it will make you love your Blood-bought freedom more; it will stir you to deeper prayer for the benighted areas of the earth.



Christmas time is Music time

USE THE SEASON AS AN OPPORTUNITY TO REACH MORE PEOPLE WITH THE TRUTH



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- WONDERFUL, by Haldor Lillenas. 25c
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