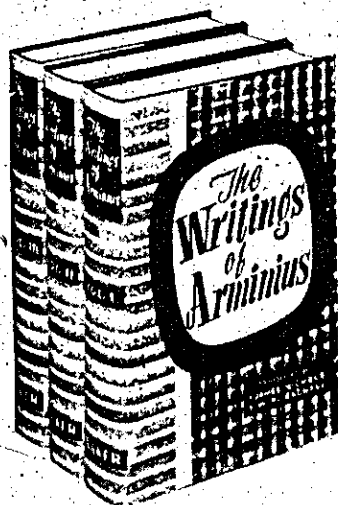


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FROM the EDITOR

XI. Those Who Come to Worship

THERE ARE TIMES when we are tempted to think of public worship as sort of a thing detached, like a great idea or some philosophical principle. It is in this frame of mind that we frequently go about to define worship, to discuss the history of worship, and the like. Perhaps most of our thinking about worship produces so little because we too often look at it exclusively in this manner. But worship has to do with people. We cannot discuss worship without taking into account the people who come to church. In fact, there is a sense in which many of our theories of worship and our principles to guide worship could be laid aside if we could but find a way to bring a relevant and meaningful worship to those who gather at the church each week.

And so in our discussion of worship it is important that we take a look at the people who come to worship. Who are they? Are they ready to worship? What are the moods with which they come to church? All of these matters are important to the pastor who directs worship and who seeks to find those principles which make the services of his church meaningful week after week.

CHRISTIANS AND NON-CHRISTIANS

There are many aspects of worship which relate primarily to Christians, those who know God and come together to worship Him. As we noted previously, there are characteristics

to Christian worship which are uniquely peculiar to it, being present in the worship of no other religion. There is some evidence to support the belief that the earliest Christian worship was exclusively that of believers. If this is true, then it would be expected that it would involve features which would be exclusively of relevance to those who knew Christ.

But church services today are certainly not limited to Christians. Most of them are a mixture of Christians and non-Christians. Some students of the history of worship point out that there came a shift in emphasis in worship when unregenerate pagans were brought into the Church under the relaxed requirements for church membership growing out of the influence of Constantine. In any event, throughout the history of the Church it has been quite a common practice for worshipping congregations to be made up of a mixed group, Christians and non-Christians. Some of this latter group today is made up of those who are but "nominal" Christians, brought into the church by "birth-right" policies or by lax requirements for membership.

But this is only part of the picture. Actually, the Church through its history has to one degree or another welcomed the non-Christian in its services. In fact, the evangelical groups have actively invited the unsaved to their services with the end in mind of winning them to Christ through the services. To such groups,

and we would count ourselves one of them, there is a purposeful mingling of evangelism with worship. We cannot expect to carry out a full-orbed service of worship, as such, that would include only the believers. We take into account (as a fundamental objective of the service) that there are unbelievers present. And the service must be relevant to them in terms of revelation, awakening, conviction, and possibly even of their salvation.

VARYING TYPES OF PERSONALITIES

The wise pastor will also keep in mind that within the average congregation there are persons with vastly different personalities. The argument has been offered by some that such differences is the basic justification for different patterns of worship as represented by the extremes of formal or informal services. That is, the argument goes, those persons whose personality make-up is such that it fits into a liturgical pattern of worship would go that way (and perhaps should go that way), and the one whose personality calls for the free, informal, expressional type of service would logically seek out that type of service.

There may be some truth in this line of reasoning and of course we can never do better than to speculate regarding the issue. However, we should operate on the principle that if our message is adequately preached and our services adequately conducted, there will be people in our congregation of varying personalities. Those who are less expressive and less emotional certainly can find Christ in vital experience. They should be able to find even in the "free" and "informal" service a relevance and meaning which fit their most basic needs.

This means that any given service

of worship in the church must take into account this spread of natural interests and must, insofar as possible, meet the needs of each individual. It is not enough for the pastor to build a service which exactly suits him. While it will be difficult for the pastor not to project his own likes and dislikes into the service, yet he must strive to keep in mind the whole breadth of temperament, and interests as represented by the people of his congregation. We believe that all types of people may receive the gospel and be genuinely saved and sanctified, but it does not follow that they all will respond to the same type of worship service or express their experience of salvation in just the same manner. Here is one of the most serious problems with which the pastor is confronted.

VARYING MOODS AND VARYING NEEDS

We might make some progress in understanding the types of personalities of our people but we are forever baffled by the fact that the moods of people change from day to day. That is, one person who may respond in a certain way as a general rule of his life may come to church on a given Sunday with an entirely different response mechanism because his mood has changed. And, because of this he is in a sense a different person from the one to whom the pastor preached the week before.

The mood with which a person approaches public worship will largely determine what his response will be. If he finds no place to take hold, he may come and go without ever really coming in contact with God. These moods are not to be thought of as necessarily bad moods. The very movement of life will affect the individual and shape his thinking and will either close his mind and heart or open them. Pleasant experiences during the week

will bring the worshiper to the house of God in a mood of joy and thanksgiving. Adverse or unpleasant experiences will tend to set the opposite mood. From the very trivial to the life-shaking tragedies, these experiences will all have a part to play in the mood of the worshiper.

Closely related, of course, are the actual needs of those who come to worship God. The problems of confused personal relationships, problems over finance, perplexities over work situations, burdens over loved ones, sickness or tragedy in the immediate family or with friends—the list could be extensive—these are the burdens which our people bring with them as they come to the sanctuary each week. And a given person who one week is quite carefree, victorious, and relaxed could within a few days be overwhelmed by near impossible needs and burdens. That individual who in most circumstances of life has been able to adjust to nearly every situation may have faced problems during any one week which have all but swamped him. None of our people are ever immune from problems and burdens.

We as pastors must see these needs and see the people who are carrying them. If we fail here we fail in one of the principal responsibilities of a Protestant minister. For here is one great weakness of the highly liturgical service. It does not take into account the "situation," and the needs of the individual worshiper, except as his needs are universalized in the general supplications of the liturgy. Here is the strength of the "free," evangelical worship. Here the minister, having lived among his people during the week and been led by the Holy Spirit as he prepares his service, is enabled to plan that which will the most nearly touch the needs of the people who come.

VARYING LEVELS OF FAITH AND OPTIMISM

It is not possible for us to disassociate the degree of fervor of the individual worship of our people from that which they experience together in the public worship services. While we do try at times to think of public worship by itself, and we must if we are to improve it as we ought, yet the measure of success we attain here is to a certain extent dependent upon how well our people worship alone. That is, there are levels of faith from which our people come to the public worship services. If that faith and sense of expectancy is high, if our people have prayed, if they have in their family and personal devotions pretty well prayed through their own problems, if they have a rich sense of God's presence in their own hearts as they come together, then there is no great problem for the one who leads the worship service. All of us long for this ideal situation to encompass the great majority of our people as a regular pattern. The trouble is that this ideal seldom exists. We can be glad if it pertains to even a minority of our congregation each week.

The fact is that most of those who are in church at a given service need help in a very real sense. They need the public worship to lift their sense of the presence and power of God in order that their personal worship might be relevant. In all too many cases our people come with only a moderate level of active faith. In some cases they are all but numb from the rough-and-tumble of the week that is behind them. These come unable to contribute a great deal to the virility of the public service except as their faith and optimism are first revived and strengthened.

Here is seen the very important responsibility of the pastor as he would call his people to worship. He

must take these varying levels of faith and lift them to a common plateau of high faith and victorious worship.

This gives us the suggestion of the breadth that our worship services must take. We do not have a select little group (even in the smallest congregations) all of whom have similar needs and will respond to a similar approach to God. We have before us complex needs and complex personalities. We must plan and work and pray that the worship service will be relevant to each one of them. We can

never lose sight of the particular people who come to worship. The goal toward which we should strive is to "get through" to each one in a way that will be the most significant to him. From that person who is unsaved and the least susceptible to spiritual matters to the most spiritually sensitive saint, the church service must make an impact and move each closer to God. This is the challenge to every pastor as he leads his congregation of individuals in worship.

(To be continued)

The Preaching of Andrew W. Blackwood

By James McGraw*

WHEN ASKED by a student to give his favorite quotation which might best express his philosophy of preaching, Andrew Blackwood quickly replied with the words of James Denney: "No man can call attention to Christ and himself at the same time." Blackwood then cited the advice of St. Paul written to the Corinthians as expressing his ideal: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:5-7).

"No man can call attention to Christ and himself at the same time." "For we preach not ourselves, but Christ

Jesus the Lord." These words may very well express the reason why Andrew Watterson Blackwood has become one of the most influential because of the way he inspired the young ministers who sat in his classrooms, influential because of his encouragement for older men who needed to renew and refresh their pulpit ministry in the midst of their careers, and influential because his own preaching has personified the ideal expounded by the great apostle when he wrote of preaching "... not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Born August 5, 1882, in Clay Center, Kansas, this son of a "horse-and-buggy doctor" never lost his earthly heritage of love for people, love of life, love for time-honored and experience-proven principles of honesty, integrity, and sincerity. The family moved to Ohio, and his educational

opportunities included degrees from Franklin College and Harvard University, and graduate studies in Princeton and Xenia seminaries. But still he carries with him in semi-retirement the solid, wholesome, warmly evangelical, loyally Protestant spirit of his saintly "horse-and-buggy doctor" father. Andrew W. Blackwood is best described as one who never calls attention to himself but always to Christ.

His marriage in 1910 to Carolyn Philips was the beginning of a long and happy union, and their four sons have followed the example of their illustrious father and devout mother in their loyalty to the church. Blackwood has said that his wife is of great help to him in his writing—twenty books published up to two years ago, and some good ones added to the list since then—by reading aloud to him what he has written so that he can "hear" the defects in style which need polishing and smoothing. He recommends this exercise for preachers who find difficulty in achieving clarity and vividness of expression.

Converted at the age of fourteen, Blackwood was called to preach when he was twenty-two while he sat reading in the Harvard University library in 1904. He preached his first sermon at Farley, Massachusetts, in March of that year, from the text John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." His topic was "The Magnetic Christ."

After his ordination in the United Presbyterian church in 1908, he served as a pastor for some seventeen years. He taught part time in two seminaries while still a pastor, and his teaching included service in Louisville Presbyterian Seminary, Princeton Theological Seminary, and Temple University School of Theology. He is now living in Philadelphia, and in

his energetic seventy-ninth year he is keeping busy writing, lecturing, and of course preaching.

It is not easy to express exactly what makes a good preacher or a good sermon. There are many factors that contribute to effective preaching. One of the first and foremost of these, and one which has made Andrew Blackwood's preaching worthy, is adequate, thorough, and efficient preparation. He has never tolerated, in himself or his students, anything other than the utmost in thorough preparation for the few minutes to be spent in proclaiming the good news in the pulpit. He spent in the pastorate some twenty hours each week in preparing sermons, and he estimates an additional five hours spent in general reading, for a total sermonic study time of twenty-five hours per week.

Blackwood frequently emphasizes that each preacher should find and use the method which best achieves his purpose, rather than that which some other preacher uses or suggests. But at the same time he does believe some things should be important enough to be made a part of every preacher's method. One of these is the use of prayer in the preparation of a sermon. He writes, in *The Preparation of Sermons*, "But the preacher should lay down one rule, with never an exception: 'Start, continue, and end with prayer.' Before he puts anything down on paper, he should look up to the One who knows all the needs of human hearts and all the resources of divine grace."

Andrew Blackwood agrees with Henry Ward Beecher, who has suggested that people enjoy two sorts of messages. They want to learn something strange about a thing they can see every day, and they want to hear something familiar about something remote from their daily experience. Blackwood writes of such listeners,

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"In order to interest such people, a man must live; he must know how to see, and how to feel, and how to share." In his later books he writes much of "imagination" as being one of the preacher's most precious possessions.

He emphasizes also the need for what he terms a "homiletical garden" in which sermons can grow from week to week from "seedlings" in various stages of development and maturity, to be harvested as they are needed and as they are ready. Such a practice of letting sermons mature, Blackwood writes, "shows the fructifying power of 'unconscious incubation.'"

Some of his sermons are written out in complete manuscript form—usually one each week—and some are composed in outline form. But whether a sermon is in manuscript or outline form, Blackwood uses no notes in the pulpit. Only on rare occasions, perhaps once a year, does he read a sermon from a manuscript. He sees many advantages in the extemporaneous method of delivery.

Blackwood's voice is soft rather than harsh, mellow rather than sharp, pleasant rather than "overpowering." He thinks in terms of "conversational" tone, yet he practices and advocates the enlargement of the conversational tone to suit the circumstances and the occasion. His own voice carries well, and although not anything like "bombastic," there are power and force conveyed in the tone.

He emphasizes the importance of gaining and holding the interest of the audience. He warns against making the first few sentences so exciting as to let the audience down with an anticlimax in the remainder of the sermon, but he believes most preachers err on the side of dullness in the introduction. "Remember," he says,

"William Magee's saying about the three kinds of preachers: the one to whom you cannot listen, the one to whom you can listen, and the one to whom you must listen. Determine by the grace of God to join the smallest of these groups, the third!"

Blackwood's gestures are moderate and natural. He seems to waste no motion, and he achieves a spontaneity of bodily movement that helps put his audience at ease. He thinks gestures should be used sparingly, "not early in the sermon, and not often at any one stage. When in doubt, don't!"

He thinks some modern preachers have made a mistake in making the length of their sermons only ten or fifteen minutes, although he does not advocate lengthy, hour-long messages. He sees a sermon length as being a part of the whole worship service, and its ideal length being whatever suits the purpose of the service best. He cites George Buttrick's suggestion that a sermon should be "twenty-two minutes long," but Blackwood does not pinpoint the ideal sermon length in terms of so many minutes, but rather in terms of what fulfills the purpose of the service and meets the needs of the audience.

Blackwood says he used more illustrations in his early ministry than he does now. Most of his sermons have at least three good illustrations, and some have ten or more. His sermon on "Giving Thanks in a Storm" (Psalms 107:28-31) has ten illustrations, and there are seven in "The Religion of a Modern Man" from the text in Micah 6:8, "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Blackwood's preaching is "understandable." He feels very keenly about the need of preaching in terms of today, with no "post-mortem" tones, as he puts it, as would involve

the rambling, purposeless discourse of a speaker who cared very little for the needs of his listeners but enjoyed the sound of his own voice as he lost himself in his own ideas. William Harsin, a seminary student, found it significant in a study of Blackwood's preaching that all his sermons were of specific and particular interest to those who heard them or read them. "His sermons breathe with the fragrance of simplicity," writes Harsin. Here is living proof that preaching need not be obscure to be profound, nor colorless to be cogent.

There are many examples in Blackwood's writings of his sparkling style of expression and vivid use of words. He says by way of caution in preaching without notes, "As everyone knows, some of the weakest pulpiteers patter and prate or ramble and roar without notes or anything else except wind and gall. But they need not concern us now, for men of that ilk never read books about preaching, or bother about doing it better." Again, his keen but restrained sense of humor is revealed in such paragraphs as when he tells of "a backwoods exhorter who descanted about Genesis 5:24—'... Enoch walked with God: and he was not; for God took him.' The speaker might have dealt with the meaning of a man's religion [says Dr. Blackwood] as 'A Deepening

Friendship with God,' a friendship that brings joy and radiance here and now, with fulness and glory in the world beyond. But the exhorter chose to blaze a trail all his own; in textual fashion he talked first about Enoch's walk with God, and then about the words, '... he was not'; 'Enoch was not an Episcopalian, for he walked, he did not dance. Enoch was not a Baptist, for he walked, he did not swim. Enoch was not a Presbyterian, for he walked with God. Enoch was a Methodist, for God took him.'" Thus with a twinkle in his eye Blackwood makes his point that a text always should be dealt with honestly, and a preacher ought to develop an "exegetical conscience."

What has made the preaching of this noted expositor effective? It is many things, and it is best expressed in his own challenge to be genuine, to be anointed, to be prepared, to be blessed and unctionized. He reminds us of Spurgeon, who was said to be a "happy preacher." His goals in his own preaching have been few and simple; he wants God first in his preaching; he wants to preach the truth positively, and to preach it in terms of today. This he does, and for more than half a century now he has followed faithfully the apostle's exhortation that "... we preach not ourselves, but Christ Jesus the Lord."

COURAGE

While he was president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress as long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

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

Vision, Vitality, and Victory

By Vernon L. Wilcox*

TEXT: II Kings 13:14-21

Are you tempted to think that victory may not come because the forces of evil are so great against you? Do you wonder if the church can actually accomplish much in these days? Remember that it is the "almostness" of defeat that makes the greatness of the victory when God comes and helps us through.

Winston Churchill, that great statesman of our age, said in a speech to a secret session of the House of Commons on June 25, 1941: "I will add only one other word. Let us not forget that the enemy has difficulties of his own; that some of these difficulties are obvious; that there may be others which are more apparent to him than to us; and that all the great struggles of history have been won by superior will-power wresting victory in the teeth of odds or upon the narrowest of margins." Or consider that magnificent statement of General Ferdinand Foch during the dark days of the first great war, who, when asked what the situation was, said, "My left is broken, my right is beaten back, my center is hard pressed; we shall advance!" And the words of that Mr. Valiant-for-truth himself, John Bunyan, are thrilling yet today: "A Christian can never be overcome, unless he shall yield of himself."

"The victory is ours, thank God! He makes it ours by our Lord Jesus

Christ" (Moffatt, I Corinthians 15: 57). There must be no doubt that God can and will give us victory. However, there are certain essentials for spiritual victory just as there are for military victory. In this ancient story of Joash and Elisha we find the two great essentials: vision and vitality.

I. VISION

This is always a prerequisite for victory. We sometimes tend to criticize the military strategists—those who plot the course of battle from behind the lines. But without such planning no victory would be possible. If men merely went out to fight, to find the enemy anywhere he might happen to be, without supplies or reinforcements available, the army would soon fold up and utterly fail. This is true in the spiritual battle we are fighting. If we try to do nothing in particular, and everything in general, we will end up by accomplishing little or nothing in the kingdom of God. It would be like shooting a gun into the air without aim—one might accidentally hit a bird once in a thousand times, but who is willing to be satisfied with such a percentage?

Vision is seeing something that needs to be before it is, then helping it to become a reality. Every great achievement, whether it be in statecraft, invention, music, art, literature, engineering, or religion, has come when men have gone out to create what they saw in their vision. Some-

times we call it imagination, but the word vision is a good one; it is the power to project one's personality beyond oneself. This is especially needed in the spiritual life. We need to see beyond ourselves and our own meager power if we are to be spiritually victorious.

The view of King Joash was a backward one. He lamented the approaching loss of Elisha instead of seeking Elisha's God to help him to achieve future victories for God. To him the old days were better—the days when Elisha was there for him to lean on. To him "the church was going to the dogs"; "people no longer had the blessing they once had"; etc. When we hear such statements, generally we can conclude that they are a reflection of that person's spiritual experience. Elisha counseled Joash to open the window eastward. In the Bible, this always indicates victory, optimism—for it faced the rising of the sun. God wants us to have vision—to look out the eastward window. I like what P. F. Bresee used to say, "The Church of the Nazarene is still in the morning of its existence, and the sun never sets in the morning." And there are saints of God who have passed their forscore years who are still living in the glorious morning, whose hearts are lifted up by faith in the Lord, and who look with expectancy toward the east, where the light begins to dawn in victory and blessing on the church.

II. VITALITY

As we look at the story we see an ailing prophet almost dead, but still infused with vision and vitality for God's people. He is still giving orders, even to a king! What a man he is! Listen to the active verbs he uses: "Take, put, open, shoot, take, strike!" "... Take bow and arrows. ... Put thine hand upon the bow. ... Open

the window eastward. ... Shoot. ... Take the arrows. ... Smite upon the ground. ... " Here is a man for you, and more than that, a man of God!

But the younger man lacked this internal combustion. He was puny in vision, weak in vitality. He had to be directed to shoot—he had to have the prophet put his hands upon his own to calm his nerves—and then in striking the ground he gave the arrows no more than a perfunctory three strokes, and then desisted, as if he had no more energy.

How typical this is of throngs of church members today! They have no initiative. There is little of the pristine vigor of the early Christian Church. Multitudes of twentieth century Christians act as if they are practically out of energy, and the bank of heaven has gone bankrupt, so they can get no more help from that quarter! They have barely enough strength to get to church once a week, let alone carry out any project of Christian service. Seventy-five per cent of the work is done by 25 per cent of the people—and those 25 per cent are generally the busiest people in the church.

We feel like saying with Elisha: "Why didn't you strike? Why did you stop short? You should have smitten five or six times, and not merely a token three strokes." Too many church members have accepted certain responsibilities for themselves, then have rationalized their position, and will go no further. Of Jesus, when He was seeing the hardest hour of His life on earth, we read, "And he went a little farther." O Master, give us some of Thy divine vitality that will send us out to seek and find the lost.

III. VICTORY

While it is true that Joash gained a measure of victory, it was nowhere

*Pastor, Portland, Oregon.

near what God wanted to do for Israel. We read that Joash defeated Hazeel, king of Syria, three times, but the Lord wanted to give Israel a complete victory over her enemy. Joash won three skirmishes when he could have routed the armies of Syria.

How often our lack of vision cripples us before we get started, for we never do more than we attempt! Rarely can we do as much as we attempt—but it is a victory even to have tried it. Bud Robinson used to say, "I would rather tackle a big job and do half of it than to try nothing and do it all." In more dignified language William Carey made the motto of his great missionary career: "Expect great things from God; attempt great things for God."

And then, how often a lack of vitality tarnishes the vision splendid, and we become satisfied to do much less than our best! The promise is bright, but we become too busy to claim it. To quote another great missionary, Judson said, in the darkest hour of his work in Burma when he had labored for years without a con-

vert: "The future is as bright as the promises of God." That is the secret of victory—never give up—never! Keep on keeping on, if it takes the last drop of blood you have—and it may. The greatest tragedy in the modern Church is spiritual anemia. We never get up enough steam to push a piston for God. We begin defeated, live on a low level, barely getting by, compromising at times with the enemy, and end up defeated and wondering why we tried at all.

O friends, God wants to give us glorious victory through our Lord Jesus Christ! And He will give victory to all who will pay the price of surrender, obedience, vision, and vitality. Let us strike the ground with the arrow of obedience. Let us strike it with the arrow of faith, with a concern for the lost, with divine love, with the precious presence of the strong Spirit of God in our hearts. Why not avail ourselves of God's power which He has made available to us? It is up to us to strike the ground, to complete the circuit, thus releasing the power of the Lord on a sinful and dying world.

DENTAL EARNESTNESS

Dr. Parker said, "Some men have only dental earnestness. I knew one such man—a Mr. O. Never a word came from beyond his teeth. Mr. O spoke in the same key, whether at a wedding or at a funeral, and with an impartiality truly severe; accosted age and infancy with the same monotonous chivalry. Words, why, sire, they never failed him. When the Apostle said, 'Where there be tongues, they shall cease,' he did not know that Mr. O was among the blessings of the future, though he might have suspected the fact when he predicted that knowledge shall vanish away. Mr. O's service cost him nothing—neither in heart or brain. Not a nerve throb; not a pulse beat, and yet the unsuspecting lady cherished his name with most affectionate thankfulness. Words, words, words—oh for one tone from the heart, oh for one sigh of sympathy. But that luxury was denied us in the person of Mr. O. We must have more than dental earnestness."—Contributed by B. V. Seals.

Ministerial Discouragement

By W. B. Walker*

SEVERAL YEARS AGO a fellow minister came to me discouraged. His soaring eagle-wings were lowered, and the wind was blowing that day in the wrong direction.

He was a man past sixty-five years of age. He had pastored some of our large churches, had served faithfully as a district superintendent, and was then pastoring a medium-sized church. He was perplexed and baffled with a number of the things troubling him.

He said: "I am now over the hill and have started down the western slope. I am not crying because I have reached this age. I am glad to have lived to see this period of life. I am now pastoring, as you know, a medium-sized church, and I am happy in my work. However, I am troubled about some things. My services are not sought for now as they once were. At the present I am not used on committees nor boards, and my services in such ways do not seem to be needed. I carry on my work as faithfully as I know, but sometimes I feel much like David when he said, 'I am forgotten as a dead man out of mind: I am like a broken vessel.'"

"You have known me for several years, and you know that I have endeavored to be faithful to the Lord, to my district, and to the general church. I have never belonged to any other denomination; for I united with my church soon after my conversion. In all these years I have not criticized my church nor gone around complaining about things. I have given the

church more than forty years of active service as a minister. I have never tried to call signals on the districts where I have served as a pastor. I have co-operated in every way I knew to promote the cause of holiness. Have I lost the art of adjustment? Have I lost the ability to render service?

"I come to you because I need help. I want to be used of the Lord. I don't want to get in the way. I mean to be faithful to the Lord and my own soul. Should I consider getting off the bench before I am fully pushed off? Am I acting foolish? I am still healthy in body, mind, and soul. Please tell me what you honestly think is best for me."

Knowing my friend as a man of excellent judgment, and one of God's deeply spiritual men, I ventured to pour out my soul to him. Seeing the wings of this man down, my eyes filled with tears, and my heart was greatly moved. I ventured to give him the following suggestions:

1. I would endeavor to keep my prayer life red-hot. I would pray for my soul and mind to be illuminated by the Spirit. I would put forth every possible effort to keep close to the Lord, endeavoring to live in His presence. I would make it a point to pray for my denominational leaders, my own people whom I serve. I would pray that my own spirit be kept free from bitterness, faultfinding, criticism, and resentment. Then I think I would go forth with my head high, my chest out, and my face smiling. I would try to look on the bright side of things.

*Pastor, Ravenna, Ohio.

November, 1960

2. I don't believe I would worry too much about coming down to a smaller church. I understand that you preach to about one hundred and fifty people in your Sunday morning services. The church furnishes you a nice parsonage, the Lord is blessing your church, and the community offers opportunities to win men to Christ. It seems to me that with the forty years of active service you have rendered it would be no great calamity to serve a smaller church. Remember that in God's sight all His churches are important—small, medium, or large. You still have a place to preach, and people attend the church services, and the community offers you a place of service. You are in many ways much better off where you are than to be plunged into the heavy duties of a larger pastorate.

3. I do not believe I would spend any sleepless nights because of not being used on committees and boards as you once were. These are, after all, not the determining factors of one's effectiveness nor his abilities. I doubt if you have lost any of your ability to serve in this capacity. It seems to me that your experience would enrich any committee or board. It could be that because of your years of experience you might tend to direct or run things. I do not know your superintendent; I do not know why he does not use you. He might be wiser if he did use you some. But if you are never used in this capacity any more, do not lose any sleep over it. You were called to preach, and that is your first calling. You still have an open door to preach. Remember that the things which cause you to wonder are only secondary, not fundamental. Stick to the important and the primary preaching of the gospel and winning souls.

4. I do not believe I would fret in the least if I were sixty-five years of

age. It may be different if I live to be that age. I do not believe I would pine or fret about it. While I do not believe you are fretting and complaining because of your age, I do think that the things that come in this period of life are troubling you. Yes, you do have adjustments to make. But don't get downhearted. Look at the factories, and business in general. Often the older men with years of rich experience are let go, and younger and inexperienced men are hired. It is to be expected that some of this spirit works its way into the church.

I believe that if I had reached these golden years of age, and had rendered the years you have to the church, I would be deeply satisfied to serve in smaller churches until the Lord called me home. I honestly believe I could be happy to serve in this capacity.

5. I should think the many years you have served the church would be a great encouragement to you. This record is something to be proud of. It seems to me that it would give you great encouragement to review the successful years that you have given to Christ and the ministry. Think of Paul coming to the end of the trail! Think of the churches he organized, the souls that he won to Christ, and the countless multitudes who will rise up in eternity and call him blessed! With this view of your work, you should take courage and press on.

6. I believe if I were you that I would associate more and more with people. I would not hide myself in the study, and brood and mull over the past, nor spend unnecessary time looking over the disappointing things of the present. Live close to your church people. Keep close to your youth. Make more of your association with your fellow ministers. Attend the various gatherings. Don't permit yourself to become stale in

your ministry. Keep the dust out of your sermons. Keep them free from the smell of smoke and free from pessimism and discouragement. I would study, but I would refrain from giving book reviews. Preach short sermons packed full of human interest. Preach often on the doctrine and experience of second blessing holiness. Preach with anointed lips.

7. If I were you, I would refuse to dwell too much on the past. Find something new to think about, and to preach about. I would try to live more in the now, and the blissful prospects of the tomorrows. I would strive to keep up with, and keep adjusted to, the times in which you live.

I would try to keep the spirit of youth, even though I had some aches and pains. I would preach an unchanging Christ, but in a changing world. While the church marches on, I would not permit it to leave me on a side line. I recommend that you lift your eyes from the golden past, and look upon the fields that are now white unto harvest.

8. If I were you, I would keep a passionate heart. Put forth a special effort to keep tender, and live with a deep concern for the Lord with a broken heart and with tearful eyes. Keep your services evangelistic, but also instruct your converts and develop them into useful lives. Live close to the Cross. Keep your eyes on Calvary. Lean your head upon the

bosom of the Master. Keep your ears open to the tramping millions of earth. Lift your eyes from the discouragements of life to Him. Gaze upon the Master as He sat on the mountainside and wept over Jerusalem, until you imbibe His spirit. The world still needs men who will weep over it. The hope of the world is in its weeping prophets. Keep a hot heart, a burdened spirit, moist eyes, and a tender heart.

This is the advice that I gave my friend. So far, I have not lost his friendship, and I hope that our prayer and conversation together helped him as much as I believe they helped me. If an older fellow minister should come to you filled with discouragement, what would your advice be? That day I asked myself this question: How will you stand the test when you stand in his place in the years to come? I am told by some that these are indeed trying days to an aging minister. I shall never forget what my friend said to me on this occasion: "At your age you are not confronted with these discouragements, but if you live long enough, you too will stand where I stand."

I sincerely believe that the Lord can keep His faithful servants true to the end of the journey. Here is my prayer: "O Lord, grant to help me to grow old gracefully! Grant that I may finish my course with the sunshine of the morning on my brow!"

LOVE

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—*Sunshine*.

The Preacher's Triple Call

By F. C. Nicholson*

THERE ARE THREE CALLS vital to the greatest success of a preacher of the gospel. They are: first, a definite call from God to preach His Word to a needy world; second, the call of the church or denomination with which he is affiliated; third, the call or appointment to a local church or field of Christian service. Each one of these calls is of great importance. We shall consider them in order.

First is the call of God to preach the gospel. The ministry is a calling from God and not a mere choice of the man—a premise upon which our church policy has been built from the beginning. Our founders went forth with a divine urge that sustained them in preaching the glorious news of salvation from all sin in an indifferent or unfriendly world, and even in the face of direct opposition. Their numbers were few. They were without property, influence, or recognition. Money was scarce; finances came hard. There was no support from a large number of faithful tithers and liberal givers. There was no extensive and well-planned budget system; but they had God, and a divine call, if need be to go out "under the stars" and preach the glorious gospel of full salvation to sin-fettered souls. They preached in church houses when they were available; if not, they preached in tabernacles, tents, brush arbors, abandoned church buildings, schoolhouses, halls, and old store buildings. God blessed their labors

abundantly. Holiness people were organized into churches. Sinners were converted and believers sanctified at their altars. Throughout these years the clear call of God upon our ministry has given the divine stimulus to go forward with remarkable success in building the kingdom of God on earth. To be chosen of God to help in His redemptive plan is the highest honor bestowed on human beings this side of heaven. Without a definite call from God a preacher will have little success; with a definite call of "Woe is unto me, if I preach not the gospel!" he can succeed.

Second is the call of the church or denomination with which the preacher is affiliated. When a preacher is received by his district assembly, he accepts the call of the church to take part in its wonderful work of saving souls and building God's kingdom on earth. This call now merges with the call of God. He is expected to accept the teachings of the church, to preach its doctrines, to uphold its standards and not allow them to become conformed to the world, to adopt its methods, to co-operate with its leaders, to read its literature, to support its program fully, to strive constantly to save souls, and to seek continually to enlarge its membership, and especially to bring into the fold of the church those converted at our own altars. With the above things he is expected to learn church administration: how to manage money, property, and how to lead people. The

preacher who faithfully strives to do these ten different activities, as directed in our church *Manual*, and under the advice of his superintendent, is fulfilling the call of the church. If he is not willing to accept these responsibilities, he should not take a preaching position in the church. If he accepts these duties and endeavors faithfully to do them, he has a wonderful chance to succeed.

Third is the call of the local church or field of service. Here is the place to put into practice that which is said under the call of the church. Wise leadership builds and conserves the work of the Kingdom. A pastor should study diligently the sections in the church *Manual* relating to the pastor, until he is familiar with all the duties of that exalted office, then strive to follow them conscientiously. He should preach tithing and urge his people to make liberal offerings. Our budget system has been proved sound by years of experience. The pastor is given the tasks of raising and paying the budgets assigned to his local church. These budgets are not given out arbitrarily; the committee carefully considers each church and its ability to give. Larger budgets are assigned to the larger churches, and smaller budgets to the smaller churches and to those less able to give. Paying budgets depends almost entirely on the pastor's attitude and efforts. Our church has adopted the budget system for financing our general and district interests. When a pastor realizes that paying his budgets means the saving of souls and advancing God's kingdom on earth, and that he has been given careful and fair consideration by his district committee, he will accept the job cheerfully, and ninety-eight times out of a hundred—or more—he will get it done.

A Christian worker should watch his own personal accounts. He should

pay as he goes and do without, if necessary. This is a safe rule. Overdue and old debts, large or small, bring reproach on the pastor or Christian worker, on the church, and on God. He is God's representative.

The pastor should read the *Herald of Holiness* carefully each week and keep up with the activities and requests of our leaders. Co-operation in the radio program of the church is important. It is usually wise for the pastor to belong to the local ministerial association of his town. He should watch the seasonal offerings, the Easter Offering, the Thanksgiving Offering, the American Bible Society, and specials as the church calls for them. The attitude "We just can't do everything" has no place in the life of a faithful pastor. God does not require the impossible of His devoted followers; neither does the church require the impossible of its pastors and workers. Remember the call of the church is the call of God.

When a preacher accepts the call to pastor a church or an appointment to a field of Christian service, he accepts a heavy responsibility—but, oh, such a wonderful opportunity for service to humanity, to the church, and to God!

God calls men to preach His Word. The church calls workers to accept its teachings, to preach its doctrines, to uphold its standards, to adopt its methods, to co-operate with its leaders, to read its literature, to support its program, to strive constantly to save souls, and to seek continually to enlarge its membership. The local church or field of service calls the preacher to the things named above as they apply to his special work. He who does these things faithfully is in a fine place to succeed and may expect the rich blessing of God upon his labors. Finally, much prayer is necessary.

*Retired minister, Lebanon, Missouri.

O God of power, love, and mercy, bless without measure our dear pastors, evangelists, missionaries, and Christian workers. Give to them grace, vision, wisdom, courage, and strength to enter heartily into the

responsibilities and privileges of the high and holy calling they have accepted. Give them success in their fields of labor.

This we ask in Jesus' name. Amen.

Sin and Evil, Guilt and Forgiveness

By Jard DeVille*

EMOTIONAL ILLNESS is rapidly becoming the most severe health problem in the United States today. Half or more of our hospital space is used by persons suffering from emotional problems and their accompanying disorders. It is a rare pastorate which does not have a number of emotionally disturbed or guilt-laden individuals. The problem of sin and evil, their companion guilt, and the possibility of forgiveness is not an academic one. For the Christian with an emotional problem is ill, as much so as one with a physical disease. And neither illness necessarily vanishes during an altar experience.

Occasionally a minister hears the complaint that his efforts are motivated by a desire to win followers to a doctrine or contributors to a cause. Such criticism is, of course, shallow. It comes from those who have shortsightedly failed to see that guilt of any kind is a terrible burden to carry. Guilt, this awareness or sense of failure, is the crushing load that drives the personality to disintegration. Professional psychologists emphasize that it is one of the basic causes for our high rate of emotional breakdowns.

The guilt-laden person in our churches usually has not reached the point of losing contact with reality; he may never do so, but he is not well nor at his best for the Lord.

SIN

In any discussion of this problem the key question is always, Why this guilt? Why do Christians have the complexes that make them ill or bring the feelings of guilt? It is of utmost importance to realize that there is a dual factor to be considered. In the final analysis sin is the basic cause for an unhappy emotional condition. It is not always the individual's sin, however. In his book *The Dignity of Man*, Lynn Harold Hough has pointed out that man is destined for partnership with God. Inherent with the race is the "God Ache," the desire for fellowship with the Creator. Hough points out that it is possible to completely secularize our lives. Man can live as though God does not exist. Many people do. But there come a dryness, a futility, and guilt. Separation from God is caused by sin. We who are to be His children, by severing that vital relationship lay ourselves open to the fears and guilt to which the defeated personality is

vulnerable. For sin is the deliberate choosing of wrong in a situation where it is equally possible to choose right. Sin is not simply the ignoring of God's commandments; it is ignoring them even though we know good and well that they are best for us.

These, the acts of sin over the years, bring a sense of guilt that becomes part of the very warp and woof of life. Often the guilt is repressed and forgotten but it is still retained and accounts for much of the irrational conduct of the unconverted. This unrecognized guilt may manifest itself in "free floating anxiety." People are unhappy and discontent, living out their lives in quiet desperation as one writer expressed it. Most of the sinner's basic spiritual problems are solved by establishing a spiritual relationship with God. Every pastor has seen the radiant new man shine from the formerly defeated individual who has come to a knowledge of sins forgiven through Jesus Christ. We have seen these people walk out into life to live victoriously. But we still know those who are just as sincere and devout, yet plagued with oversensitive consciences, guilt complexes, and emotional disorders. Why do they have them? I trust that we have long ago learned that advice to "get hold of yourself" is worse than useless.

EVIL

As previously mentioned, there is a dual nature to this problem. In no area of life do we find such a parental influence as in mental health. The effects of sin, unfortunately, do not die with each generation. The parent who rears his children in an unhealthy atmosphere because of guilt from unforsaken sin is setting up a situation that may be harmful for generations. This takes us into the realm of evil. For this con-

sideration this is that which is wrong without necessarily being sin or even recognized as being wrong. One devout parishioner had an extremely stern father who obviously suffered feelings of guilt more or less constantly. Life's demands are neither so difficult nor so excessive that the child must be crushed. Yet as a child this friend felt unloved because a guilty parent enforced an abnormal sense of responsibility with a harshness that bordered on cruelty. The spilling of a glass of milk, the noise of childish play, the minor incidents of every home were punished by instant retribution. As a result, this sensitive person is tormented by a sense of guilt in acts so trivial as to be almost humorous. This is part of that life, for the formative years were in an atmosphere of guilt. The accompanying migraine headaches are not at all funny, however. Neither is the tenor of the home in which the third generation is being reared.

Parents who because of the guilt feelings of their parents feel isolated, alone, and guilty and are likely to pass such feelings along to their children. A sense of belonging is vital, especially to youngsters. Isolation is hard to endure. If the home environment is severe enough, the lives of the children may be permanently damaged. The question then arises, What happens when this man of two or three generations of neurotic behavior is converted? His sins are forgiven. But what of the life patterns of guilt and neurotic activity that are older than he? And what of the children born into the home? Can this man, and he is not a hypothetical case, have the insights into his emotional processes and patterns to help these children become normal, emotionally mature adults? It is doubtful that he will in time to see the evil that is being done in their formative

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years. He needs help from someone he trusts and respects. Who is better than his pastor?

With respect to this problem the individual is innocent, for it is not sin. Sin is deliberate. The individual may continue doing evil without knowing it to be wrong, for this is all he has ever known. This is seen many times in a church situation. The widow of two strong-willed boys who loved them "too much" to discipline them; the father who demands perfection from his children; the domineering wife who has only to speak her husband's name sharply to see him wilt—these are acts in the vast area of evil and habits of personal reaction which have never been brought under control of the intelligence. They are tragic eventually, of course, but deliberate sin may not necessarily be involved. In these examples each person had forsaken sin and was a sincere Christian. His problems were different from those which arise from a deliberate and fully conscious determination to do that which is known to be wrong. What can the pastor do to help his people who may face this problem?

GUILT

Jesus was very much concerned with sin and evil, guilt and forgiveness. With His divine wisdom He could see past sin and then furnish the victory over it. This triumph is not merely over specific, isolated acts of wrong. It is the aligning of the whole life to a proper relationship with God. His principles are revolutionary but only because mankind has placed emphasis on the wrong areas of life. It was said of the apostles, "These that have turned the world upside down are come hither also." No, they were presenting the Christ who turns lives right side up! It is the world's perspective that is wrong.

The story of the prodigal shows the barrenness and poverty of one who cuts away his contact with God. Sin for the unregenerate is not just an occasional deed; it is a way of life. We in the church circle rarely see wild, flaunting sinners any more; we just see nice people who live lives to which God seems strangely remote. So they become dry, barren, and laden with guilt. It may sound cruel, but this is good for them, for it is God's way of reaching out to awaken men. There is no easy answer for the person in this condition. He must receive an insight into the cause of his problem. This can be done only by the help of the Holy Spirit. This individual must be willing to forsake the guilt-bearing sin, for he alone can remove the barriers which prevent God from saving him. A wise pastor, however, may skillfully help and furnish moral support.

FORGIVENESS

Forgiveness comes in such a situation when the guilty party allows himself to be reconciled to God. This reconciliation includes a facing up to the fact of sin, the person's responsibility, and the forsaking of sin. Anything less is shallow and ineffective. Limited repentance in part accounts for the many failures who soon drop away. Often it is difficult for the individual to accept responsibility for his estrangement from God. Indeed, this is frequently the stone of stumbling. Accepting forgiveness from God may require confession or restitution that the individual is unwilling to make. With a mature adult it frequently takes time to consider and accept new values and attitudes. The inner barriers which have hidden guilt and made possible the function of daily life in spite of God's displeasure must be uncovered and removed. It takes time for the indi-

vidual to reach the point where he can forsake the old life and ask for forgiveness. The more open the guilt, the easier it is to seek forgiveness. The better hidden is the guilt, the more difficult it is to seek God. The down-and-out are often more responsive to the gospel than the up-and-out. Conversion is so basic an upheaval that Jesus called it the new birth. It results in peace and the conscious knowledge that guilt is gone; for the cause, sin, is forgiven.

In the area of "sinless evil," a Christian who has a guilt problem because of emotional conflict may not realize that guilt exists. The mind is a marvelous creation. Guilt is a foreign element to the personality and is unbearable, so it is hidden or justified or rationalized in order to lighten the burden. This type of guilt may come from any number of sources. As previously mentioned, it may be the result of a childhood environment or it may come from the pressures of life or the shock of a loved one's death. In this discussion the source is unimportant. Actually it is of vital importance in helping the person involved.

The answer for this guilt is self-evaluation and self-forgiveness. The sufferer usually has few insights into his problem. The memories are painful and he is hesitant to dig them out. It may require a period of time to realize that someone can share them with him, even these burdens he doesn't often discuss. There is a tremendous therapeutic value in confession. This "getting it off the chest" is a basic tool of the psychiatrist. We have assumed too often that our people settle these problems with God, not realizing that they have a basic lack of insight into the cause of their problems. We seriously neglect pastoral counseling in this area. We are not to pry but to seek the

basis of the conflict and discover a way that it can be resolved consistently with the ethics of Christianity. We are to leave psychiatric treatment to the professional, but by having a basic knowledge of emotional disturbances, their related disorders, and their danger signs we can be of help in a vital area in today's hectic world.

How can we help? First by knowing the person's problems and encouraging him to share these painful experiences with God's representative. We can help him uncover the guilt feelings by going back to the experiences out of which the problems arose. Let him talk. One lady in recalling a very unpleasant incident recently remarked that she had not thought of it for years. She went on to tell how talking these things over had given her a better perspective of her problem.

The very fact that one is aware of the cause for the feelings is a tremendous initial breakthrough in finding a solution. Neither is an awareness in the area of the emotions a cure-all, even though it may be the first step. Realizing why one feels guilty and how his emotions react form a base on which the person can solve his problem.

"Self-forgiveness" (for want of a better term) is important also. It clears the emotions of deeds, real or imaginary, which have caused problems. With Christians, God's forgiveness for sins confessed before regeneration can be an anchor point for pinning down irrational guilt feelings. It is often possible to show that as God has forgiven in the past, so now it is possible to realize self-forgiveness. In all of this it is necessary to remember that the problem is emotional, so we should not overwork logic. One should always work for

a solution based upon the new life which has been received in Christ. It can help to show that old things are passed away and that Christ is the Burden Bearer of the world.

To be of help in this area will take wisdom, time, and study. The re-

wards are worth the effort, however. An individual who has received this help is a healthier Christian emotionally and often physically. His home atmosphere is improved and the condition of the church is always bettered.

Laymen Tell Church People "What Christ Means to Me"

By Flora E. Breck*

MORE AND MORE church laymen are finding opportunity to be effective leaders—even without theological training—these days. A new minister of one of the large western churches, for instance, is injecting fresh interest and practical help into the evening worship service by calling on certain laymen of his congregation to talk a few moments, before the sermon, on "What Christ Means to Me." And those engaged in professional work have already been giving interesting and outstanding talks in this connection. Onlookers who are wont to criticize church members for their "theoretical Christianity" can be thoroughly convinced as to the genuineness of their dedication where such a program is included.

One of the professional men who spoke was a physician and surgeon, and his talk was an impressive one; for he emphasized divine help through prayer, and explained regarding the wide opportunity for a Christian physician to serve for the betterment of humanity.

Last Sunday an attorney was the one delegated to testify as to Christ's help, and he told how lawyers have ample chance to handle their daily work in a truly Christian-like way.

Humbly he told how he would never stoop to handle a case merely for fees, unless he felt assured in his own mind that the client was honest in his belief and action. And when the problem was one involving domestic relations, that professional man assured us a Christian would try to effect a reconciliation between the parties, rather than merely effect a separation. Integrity was rated far more important than mere fees. He explained that the will of the Lord took precedence over the selfishness and greed of people.

This laymen's testimony period bids fair to become an important innovation in the life of the church; and attendance seems to be increasing too, since the sacred and the secular are so intertwined in the matter of daily living.

Where peace and happiness—and questions involving life and death—are at stake, this special program seems to be a very worthwhile one.

Where Christians honor their Master by deed as well as by word, the faith of the rank and file is strengthened.

The minister, too, reminds the congregation, "Be ye doers of the word, and not hearers only" (James 1:22). He emphasizes also that Christianity is for the "here and now" as well as for the hereafter!

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 10

DESIRE OR GOOD WILL?

THE GREEK word here translated "desire" is not the one which most naturally means that. Rather, it is *eudokia*, found almost exclusively in Jewish and Christian writings. Out of nine occurrences (in New Testament) this is the one place it is rendered "desire."

Abbott-Smith gives only these meanings: "good pleasure, good-will, satisfaction, approval." But Thayer allows "desire (for delight in any absent thing easily begets a longing for it)"¹ as the sense in this passage. Arndt and Gingrich do the same "inasmuch as a desire is usually directed toward something that causes satisfaction or favor."² Vine defines the word thus: "lit., good pleasure . . . implies a gracious purpose, a good object being in view, with the idea of a resolve, shewing the willingness with which the resolve is made."³ Moulton and Milligan feel that the meaning "good pleasure" or "good will" is found "in all its New Testament occurrences, even in Romans 10:1."⁴

Robertson is uncertain about the matter. He comments: "No example for 'desire' unless this is one." Denney writes: "His heart's *eudokia* is that in which his heart could rest with complacency; that which would be a perfect satisfaction to it." He adds: "This

is virtually the same as 'desire.'"⁵ But Sanday and Headlam disagree. They affirm: "'good will,' 'good pleasure,' not 'desire,' which the word never means."⁶

What is to be our conclusion? Goodspeed has: "My heart is full of good will toward them." Similarly Williams renders it: "My heart's good will goes out for them." That seems to represent the sense.

PRAYER OR SUPPLICATION?

There are seven different words for prayer in the Greek New Testament. The one found here, *deesis*, occurs nineteen times (only here in Romans). Twelve times it is translated "prayer," six times "supplication," and once "request."

Each of the seven words has its own distinctive emphasis. The one used here means "prayer for particular benefits," or "petition."⁷ Probably it is best rendered "supplication," as it is regularly in the English (1881) and American (1901) revised versions.

FULFILLMENT OR TERMINATION?

Verse four makes a significant statement: "For Christ is the end of the law for righteousness to every one that believeth." What is meant by "end"?

The word *telos* regularly signifies "end." But does Paul here mean that

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¹Lexicon, p. 258.

²Lexicon, p. 320.

³Expository Dictionary, I, 298.

⁴VGT, p. 260.

⁵EGT, II, 668.

⁶Op. cit., p. 282.

⁷Trench, Synonyms, p. 189.

Christ is the fulfillment of the law or its termination?

Arndt and Gingrich would allow both. They say: "... Christ is the goal and the termination of the law at the same time. ...". Thayer prefers only the latter interpretation: "Christ has brought the law to an end."⁹

The commentators are ranged on both sides. Calvin says: "The word fulfilling seemeth unto me not to serve amiss in this place."¹⁰ Wesley defines it thus: "The scope and aim of it."¹¹ But Meyer objects to this. He prefers "end" or "conclusion," which he says is the meaning "adopted after Augustine by most of the modern expositors."¹² That seems to be true. Sanday and Headlam say: "Law as a method or principle of righteousness had been done away with in Christ."¹³ Denney writes: "... with Christ in the field law as a means of attaining righteousness has ceased."¹⁴ The context suggests that this is the correct interpretation.

LAW OR "THE LAW"?

The King James Version says "the law." But there is no article in the Greek. Denney comments: "*Nomou* without the article is 'law' in the widest sense; the Mosaic law is only under this description."¹⁵

ABYSS

That is what the Greek word is which is translated "deep" (v. 7). Here it means the place of departed spirits. In all its other occurrences in the New Testament (Luke 8:31 and

seven times in Revelation) it refers to the abode of demons. It is rendered "deep" in Luke, but Revelation has "bottomless pit" or simply "bottomless." The best way to treat the word is to transliterate (the Abyss) rather than translate it.

BELIEF AND CONFESSION

The first clause of verse nine should probably be ended with "Jesus as Lord" rather than "the Lord Jesus." That is the way most modern versions give it.

Verse ten is often quoted in connection with evangelism. There is sometimes a difference of opinion as to exactly what is meant. Are "righteousness" and "salvation" two different things? Do we gain the one by faith and the other by confession?

Denney's comment is helpful. He writes: "To separate the two clauses, and look for an independent meaning of each, is a mistake; a heart believing unto righteousness, and a mouth making confession unto salvation, are not really two things, but two sides of the same thing."¹⁶

ASHAMED OR DISAPPOINTED?

Verse eleven contains a quotation from Isaiah 28:16—"Whosoever believeth on him shall not be ashamed" (already quoted in 9:33). The idea seems to be that no one who believes on Jesus will fail to have his hopes realized. The Septuagint uses the term to express shame because of unfulfilled hopes.¹⁷ Weymouth, Moffatt, and Goodspeed all have "disappointed" instead of "ashamed."

BY AND BY?

One of the serious defects of the King James Version is that it very frequently fails to distinguish be-

tween Greek prepositions with different meanings. In the seventeenth verse we read: "So then faith cometh by hearing, and hearing by the word of God." But the first preposition is *ek*, "out of," and the second *dia*, "through." Furthermore, "of God" (*theou*) is "of Christ" (*Christou*) in the oldest Greek manuscripts. Williams gives the correct translation: "So faith comes from hearing what is told and hearing through the message about Christ."

SOUND OR VOICE?

In verse eighteen it is stated that "their sound went into all the earth." The word for sound is *phthongos*, which occurs elsewhere in the New Testament only in I Corinthians 14:7. It was used first for the sound of musical instruments. But here it seems to mean "voice." That is the way it is translated in many modern versions. The Old Testament passage (Psalms 19:5) refers to the voice of God in nature. Paul here applies the passage to the preaching of the gospel which had by then reached to all parts of the Roman world.

HEAVEN

I used to play baseball, and my father went to the games because he was always interested in whatever his children did. I remember one game especially. It was a tight game, and I happened to get a long hit. I was running around the bases as fast as I could, but I seemed to gain added strength when I heard him shouting above the crowd, "Come on home, Charles, come on home." Since he has been gone, there have been times when the going was a little harder for me and I have been tempted to do less than my best, but then I could hear him saying, "Come on home, Charles, come on home."

—CHARLES L. ALLEN in "When You Lose a Loved One" (Fleming H. Revell Company)

FOOLISH OR SENSELESS?

The Greek word for "foolish" (v. 19) is *asynetos*. It occurs five times in the New Testament and is three times translated in the King James Version "without understanding." That is its literal meaning. Therefore most recent translations render it by "senseless." It is used of those who fail to understand the clear, simple things of God, who do not have sense enough to know the truth.

GAINSAYING OR CONTRARY?

The word for "gainsaying" at the end of verse twenty-one is a participial form of *antilego*. Literally it means "speak against," and that is the way it is translated (K.J.V.) five out of the ten times it occurs in the New Testament. It is used in the sense of "contradict," "oppose," or "resist." Goodspeed and Williams render the last two participles "disobedient and obstinate" (so also Arndt and Gingrich). Weymouth has "self-willed and fault-finding." Moffatt says "disobedient and contrary" (so also R.S.V.). All of these bring out the thought much more clearly than "gainsaying."

⁹Op. cit., p. 819.

¹⁰Op. cit., p. 620.

¹¹John Calvin, *Commentary on the Epistle of Saint Paul to the Romans* (Edinburgh, 1844), p. 284.

¹²Explanatory Notes, p. 561.

¹³Romans, p. 405.

¹⁴Op. cit., p. 284.

¹⁵EGT, II, 669.

¹⁶Ibid.

¹⁷EGT, II, 671.

¹⁸Abbott-Smith, op. cit., p. 234.



Pastor

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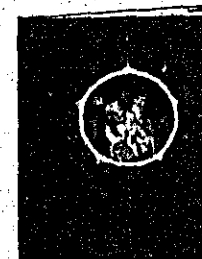
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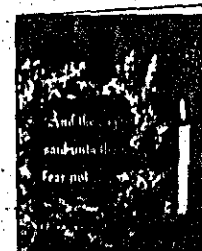
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The Priority of Evangelism

By J. T. Gassett*

THE CHURCH OF THE NAZARENE is an evangelistic as well as evangelical church. We were born and have been nurtured in a climate of revivals and evangelism. The course of the next decade or even the next half-century of the Church of the Nazarene (if Jesus tarries) may well be determined by our attitudes and actions toward evangelizing our generation.

The call of the Master in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a challenge to every individual and church. To "... seek ... the kingdom" means personal salvation first of all. Those who seek and find salvation have a desire and a commission to share the news of the Kingdom with others—brother, sister, parents, and neighbors. Thus the very foundation of the kingdom of God is evangelism.

The angels announced, "... and thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). The Master himself said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Paul wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came

into the world to save sinners" (1 Timothy 1:15). Peter preached at Pentecost, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Even as in the mission of Christ and of the Early Church, evangelism should be the primary concern in the church today. I believe that ahead of ordinances, ahead of purely organizational functions, ahead of educational endeavors, evangelism should have prior emphasis. Our first task is to make men alive unto God. Then comes the task (perhaps of equal importance) to establish, train, and develop mature Christians. Our preachers and people must ever thrust forward with the gospel message and efforts to reconcile the world unto God.

I wish to submit three basic reasons for giving such priority to evangelism:

1. Because of the nature of God and His kingdom
2. Because of the nature and condition of the Church.
3. Because of the nature and needs of mankind.

1. *Because of the nature of God and His kingdom—Christianity.* Our God is a seeking Father. He sought and called after Adam and Eve when

they sinned and hid themselves in the garden. He sought out Noah, a preacher of righteousness, and commissioned him to prepare an ark for the saving of his own household. He called Abraham from Ur of the Chaldees to pioneer in an unknown land as the father of a new nation—God's chosen people. He sent one prophet after another to bring the wayfaring, backsliding, rebellious, idolatrous Israelites back unto himself. In due time God sent His own Son to dwell among us. His love for the lost is illustrated in the tenderness of the shepherd, seeking one lost sheep though ninety and nine were safe in the fold. The Father's love for the wayward prodigal and the jubilation on his return point to the heart of divine love, yearning over every lost son of Adam's race. God's love for the lost is demonstrated on Calvary, where Christ shed His blood for the ungodly. God's concern, His interest, His love, and His greatest gift, even His only begotten Son, are for this one achievement, the salvation of us all.

2. *Because of the nature and condition of the Church.* Christ promised to make fishers of men out of the first disciples. I believe this is still His desire. At His departure He commissioned the Church, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matthew 28:19-20). And, "... Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

If the Church is true to Christ and its mission, it must win the lost. If evangelism is neglected, churches normally die or turn to social and institutional endeavors and seek to perpetuate themselves on the smug

pride of their financial and intellectual achievements.

But the Church is charged with evangelism of the lost, by revivals, by personal evangelism, by witnessing, by Sunday night evangelistic services. We must use every means at our disposal to accomplish this task. What a great day and what great victories would come if each church could have a program of "every member evangelism"! Beside winning the lost it would promote harmony and generate enthusiasm. It would increase the spiritual atmosphere and drive back the forces of sin. A love of lost souls should be a predominant characteristic in our churches and in our individual lives.

3. *Because of the nature and needs of man.* Man is lost. Man is hopelessly and irreparably lost outside of Christ. That is the way he is pictured in the Bible. That impression should be burned into the thinking of every Christian.

Man is lost and cannot save himself. All of his own efforts at salvation are vain. All substitutes are futile. Only Christ can save his soul. Not good deeds or pious wishes—only Christ. Not ceremony nor ordinance—only Christ. Not personality nor prestige—only Christ. Not self-righteousness nor moral goodness—only Christ.

God has taken unto himself a tremendous task, that of evangelizing the world. He is seeking to bring a lost, rebellious world back unto himself. He has given His best, His all for this venture. He has placed in our hands, the hands of the Church, the task of helping Him in this endeavor. He needs our voices, our minds, our hands, and our feet to help Him.

As we evaluate our evangelism may God give us wisdom and faith and love and courage to put evangelism in its proper place in our labors, our prayers, and our interests.

*District superintendent, Bethany, Oklahoma.

"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

*She has lifted a heart and dried
a tear;*

*She has planted a hope in place
of fear;*

*She has spoken kind words of
love and cheer.*

She is MRS. I. C. MATHIS.

For thirty-seven years Mrs. I. C. Mathis has lived in a parsonage. For the past eight years she has "reigned" in the Northeast Oklahoma District parsonage as its "queen." And for each moment of that time the joyous beauty of her personality has spilled upon every life she has touched. Someone once spoke of her: "To know Mrs. Mathis is to catch a glimpse of the golden splendor of the Nazarene!"

Mrs. Mathis was reared in a Catholic home and after marrying a Protestant was disowned. The young Mathis couple set up housekeeping in Newton, Kansas. I. C. Mathis was employed by the railroad company there. He had an old uncle and aunt that lived out in the country and they were members of the Church of the Nazarene. Every time the church would have a revival, this uncle would drive his buggy, pulled by two mules, in early and go by to invite the young Mathises to revival. The young couple were embarrassed to have the rig tied in front of their

house each day, so they decided to go to church to get rid of the embarrassment. The very first night "Min" went to the altar and prayed through to glorious victory, and "she shouted all the way home," declares her husband. He says: "If you think the mule rig bothered my pride, imagine my walking down the street with a shouting wife!"

From that time on, they were regular attendants at church. I. C. Mathis was called to preach soon afterward, and six months later they moved into their first parsonage. It was one truly constructed for royalty. It was a sixteen-foot-square army tent minus a floor!

Mrs. Mathis is consistently blind to the faults of those about her. She is kind and wise enough to look behind the flaws, believing that virtue and beauty are hiding there. Mrs. Mathis tries every day to set in motion the golden rule. With a kind word, a tender smile, or a press of a sympathetic hand she brings joy to others. Through the warmth of her kind words she brings a thrill of trust and revives faith to take the place of grief and fears.

While Dr. Mathis was serving as district superintendent of the Dallas District, the Mathises were in a severe auto accident. Mrs. Mathis was in the hospital three months and the doctors said she would never walk again. But during this period of ill-

ness, pain, and dark hours she found a closer relationship with God and learned some rare and beautiful lessons. And in the face of medical limitations, the Great Physician touched her body and soon Mrs. Mathis was able to walk again and to assume her responsibilities.

Even in time of pain, fatigue, and heartache, Mrs. Mathis lives for others. Truly this is a portrait of a queen!

ROYAL COOKBOOK

For the crowning touch to that Thanksgiving dinner, try this simple and delectable dessert. This is so wonderful for special dinners, for it can be made ahead of time and stored in the refrigerator. For a really delightful and novel twist, put food coloring in the cream before whipping it. A dish fit for the table of a king!

Sift together one cup flour, one cup sugar, one tablespoon soda, $\frac{1}{4}$ teaspoon salt. Add one well-beaten egg. Mix until crumbly. Then add one large, well-drained can of fruit cocktail and mix well. Put in loaf tin. Sprinkle the top with brown sugar and chopped nuts. Bake in slow oven for about an hour. Place in refrigerator and serve cold with whipped cream.

OVER TEACUPS

We are continuing with a splendid, informative paper on "The Preacher and His Family," written by Claud L. Burton.

"Now, concerning the child and his schooling: Let the child start to school just as any other child—free of spirit, normal, and uninhibited. If he hears you declare that holiness children are discriminated against, he is apt to bring to pass what he has been taught to expect. I have heard a lot of talk about discrimination during my ministry but I believe it is some-

thing that is dreamed up rather than actual. Mrs. Burton and I have had children in school for the past nineteen years, and we do not know of a time that they have been discriminated against. The fact of the matter is that the children from our churches and from our own home have been given distinct advantages many times, with no end of fine compliments from the faculty because of their clean lives and high standards. Some classmates will question their standards and will want them to explain. For this hour you can have them prepared. See to it, on purpose, that your children know what God says about our standards. Make them the 'will of God'—not the 'will of the church.' 'Our church does not believe in that' is not good enough reason for any standard; it must be the will of God. In case someone does hurt the child's feelings, do not help him build a case of self-pity. Self-pity will turn into disrespect for the church and its standards because they seem to stand in his way. Teach this diligently: 'You do not owe anyone an apology for being right and clean.' It is your job as a parent to build a strong respect for the crowd who do not have to apologize for wrongdoing. The 'herd' instinct urges a child to conform to the majority."

BOOKCASE WITH LACE

For Junior Society services, Sunday school class sessions, weekday Bible school, or even at home with your own youngsters, the book *Bible Box Talks* is intriguing, appealing, and enchanting. With boxes, this book tells how to build chariots, fortresses, and other Biblical equipment that have been outmoded in our child's world by spaceships and rockets to the moon. There is nothing more fun than the making of these "helps to Bible knowledge"—and nothing

*Amarillo, Texas.

is more enlightening to the child than the watching and listening in story time. Included in the book are scripture references dealing with the use of each object in Bible times. This may be purchased at the Nazarene Publishing House for ninety-five cents.

THE KING'S HOUSE

Does the "royal palace" of your church stand in need of a job of professional interior decorating? If so, don't shrink away from professional price tags! Just place a sign on your back and go to work—for nothing! If you know as much about painting, papering, and decorating as a monkey does about missiles, there is hope. In your public library is a book entitled *Woman's Home Companion Household Book*. On page 133 of this book begins a complete and detailed "how-to" on special decorating problems, painting and refinishing, and decorating with wallpaper and fabrics. Check the book out today and prove that professional decorators

have nothing on you. You know, parsonage queens just seem to have a special "built-in" knack for this. Could be due to the fact that necessity is the mother of invention—and parsonage decorating!

HEART TALK

I worked very hard on my assigned project. It filled my days and worried my nights. Came time for the final presentation—and everything went wrong! All of my preparations for polished, smooth organization were to no avail. The thing literally folded up before my anguished eyes.

I bowed my head and the tears pricked at my eyelids. My heart burst with the words: "O God, I have failed! I have failed!"

And then—and then—I heard the sweetest voice! And the sound of that voice relieved the prickling want of tears and the anguish of my breast subsided into a deep, even, perfect peace. This is what He spoke to me: "Thou didst thy best, My child. To Me, that is success!"

CULTIVATING THE RELIGIOUS SIDE OF LIFE

"I shall hope great things of you so long as you cultivate with devout and patient care the strictly religious side of your life; but if ever you neglect it, I shall be constrained to regard all your gifts and attainments as only so many flowers with which you may at once decorate and conceal a grave. I would not for ten thousand worlds be the man who, when God shall ask him at last how he has employed most of his time while he continued to minister to the church and had the care of souls, should be obliged to reply, 'Lord, I restored many corrupted passages in the ancient classics, illustrated many which before were obscure, cleared up many intricacies in chronology and geography, refined the astronomical calculations, etc. Oh sirs, as far as the waters which are drawn from these springs, how sweetly they may taste to a curious mind or an ambitious mind which thirsts for the powers they sometimes procure, I fear there is often reason to pour them out before the Lord with rivers of penitential tears as the blood of souls which have been forgotten, while these trifles have been remembered and pursued.'—DR. JOSEPH PARKER. Contributed by B. V. Seals.

A Balanced Preaching Program

I. The Challenge of Balanced Preaching

By George Coulter*

TO OUR PREACHERS, not much needs to be said regarding the primacy of preaching. We are agreed at that point.

We wholeheartedly endorse the philosophy of the central pulpit. For us it is not only central in position but in function as well. We delight in the fact that ours is an informal service which is pulpit-centered, rather than altar-centered. We stoutly defend the principle that the preacher's primary task is to preach. We rejoice that the church we serve demands preachers who are prophets speaking for God rather than priests speaking for the church. We are happy when leaders and writers remind us that God's call is not to be an organizer, a promoter, a mixer, or an ecclesiastical mechanic, but a preacher of the gospel of Christ, which "... is the power of God unto salvation to every one that believeth." We are flattered by occasional references to the "great preaching" which our people enjoy.

But even in the face of these truths I find myself jolted from easy complacency by the stark fact that the results of what Dr. J. B. Chapman called "substantial preaching" are not as prevalent as they should be. Too often church attendance is too small a fraction of the recorded membership roll. Evangelism becomes increasingly difficult when so often the unconverted are not attracted to attend the house of God. Sunday evening services become listless and purposeless as more and more feel that their

religious responsibilities have been discharged by attendance in the Sunday morning worship service. The ignorance of many Nazarenes of basic doctrines and ethical standards tends to weaken the fiber of the church. Tendencies to a more formal, ritualistic service instead of the warm, free, spiritually refreshing atmosphere characteristic of holiness circles are cause for concern.

To be honest, I must confess that if these conditions prevail to any appreciable extent, then our preaching is lacking. These evils are but symptoms of shallowness, ineffectiveness, and soullessness in our preaching. It was Dr. Chapman who reminded us that "God's method of preserving the purity and power of His church is distinctly connected with the preaching of the gospel. . . . The church cannot be either brought into being or preserved in purity and power, except by means of substantial preaching."

Preachers were never busier than they are today. It is easy to be captured by the multiplicity of "things" down through the week. We have our pressures, our programs, our problems, our predicaments. Secondary interests can dominate us and drain us of time and energy to properly prepare ourselves to preach. Of course we can rail against such vague fantasies as "too much pressure" or "too much promotion," and dream of an ecclesiastical utopia where none of these hindrances exist. Or we can simply allow ourselves to be caught in the current of surface demands

*Secretary, Department of Foreign Missions

November, 1960

where pulling a sermon "out of the barrel" becomes common practice and, as a result, our ministry becomes threadbare and tedious. Is there some startling new insight which can give us the answer to our dilemma?

Our problem is as old as the ministry. There is no new, sharp formula which will free us from the "threat of the secondary." The answer lies within ourselves and the extent to which we are willing to discipline our lives in prayer and study. Patient preparation means permanent power. Saturday sundown inspirations are not enough. If we are to be considered worthy of the central pulpit and if we are to preserve the heritage of God-anointed preaching which our church passes on to us, then we must invest the amount of time, energy, and planning necessary to make our preaching substantial and effective.

Perhaps our theme not only points out the problem but also holds a clue to the answer to our need—the challenge of balanced preaching. Balance! What a wealth of meaning in that one word!

I am reminded of an experience on a California highway. A blowout made it necessary for me to buy a new tire, which was mounted and installed on the car. I set out for my destination 100 miles away. But I became aware of a terrific vibration which shook the entire automobile. At higher speeds it was almost impossible to hold the car on the road. When I reached my destination, I complained to the service station operator that something drastic was wrong with the mechanism of the car. He explained, however, that the new tire was out of balance, and with the application of proper weights to the rim of the wheel the vibration ceased and the car operated perfectly.

The whole operation of the church is dependent on the "balance" of our

preaching. Dr. Williamson stated this truth in these words. "By clear, strong, middle-of-the-road, Bible preaching a pastor can lead his people along the narrow way, between fanaticism and formalism, between legalism and worldliness, between bigoted, dogmatic fundamentalism and shallow, diluted liberalism, between a disintegrating lack of loyalty and a narrow sectarianism. The character of the church is a true reflection of its pastoral ministry." He continues, "To keep his church in the middle of the road the preacher must be there himself. He cannot be emotionally unbalanced nor can he be a cold, unfeeling, stiff, unbending repeater of chants and sayer of prayers and reader of essays. He cannot be a bombastic enforcer of rules of thumb; nor can he be a soft-spoken, tender-footed compromiser of the standards of the church. He cannot be a creed-signing dogmatist, nor can he be a man of such breadth of views that he has no depth of conviction. He cannot be an independent tabernacle bigot with everything centered in himself, nor can he be insulting to everyone who does not pronounce his shibboleth and bear his brand. The pastor by his life and by his preaching sets the pattern for his church."

A balanced preaching program will counteract the centrifugal forces which would tend to throw the church off center into an eccentric pattern leading to eventual disintegration. A balanced preaching program will inject those qualities of stability and permanence into the work of the ministry which will be reflected in the spiritual progress and maturity of the saints. And, in addition, it will arouse and awaken within the preacher himself a note of authority and a quickening of mental and spiritual insights.

(To be continued)

The Preacher's Magazine

Preaching Holiness

III. Preaching Holiness—How Often?

By Eric Jorden*

THE HOLINESS OF GOD is at once the basic necessity, and challenge for holiness in man. "... Be ye holy; for I am holy," is more than an affirmation of our faith; it is the bed-rock foundation for our fellowship with God. A clear vision of God's essential nature establishes the validity of "... holiness, without which no man shall see the Lord." Such a conviction becomes the controlling guide as to how often we preach the cardinal tenet of our faith.

When we are persuaded of the centrality of holiness in our message, its proclamation will probably fall into two areas of emphasis. First, we shall find ourselves relating holiness to all other essential doctrines. Dr. Williamson has stated it this way: "Since the teaching of holiness is so vitally related to all the doctrines that are held fundamental and central by the Church of Jesus Christ, the scriptural and logical preaching of any doctrine will lead to the proclamation of the message of holiness."¹ Dr. Williamson illustrates this by reference to such great themes as God the Father, Son, and Holy Spirit. "Preaching about the personality, the nature, the character, and the attributes of God will require a firm grasp of the fact of His holiness and a clear declaration that He is holy and therefore commands all men to be holy."² One can-

not possibly preach about the Son—His pre-existence, His exemplary life, His teachings, His sacrifice—without indicating the close relationship such wealth of truth has to the message of holiness. Wiley states that holiness as related to the Spirit is "holiness imparted or made accessible to men."³ The term Holy Spirit affirms not only the nature of the Spirit as in himself holy, but declares also that it is His office and work to make men holy. By His hallowing act man is identified with Christ's sanctifying blood. It is through the Spirit that we become partakers of the divine nature. That means we must share in God's holiness and love. Hence, a ministry which magnifies the work of the Spirit is inevitably one which propagates holiness.

The doctrine of sin explored and preached yields a holiness emphasis. In dealing with the problem of sin scripturally and logically, holiness must be preached as God's provision and requirement. Connect this with the doctrine of the atonement which posits a holy God forever opposed to sin; but who, though sin-hating, "... so loved the world, that he gave" His Son to redeem; which atonement was "finished" when He died on the Cross. But why did He die? The writer of Hebrews declares (10:19-22) that it was that we might have "... boldness

*Northwest Nazarene College, Nampa, Idaho.
¹G. B. Williamson, *Preaching Scriptural Holiness* (Beacon Hill Press, 1953), p. 12.
²Ibid.

³H. Orton Wiley, *Christian Theology* (Beacon Hill Press, 1940), III, 376.

to enter into the holiest by the blood of Jesus . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The same writer declares that Christ ". . . suffered without the gate" in order to ". . . sanctify the people with his own blood." We are exhorted to let this provision become a personal reality (Hebrews 13:12-13).

Eschatology may not be thought to be holiness-related, but Paul very definitely indicates this in his Thessalonian correspondence. God has not called to uncleanness, but to "holiness," and this as the needed preparation for Christ's coming. Moreover, Paul successfully ties the idea of judgment in with the need for holiness in these particular letters. Peter likewise follows the same pattern in his Epistles.

Doctrinal preaching, then, does possess great possibilities for a holiness emphasis. The letter may be, and should be, preached as a complement to every other doctrine in the Christian creed. The realization of the possibilities in this area indicates clearly the probable answer to "How often?"

The second area of emphasis in preaching holiness deals with the "experience." If "Be ye holy; for I am holy" is the basis for the "doctrinal" relationship, then ". . . holiness, without which no man shall see the Lord" may well be the impelling motivation for what is termed our "distinctive" tenet. This calls for preparation, as distinguished from a verbal (though genuine) commitment to the teaching. Our people deserve to be "taught the doctrine." We must not assume that while everything seems clear to us as preachers, everything is clear to our laity. Their lack of understanding is not necessarily a sign of stupidity. On the contrary, it may be a sign of failure on our part to properly

indoctrinate. Our failure could be due to a lack of basic commitment, but generally it will be due to our unwillingness to prepare sufficiently to give a well-rounded indoctrination.

What is our "distinctive" tenet? Obviously it is Article X of the statement of faith in our *Manual*. It is entitled "Entire Sanctification." Careful thought will show wide areas for indoctrinating our people. A few seed thoughts will suffice.

First, there is terminology. How many of our people know the particular emphasis of each of the descriptive terms? Too often we use them interchangeably, to the confusion of our people. Further, we read that entire sanctification is a "state of entire devotion to God." What do we mean by "a state"? Does it admit of progression? What scriptural support is there for this expression?

As an act "subsequent to regeneration" we are emphasizing the "secondness" of sanctification. This necessitates distinguishing between regeneration, with its concomitants, initial sanctification, etc., and "entire" sanctification, giving clearly the scriptural foundation for a "second" work.

That it is provided by the blood of Jesus gives opportunity to show the purpose of the atoning work of Christ in "full redemption," this again from the scriptural basis. As the holy obedience of love made perfect, we may show the Bible background of "perfect love," particularly as seen in Christ's teachings. We will also need to examine the place of "obedience" in the life that is lived with its basic relation to motives.

As an experience "wrought by the Holy Spirit" we can point out the difference between His work in the regenerated Christian and that in entire sanctification. Point out to our people the relation between the

"baptism" of the Spirit and being "filled" with the Spirit.

Cleansing the heart from all sin calls for a discussion of such scriptural terms as "the carnal mind," "the old man," "sin in the flesh," etc. What place is there for the term "eradication" in our teaching?

This incomplete consideration of our *Manual* statement alone indicates in some measure the possibility of preaching holiness in some phase or other, and that quite often. Our congregations change sufficiently (as do preachers) that we need not fear the danger of much repetition. And the fact remains that with most laymen the old truths never become too familiar.

Our *Manual* statement is admittedly Wesleyan in content. Wesley's "Five Points" pretty well constitute the framework for our "second blessing" emphasis. Turner¹ has stated Wesley's teaching (in part) as: (1) sanctification may be completed in this life; (2) it is distinct from, and subsequent to, regeneration; (3) it comes entirely by faith; (4) it is consummated in a moment; and (5) one may have the "witness of the Spirit" that it has been done in him. Turner's study was for the purpose of determining the extent to which Wesley's claim to be "scriptural" could be substantiated. The conclusion is that Wesley's alleged Biblical basis for his doctrine of entire sanctification—and the point of entirety was unique with Wesley—stands on a firm foundation. Wesley requested he be corrected from the Bible if he were in error; but, says Turner, his requests were never acted upon. In no case can it be shown that Wesley deliberately perverted the Bible to support a pre-

viously adopted position. A sound scriptural basis, then, is claimed for Wesley's position—to which we as Nazarenes wholeheartedly agree. We believe our "distinctive" tenet is scripturally sound; hence we can but speak the things which we have seen and heard and experienced. Once committed to its scriptural basis, we shall experience difficulty in not preaching it often.

Since our position is essentially Wesleyan, it may be of interest to quote Wesley on the subject under consideration. It is not difficult to draw a conclusion.

1. "Wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation" (*Works*, IV, 51).

2. "If you press all the believers to go on to perfection and expect deliverance from sin every moment, they will grow in grace. But if they ever lose that expectation, they will grow flat and cold" (*Works*, XII, 437).

3. "Indeed, His work will flourish in every place where full sanctification is clearly and strongly preached" (*Works*, XIII, 35).

4. "That point, entire deliverance from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without particular blessing" (*Works*, XIII, 49).

5. "The more explicitly and strongly you press all believers to aspire after full salvation as attainable now by simple faith, the more the whole work of God will prosper" (*Works*, XIII, 53).

6. "The blessing of God always attends the publishing of full salvation as obtainable now, by simple faith" (*Works*, XIII, 65).

Wesley's greatest fear was that his preachers would give up preaching the doctrine. This fear is discovered

¹Turner, G. A., *The More Excellent Way* (Winona Lake, Indiana: Light and Life Press, 1952), p. 212.

as he writes: "The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust) or they spoke of it only in general terms [N.B.], without urging the believers to go on to Perfection. And wherever this is not earnestly done, the work of God does not prosper" (Works, IV, 83).

Add to Wesley, the testimony of Thomas Cook, the fiery Methodist evangelist.

"Long ago I learned the lesson that if we would convert sinners we

must revive saints. This is not only needful because the converts in a period of Revival are almost certain to conform to the type of the average professor, but because the harboring of unkind feelings, the want of charity and forbearance, ill-will, the indulgence of prejudices or animosities, prevent the outpouring of God's Spirit, without which, all our efforts are in vain. The preaching of the doctrine of entire sanctification prepares the way of the Lord by welding His people in unity and love as no other truth does."

One Man's Method

The Church and Transient Traffic!

By Eugene A. Conklin*

MORE AND MORE CHURCHES realize that within their gates each Sunday at service time are strangers in their midst. Visitors from faraway places, men and women on business trips, vacations, all bound together by one common denominator. The desire to seek sanctuary! What can the church do to make these guests feel that they are in a "spiritual home away from home"? Here are just a few suggestions emanating from churches who feel that the transient is every whit as important as the "habitual" churchgoer, at least where spiritual welfare is concerned.

One church feels that the motels, hotels, and tourist homes within the area should be contacted. This church leaves with all such establishments a

generous supply of "calling cards" with the name of the church, its pastor, the time of Sunday morning and evening worship; and on the reverse side, directions for reaching the church, both from the suburban regions and from the downtown hotel and shopping district. These cards are left to be passed out by hotel, motel, or tourist home management.

The same church appoints each week a different church member to act as church host or hostess. This individual takes up a watchful position in the church corridors, ever on the alert to spot "strangers" who enter the church-land portals. The host or hostess extends the warm hand of Christian fellowship to all such gentry, talking with them a few moments and attempting to make them feel warmly and sincerely welcome.

Guests in this church are asked to sign their names and permanent addresses in the church guest register. They are then ushered to a seat. If they possess small children, these are escorted to the "cradle room," where a volunteer baby sitter will care for them.

The pastor of this church always takes "time out" to incorporate in his prayer a very special prayer for the welfare of those away from home who are "worshiping with us, as well as for their loved ones from whom they are temporarily separated."

And, as a final gesture, this church has, immediately following the church service, a "Guests' Brunch," served at the parsonage. All who are worshiping for the first time with the church are invited to partake of light refreshments with the pastor and his family. This invitation is extended during the church service, a token of the sincere desire of this church to become better acquainted with those who have "dropped in" for crumbs of spiritual nourishment!

Another church has a supply of "comment cards" prepared to be dispensed to all "casuals," those who have never darkened the church doors previously. Whether they be tourists, those recently moving to the community, or those who have not attended any church recently makes little difference.

Each card has space for the visitor's name and address, plus space for comments on what he or she found of special interest or value in the service as an entity. From such candid comments the pastor can deter-

mine what impression, favorable or otherwise, his church makes upon newcomers to its domain.

This church appoints a teen-ager each week to act as a one-person "welcoming committee" standing near the entranceway to the church auditorium and greeting newcomers. This teen-age church member pays special attention to children who may be "worshiping in the church" for the very first time. It is important, this church feels, that the little ones be made to feel thoroughly at home and to feel that they are welcome and not merely part and parcel of the church woodwork!

This church has a limited supply of pocket Bibles which it presents to all who visit the first time. This is a tangible and lasting souvenir of their visit to the church and a reminder that "we hope you will come again—soon."

Yet another church asks its first-timers to sign the "guest log." The pastor then dispatches a letter to the home address of the transient church attender, a week or so later, expressing the hope that he derived spiritual comfort from "worshiping with us," and adding, "Should you ever pass our way again, please feel that you are sincerely welcome to join us in worshiping the God who watches over us all."

These are but a few ways the transient or casual may be made to feel he or she is "wanted." In ministering to those who are "strangers today," who knows but what we too may entertain an angel of the Lord unawares?

EASE

If you encounter no difficulties, the office boy could take your place.—*Sunshine*.

*Norwich, N.Y.

Satan Laughs

By Mamie Bailey Hendricks*

PHYSICAL FITNESS is of extreme importance for those in military service. It is equally as important in the forward march for God and souls.

Within the past fifteen years all too many of our church leaders as well as a host of ministers and laymen have fallen in battle. Two-thirds of these died prematurely, leaving their task to a church ever in need of mature leadership and stable support.

As unconscious as they may have been of it, nevertheless some of these valiant leaders were driven to the point of mental, physical, and nerve exhaustion beneath the whip of impositions: services, conventions, conferences from morning to night, camp meetings, revivals, with social engagements sandwiched in between, with time only for the hurried gulping of food. Often lodged in cheap hotels with a poor bed, next to the noisy train track, or in the unheated upstairs room of a farmhouse in the dead of winter!

Foreign supervision for our general superintendents, of course, is extra taxing, with pressures and adjustments of which only God and the missionaries themselves may be aware.

Many evangelists continuously drive themselves, as do missionaries on furlough and other special workers, causing our death toll to mount, and leaving many incapacitated.

Satan laughs as he carefully explains to his imps, "Don't waste your energy driving these; the church will

do that. Already some of their best men have fallen."

We have, as a church, both at home and abroad a sacred obligation to safeguard the health of those men and women who are ardently giving their all in full-time service for God and souls.

Each of us has a responsibility to himself, to God, and to the Kingdom to safeguard his own health. Had it ever occurred to you that Satan laughs at our failure to procure good health? Incorrect and intemperate eating magnifies our ignorance of God's laws. Many who rightfully condemn drinking and smoking gorge themselves with a dromedary supply of extra rich foods. Some of the most brilliant, most capable men and women I have known shortened their lives, thus their ministry, due to this indulgence. Following an evening service, far too many patronize the steak house; retire with a loaded stomach; suffer a stroke or heart attack! Haven't you seen it? Satan laughs at every righteous man that falls, whether as a guzzler or a glutton.

The Christian life is a sacred trust. The physical body is the temple of the Holy Spirit. If our faith and trust were no larger than the grain of one tiny mustard seed, and that supply of divine wisdom, as He provided, were fully appropriated, thousands of us would live more carefully and center our attention on an all-around, unified effort to keep God's great army of workers intact. If we will we can reduce the fatalities, fortify our forces, and silence the laughter of Satan.

*Pasadena, California.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

WIT AND WISDOM

"Blowing out the other fellow's candle won't make yours shine any brighter."

"Faith on a full stomach may be simply contentment—but if you have it when you are hungry, it is genuine."—F. P. JONES.

"If you think you work harder than the average church worker, you are just an average church worker."—Chit Chat.

"Real proof of courtesy and restraint is to have the same ailment the other person is describing, and not to mention it."—Contact.

"By the time a man is well-heelled, he usually needs resouling."—ANGELINA PAPADAKIS.

—Houston Central Park Bulletin

A BIT OF SPICE

There seemed to be too much "ego" in the young preacher's delivery. A bold, sophisticated lady came up afterwards and said: "Young man, did anyone ever tell you how wonderful you are?"

His reply was, "No, I believe not."

"Then," she said, "where did you get the idea?"

—Anonymous

TRUE!

"Loose change can tip a waitress, but it will take the tithe to win the world."

"A glowing ember, removed from the fire, first cools, and then goes out. Likewise a person who stays home from church."

—A. C. MCKENZIE, Bethlehem First

FIVE OUTLETS OF SPIRITUAL POWER

1. Our lives—through what we are.
2. Our lips—through what we say.
3. Our service—through what we do for God.
4. Our money—through what we give.
5. Our prayers—through what we claim in the name of Jesus.

Snappy Sentences:

There is nothing more alarming than to see men aiming at their life's target in the wrong direction.

Love is the alpha and the omega of God's redemptive scheme.

There is a great demand for true love in a confused world.

Broken covenants are man's invention; God never lies.

Holiness is a virtue that has no equal.

Faith is the eye of the soul that sees God in the time of adversity.

Love knows no bounds in the pathway of duty.

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

FOUR STAGES OF UNBELIEF:

1. Infidel—from words which mean "not" and "faith." Not holding the faith. Unfaithful to Christianity.

2. Agnostic—All knowledge is relative and uncertain. Existence of God is unknowable. "I don't know, and I don't believe you know either."

3. Skeptic—one who doubts or disbelieves in Christianity.

4. Atheist—from a Greek word, *theos*, which means God; but when the alpha, or the *a*, is placed before this word it reverses the meaning, hence no God. A denial of the existence of God.

SERMON STARTERS

The Individualness of Salvation

TEXT: Romans 14:12

- I. PERSONAL CONFESSION OF PERSONAL GUILT
- II. PERSONAL DECISION TO FORSAKE SIN, LIVE FOR CHRIST
- III. PERSONAL SAVIOUR: CHRIST FORGIVES MY SINS, CHRIST DIED FOR ME
- IV. PERSONAL RESPONSIBILITY TO LIVE A HOLY LIFE
- V. PERSONAL FELLOWSHIP WITH CHRIST IN EVERYDAY LIVING
- VI. PERSONAL RECOGNITION AND PERSONAL REWARDS IN HEAVEN

—BOB BREEDLOVE

The Cost of Salvation

TEXT: I Corinthians 6:20

- INTRODUCTION: We often remark that salvation is free. It is true that no amount of money or deeds can purchase salvation, but is it really free?
- I. WHAT SALVATION FOR MAN COST GOD.
 - II. WHAT SALVATION FOR MAN COST JESUS CHRIST.
 - III. WHAT SALVATION FROM SIN WILL COST YOU.
 - IV. AN EVALUATION: What a priceless treasure salvation is when we compare the gain against the cost!

—BOB BREEDLOVE

Holiness a Must

TEXT: Hebrews 12:14

INTRODUCTION: Holiness cannot be bought but must be experienced. It is a well-balanced Christian experience. It can be obtained and enjoyed by all.

- I. The presentation of holiness
- II. The person of holiness, Christ
- III. The privileges of holiness

CONCLUSION: Blessed privilege! Let us not fail to stake our claim.

—HENRY T. BEYER, JR.

Descending Steps

TEXT: John 18:16-17, 19

- I. But Peter stood at the door without —on the way down (v. 16).
- II. Denied identity (v. 17).
- III. Peter stood with them
 - A. Out of bounds
 - B. Chose their company

—M. D. CLINE
Cayce, South Carolina

Ascending Steps

TEXT: John 18:1-8

- I. Peter therefore went forth
 - A. Came to the sepulcher (v. 3).
 - B. Looked in (v. 5).
- II. Peter went in (v. 6).
- III. Peter saw and believed (v. 8).

—M. D. CLINE
Cayce, South Carolina

Acts That Live

SCRIPTURE: Acts 2:14-41

- I. Peter's transformation
 - A. Standing up (v. 14)
 - B. No longer silent defender
- II. Peter's message
 - A. Stirring (v. 14)
 - B. Not drunken, Spirit-filled (v. 15)
 - C. "This is that" (v. 16)
- III. Peter's reward (v. 41)

—M. D. CLINE
Cayce, South Carolina

Tears

1. God sees our tears (Isaiah 39:5).
2. Tears of David in distress (Psalms 6:6).
3. Tears of the sinful woman (Luke 7:37-38).
4. Man crying with tears for three years (Acts 20:31).
5. The tears of God (Hebrews 5:7).
6. Tears of remorse (Hebrews 12:17).
7. Tears gone forever (Revelation 21:4).

—NELSON G. MINK

The Preacher's Magazine

PREACHING PROGRAM

A Glorious Deliverance

TEXT: Romans 7:24

INTRODUCTION: Man through the ages has attempted to find ways to peace, joy, and satisfaction outside of Christ and has miserably failed. When he realizes that deliverance of self is out of this world and comes to us as a pure miracle of revelation from on high, only then can he know that salvation is forthcoming. Let us consider the glowing truths.

I. REVELATION

- A. He did wake up to the fact:
 1. That he was blind, proud, and self-dependent.
 2. That his sins were hardening his heart, dulling his senses, killing all feeling, etc.
- B. Too many love darkness, hate truth, despise holiness. Yet God in His infinite mercy persists in flooding their pathway with the light of the gospel.

II. REFLECTION

- A. Too many prefer sinful pleasures to the strait and narrow way.
- B. Not knowing that his true condition is already known to God.
 1. Searching his heart he began to see his true self, hell-deserving.
 2. Accepting his responsibilities —not blaming others—wife, children, devil, etc.
 3. Confessing to God alone; coming to the mercy seat.
- C. Beholding the amazing wonders of God's grace and seeing the utter sinfulness of his sins.
*O love, thou bottomless abyss,
My sins are swallowed up in thee!*

III. REDEMPTION

- A. At first he could not perceive the marvelous plan of salvation.
 1. Now his faith outreached reason and grasped the gift of God's eternal salvation full and free.

2. Here he cries: "With faith I plunged me into this sea; here is my hope, my joy, my rest."

B. With all humility and meekness, realizing unworthiness. Deserving expulsion from God's presence. That justice demanded punishment for sins.

1. He sees the tender love of God making a way for his pardon through Christ.
2. He now sees the tremendous cost of redemption and rejoices in this new-found experience by crying, "I thank God through Jesus Christ."

CONCLUSION: When you realize your utter helplessness and hopelessness, then look up and not down. Christ can deliver you from all sin.

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

God Knoweth

TEXT: Job 23:10

INTRODUCTION: For a man to have good relationship with God he must know something about himself. He must not deceive himself, for his fellowship with God hinges upon his daily walk, his faithfulness, his obedience. Let us carefully consider this text.

I. GOD'S KINDNESS TOWARDS THE CONSIDERATE MAN—"... the way that I take."

- A. In regards to his service.
- B. In respect of his servitude.
- C. In relationship with His Son.

II. GOD'S KNOWLEDGE TOWARDS THE RESTLESS MAN—"... he hath tried me."

- A. His trials are burdensome.
- B. His tests are cumbersome.
- C. His temptations are many.

III. GOD'S KEEPING POWER REASSURES THE TRIED MAN.

- A. God sustains in the hour of trial.
- B. God succors during harrowing frustrations.
- C. God sanctifies during heart-searching consecration.

CONCLUSION: What a blessing to know that God deals with us and not man! God is ever mindful of His tried children. Let us have faith to know that He will see us through.

—HENRY T. BEYER, JR.

Power to Let

SCRIPTURE: Matthew 28:1-20

TEXT: Matthew 28:16-20

INTRODUCTION:

A. Impossibility of this claim being made by anyone else.

B. Inspiration of this claim by a risen Christ. Power demonstrated by coming through death to keep appointment in Galilee. Power superior to:

1. Ecclesiastical power (Matthew 27:62).

2. Angelic power (Matthew 28:2). Power turns difficulties into victories; consummate case for complicated human problems.

3. Financial power (Matthew 28:11-15). The power men worship can bribe or bless, make liars or stewards.

4. All are inferior to:

I. THE POWER OF THE MASTER

A. Universal power—operates in two realms, heaven and earth; spiritual yet practical; for spirit and body; sustains the universe, available for the soul.

B. Unlimited power—every form of earthly power is limited, and ultimately outdated. Illustrative of this fact are water, coal, oil. The power of Christ flows from an endless life.

C. Unselfish power—"given" but held in trust for others.

II. THE PURPOSE OF POWER

A. Not primarily for miracles—results in, sealed by, but not first end. Jesus before Herod; miracle of silence (Colossians 1:11).

B. To meet the need of longing

hearts. We all need One worthy of worship and confidence. Jesus is that One; no weakness in Him.

C. To meet the demands of service. To teach, baptize, and lead men to observe all things. To instruct, inspire, witness, and inculcate practical obedience.

III. THE PRICE OF POWER

A. It is always costly.

B. It is imparted to those who "go" from Galilean mount to Jerusalem's need.

C. Inseparable from the presence of Jesus.

D. Our inheritance in the Holy Ghost.

CONCLUSION: For those who keep appointment with Jesus (v. 16). For those who endure—Judas missing.

—ALBERT J. LOWE

Lisburn, North Ireland

My Brother's Keeper

SCRIPTURE: Genesis 4:8-12

INTRODUCTION: Cain was his brother's murderer, not his keeper. Cain's question, "Am I my brother's keeper?"

I. MAN'S ANSWER

A. The answer of worldly men.

1. Every man ought to care for himself.

2. Most men are not worth caring for.

3. I believe in the survival of the fittest.

B. The answer of the Church.

1. The general answer, "Yes." The humanitarian work of the Church.

2. The specific answer, "Yes." The missionary program of the Church.

3. The debatable answer—"Yes and no."

a. The world's hunger, disease, and illiteracy.

b. The world's unredeemed and lost.

c. Average church member

gives one-half cent per day for foreign missions.

d. Christianity lacks in practice the passion of communism.

e. Our smugness, complacency, and selfishness.

II. GOD'S ANSWER

A. To Cain

1. Hearing the cry of blood.

2. The curse.

a. God's displeasure.

b. Man's displeasure.

c. Earth's displeasure.

B. To us today

1. Does our brother's blood cry to God?

2. God has the last word.

a. To our civilization.

b. To our church.

c. To our lives.

C. God's answer in Christ

1. He was moved with compassion.

2. He was obedient unto death.

CONCLUSION: What will the church's answer be? What will your answer be, Christian?

—MURRAY J. PALLETT

Billings, Montana

Getting Our Spiritual Bearings

SCRIPTURE: Genesis 3:9-10

INTRODUCTION: This is God's first question to man. This is man's first answer after the Fall.

I. THE CALL OF GOD

A. The call of a knowing God

1. He knows man's hiding place.

2. He knows man's lostness.

B. A call to confession

1. He calls to help us realize our need.

2. He calls us to repentance.

3. He calls us to follow.

C. A call of love.

1. Man did not first seek God.

2. It was God, in love, seeking and calling.

II. THE ANSWER OF MAN

A. Man must answer

B. Man's answers

1. "I am hiding."

2. "I am busy."

3. "I am trifling" (Ananias and Sapphira).

4. "I am choosing the world" (Demas).

5. "I must be convinced" (Thomas).

6. "I am coming home" (prodigal son).

CONCLUSION: Where are you? What will your answer be?

—MURRAY J. PALLETT

The Crown of Creation

SCRIPTURE: Genesis 1:26-31; 2:7, 18-23

INTRODUCTION: The crown of creation is man. What Genesis teaches about man.

I. MAN IS A PRODUCT OF DIVINE PURPOSE.

A. He is created and not evolved.

B. His body is of the earth.

C. His soul if from God.

II. MAN'S POSITION IN THE WORLD.

A. To subdue and replenish it.

B. To be head of the family.

C. To be head of the government.

III. MAN'S NATURE

A. An intelligent being.

B. An emotional being.

C. A volitional being.

D. A moral being.

E. A conscious being.

1. Conscious of the world around him.

2. Self-conscious.

3. God-conscious.

CONCLUSION: Because man is the crown of creation—

A. He deserves the respect of all men.

B. He should give respect to all men.

C. He demands self-respect.

D. He receives the respect of God in love and mercy.

—MURRAY J. PALLETT

Received Payment in Full

(Missionary)

SCRIPTURE: Philippians 4:16-19

INTRODUCTION:

A. Paul, author of this letter, had been imprisoned in Rome.

1. No state care for prisoners in those days; friends had to do that task.

2. Church at Philippi had sent to Paul some material good to ease his prison term.

3. Now we find him expressing his thanks.

B. While reading this passage, was struck with parallel between our missionaries today and Paul, greatest foreign missionary ever.

C. Then came some questions to me.

1. Why do we give to foreign missions?

2. Does it pay?

I. PAUL'S THANKS FOR THE GIFT

A. Note his wonderful spirit (v. 10).

B. No doubt but that it was much smaller gift than he deserved, but he was grateful.

1. Reminds one of Paul's letter to Philemon on return of runaway slave, Onesimus.

2. Philemon 18-19.

C. Missionaries of the Church of the Nazarene.

1. Like Paul, have gone willingly.

2. Like Paul, grateful for what we do for them, though it is little.

3. But, like Paul, how much we owe them for taking our places on battle fronts!

II. THE REASON FOR PAUL'S THANKS

A. He did not desire a gift, yet was grateful (v. 17).

B. Why?

1. Paul saw behind the gift. He saw that their hearts were right.

2. Not isolated gifts or sacrifice either, but "... once and again" (v. 16).

C. We are often guilty of asking, "What are others doing about this offering for missions?"

1. These Philippians did not ask such a question.

8. They sent when others did not (v. 15).

3. May God help us to give in the presence of need, no matter what others do.

III. THE DEPTH OF PAUL'S THANKS

A. "Not that I speak in respect of want" (v. 11).

1. Paul, in taking the offering sent him, did not show a distrust of God.

2. He was satisfied. "... I have learned, in whatsoever state I am, therewith to be content" (v. 11).

B. Our missionaries do not call for financial aid to spend on luxuries for selves.

1. Search *Herald* or *Other Sheep*, ever see request for a television set? Yet many of us have one.

2. Or ever see request for fancy kitchen aids? Yet we consider them virtual necessities.

3. I wonder. Have these and other things been gotten by us at expense of missions and our souls' blessings?

C. Our missionaries call for aid!

1. To advance in Brazil with gospel of full salvation through Christ.

2. To go forward in West Germany; to stay in Israel and Jordan—just necessities.

3. Will we keep up our expensive ways at home while our missions suffer financially?

4. The failure of church to meet the call of missions is because the church has withheld her offering. She cannot withhold and be all God wants her to be.

IV. THE CHALLENGE OF PAUL'S THANKS

A. "... that fruit may abound to your account" (v. 17). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19).

1. Paul challenges them to give yet more liberally.

2. Under the Holy Spirit's anointing he promises God's blessings for so doing.

B. Do you grasp the challenge of missionary giving?

1. Not, How much can I get for self? Christ pronounced one man a fool who did that.

2. Rather, How much can I give?

3. And then God will supply all our needs.

C. Then can say as did Paul, a prisoner, with only a small offering to care for bare necessities, "But I have all, and abound: I am full" (v. 18).

B. To try to hang on to what we have and be full is in reality only to be empty.

CONCLUSION:

A. Original questions.

1. Why do we give to missionary effort?

2. Does it pay?

B. We give because of fullness of our hearts and emptiness of theirs—any other reason is faulty and will collapse under pressure.

C. It does pay.

1. Our souls are benefited richly.

2. Our missionaries are grateful.

3. Souls are saved which now are in darkness of sin.

D. Illustration: Young man came to New York with wife to undergo final tests for service as foreign missionary. Wife failed. Man, heartbroken, returned home. His father, a dentist, had begun small business of supplying unfermented wine for Communion. Young man took it up, that might make all money he could, to send it to missionary effort. Today the family of "Welch" still makes grape juice, and hundreds of thousands of dollars have been poured into missions. What have you and I done?

—CLARK H. LEWIS
Sitka, Alaska

Christ: Rumored or Realized?

SCRIPTURE: Matthew 14

TEXT: Matthew 14:36

I. HEROD HEARD A RUMOR (v. 1).

A. A rumor is intensified in relation to the importance and ambiguity of the subject matter.

B. His interpretation of the rumor was that such fame could belong to only one person, John the Baptist (v. 2).

C. The crediting of such notoriety to John the Baptist provided substance in the defense of his threatened self.

1. He had "... laid hold on John, and bound him, and put him in prison" (v. 3).

2. "... he would have put him to death, he feared the multitude" (v. 5).

3. Yet the whole thing bothered his conscience. When the daughter of Herodias requested John the Baptist's head in a charger, "... the king was sorry" (v. 9).

II. THE PEOPLE FOLLOWED JESUS (v. 13).

A. They followed as observers.

B. They were interested in the fishes and loaves.

1. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (v. 14).

2. "And they that had eaten were about five thousand men, beside women and children" (v. 21).

III. THE PEOPLE RECOGNIZED HIM (vv. 35-36).

A. They brought unto Him all that were ill in any manner.

B. They sought to touch even the hem of His garment. They were more than observers—they were participants.

C. He took them through and He will take us through if we will cling to Him.

—KENNETH P. SMITH
Fort Collins, Colorado

Black Past vs. Bright Present

TEXT: I John 2:8

INTRODUCTION: Great and marvelous is the work of redemption. God has certainly worked everything out for the good of Adam's fallen race.

I. THE DARKNESS OF SIN ("... darkness is past")

- A. Darkness represents all that is evil.
- B. Darkness reveals ignorance, superstition.
- C. Darkness pictures man's lostness.

II. THE DREARINESS OF SERVITUDE (servant of sin, devil)

- A. Enslaved by Satan's power.
- B. Engrossed in sinful cares.
- C. Engaged in sinful practices.

III. THE LIGHT OF SALVATION ("... true light now shineth")

- A. The light of true conviction.
- B. The light of honest confession.
- C. The light of sincere acceptance.
- D. The true light that shineth on our pathway.

CONCLUSION: How different it is now since Jesus came into our hearts, which were once black with sin, but now are made snow-white! Let us rejoice in His love and light. Amen.

—HENRY T. BEYER, JR.

The Dangers of Insensibility

SCRIPTURE: Proverbs 1:20-33

TEXT: Proverbs 1:23, 35

I. SOME DANGERS ENUMERATED (1:23)

- A. Unrestrained appetites.
- B. Perils of riches.
- C. Evil associations.
- D. Removing old landmarks, such as relate to alcoholic beverages and unchastity.

II. PROCESS OF INSENSIBILITY

- A. Feeling less alarmed.
- B. Less resistance power.
- C. Getting on the defensive of questionable things.
- D. Seared conscience.

1. Do you love the old songs?
2. Do you love to hear testimonies?

3. Do you love the work God called you to?

III. THE PROCESS OF BEING RESTORED

- A. Decide you are not going on like this.
- B. Remember God has made wonderful promises to those who return.
- C. You can rise higher than you ever have before.
- D. You can halt downgrade process right now.
- E. Check up now, and allow the Holy Spirit to talk and suggest.

—NELSON G. MINK

Connell, Washington

Come Over and Help Us

SCRIPTURE: Acts 26:9-19

TEXT: Acts 16:6-10

INTRODUCTION: There are two billion, three hundred million souls in the world. We have approximately 172 million in the United States.

I. COME OVER AND HELP US BEAR THE GOSPEL MESSAGE.

- A. Souls in darkness.
- B. Souls in superstition and tradition.

II. COME AWAY FROM SOME OF THE THINGS THAT ARE SAPPING YOUR OWN TIME AND MONEY.

- A. Selfishness.
- B. Bondage to things of material value.
- C. Expenditure of time that does not bring satisfaction.

III. COME OVER TO A CHALLENGE OF LOVE FOR SOULS.

- A. Deeper concern for prayer and fasting.
- B. Deeper love for men and women in darkness.
- C. Seeking a new and deeper burden for the lost.

IV. COME NOW, FOR THE TIME IS SHORT.

- A. The time is short for praying, fasting, giving, going, sending, and working.
- B. The time is short for us to carry out our big intentions.

—NELSON G. MINK

BOOK BRIEFS

Book Club Selection for September, 1960

DYNAMIC PREACHING

James W. Clarke (Revell, \$2.50)

This is not an attempt to cover the entire field of homiletics with a hop-skip-and-jump treatment. Rather, Clarke takes three basic facets and hammers them home: the centrality of preaching, the preacher at his pulpit, the preacher on his knees. (This last section of the book will hit you under the lower rib.)

Here is writing of a superb nature—direct, concise, aptly illustrated (but not overdone). A Scotsman, he, shows a close acquaintance with both the labors and the lives of pulpit greats. His pen becomes a scalpel as he cuts deep but healingly.

You would disagree perhaps with his "feel" for liturgy, but you will admit a tremendous appreciation for his loyalty to evangelical preaching.

"MODERN THINKERS" SERIES

(Baker Book House, \$1.25)

A word is fitting to introduce to you a series now being released entitled *The "Modern Thinkers" Series*. The editor of the series is David H. Freeman. The series itself is being developed by the Presbyterian and Reformed Publishing Company, but printed by the Baker Book House in Grand Rapids, Michigan.

Already released, the first four volumes cover the following thinkers: Kierkegaard, Bultmann, Dewey, and Nietzsche. This is a project whereby the thinking of these various influential persons is summed up in a brief scope. These will sell for \$1.25 in paper binding and will have about sixty pages.

There will be added to this list volumes on such other thinkers as Van Til, Barth, Niebuhr, Sartre, Toynbee, Jaspers, Russell, Tillich, Whitehead, Darwin, Heidegger, Dostoyevsky, and others.

The purpose of this series is to present in popular, inexpensive form a summary of the thoughts of these men. But to be honest, these are not popularly written. To appreciate even these small monographs, one would need a wide background of higher education in the fields of theology and philosophy. If one has not had that background, he will find himself lost in the discussions in these volumes, for they are definitely technical. One who has had sufficient background will find in a single, inexpensive volume the summary of the thinking of these men, which will help him make reference to them carefully and accurately.

PRACTICAL RELIGION

John Charles Ryle (Thomas Y. Crowell, \$4.50)

There are two ways that a book can be new: one, when it comes first from the presses and fresh from the author's pen; two, when it has been out of circulation so long that it has been utterly forgotten and then is reprinted and made available. It is the second aspect of newness that makes this book worthy of space in the "Book Briefs."

It was first produced eighty years ago, Bishop Ryle was a frank, outspoken, deeply spiritual man with careful scriptural insight. What's more, he was inclined to call a spade a spade, especially in matters of practical spirituality.

The subtitle of this book is as follows: "Being Plain Papers on the Duties, Experience, Dangers, and Privileges of Professing Christians." There are nineteen full sermons on such personal themes as "Self-inquiry," "Self-exertion," "Prayer," "Formality," "Sickness," "The Family of God," "The Great Gathering," "Eternity."

As to style, the writing is crisp, incisive, direct. 324 closely packed pages make this book well worth its price.

GOD HOLDS THE KEY

Geoffrey T. Bull (Moody Press, \$3.50)

This is a book of devotional studies. These came as the results of the author's meditations during the terrible months of his imprisonment in China. He makes comparison between his prison experiences and lessons taken from the Bible. Throughout all the strain of this period he discovered that the grace of God was adequate and sufficient.

This is a book for intelligent, mature Christians. The meditations are searching. They sometimes seem almost too intense. They are the deepest convictions of a man who passed through the furnace and found he was not alone. A glowing witness to Christian faith and God's power to sustain during the almost unbelievable trials of imprisonment in China.—Mrs. DEAN WESSELS.

THE TRUTH ABOUT SEVENTH-DAY ADVENTISM

Walter R. Martin (Zondervan, \$3.50)

Walter R. Martin has become known as a writer in the field of the cults through his various other writings.

Here is his full discussion of the present-day position of the Seventh-day Adventist church. It is the feeling of the author that the Adventists have moved in theological positions until they are more nearly in line with evangelical faith than they were in years gone by. It is his assumption that the theological position of the Seventh-day Adventist church is being adjusted so that evangelical groups will consider Seventh-day Adventists worthy of full membership. Walter Martin inclines to believe, himself, that this doctrinal shift has been taking place for the last ten years, and in this careful study you will notice that he inclines to remove from the Adventist church the stigma of heresy which has been placed upon that group by evangelical churches throughout the entire existence of the Adventist movement.

As a contributing editor to *Eternity* magazine, he has written in that periodical, as has also Donald Gray Barnhouse, articles which in tone and statement quite warmly espouse Seventh-day Adventists as evangelical brethren.

There are some implications in this sort of book that bother us as evangelicals and Wesleyans, but it is fair and carefully done.

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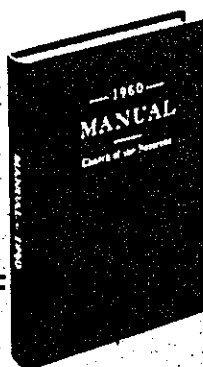
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GUEST EDITORIAL

Only Matter Matters

By J. Kenneth Grider*

IN 1903 A HANDFUL of men met in London and started a movement which has already subjected 40 per cent of the world's population:

Not only has that movement won at least the tacit allegiance of masses of men. It is now seeming to in a certain area of technology: space achievement. And this achievement can only serve to enhance its attempt to subjugate still other souls.

What is communism like? What is at the bottom of its violent attacks upon free societies? What beliefs give it its thrust? There are several, actually; but two, in particular. One is its materialism; the other, its confidence that the so-called classless society which it seeks is sure to evolve.

It is well known that communism is materialistic—not just practically, but theoretically as well. That is, its adherents do not simply order their lives as though they were atheists. They really claim that there is no God to reckon with. Did not Karl Marx (1818-83) say in 1844: that the criticism of religion is the beginning of all criticism? "Was not his long-time associate, Frederick Engels, (1820-95) able to say by 1874 that atheism is practically an accepted fact among European labor parties? Did not our century's Lenin admonish, "The Marxist must be a materialist; that is, an enemy of religion?"

Marx figured that religion and other

*Professor, Nazarene Theological Seminary.

cultural institutions are only a part of the superstructure of reality; that all such has simply grown up out of the tensions of material forces. The substructure of reality is matter, only matter. Writing the *Communist Manifesto* with Engels in 1848, he anticipated the naturalism, the materialism, of Darwin's *Origin of Species* (1859). In Marx's *Das Capital*, written in 1867, as well as in his other treatises, the same basic materialism is in plain evidence. Man possesses no soul, is but a brute. There is of course no after life. There is no freedom; man is determined by economic processes. As D'Arcy of Oxford says, in cutting the net, supposedly to set man free, they have wounded man mortally with the knife.

Along with its basic view that only matter matters, communism teaches that its goals are bound to flourish more and more. Regardless of what any given comrade does, the system is bound to win out over capitalism. Regardless of what a given generation does, communism is bound to win out, so they say. That is why their present leader affirms with arrogance that communism will win in America. Their idea on its necessary expansion is quite like the theory of biological evolution as taught by such naturalists as Charles Darwin. Just as the seeds of progress are within nature, for Darwin, so they are within the economic tensions, according to communism. Capitalists, it is supposed,

are bound to get richer and richer, and the laborers poorer and poorer by comparison, but also madder and madder—until they effect a revolution and finally set up a classless society. Many of us are quite sure that individual and corporation taxes, as well as inheritance taxes, as we have them in most capitalist countries, are an important check upon the monied groups. Unions, and democratic government, are further checks upon them. But the Communists see no corrective, only the abolition of capitalism altogether. And they say its abolition is as sure as is the rising of the sun.

Certainly we Christians are not to acquiesce to the spread of what is perhaps the most serious threat to the faith in all these Christian centuries. Nor are we to panic. Ours it is, surely, to become co-workers together with God for an ever more vigorous Christian faith. Ours it is to be more committed to Christ than the comrades ever could be to their persuasion. If matter is all that matters to them, and if Christ is all that matters to us, we may be infinitely more sure that Christ will finally triumph than they can possibly be that anti-Christ will.

FROM the EDITOR

XII. What People Expect from Worship

OUR PEOPLE COME to the worship services of the church each week with varied and peculiar spiritual needs. We have encouraged them to believe that these services are important, that somehow attendance at these services is tied up with their profession as Christians. But deeper than loyalty to the pastor or to the reputation of the church's statistical record, these laymen think of these worship services as their spiritual lifeline from which they secure the food they need to sustain spiritual life, the strength they need to live victoriously in unfriendly surroundings, and the resources to be effective witnesses in their respective worlds.

Our people expect something from the worship services. To them attend-

ing church is more than an exercise, more than mere routine and formality. And we as pastors, the directors of worship, must not lose sight of these expectations. We must stay close to our people. We should strive to make each service so relevant to each worshiper that when he passes through the doors of the church to return to his common walk of life he will have found that for which his heart craved. *Let us notice briefly some of the more basic benefits which our people expect from a given service.*

1. They expect that the church shall be indeed the house of God. The lives of our laymen are filled with the secular and the earthy. Hour after hour during the week they walk clay paths. And, when the Lord's day

comes they long to step up to a higher plane. They expect that going to church will be this step moving them from the common and the mundane to the uncommon and the heavenly. Of course the liturgical churches attempt to build the answer to this expectation in their architecture and in their stately trappings. With most of us, however, our buildings are plain and simple and not at all, of themselves, conducive of this high expectation that they are the house of God. Hence, if this idea is to find realization with our people, it must be supported by the attitude of the minister and by the significance of the service.

2. Our people expect to find in the church an atmosphere conducive to worship. Perhaps our best people, those who have developed a highly successful sense of personal worship, can make an atmosphere regardless of what is around them. But most people who come to church need lots of help in their worship. We can go far in accomplishing our ends if we will create that spirit and atmosphere, that sense of expectancy, which characterizes true worship. We must teach all of our people what is true reverence as they come to church. We must learn how effectively to call our people to worship. We must give that leadership which "holds the reins" and directs all that goes on in the service. We must plan the service so that its progression as well as its content takes each worshiper step by step through the moods and aspects of worship. Above all, we must practice the presence of God in the services and "keep the glory down," so that people will be moved to worship. To hear the words, "I feel God in this place," is the highest praise that can be given to a leader of worship.

3. Our people expect that their minister will represent God to them

as they come to worship. And here is perhaps the hardest of all of the expectations consistently to fulfill. While the minister is indeed only a man and can in no sense claim to be more than this, his people believe him to be the man of God and they come to church believing that their minister is the representative of God, to them. He can live up to this expectation only as his bearing, his poise, his leadership in relevant worship, his own evident confidence in the Lord, and the apparent fact that he has come from the presence of God as he moves before his people all play a part.

4. Our people expect that their minister will bring them a message from God. This means that he must be more than a clever "master of ceremonies" and plan to do more than execute a well-planned service. In Protestant worship there is an inseparable tie between the sermon and the other elements of worship. To fulfill this expectation the minister must prepare himself, must study and pray, and above all must strive diligently to come up each time he faces his people with what he conscientiously feels is the message of God for that service. We cannot afford to do less than this; we cannot afford to be careless or indifferent; we cannot afford to relax even for one service; we cannot afford ever to go into a service with a secular message or with but notions of our own. A minister who will consistently bring God's message to them will be well on his way to be establishing himself as a leader of worship.

5. Our people expect to be fed from the Word of God. While closely related to the foregoing, of course, yet it should be lifted up in our thinking. And, in our circles, there is need for us as ministers to remind ourselves of

this expectation each week as we prepare for the services. Not notions, not personal opinions, not a repetition of shibboleths, not a mere mouthing of what we think our people like to hear, not a careless presentation of what appears to be the surface truth of the scriptures—none of these will suffice. Ours is the obligation of being students of the Bible and of giving our ablest scholarship and study to the basic truth of God's Word. To betray our people at this point is to be far less than our best as preachers and leaders of worship.

6. Our people expect that the performance of the elements of the service be compatible with the holy God and the holy worship in which they are participating. Regardless of what part of the service it might be—music, announcements, offering, scripture reading, prayer—there is no place for irreverence, irrelevance, ill preparation, or carelessness. This means that we owe to our people the very best that we can give. Those who care for the music should be diligent to do their best. The worship service is no place for practicing. We should guard our music program that it be worthy of the nature of the service of which it is to be a part. But every element of worship must be so dedicated. All too frequently, in the name of audience response we are light and frivolous. All too frequently, under the guise of informality and freedom we have little or no preparation and allow some element of worship to drag in the dust.

7. Our people, furthermore, expect to sense the presence of God as they come to worship. Perhaps this, after all, is the heart of worship. Christian worship cannot be cold and calculated. It must be vibrant with the moving of the Holy Spirit. Men and women must feel God and respond to Him. This begins, no doubt, as the leader of worship makes a service God-cen-

tered. The worshipers must early in the service be brought from the busy world in which they have lived into a consciousness that God is present. Their minds must be brought into captivity to the mood and theme of true worship. The first hymns, the first prayer, the first movement of the service must set the tempo and lift our people Godward. And, in one way or another, this must continue through the service. Our people come to worship God. Let us not fail them in this noble hope.

8. Our people expect in their worship to feel the impact of the Church of the centuries. While it is true that they want a service which is relevant to their own day and own needs, still—whether or not they can make the expectation articulate—they hope for that which brings them in touch with the Christian worshipers of other centuries. Hence we must strive constantly to provide this in our services. The Communion service accomplishes this; the use of the historic hymns, the use of much scripture, the use of themes and illustrations in our messages which relate to the universal and timeless Church—all of these will aid in this lofty expectation. We do not need to yield this value of worship to the liturgical and ritualistic churches. We can, and need to, find ways of tying our people in their worship in a given service to the worshipping Christians of every era.

9. Our people expect to be able to express personally their feelings as they worship God. Here is the weakness of the liturgical worship and the factor in worship which the groups try, through every possible means, to recapture. Here is the strength of free, informal worship. And yet it is alarming in how many Protestant churches, even those of the more free tradition, there is little opportunity for the people to express themselves. Too

many services are more like a spectator entertainment than they are like participative worship. One who will get the most from worship must say it himself. He must make verbal his praise to God. He must have opportunity to express in a way that will be meaningful to him what he promises to do for God. To aid in this we have the congregational song, the responsive readings, the testimony in the public service, the demonstrations of the moving of the Spirit, the verbal responses of "Amen," "Praise the Lord!" and the like; the offering, the prayers by our laymen, and the like. These features have a purposeful place in our worship services and must not be set aside for what we believe to be a more professional, formal approach to the service.

10. Our people expect to find that in the service which is relevant to their specific spiritual needs. If worship is to be more than mere perfunctory exercise, mere religious duty, it must come to grips with the lives of people; and most worshipers expect to find this kind of help. They come hungry and hope to be fed; they come sorrowing and hope to be encouraged; they come weary and hope to be lifted; they come weak and hope to be made strong. If we as ministers could but see this mountain of need which our people bring with them to the services, it would all but overwhelm us. But we must do our best to bring into each service that which will be of personal help to the greatest number of our people.

11. Our people expect to find in each service some "take home" pay. That is, they look not alone to what the service means to them while it is in progress; they hope to get from it that which they can take with them out of the service into the rough-and-tumble of life. Frequently we see a high tide in a particular service in

which the people are blessed and there is a high sense of spiritual significance. And yet, as we get away from the service by a few hours, we ask ourselves, "What did the service really accomplish?" Of course there are values in such services which we cannot measure, but we as ministers must constantly strive to put into our services that which is not only relevant at the moment but which will have a content and a reference which will be of value to our people as they go from the house of God to their own homes.

12. Our people expect to find in worship a fellowship with other Christians. Worship begins with that which is personal, and yet true Christian worship does not reach its highest potential until it finds itself embraced in the whole. Our people worship God the best when they love each other the best. We must help our people see this and help them to find in the services of the church this kind of Christian fellowship. Most of our people are scattered and have little chance during the week to mix and mingle with those of like faith. We must guard against the attitude current in some circles that in worship our people come and go with but a direct expression of their faith and love and praise toward God. They can best find this expression frequently as they find it in the group of Spirit-filled believers. Let us seek to find ways to make our Christian fellowship more meaningful.

It might be revealing for us to ask our people what they expect from the worship services of our church—not only what they would like to hear preached but what they seek out of every phase of the average service. Let us not fail our people in short-changing them week after week as they hungrily seek for strength and help from our services.

(To be continued)

The Preaching of James S. Stewart

By James McGraw*

HE IS AN EXAMPLE of the finest preaching in the contemporary Scottish pulpit. The sermons are glowing, evangelical, skillfully illustrated, and come from a mind richly furnished with Biblical and theological learning." Thus writes Henry Sloane Coffin of a man he esteems as a master preacher, a man who has won the respect of his colleagues and the affection of his students and the love of his parishioners, a man named James S. Stewart, professor of New Testament in the University of Edinburgh and chaplain to the queen in Scotland.

Although since 1947 he had devoted his time to the teaching of New Testament and theology at Edinburgh, James S. Stewart will be remembered best as a preacher of the gospel of Christ. It was as pastor at St. Andrews, Anchterader, that he began his ministry. Then for seven years he "fed the flock" as minister of the church at Beechgrove, Aberdeen. From 1935 until he was called to the chair of the University he was minister of the great and influential church at North Morningside in Edinburgh. Even while devoting full time to teaching in New College he has preached, lectured, and proclaimed the *kerygma* in the tradition of a true "herald of God."

James S. Stewart was born on July 21, 1896, in Dundee, the son of William and Katharine Stewart. After finishing his studies at Dundee high school, he spent several years in St. Andrews

University, where he received the M.A. and B.D. degrees. His graduate studies were pursued in New College, University of Edinburgh; and in Bonn, Germany. For two years he had the honor of being the chaplain to King George VI (1951-52), and since 1952 has been chaplain to the queen in Scotland.

Stewart's splendid lectures to preachers in Union Seminary in 1949 were published in a book, *Heralds of God*. His book *A Faith to Proclaim* contains the Lyman Beecher lectures at Yale, and is a sequel to the other series. In the first lectures he dealt largely with the mechanics of preaching; in the latter series he gave his attention to the content of the preacher's message. Perhaps it would be logical to assume that the more experience he has gained, the more importance he has placed upon content, although he has never said anything that would lead us to believe that he considers the mechanics of preaching unimportant.

What does he preach like, this "example of the finest" preaching in the contemporary Scottish pulpit? The *British Weekly* is quoted as saying of him: "It is an experience to hear Dr. Stewart with his compelling eloquence. It is an inspiration to read his volumes of sermons. Even in cold print they have something of the glow of his delivery. One can turn to them again and again and never fail to feel something of their thrill." As one reads the sermons of James S. Stewart, he finds for himself what this editorial writer meant by "compelling elo-

quence" and "the glow of his delivery."

Take for example his sermon entitled "Nevertheless," in his book *The Strong Name*. Using three passages of scripture as texts (Hebrews 12:11; Luke 5:5; II Corinthians 7:5-6) he builds his thought around the key word, "nevertheless," which appears in these verses. He begins with a question: "Have you ever considered how great an element of paradox there is in our human life? . . . Life is so constructed that at its heart there is a great 'nevertheless.'" His main divisions in this sermon are:

I. The nevertheless of a transformed experience. ("Now no chastening for the present seemeth to be joyous; but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.")

II. The nevertheless of an unquestioning devotion. ("And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.")

III. The nevertheless of a direct divine revelation. ("For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.")

There is a "compelling eloquence" here born of a deep passion and keen understanding, making the Holy Writ clear and meaningful to the hearers and at the same time making it as pertinent and relevant as today's news bulletin.

Stewart seems to have found the elusive secret of combining sound exegesis and true Biblical preaching with contemporary thought and present-day needs. He is a Bible preach-

er; yet he makes his preaching as interesting as any "life situation" sermon. He is a teacher; yet his teaching is more like "preaching," never dull, heavy, or in the mold of the classroom "lecture." There is something alive and burning, something real and decisive, something practical and human in every one of his messages and even in his lecture presentations.

For example, you can catch the spirit as well as the meaning in the words of Stewart describing Jesus: ". . . or watch Him in the friendships He made—how He ranged Himself beside the Zaccheuses, the Mary Magdalenes, not in any forced, official way, not in the tacit superiority of the morally religious who go about self-consciously doing good, but quite simply and directly, because He loved them and so was not ashamed to call them brethren. . . . Above all, watch Him as the story nears its end. Is it not symbolic that when He died at last it was between two thieves? All His life He had belonged to sinners; and in His death He was not divided from them. It is His chosen place."

There is feeling, as well as intellectual content, in Stewart's preaching. You feel with him as he tells the moving story of a soldier who threw away his life to save the life of an officer he loved—the only officer he knew who had ever trusted him and believed in him. Stewart tells how the dying man, gasping for breath, began repeating the words he had learned as a child as they brought the stretcher to take him away:

"The day is done. O God the Son,
Look down upon—Thy little one;
O Light of light, keep—me this—
night
And shed around—Thy presence
light."

*Professor, Nazarene Theological Seminary.

"And on the scarred face of the man whom no one loved there was a light like the radiance of heaven; and the words were trailing off into silence, but the last words came:

"I need not fear—if Thou art—
near.
Thou art my Saviour—kind and
dear—
So happily and—peacefully—
I lay me—down—to rest—in
Thee. . . ."

"So he crossed the river. And I doubt not Jesus was there to welcome him on the other side."

Or catch the intensity of feeling as Stewart tells of the artist's picture of Faust gambling with his soul in a chess game with Satan. Many a chess player has looked at the picture and agreed that the position was hopeless; it was checkmate. "But one day," Stewart relates, "a great master of the game stood gazing at the picture. He was fascinated by the look of terrible despair on the face of Faust. Then his gaze went to the pieces on the board. He stared at them absorbed. Other visitors came and went, and still he studied as he was lost in contemplation. And then suddenly the gallery was startled by a ringing shout. 'It is a lie! The king and the knight have another move!'"

Stewart makes the application, then: "This we know to be true of the human struggle; this is implicit in our proclamation of God as the Father of Jesus Christ. No matter how hopeless apparently the position, the King and the Knight have another move!"

Ralph H. Earle, after spending a year at Edinburgh and sitting under Dr. Stewart in the classroom and in the chapel, describes him as a deeply spiritual man who does not seem to be attempting to "impress" anyone with his eloquence or with his speak-

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Tall and straight, he uses very few gestures and they are of moderate style. His voice seems natural and unaffected. He warns in *Heralds of God* against the mistake of letting the voice assume a "pulpit tone." He would no doubt agree with William Warren Sweet at this point, as the latter decries what he terms a "holy whine" some preachers use in the pulpit. Stewart wants nothing that would detract from or destroy the atmosphere of reality in preaching.

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man who has seen, and is seeing, Jesus the Nazarene. This may well explain why he has helped so many others to see Jesus, and why he is considered to be one of the truly great preachers of present-day Scotland.

SERMON of the MONTH

The Divine Daysman

By J. Melton Thomas*

SCRIPTURE: Job 9:25-35

TEXT: Job 9:33

It is vastly important that we see what Christmas is all about. We are entering into that season now; and for it to be truly Christian to us, for it to minister grace to our hearts, so that we as people of God may love God better, and know more about His love in return, it is, I repeat, of vast importance that we see what Christmas is all about. By way of introduction we might note some comparative ideas. So we may say, first, that Christmas is not at all what some folks think it is. A member of mine came to me with justifiable disgust because his boss had given him a bottle of whisky for Christmas. So many people have come to think of this season in such terms; in terms of moral unrestraint, of wild office parties, of worse than usual dissipation. It is, of course, the exact opposite. We may say, secondly, that Christmas is quite a bit more than what others think it is. It is gaiety. It is gift giving. It is decorations, and carols, and programs, and feasting; but it is vastly more.

One must go back to the greatest story ever told, as it centers about the greatest life ever lived, to understand

Christmas. One has to understand Jesus to understand Christmas. And to understand Jesus requires that there be an understanding of some other vital things as well. There must be an understanding of the nature of God, and of the need of men. And there must be an understanding of how Jesus fits into that picture.

In this story of the ancient Job all these things come into proper perspective. Through Job's experience we have passed; only today we know more than Job knew. Certainly we know that great Daysman for whom Job so pathetically yearned, and yet seemed not able to find; and in knowing Him we note three things.

The first of these is the majesty of God's nature. A hint of it is given in verse thirty-two, "For he is not a man, as I am, that I should answer him, and we should come together in judgment" (Job 9:32). Thus above man is seen God in all His majesty. Moses saw that majesty as being of such might that man might not look upon God's face (Exodus 33:22-23). Isaiah saw that majesty as having such quality as to condemn us, then change us, and finally to challenge us to a program so compelling that it would not let us stop as long as a needy man might be found (Isaiah 6). Now Job again beholds the glory, and is so overwhelmed

*Pastor, Spokane, Washington.

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*Pastor, Spokane, Washington.

that he cries: "He is so above! He is so beyond! We are so apart! There is no basis on which we can sit down and discuss our differences together!"

How we need see that majesty in these days! We need to see it so as to deal with our throttling indifference: our reluctance to heed the cry of sinful men at home and abroad; our chilling prayer lives; our heartless devotions. We need it to rebuke our cowardly holding back: "I cannot break this habit." "I cannot see through this experience." "I guess I just cannot believe God." We need it to prod our halting stewardship. "I just cannot make it out tonight." "Now tithing, really, you don't think God expects that?" "I have so much work of my own that I don't have the time that would be required for study, for visitation to build, nor for prayer that would harvest a segment of God's field." How we need this vision of majesty to do away with such puny concepts of God! To dispel the idea that we can play about our religion, never being all out, only halfway!

The sinner, too, needs to see the divine majesty. This shallow and shiftless age in which we work needs to see that we deal with more than a kindly old gentleman who knows we are weak and must be indulged. It needs to see that God is more than "the man upstairs," needs to know that embracing the Christian religion is more than giving a religiously fervent flavor to an otherwise pagan porridge. It is said that, after General Grant fought with the Confederates at the Battle of Shiloh, he forever knew that the rebels really meant business! And when the sinner sees God's holy majesty he will forever know that God means business too!

Out of this vision, and out of Job's additional insights at this time, is seen the second thing which we need

to see to understand Christmas, and that is *the misery of man's need*.

Whatever else men may have, God is the essential ingredient for the fullness of life. It was that He might let him see this that God allowed Job to be stripped of so much. Consider then what Job had. The chapters preceding the paragraph under study indicate that he had extravagant wealth for one of his day. He was head of a large and loved family. He was in abundant health. It can be presumed that up to this time his wife had been a beloved companion. Certainly too there were many who as friends or foes viewed Job with delight or disdain; for he was a man much in the conversation of his fellows. Now he has lost it all. His wealth has been taken; his family is dead; his wife has advised him to curse God and die; his friends have been his miserable companions. What is more, Job has so lost his own personal dignity that he has been willing to pronounce a curse upon the day of his birth, wishing that it might be covered with a cloud, concealing and eternal. In chapter twenty-nine, Job reviews what life had once been. Then with a pathetic lament he begins chapter thirty, "But now . . ."

So much, it seems, did Job wish to penetrate through the mystery which is suffering, which is adversity. But he is halted at the threshold. Even with such desire—and here is the plight—Job could not, and we cannot, get through to God. We may try. We may say with verse thirty of chapter nine, ". . . I wash myself with snow water, and make my hands never so clean." But it is all a human thing, an endless and wearisome treadmill of resolves, of vows, of joinings, of good works. We may try, but it is no go. God, you see, is trying to get us to himself; so Job was right in protesting: "Yet shalt thou plunge me in the

ditch, and mine own clothes shall abhor me" (v. 31). God is wanting Job—and us—to see that there is no direct route, only circuitous, from the mire of the trough to the majesty of the throne. We must go through Another!

So we come to the miracle and meaning of Christmas, we come to *the marvel of Christ's nativity*. Job saw how great and pure God is. He saw how weak and sinful we are. It was East and West, and never the twain should meet. So as he saw, he cried: ". . . is there any daysman betwixt us, that might lay his hand upon us?" (v. 33) He could not see the Daysman, but we can. He saw no umpire, no arbitrator, or no mediator. With clearer insight we see all that Job saw. We see the sinfulness of humanity; we see the holiness of divinity. But another factor has entered the problem, a factor which is solution. So we understand with Paul, "there is one God"; but thank God there is more—and there is "one mediator between God and men, the man Christ Jesus."

Christ is to us what Job had so desperately wished for, a Go-between, an Access to God. This is the marvel, the miracle of Christ's nativity. In that birth Christ became the God-Man. Thus knowing both, being both,

He lays His hand on both, to bring us together. A master sergeant said to me: "I like this rank better than any other in the army. I am close enough to the men to understand their needs, and I am close enough to the officers not to be afraid to plead my cause." The illustration is full of poverty, but perhaps it will point up what Christ is to man in his sinful relationship to God.

This then is the meaning of Christmas. ". . . God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (II Corinthians 5:19). That is the message, and this is the manner of its transmission to the world, ". . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:19-20). Here, to conclude, is the marvel of grace, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

*This is the message that I bring,
A message angels fain would sing:
"Oh, be ye reconciled," thus saith
my Lord and King,
"Oh, be ye reconciled to God!"*

"MERRY CHRISTMAS"

Our word "merry" generally suggests mirth, gaiety, and jollity. It bespeaks fellowship, high spirits, and lightheartedness. All of these are a part of the wish we extend to our friends. But centuries ago the word "merry" had other meanings and connotations. "Merry" meant peacefulness and blessedness. It was as though one were saying, "A peaceful Christmas to you," or, "May Christmas bring the blessings of God to you."

—CHARLES L. ALLEN AND CHARLES L. WALLIS in "Candle, Star and Christmas Tree" (Fleming H. Revell Company)

The Aspect of Satisfaction in the Development of the Atonement Theories

By Raymond Box*

CHRISTIANITY is a religion of complete and absolute reconciliation. The principle or force which effects such reconciliation is the atonement of Jesus. He came into the world to redeem man, to save him from sin, and to present him faultless before the presence of God's glory (I Timothy 1:15; Jude 24). In itself, the atonement presents one of the most difficult of all doctrinal studies. Like most vital aspects of the system of Christian doctrine, it has been subject to spiritual and rational inquiry since the time of the Early Church period.

There is a definite sense in which we must say that the atonement is a doctrine of the Scriptures and personal Christian experience, more than mere rational thought. In its examination, though, it is seen that many aspects of it can be thought through to their logical and correct conclusion. But, like the doctrine of the Trinity, the actual fact of the atonement lies beyond the reach of finite mind. Rational inquiry—or for that matter, Christian inquiry—which seeks to glorify God may form correct views, but the fact must remain that even at their best these are never comprehensive or absolute. The profoundest view which could be presented would never plumb the wonder, the depth,

the incomprehensibility of John's inspired statement of 3:16.

The purpose of this paper is by no means an attempt to deal with all the doctrinal issues which are confronted in a study of the atonement. Rather, it is an attempt to trace one line of thought in its development. Sufficient to say, in respect to all the other theories advanced as explanations, that they are aspects of the whole. It is not enough to assert one aspect, develop a theory around it, and then advance the result as the correct view. A true doctrine of the atonement demands a balanced and harmonized presentation of all the aspects as to constitute the whole, or the correct view. Separated from the whole and advanced as theories, these aspects must ever be pronounced incomplete and inadequate.

Among various theories presented is that group which constitutes the emphasis of satisfaction. This group as a whole slants towards God, presupposing that there is something in the nature of God which demands satisfaction. At this point, it must be pointed out that the atonement is required by these three attributes: the holiness of God, demanding the exclusion of sin; the justice of God, demanding punishment for sin; and the love of God, demanding reclamation from sin. In other words, the

atonement is grounded in the nature and claims of the divine majesty, governmental necessity, and the appeal of divine love. The distinctive point among the "satisfaction theories" is that they maintain that "only one aspect of the divine nature was satisfied. Pursued to their logical conclusions, these aspects falter, and ultimately lead to erroneous conclusions."

The term *satisfactio* first appeared in the writings of Tertullian. Some of the Early Church fathers had an idea of a satisfaction necessary, but in a vague sense considered it to be a ransom price paid to Satan. This he had unwittingly accepted when he brought about the death of Christ. Tertullian's theory virtually opposed "vicarious satisfaction." Augustine had a conception of this satisfaction; but it was left to Anselm to be the first to give a clear-cut statement of doctrine. It is true that Satan was not aware of the ultimate of his actions against Christ; but the ransom price was paid to God, not him.

The development of Anselm's theory was along the lines that the death of Christ was of infinite values and merit, and that these combined to counterbalance the demerit of sin. As his emphasis was upon exaggerated merit, it logically and of necessity led to the development or the accruing of a reservoir of merit. It was "in the latter part of the eleventh century, [that he] published his epoch-making book '*Cur Deus Homo*,' in which he gave the first scientific statement to those views of the atonement, which from the beginning had been held implicitly by the fathers. Here the idea of satisfaction to divine justice became the leading formula."¹

Anselm, while giving a more prominent place than the earlier fathers

to such terms as honor, justice, satisfaction, and merit, wholly rejected the idea of a ransom paid to Satan. At this point he was right. No law of Satan's had been transgressed; no debt was owed him. According to Anselm, "Sin violates the divine honor, and deserves infinite punishment, since God is infinite. Sin is guilt or a debt, and under the government of God, this must be paid."² Finite man cannot pay such a debt, but adequate satisfaction could be effected by one who was both finite and infinite. Christ, as the God-Man, perfect humanity, perfect Deity, by His death on Calvary gave complete satisfaction. Anselm further added that, because the satisfaction of Christ was more than the accumulated debt of the Fall and its consequence, Christ accrued merit which is at the disposal of the true penitent. When received in faith it becomes the ground of his justification; being transferred to him or placed to his credit. By such an emphasis Anselm made the redeeming work of Christ to center in the voluntary death, with the satisfaction as an absolute satisfaction.

It was during the Scholastic period that the trend began which later developed into the Tridentine theory of the Roman Catholic church and also the strict, penal satisfaction theory of the early Protestant reformers. This Tridentine theory was largely shaped by Bonaventura and Aquinas. Maintaining the Anselmic idea of accrued merit, there was also added the merit accrued by Mary and the saints.

During the Reformation period, the reformers reacted against this theology, reviving the Anselmic idea of the absolute necessity for the satisfaction in the divine nature. But although retained, the ideas of merit

*Queensland, Australia.

¹H. Orton Wiley, *Christian Theology*, II, 235.

²Ibid.

and satisfaction were given different directions. Satisfaction became a penal substitutionary offering in contrast with Anselm's idea of a reservoir of merit, and merit itself "was viewed in the sense of becoming the ground of their [the elect's] righteousness."¹³ The emphasis of the reformed churches was now penal satisfaction, known also as the judicial theory of hyper-Calvinism. This regarded the idea of satisfaction as a penal substitution for the sinner. Whereas Anselm had emphasized accrued merit, this theory spoke of a cancellation of a fixed and exact amount of penalty. As Calvinism rejected the doctrine of a conditional, universal salvation, it was forced to believe in the predestination of the elect, as only a certain few could be saved because the atonement had entered for only a fixed amount of sin. The "death of Christ removed the penalty from the elect, and His active obedience assured their personal righteousness."¹⁴

Dr. A. H. Strong, in contrast to this theory with its emphasis upon the satisfaction of divine justice, developed a satisfaction theory known as the ethical. This held "that the necessity for the atonement is grounded in the holiness of God, of which conscience in man is a finite reflection."¹⁵ The atonement must be regarded as the satisfaction of an ethical demand in the divine nature, through the substitution of Christ's penal sufferings for the punishment of the guilty.

It was pointed out earlier that the various satisfaction theories slant towards God. In observation, then, it is seen that the ethical theory has for its ground the holiness of God, which excludes sin. This theory "maintains that Christ stands in such relation to humanity, that what God's

holiness demands Christ is under obligation to pay, longs to pay, inevitably does pay, and pays so fully, in virtue of His twofold nature, that the claim of justice is satisfied, and the sinner who accepts what Christ has done is saved."¹⁶

Logical analysis of this ethical theory reveals certain errors which strike at the heart of the atonement. Christ is regarded as pure and sinless, but possessing the guilt or liability to punishment for inbred sin which had been purged away after conception, but before His birth.

Briefly this has traced the idea of satisfaction and its development since it first appeared in the early writings of Tertullian. But, to emphasize again, the lines of its development have tended to express only one aspect of the idea. That is, Anselm majored on a satisfaction of God's justice which accrued a reservoir of merit; the reformers majored on a substitutionary sacrifice, Christ's voluntary death, which satisfied God's honor; while the ethical theory majored on punishment, which satisfied God's holiness.

The Nazarene doctrine, in respect to the idea of satisfaction, recognizes that there can be no division in God's nature which distorts the essential unity of it. Christ's death was a propitiatory act which satisfied this nature in its entirety. We cannot speak, as these theories do, of a satisfaction which ignores all but one attribute. Dr. Watson emphasizes this when he writes that there can be "no moral chasm between the laws and the nature of God; and that what satisfies the one is agreeable to the other."¹⁷

Therefore we, in recognition of this, maintain that Christ's propitiatory death was the satisfaction of God's nature as holy love.

¹³Ibid., p. 240.

¹⁴Ibid.

¹⁵Ibid., p. 266.

¹⁶Ibid., p. 267.

¹⁷Ibid., p. 225.

The Challenge of Balanced Preaching

II. The Elements in Balanced Preaching

By George Coulter*

LAST MONTH we noticed the challenge of balanced preaching. Let us now turn to a consideration of the elements which must be included to make that kind of preaching.

The first element in a balanced preaching program is a complete commitment to sane Biblical preaching. The best antidote for shallowness and superficiality is a consistent preaching program thoroughly saturated in God's Word. Too often the sheep remain hungry and thirsty because the Bread of Life is not imparted nor the Fountain of Life opened.

When I speak of Biblical preaching, I realize that many of us are not qualified to give a deep, scholarly, classroom exegesis of the Scriptures. But a faithful, scriptural ministry is within the reach of all. Rather, my plea is for an unquestioning acceptance of God's holy Word which will reflect itself in the emphasis, the confidence, and the clarity of our preaching. Regardless of scholastic attainment the minister can be fully convinced of the authority of the Scriptures and he can be himself completely aflame with the eternal qualities of its truth. And he can be fully persuaded in his own mind without reservations regarding the outcome of God's truth in the affairs of men.

In the Yale lectures of 1875, John Hall described this wind of preaching.

*Secretary to Department of Foreign Missions.

"It does not mean a rambling paraphrase . . . nor a devout meditation . . . nor a subtle ingenious twisting so as to disclose vital truth . . . nor extensive spiritualizing of the text so that every part means something else, nor a godly talk concerning a certain chapter which begins nowhere and ends at the same place." But it means that kind of preaching "in which the minister has learned what meaning the Holy Spirit intended to convey in a passage . . . and then what uses he ought in harmony with the rest of Divine teaching to make of it. And having filled his own understanding and warmed his own heart with the truth, tells it to the people with clearness, force, and fervor."

Biblical preaching is always current. It is always relevant. It always comes to grips with deep human need. It always gives hope, for it points to the "way, the truth, and the life." It can be fresh and meaningful. It always offers a balanced diet to the people, containing all those truths necessary to faith and practice. The minister who will pay the price of disciplined prayer and study to be truly a minister of the Word will always be in demand. And the results of a preaching program thoroughly saturated in the Bible will be evident in the salvation of sinners and the edification of the saints.

Biblical preaching is bound to be doctrinal, for surely certain great basic doctrines dominate the Scriptures. We

need to remember that there is no power without dogma.

Dorothy Sayers, English essayist, in her book *Creed of Chaos* says, "I shall and will affirm that the reason why the churches are discredited today is not that they are too bigoted about theology, but that they have run away from theology." Phillips Brooks said, "The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it a truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn ever more and more; but preach it always, not that men may believe it, but that they might be saved by believing it."

Preachers who assume that their people are familiar with the great doctrines of the church are contributing to the religious ignorance and spiritual delinquency of the church. "The idea that doctrinal preaching is dry and uninteresting is a false idea, if it is intended to say it is so of necessity. No doubt it is true in many cases, but when this is true of doctrinal preaching, it is probably true in a large measure where that preacher preaches, regardless of the type of sermon offered" (Dr. Chapman).

Here again the principle of balance operates. The great themes of the Bible such as the atonement, sin (actual and inbred), man's lost estate, the deity of Christ, the personality and office work of the Holy Spirit, repentance, the new birth, the witness of the Spirit, entire sanctification, holiness of the heart and life, the second coming of Christ, the resurrection of the dead, the final judgment, hell, heaven—these great doctrines faithfully preached will contribute to the full growth and well-rounded development of the church in the things of God.

We consider our emphasis to be the preaching of the doctrine of holiness. Let none of our preachers feel that such an emphasis is out of balance with the great body of revealed truth. Dr. Williamson declares, "When considered in all its aspects and with all its implications, holiness includes the whole gospel message. If it be preached scripturally it will give opportunity to emphasize every vital truth of the divine revelation. To be sure, if one takes only some phase of the message of holiness he will become eccentric. He will go off on a tangent which can lead only into a dead-end street. But taking holiness as the major thesis of the gospel of full redemption from sin will mean that one has in clear perspective the entire scope of revealed truth."

A balanced preaching program will of necessity involve long-range planning. The preacher who moves from Sunday to Sunday frantically grasping for ideas and outlines as he approaches the end of the week, will keep himself at the point of nervous collapse and he will rob his people of the richness and freshness they have a right to expect from his ministry.

This kind of planning is not intended to be an inflexible schedule which admits no change if circumstances or the Spirit of God should direct otherwise. It is intended to save the pastor from the path of least resistance. It is part of the discipline necessary to maintain regular study habits. It will save the preacher from staleness. It will more adequately meet the spiritual needs of a congregation than a hit-or-miss menu of sermon food hastily thrown together. At the same time it will add depth and richness to the preacher's life. Just as surely as a wise homemaker plans and prepares well-balanced meals for her household, so the wise minister will plan and prepare to give those of the

household of faith substantial and nourishing truth as the days require.

It is highly desirable to outline a preaching program for a year. An excellent suggestion for such a program has been made by Dr. Williamson in his book *Overseers of the Flock*. Long-range planning makes it possible to make the best use of the great Christian seasons such as Christmas, Easter, Pentecost Sunday, etc.

Perhaps one of the great benefits of a long-range preaching program is that it makes possible serial preaching, which has benefit for both preacher and hearer. Series on the great chapters of the Bible, such as the thirteenth chapter of I Corinthians, the fifty-first psalm, the seventeenth chapter of John, are always beneficial. Series on books of the Bible are always helpful and rich in spiritual values. The possibilities of series of sermons on doctrine are many and varied. The great sections of the Bible such as the Ten Commandments, the Beatitudes, the Lord's Prayer, lend themselves to profitable series preaching.

In the first lecture series on preaching ever presented to Nazarene Theological Seminary, Dr. Chapman said that effective preaching involved: first, winning men to God; second, establishing God's people in the doctrines of the gospel; third, inspiring and directing the Church in faith, unity, and good works. At least one of the objectives should be paramount in the purpose of the preacher in every service. But to view an entire year with these objectives in mind and to plan his preaching accordingly will give direction to the work of the pastor, add balance to the preaching diet, and enable the preacher to more adequately meet the spiritual needs of the people who hear him.

Lastly, a balanced preaching program will involve the inclusion of

some areas of truth which are too often neglected. There are some truths which will always have priority for us because of their importance and because of our commitment to them. But there are other truths which have great value and meaning for God's people and should not be lost by default. It has been said that "when the pulpit is silent long on a theme, the pew ceases to believe." Dr. Chapman said, "When preachers preach on any doctrine seldom or with slight emphasis, the listeners must of necessity gather that that doctrine is not very important."

Perhaps it is in this area that balance is most necessary. The emphasis of any truth which lifts it out of proportion is dangerous. There are some truths which have been twisted or wrested from their rightful place, resulting in fanaticism and extreme, untenable positions. Truth must be kept in balance. To keep our church in the middle of the road our people need to be enlightened and informed even of those things which have been overemphasized by others. Here again, the answer lies within the preacher. "To keep the church in the middle of the road he must be there himself."

The second coming of Christ is often a neglected theme. Yet it is the great hope of the Christian and can be preached scripturally and fervently without the wild speculation which has often accompanied the preaching of this great truth.

Divine healing is one of our articles of faith. Yet too often it is a neglected truth. In spite of the exploitation of human suffering so often found in modern "healing campaigns," we should preach on divine healing and "urge our people to seek to offer the prayer of faith for the healing of the sick."

Perhaps no age needs to know of God's judgment of sin more than our own. But judgment preaching and preaching on hell are often considered a relic of a past generation. Without the wild and lurid descriptions which often accompanied this kind of preaching in the past, our preachers should faithfully and sanely present the consequences of breaking God's law.

"We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ as their Saviour, and full obedience in holiness and righteousness" (*Manual*). But how often do we preach on Christian baptism? Because we do not enforce uniformity on a particular mode we tend to neglect the whole theme.

While we live in a complex world and we recognize that, for some, Sunday employment is unavoidable, yet we should not fail to preach on the sacredness of the Lord's day and give our people guidance on keeping it holy.

We have preached with great emphasis on the crisis experiences, which is commendable. But in some instances we have almost neglected growth in grace. "... these ought ye to have done, and not to leave the

other undone" (Matthew 23:23). Perhaps there is no area where holiness people need guidance more than at this point, to understand what is accomplished in a crisis experience and that which is the result of growth after the crisis.

We all recognize that worldliness is the enemy of spirituality. To save us from the pitfalls of legalism on the one hand and the shoals of liberalism on the other, the true minister must not evade or ignore the preaching of the standards of the church, in harmony with the *Manual* and the Scriptures.

Mr. Ernest Gordon, son of the famous A. J. Gordon, described his father's sermons in these words, "compactness, humility, unwearied reiteration of the truth, unction, the pre-eminent use of the Word, the avoidance of speculative preaching and the co-mingling of the sterner truths of the Gospel with the more pleasing in due proportion." This is balanced preaching!

To such a ministry our preachers should commit themselves. For such a ministry our people look to us expectantly. With such a ministry the Church can fulfill its mission in this our day.

FOOT IN MOUTH

Rev. Drell Goff, pastor of Ironton, Ohio, Elm Street Church, just across the river from here, has a daily radio broadcast called "Midday Meditations." It is a very calm and easygoing, devotional-type broadcast. One day recently it came on this way:

Soft and beautiful organ music and then the smooth, deep voice of the announcer, saying: "Good afternoon. We now present 'Midday Meditations,' brought to you by Rev. Drell H. Goff, pastor of Elm Street Church of the Nazarene. Now, here is Rev. Goff."—"Hello, all you sports fans! Here is the latest from the world of sports!"

It seems that the program was to be on tape that day, and the announcer had inadvertently placed the wrong tape on the machine—the tape for a sports program. Says Goff: "I will never live it down."

—JOHN HANCOCK

Huntington, West Virginia

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:1-6

CAST AWAY

THE VERB is *apothéo*. It occurs six times in the New Testament and is translated five different ways in the King James Version: "castaway" (Romans 11:1-2), "thrust away" (Acts 7:27), "thrust from" (Acts 7:39), "put from" (Acts 13:46), "put away" (I Timothy 1:19). It may also be translated "push aside" (Arndt and Gingrich's first choice). Williams says "disowned." Moffatt, Goodspeed, the Berkeley Version, and Phillips all have "repudiated." The Revised Standard Version has "rejected."

It should be noted that *me* in the Greek indicates that a negative answer is expected. Also the verb is in the aorist tense. Literally the question reads: "God did not reject His people, did He?" Paul's answer is an emphatic "God forbid"—*me genoito*: "By no means!" "Not at all." "No indeed!"

WOT?

This is a quaint old word in English. But what does it mean?

The writer remembers one time taking a speech course. The professor assigned him a poem that had in it—for the sake of rhyme—the expression "God wot." Said the instructor: "Now I don't know what that word 'wot' means, but you look it up." Of course I didn't have to do that, for it is a familiar term in the King James Version (ten times). But if that devout lady, who had read the Bible

through countless times, did not know the meaning of this word, one wonders how many ordinary readers understand it.

The truth is that some people have a sentimental love for literature which is only an appreciation of sound without regard to sense. But reading the Word of God demands something more than that.

Actually "wot" here is a translation of the very common verb *oida*, which occurs 317 times in the New Testament and is almost always (281 times) rendered "know." Why the King James translators should have chosen three times to represent it in English by "wot" is a question that will probably never be answered. Obviously those learned men, who finished their work in 1611, are not available for comment. They wrought well on the whole, but they were working for their generation, not ours.

IN ELIJAH

The standard English versions say "of Elijah." But the Greek preposition is *en*, "in." Denny writes: "The sections of the Bible were designated, not as now by chapter and verse, but by some descriptive phrase. . . . Many references are made in this form by Hebrew writers." So here it means "in the section of Scripture which narrates the story of Elijah."² Moffatt puts it well: "in the passage called 'Elijah.'"

*EGT, II, 675.

²Sanday and Headlam, op. cit., p. 310.

*Professor, Nazarene Theological Seminary.

be . . . upon the earth distress of nations, with perplexity. . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25-26).

The question being asked in many quarters of our church is this, "Why the dearth of prophetic preaching in our gatherings?" This is a legitimate question and we must face the question with an open mind. When one-third of God's eternal Word is prophecy, we cannot put the prophetic preaching and teaching in a secondary place. *Who is quarterbacking our emphasis on prophecy today?*

Who is calling the signals in the mid-century on prophetic preaching?

One of Satan's tried and proven methods has been the primary reason for a dearth of prophetic preaching in the holiness movement in recent years. The trick is plain to see. When Satan cannot stop one from proclaiming a truth, then he will, if he can, push that one far beyond what is revealed in the Bible. In recent years this is what has happened with regard to Bible prophecy. Some have grasped the opportunity to create a sensation by making a hobby of prophetic preaching. Some have felt they had authority to fill in the information not recorded in the Bible. In the midst of great world crisis it has been a temptation to make far-reaching forecasts on Bible prophecy. The holiness movement has had a few of its fanatics on prophecy, across the years, but our problem now is that our voice is all too silent on the subject.

Are we now playing into the hands of the enemy and allowing him to intimidate us into neglecting this vital area of truth? If so, this means that Satan is quarterbacking our preaching on prophecy. While we observe the

signs of the times and remain silent, he goes quietly and effectively forward, blinding the eyes of souls for whom we are responsible.

God's people must be informed of the things which must shortly come to pass upon the earth. We as holiness people must ever keep before us the prophetic truth as a vital part of the gospel message. Our early leaders gave it a stronger place in their sermons, church periodicals, and gatherings than we seem to be doing in this mid-twentieth century.

The admonition is given in the Word, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). The dawn of a better tomorrow kept first-century men on their feet just as certainly as it does twentieth-century man. Is not this the part played by the "blessed hope" in the lives of Christian people of every age? Without it how quickly the early Christians would have been overwhelmed in the maelstrom of persecution, hardships, and tribulations! How would or could we go another step if suddenly that hope should dim?

Daily conduct in personal righteousness and faithful stewardship of the gospel will be in direct proportion to one's attitude toward the prophetic teachings of God's Word. What we are and what we do today will be determined largely by the degree of expectancy we have as to the imminence of the "blessed hope." If prophetic teaching and preaching is given its proper place in the church program, the day-to-day matters of our lives will take on a different degree of importance. Proper perspective will give precedence to personal righteousness and positive witnessing over the social and economic pursuits which absorb our energies and passion. When the vital truth of the "blessed hope" is properly emphasized, it pro-

duces holy and effective living among God's people.

In the Early Church, prophetic preaching was given its proper place. It is our duty as second and third generation Nazarene preachers and laymen to see that there is a return to this glorious Bible truth. This kind of preaching and teaching will prepare men, women, boys, and girls, for the "blessed hope, and the glorious

appearing of the great God and our Saviour Jesus Christ." We dare not permit Satan to quarterback our emphasis on Bible prophecy. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:27-28).

The World's Quest for Jesus

By Randal Denny*

KNOCKING on the doors in Jerusalem, three men, dusty and tired from travel, ask, "Where is he that is born King of the Jews?" The men?—strangers; but their quest is familiar. Thirty-three years later several Greeks ask Philip the same request, "... Sir, we would see Jesus."

"We would see Jesus"—the cry of the Jews waiting for the Messiah; the cry of the wise men of the East, the cry of the multitudes swarming the shores of Galilee, the cry of the Dark Ages, the cry of the modern world. While men were seeking Jesus, the church in North Africa argued over doctrines and theological issues of no consequence. The result? North Africa is the home of the Moslems. Though the church in Russia preached the ethics of Jesus, so-called "Christians" were intolerant, selfish, bigoted, even cruel. The result? Russia is

nauseated at the name "Christian." When the bourgeois came seeking, "We would see Jesus," they found nothing but pale paintings, engraved images, neatly worded liturgy.

Jesus said, "And I, if I be lifted up . . . will draw all men unto me." He gave to the world a message of hope, peace, love. As Christians, we must be "characteristic of" Christ in word, thought, and deed—by sharing, giving; by prayer, obedience, and teaching that "... whosoever believeth in him should not perish, but have everlasting life."

The world has had its fill of theories; it is seeking an introduction: "Where is he that is born King of the Jews?"—"We would see Jesus." Are we as ministers in the Church prepared to answer that request? No longer need the world stand at an empty tomb asking, "Where hast thou laid Him?" What we are, what we say, what we do ought to echo Paul's words, "For to me to live is Christ."

*Pastor, Effingham, Kansas.

The Sunday Evening Service

Increasing the Attendance

By L. A. Ogden*

THE CHURCH OF THE NAZARENE was not raised up to be a mutual admiration society, but was given birth by the Spirit of God for a special ministry toward the lost of earth. To those of us who are a part of this ministry today, a spirit of gratitude for our heritage is always in order. Yet we are faced with a danger of resting on the historical event which made our Zion a center of holy evangelism. We must continue to sense our twofold responsibility: first, of propagating the gospel of full salvation to every man; and second, in the conservation of our work through organization and affiliation.

With this background we cannot be content with nominal professions nor with meager results. We must have seekers at our altars and rejoice with those of radiant faces; and people make the difference between just "milling" or "going somewhere." These people are our friends, our neighbors, the population of our cities, towns, and villages, and the folk who live on highways or along the byways. Every person is a prospect.

These persons are needed! To reach them is our task. The tools include the Sunday evening preaching hour of our church program. As we face up to

the matter of increasing Sunday evening attendance, we offer the following:

1. We must have an insatiable desire for larger attendances. A challenge to reach more is often the prod which searches for means and methods. But when we are content with half a congregation, that is what we will have. We need a "divine discontent" in this area.

2. We must keep as basic the great factor in attracting people is to have the "blessing of the Lord" or to "keep the glory down," as Dr. Bresee so often urged.

There is no substitute for the presence of God; when He is not present, everything flattens, disappoints, and leaves the altars barren. Enthusiasm, logic, proper singing, and eloquent preaching may please and tickle the ears, but they do not within themselves produce the quickening power of the Spirit. Let these be set on fire by the Holy Spirit and then notice the difference. It is this glory which must set us apart from others; and if we leave this off, we become only another denomination cluttering up the theological highways of men.

In this connection I am not pleading for a worked-up emotional or sentimental service, but I do urge upon us the importance of "praying until."

This must begin within our hearts as preachers.

3. We should also consider the item of atmosphere which can and must be created if people are to be attracted. A well-ordered service can be so organized as to be lively, yet inspirational and spiritual. Music is highly important in creating atmosphere. The choice of songs and choruses should blend in with the goal or idea of the occasion. Choruses have a tendency toward participation, often more so than congregational singing. Use the old hymns, intersperse them with testimonies, encourage new converts to be the first on their feet in giving praise to God. Vary the plan, but every pastor should be the channel which God can use, and guidance here need not be stereotyped. Be free; trust the leadership of the Spirit.

4. Concerning the important item of preaching the Word we are obligated also to give some thought. Here again variety will tend to attract the people and also to hold them week after week. In this variety the minister could well plan a preaching program which would include biographical, doctrinal, expository, and the many series possibilities—all with an evangelistic flavor. Holiness must not be deferred but proclaimed often to the evening congregations. The idea that a preacher can deliver only one "top grade" sermon a Sunday (and he does that on Sunday morning) is false. Nazarene preachers have a message for the people, and Sunday evening ought to claim as urgent a message as does the morning. If the people come they have a right to hear something worthwhile. Men and

women of today are soft, but when it comes to eternal values they expect us to speak up and speak out.

Brethren, we dare not be mediocre in our Sunday evening preaching. We dare not leave the impression that this service is an afterthought or an anticlimax. Maybe one of the reasons for the decline in attendance is that we have been too careless in this matter and have given too little thought to content and preparation. Suppose that we determine to change this picture by doing better.

5. Finally, act as if we know where we are going. In other words plan for, preach for, and expect results. Do all this as a dying man to dying men. It was said of Sam Jones, "He preaches like he wants us to be saved." When folk are being converted, sanctified, and healed, the news travels fast and nothing succeeds like success. Satisfied customers are the best advertisers. This climax of the altar service will keep men, women, and young people in the congregation.

No, it is not going to be easy, but it is not going to get any easier. There is indifference among the worldly-minded and we battle it among our own people. We were not called to do an easy task, but we are prophets of God and dare not succumb to an easy, indolent spirit. The words of Isaiah call us to action when he says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1).

As we do this then it will be said of us, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1).

*Pastor, Tulsa, Oklahoma.

“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

“Would you come to my house each day so that we may have devotions together?” Mrs. H. C. Hatton, pastor’s wife of the Church of the Nazarene in Sterling, Illinois, spoke to a lively, attractive, teen-age girl. “I would love to have you!”

The girl’s eyes sparked at this interest manifested in her by her pastor’s wife. With a thrill, she accepted. She lived alone with her teen-age sister and they attended the Church of the Nazarene regularly—but to be thus singled out was a real delight.

Throughout the weeks and months to come, Mrs. Hatton prayed daily with the teen-ager, counseled with her, took her calling, gave of herself unselfishly to help the young girl find her way.

This is an example of the wonderful spirit of Mrs. Hatton. She lives for others, and as she looks about her congregation of people, she prays for their needs; and where she can personally help, she throws herself into the task with vigor and consecration.

Mrs. Hatton studies and prepares herself thoroughly for the task of teaching an adult Sunday school class each Sunday. Someone said of her: “She is the only person I know who can put theological terms and phrases into everyday language so that we can

know exactly what the theology has to do with the way God would have us live.”

Mrs. Hatton believes that, if she can plant some small seed of love that later will blossom into a beautiful Christian life, her efforts will not have been in vain. Each day she tries to do some kind and thoughtful act to soothe aching hearts and smooth life’s road for those about her.

Very talented in the musical field, Mrs. Hatton is an able choir director and efficient pianist and organist. Her people feel that when she sits down to the piano it becomes a thing of rare beauty, pouring forth the hymns of the Church in such a manner that it brings relief to confused lives, courage to rebuild broken dreams, faith in the strength of God.

Mrs. Hatton loves hats. Always neat and attractive, she dislikes running to the grocery store without a hat on her head. The members of the Sterling church smile and say that if they want to get a gift that is sure to please, just buy a hat! And they love to please their “parsonage queen,” for they know that they are indeed fortunate to have had her as their devoted spiritual leader for the past fifteen years.

In highest regard, respect, and affection, Mrs. H. C. Hatton is held in the hearts of all who know her. Truly this is a portrait of a queen!

ROYAL COOKBOOK

For the bright holiday season you will love this tasty, easy, colorful cranberry salad for a novel twist to the old tradition. This is especially good for parsonage plannings, for it may be made ahead of time with delectable results.

Place two one-pound cans of whole cranberries into a saucepan. Cover cranberries with two envelopes of unflavored gelatine. Bring to a boil, stirring constantly. When the gelatine has completely dissolved, allow to cool until the consistency is syrupy. Fold in $\frac{3}{4}$ cup chopped nuts and $\frac{3}{4}$ cup mayonnaise. Line a loaf pan with foil and pour into the pan. If you desire a brighter pink, add food coloring.

OVER TEACUPS

Rev. Claud L. Burton continues his paper in regard to “The Preacher and His Family.” This is surely pertinent advice to us all.

“The preacher and wife must find agreement on the matter of discipline for the children. If they find out that you disagree about standards, conduct, methods of punishment, you are heading for big trouble. When you disagree, do it in private. If you cannot agree, it is better to strike up a reasonable compromise. It may hurt your ego to give in—but it is mighty important that you stick together. It is the child that counts—not your feelings.

“Next, make a purposeful effort to build respect and love in the heart of your children for your mate. A father and mother who have no more sense than to discredit each other to the children may as well get ready for anything. No matter how badly you feel toward the conduct of your mate, the children must not hear your grumblings about it. In those times of stress and strain, when it really

looks like your mate has flipped his—or her—lid, control the overwhelming urge to salvage the children’s love for yourself and to get them on your side. Leave the children out of it! They will discover enough faults to ruin us, by accident, without having someone point them out.”

BOOKSHELF WITH LACE

For those children on your Christmas list, you can delight them with one of the Junior Biography Series. These are thrilling, challenging stories of the men who helped form our church. After reading one of these books, the child will feel that he has a personal acquaintance with this hero of the Cross. The books sell for thirty-five cents (.35) per book at your publishing house. They are: *Pioneer to the Swazis* (Harmon Schmelzenbach), *The Boy Who Made Right Choices* (R. T. Williams), *Boy of Old Illinois* (J. B. Chapman), *The Boy Who Wanted to Preach* (P. F. Bresee), *The Boy with the Stammering Tongue* (Bud Robinson), *In the Land of the Big Sioux* (J. G. Morrison).

THE KING’S HOUSE

The children at your house are not exempt from the glorious feeling that invades the atmosphere at this season of the year. They not only want to have exciting, oddly-shaped bundles under the Christmas tree for them—but they want to place some of these bundles under the tree for those whom they love. Here are some ideas which are simple enough to be done well by the smallest and can make them feel that they too are sharing in the giving spirit of Christmas.

A grandparent’s special may be made by fitting a personal picture into a glass ash tray, picture side showing through the bottom of the tray. The ash tray then may be filled with sand or cotton and sealed with a piece of heavy cloth.

*Amarillo, Texas.

An attractive knitting box may be made with an oatmeal box. This may be covered with bright paper or painted. A handle for the "knitting box" may be made by running a string through holes made in the sides of the box and tying. A hole in the top will allow the yarn to come through easily and tidily.

A frozen orange juice can covered with paper or painted with a decal in the center makes an attractive pencil holder; and cup hooks screwed in evenly spaced places on a wooden hanger make for a handy belt rack.

HEART TALK

As the Christmas season draws nigh, I browse through a scrapbook and come up with many foolish, sentimental memories of other Christmases and my desires. There was the Christmas when I prayed for a white doll bed with a checkered quilt. Another Christmas I longed for a blue bicycle with a silver basket. Then came the Christmas I needed a pink formal with gold-spangled ruffles. Another Christmas brought the desire for linens and china as I dreamed of a wedding soon to take place.

I smile now in recollection. All of these prayers of mine were so important. Each tangible gift I desired and received filled my world with symphonies of joy.

THE VALUE OF EARNESTNESS

"When a man is really earnest, he needs no label. He is a living epistle. His whole life is his commendation. The most earnest men whom I have ever known, whether in business or in the ministry, made their earnestness felt rather than heard. To be within the circle of their influence was to know that there was flowing out of them a constant heavy expenditure of life, and all their powers were steadfastly set in one unchanging direction. They have made this felt—not by the production of diaries or memoranda, of service or engagement, but by the influence at once penetrating and inexplicable."—Dr. JOSEPH PARKER. Contributed by B. V. Seals.

This Christmas season, I am older. As my heart searches for the Christmas present I would like best, I find it quickly. It is not a tangible gift—but it is my greatest desire. And as in the other Christmas seasons, I pray.

"Dear God, for the white doll bed with the checkered quilt, the blue bicycle with the silver basket, the pink formal with the gold-spangled ruffles, and the linen and china, I give Thee my thanks. These were important to me in my days of growing up—but this Christmas, my God, I find that I have great responsibilities; I have those looking to me for leadership and guidance; I have lives within my grasp which I must mold and shape.

"This Christmas, I pray for strength and wisdom . . . to do the tasks that are not pleasant, that I do not care to do; . . . to give a helping hand to those who need my help; . . . to obediently bend my will to Thine, not knowing or understanding Your plan; . . . to bear my crosses and my burdens with a smile and without fear; . . . to love others more than myself; . . . to fill my life with truth and right; . . . to measure myself by what I give to others in Thy name; . . . to act, live, and be the ambassador that will one day hear Thy 'Well done.'"

This shall be my greatest Christmas present!

Too Sweet

By Donald Robinson, M.D.*

THE REVEREND MR. HENRY BROWNE leaned his head on his hands. His study was swimming. It had done this occasionally before, but now it seemed much worse. And he was so tired—!

When Mr. Browne didn't come down for his usual meal before the Wednesday evening services, Mrs. Browne called to their little daughter, "Mary, run up and see why Daddy hasn't come down. He'll be late for services."

It was only a moment later. "Mommy, Mommy! Come quick."

Mrs. Browne put down the basting spoon she had been using on the roast and hurried up the stairs. Mr. Browne had slumped on his desk.

"Henry! Henry!" She rushed to his side.

Henry wasn't unconscious, but he surely did not rouse sufficiently to talk to his wife. Seeing that he was safe for the moment and would not fall over, she turned to Mary.

"Stay with your father while I call the doctor."

When the doctor arrived he conducted a quick examination. Rev. Browne revived sufficiently to mumble an answer to a question, but he appeared to be in no condition to be left in the house. So the doctor called an ambulance, and they took Henry to the hospital.

"I'll let you know as soon as we find out what is wrong, Sally," he said, for his relationship was one of friend as well as physician, "but you'd better stay with the children at present."

"I'll get a sitter right away and come down as soon as I can," she answered.

*Corte Madera, California.

However, it was more than two hours later when the wife arrived at the hospital and found her husband's room. The doctor met her in the hall.

"Now, now, Sally, he's going to be all right. Completely all right. However, I always keep my diabetic patients in the hospital a few days when we discover they have this disease, to get the diet and the insulin regulated. Some doctors do this in their offices, depending on how the disease is discovered and how serious it is. I will confess I don't like to discover a patient of mine has diabetes this way. But once the disease is discovered, an intelligent man like your husband will have no trouble controlling it.

"I hope not, Doctor."

"You may go in and see him, now. He's much better since we gave him an injection of insulin."

Rev. Browne missed the Wednesday evening services he was preparing for, and the next Sunday too. This pained him deeply because he enjoyed the services and felt he was wanted there—as he was.

His parishioners streamed to see him and were all very shocked to hear of his sudden and dramatic illness.

But soon Rev. Browne was out of the hospital and back at his desk and in his pulpit, going full tilt—with some small changes in his life. Let's listen to his conference with his doctor the day after he was released from the hospital.

"Henry, I know I'm going to make you feel bad, but maybe that will convince you I know what I'm talking about. You're past forty and I've been

telling you that you should have a checkup by me or some other physician at regular intervals, every year, or at the longest every two years."

"I'll admit, Doctor, you did tell me that," Rev. Browne said unhappily. "I don't think I really ever thought directly that you were just trying to drum up business, but I'm ashamed to admit it might have entered my mind."

"Henry, I admire your honesty. Let's say sometime I might sin in that respect inadvertently, but on periodic physical examinations there is too much evidence to show that they are good practice. If you had had a regular checkup we would have found a number of things that I think would have prevented this episode."

"In what way, Doctor?"

"Well, Henry, I'll put it to you this way. You're a man of God. I think you preach and live that we should prevent sin, or at least the prevention is better than trying to make amends after the sin has happened. Doctors feel much the same way about disease. We try to keep our patients well, in the first place, instead of patching them up after they get sick."

Rev. Browne nodded. "I begin to get your point. But in my case what would you have done?"

"Henry, in your regular checkup we probably would have found with a urine test that you had diabetes long before you had any symptoms, and we would have done some things to ease the disease. And surely we would have prevented your hospitalization in this emergency situation."

"There are a couple of other things we would have done, and advised you to lose some weight. Overweight aggravates diabetes. For that matter, people who are overweight are more prone to many other diseases too, such as heart disease, gall bladder trouble, arthritis, and many more."

"Then, as an old friend and your family doctor, I would have sat down with you and talked over some of your stressful problems, and together we would have tried to get you to live a more normal life in terms of rest and relaxation. Of course, now we have to do this in treatment instead of prevention."

"Doctor, how about my diabetes? Beside the diet, weight loss, and the more regular life, what will I have to do?"

"Well, in your case we'll try you for a while on one shot of insulin a day. You can give it to yourself. You'll learn occasionally to give a bit more if you have to attend a party or have unusual stress. By and large that's about all there is to it. I may try you on some medicine by mouth later, and it may become as simple as taking some pills."

"It's a relief to know I'll not have to stop my work."

"By no means! We doctors, far from looking for ways to make life difficult for our patients, are always looking for ways to have them lead as normal lives as possible. That is why we stress prevention, rather than cure, wherever we can."

The Reverend Mr. Henry Browne returned to his flock and proceeded to live a more normal life, and as a result do a better job than he had ever done before. Frequently, even his wife forgot he had any trouble at all. But the Reverend Mr. Browne from that day on did not forget his regular physical checkups at his doctor's. Nor did he lose sight of the fact that without his health he would have no satisfying work with his parish, nor life of the fullest extent.

It was even said from time to time that a little preventive medicine could be detected in the examples he used in his sermons.

The Preacher's Magazine

SERMON WORKSHOP

Supplied by Nelson G. Mink

THE MISTAKE OF THE WISE MEN

"The wise men were learned in philosophy and astronomy. . . . They were led in their quest for the infant King by a star. But as they journeyed they reasoned. Reason led them to assume that the King would be born in Jerusalem, the capital, and residence of Herod. This perfectly logical deduction caused them to turn their caravan toward the great city. . . . They substituted the logical deductions of reason for the revelation of God. . . . They went to Jerusalem instead of Bethlehem. Consultation with the word of prophecy put them back on the right course and the star reappeared."

—DR. G. B. WILLIAMSON in
Herald of Holiness, December
12, 1951

GIVING

"Giving is loving," the angel said. "Go feed to the hungry some nourishing bread."

"And must I keep giving, again and again?" my selfish and wondering answer came.

"Ah, no!" said the angel piercing me through; just give till the Master stops giving to you."

—Bethlehem, Pennsylvania,
Nazarene

PERSONAL TOUCH:

Dr. C. H. Mason tells of a man who in prayer meeting prayed earnestly that God would, with His finger, touch a certain man. Suddenly he stopped praying.

A brother asked him: "Why did you stop praying?"

He replied, "Because God said to me, 'You are My finger.' So now I must go and touch this man for God."

—Free Methodist

TEN COMMANDMENTS FOR CHRISTMAS

1. Thou shalt not leave "Christ" out of Christmas, making it "Xmas."

2. Thou shalt not value thy gifts by their cost, for many will signify love that is more blessed and beautiful than silver and gold.

3. Thou shalt give thyself with thy gifts. Thy love, thy personality, and thy service shall increase the value of thy gift a hundredfold.

4. Thou shalt not let Santa Claus take the place of Christ, lest Christmas become a fairy tale rather than a sublime and spiritual reality.

5. Thou shalt not burden thy servants the shop girl, the mail carrier, and the merchant. They need thy consideration.

6. Thou shalt not neglect thy church. Its Christmas services are planned for thee.

7. Thou shalt not neglect the needy. Let thy bountiful blessings overflow on them.

8. Thou shalt be as a little child. Christmas is the day of the Christ child.

9. Thou shalt prepare thy soul for Christmas. Verily most of us spend much time and money getting gifts ready, but a few seconds in preparing the soul.

10. Thou shalt give thy heart to Christ. Let thy Christmas list have Christ at the top and thy heart as the gift.

—(Copied from Canton, Ohio, First
bulletin—FLETCHER SPRUCE)

CHECKING OUT

Checking out in a supermarket can be a distressing experience as the cash register records all your purchases. How much more distressing will be the Judgment Day, when our life becomes an open book (Revelation 20:15)!

SERMON STARTERS

Christ, the Resurrection and Life

SCRIPTURE: John 11:1-46

- I. THERE IS THE TIME (vv. 9-10).
 - A. Not walking in the light at the appointed time can lead to stumbling in the night of disobedience, because the light of guidance has been lost.
 - B. For personal victory.
 - C. For service to the church.
 - D. Words of song "Work, for the Night Is Coming" (No. 416, Praise and Worship).
- II. THERE IS THE FAITH (vv. 21-22).
- III. THERE IS THE MESSAGE (vv. 25-26).
—ALLAN W. MILLER
Florence, Oregon

True Spiritual Freedom

SCRIPTURE: John 8:31-36

TEXT: John 8:36

- I. THE NEED OF FREEDOM
 - A. Bondage.
 1. v. 34. See also I John 3:7-12.
 2. Romans 6:16.
 - B. Deceitfulness of sin (v. 33).
 - C. What is sin?
 1. Biblical definition (James 4:17).
 2. Illustration in Luke 12:41-43.
 - II. FREEDOM COMETH
 - A. Through the truth (John 8:32).
 - B. Hears the words of God (v. 47).
 - C. Follows God's will.
- ALLAN W. MILLER

Alabaster Giving

SCRIPTURE: John 12:1-8; Mark 14:3-9; Matthew 26:6-13

- I. THE ATTITUDE OF THE GIVER
- II. THE ATTITUDE OF CHRIST
- III. THE ATTITUDE OF JUDAS—THE SELFISH ATTITUDE
—ALLAN W. MILLER

Christ's Triumphal Entry

SCRIPTURE: John 12:12-19

INTRODUCTION: When Christ made His triumphal entry.

- I. HE WAS HAILED AS KING. WE MUST HAIL HIM AS KING.
 - A. Of individuals' lives.
 - B. Of family life.
 - C. Of church relations.
 - II. HE WAS NOT UNDERSTOOD.
 - A. As a Saviour.
 - B. In fulfilling God's will.
 - III. MANY PEOPLE WANTED TO SHARE IN THE GLORY.
 - A. Prominent places.
 - B. Almost to selfishness.
 - IV. VICTORY COMES TO THOSE WHO FOLLOW CHRIST THROUGH THE GRAVE TO THE RESURRECTION.
 - A. Dying out to self.
 - B. Exalting Christ in walk and talk.
 - C. We need to walk with Christ constantly, for we never know when we shall be called home.
- ALLAN W. MILLER

Stewardship of Life

SCRIPTURE: John 12:20-26

INTRODUCTION:

- A. Steward is one who manages the affairs of an estate on behalf of his employer.
- B. Life—inclusive of all that one is: personality, character, body, soul, and mind.
- I. SOURCE OF LIFE
 - A. Created in the image of God.
 - B. Sin corrupted life.
- II. GOD'S WILL FOR OUR LIVES
 - A. Our bodies a temple.
 1. I Corinthians 3:16-17.
 2. I Corinthians 6:18-20 (Philips).
 3. II Corinthians 6:14-18 (Philips).
 - B. Philippians 4:8.
- III. GIVING UP LIFE ITSELF
 - A. Putting God first.
 - B. Matthew 10:37-39.

—ALLAN W. MILLER

The Preacher's Magazine

PREACHING PROGRAM

A Christian Christmas

SCRIPTURE: Luke 2:1-18

INTRODUCTION: A good deal is made in some groups of keeping Christ in Christmas. This is good. There is more to this though than following certain forms. Christmas should include a heart experience and a related attitude to Christ.

- I. SOME BARRIERS TO A CHRISTIAN CHRISTMAS
 - A. No room for Jesus. He is crowded out of lives.
 - B. Failure to accept the fact that the Saviour is born.
 - C. Hesitancy to find and worship the one true King.
- II. SOME METHODS OF KEEPING A CHRISTIAN CHRISTMAS
 - A. Listen to the angelic message.
 1. Singing praises of God.
 2. Telling of peace and good will to all men.
 - B. Join the shepherds in true worship. We too may come to find the Christ precious.
 - C. Realize that Christ will come no matter how humble. He was born in a manger. Open your heart and make a place for Him to abide.
- III. SOME BENEFITS OF THIS TYPE OF CHRISTMAS
 - A. It lifts the heart and thrills the soul. A commercial Christmas deadens and disgusts.
 - B. It leaves us with the knowledge that Christ met with us, as with the Emmaus road disciples.
 - C. True worship gives us courage to face another year. Without this courage we will be apt to stumble and fail.

CONCLUSION: Let us make room, remove obstacles, and worship the Saviour this season.

—PAUL F. WANKEL
Dupo, Illinois

I. The Head of the Church

SCRIPTURE: Colossians 1:1-29

TEXT: Colossians 1:18

INTRODUCTION: The words "Paul, an apostle of Jesus Christ" are examples of the usual form of greeting in the letters of Paul's day. In this as in all his Epistles, Paul disclaims himself as the author of what is to follow, and immediately declares he is writing for Another: Jesus Christ.

There were teachers in the Colossian church that were trying to impose a curious heresy composed of Gnosticism, Asceticism, and Judaism on the people there. The end result was to depose Christ as the Head.

Paul wrote to establish the exaltation of Christ in all things. His purpose was primarily to instruct the people and guard their souls, and secondarily the defense of an idea.

- I. THE HEAD OF ALL CREATION (vv. 16-17)
 - A. Creator (v. 16). The Gnostics pictured Christ as one of aeons or angels and not as Head of "all creation."
 - B. Sustainer (v. 17). Paul's theme is that Christ is the Center of all the universe, and not any other being.
 - C. Much speculative thinking depreciates Christ, reduces Him from His place as supreme. (Compare John 1:3 and Hebrews 1:2.)
- II. THE HEAD OF THE CHURCH (v. 18)
 - A. Redeemer.
 1. "And having made peace through the blood" (v. 20).
 2. "Who hath delivered us" (v. 13).
 3. "In whom we have redemption" (v. 14).
 - B. Preserver.
 1. "In the body of his flesh" (v. 22).
 2. "If ye continue in the faith" (v. 23).
 - C. Judaism tried to fasten sacramentarian practices on the Church. Asceticism had rules

but a licentious element that let down the bars for the flesh while the spirit "communed" with God. Christ is presented as the only Redeemer and Preserver.

III. THE HOPE FOR THE FUTURE (v. 27)

A. "... Christ in you, the hope of glory" (v. 27).

B. "It is the personal experience and presence of Christ in the individual life of all believers that Paul has in mind, the indwelling Christ in the hearts as in Ephesians 3:17" (Robertson, *Word Pictures in the New Testament*).

CONCLUSION: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (v. 28).

"Christ is the yardstick by which to measure philosophy and all phases of human knowledge. The Gnostics were measuring Christ by their philosophy as many men are doing today. They have it backwards. Christ is the measure for all human knowledge since he is the Creator and the Sustainer of the universe" (Robertson, *Word Pictures in the New Testament*).

—WAYNE SEARS
Norman, Oklahoma

II. The Fullness of Christ

SCRIPTURE: Colossians 2:1-23

TEXT: Colossians 2:9

INTRODUCTION: After showing Christ as the Head of creation and the Church, there is a further exaltation in His fullness. He is the completion also of what He heads. Revelation is essential if we are to know Him; meditation is essential if we are to participate; and personal victory is essential for validation of what we believe.

I. THE FULLNESS OF REVELATION

A. Christ is the complete Revelation, ultimate Truth.

1. "And the Word was made flesh, and dwelt among us" (John 1:14).

2. "... I am the way, the truth, and the life" (John 14:6).

3. "God ... hath ... spoken unto us by his Son" (Hebrews 12:1-2).

4. "... no man cometh unto the Father, but by me" (John 14:6).

B. Completion of revelation. Strictly speaking, revelation must be received to be complete. John said: "I ... was in the isle that is called Patmos ... I was in the Spirit on the Lord's day, and heard" (Revelation 1:9-10). "And the Word was made flesh, and dwelt among us, (and we beheld)" (John 1:14). Our reception completes the connection. Completion is not in ceremonies nor authorities, but in personal reception and personal contact.

II. THE FULLNESS OF MEDIATION

A. The perfect Sacrifice. "Blotting out the handwriting of ordinances ... nailing it to his cross" (v. 14).

B. Again, reception completes mediation. He is Seal and Fullness, but I must receive before it can become full for me.

III. THE FULLNESS OF VALIDATION

A. The human impasse. The paradox of existence. The antithesis between time and eternity, between good and evil, light and darkness, God and mammon. If we choose one side, the other is automatically opposed to us. This impasse would not be possible if man were integrated. Paul's classic figure: "... when I would do good, evil is present with me" (Romans 7:21). We are divided internally. So when we try to join one side or the other, we are still not all for the world or all for God.

B. The fullness of personal victory.

1. "... ye are complete in him" (v. 10). "It is in him that you reach your full life" (Moffatt). This does not necessarily mean completion of all our aspirations, longings here,

but it is a fullness of life in whatever measure and degree we are equipped in His will.

2. "In the world ye shall have tribulation: but he of good cheer; I have overcome the world" (John 16:33). This speaks of final eternal triumph. This is the victory of the Spirit. Jesus here implies that we can have the Holy Spirit inwardly to give us peace and purity and outwardly clothe us with the power to choose God and live victoriously.

3. The fullness of Christ in the realm of practical living.

CONCLUSION: "The desire to scale the heights of moral achievement, the urge to completion, the drive to moral perfection of character" all find their fulfillment only in Christ.

—WAYNE SEARS

III. The Exaltation of Christ

SCRIPTURE: Colossians 3:1-25—4:1-6

TEXT: Colossians 3:1

INTRODUCTION: Some exalt Christ intellectually. Are glad to declare that His name is above every name. They proclaim His regnancy in realms of thought. Others would exalt Christ in an emotional accent. They would make Him a lovely Ideal to be held in moist-eyed regard for tenderness of Spirit and Word. Still others exalt Him legalistically. Would dogmatically and pugnaciously proclaim His kingship in every realm but with none of His spirit. Still others love to exalt Him as a Teacher of ethics.

Paul's directions here are explicit. They are at once profound and practical. They plumb the depths of life's motives and at the same time give attention to the scope of practical witness.

I. THE UPWARD LOOK (3:1-4)

A. The hungry mind. "... seek those things which are above" (3:1). Those higher, better, more exalted realms of the Spirit of God.

B. The controlled emotions. "Set your affection on things above" (3:2). We are to love the better things.

C. Expectancy. "When Christ, who is our life, shall appear" (3:4). We are not looking for salvation anywhere outside Him.

II. THE INWARD ADORNMENT (3:5-17)

A. The demolition of the old life.

1. "Mortify therefore your members which are upon the earth" (3:5).

2. "... put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another" (3:8-9).

B. The construction of the new life.

1. "... put on the new man" (v. 10). A new dwelling, new foundation, new location, new place to live.

2. "... bowels of mercies, kindness, humbleness" (v. 12). This is the floor plan of the new home, and the furniture there.

3. "... above all these things put on charity" (v. 14). Here is the color scheme for your new life.

4. "And let the peace of God rule in your hearts" (v. 15). These are the pictures, the mottoes, the "centers of attraction."

5. "Let the word of Christ dwell in you" (v. 15). Here is the new library and music room combined!

- C. The gracious living. "... whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (v. 17).

III. THE OUTWARD EVIDENCE (3:18-4:6)

- A. To show the new life in outward living.
B. Orderly households.
1. "Wives, submit . . . as it is fit in the Lord" (v. 18).
2. "Husbands, love your wives" (v. 19).
3. "Children, obey your parents (v. 20).
4. "Fathers, provoke not your children to anger" (v. 21).
C. Relations with others.
1. Employees (servants). Render honest work, as to the Lord. You cannot give a good witness in a slothful, undependable, and selfish way (3:22-25).
2. Employers (masters). Remember you also have a Master. Give your employees fair pay and due consideration (4:1).

CONCLUSION: Keep a high regard for the Kingdom in all things. "Continue in prayer . . . that God would open unto us a door of utterance, to speak the mystery of Christ" (4:2-3).

—WAYNE SEARS

Peace, the Gift of Jesus

TEXT: John 14:27

INTRODUCTION: Jesus committed His soul to the Father; His body was placed in care of Joseph of Arimathaea; His clothes fell to the soldiers; and His mother He left to John. Did He leave anything for His disciples? Yes, the greatest possible gift, His peace.

I. THE LEGACY HERE BEQUEATHED

- A. Is peace from Christ Jesus.
B. Represents a reconciliation with the Father.
C. Represents a tranquillity of mind.

- D. This peace was first declared by angels at His birth.

- E. This peace was provided in completeness at Calvary.

II. TO WHOM THE LEGACY IS GIVEN

- A. To disciples and all followers present.
B. To representatives of Christ's Church and all successors.
C. To all facing life and needing inward peace.

III. THE LEGACY

- A. The gift different from world's gift.
1. World's peace as a drug, no continuing relief.
2. God's peace as refreshing sleep, an enduring strength.
B. Not a sham, but is genuine gift.
C. Not transitory, but is an enduring gift.

IV. THE USE OF THE LEGACY

- A. Let peace drive trouble from the heart.
B. True peace is stronger than grief or fears.
C. Peace of God is strong medicine for ills of God's children.

CONCLUSION: In Mark 5:1-15 we find that Jesus was able to give to Legion mental, physical, and spiritual peace. He stands ready to do the same for us today.

—PAUL F. WANKEL
Dupu, Illinois

Christ, the Good Shepherd

SCRIPTURE: John 10:1-18

TEXT: John 10:46a

INTRODUCTION:

- A. Describe sheepfold of Eastern countries.
B. Relationship between the sheep and the shepherd was close.
C. Jesus directed His remarks to the Pharisees.
D. What are some truths to be gained from this allegory of Christ as the Good Shepherd?

I. THE DOOR (vv. 1-2, 7, 9)

- A. The true Shepherd enters by the door (v. 2).

1. There are other shepherds.
a. Deny Christ.
b. Many other authorities than the Word of God.

2. Other shepherds offer other ways but Jesus says these people are thieves and robbers.

3. The true Shepherd enters by the door.

B. The door (v. 9):

1. Of salvation.
2. Of life (see Psalms 23:1-3a).
C. So Christ is more than a Shepherd; He is—

II. THE GOOD SHEPHERD (in contrast to evil shepherds)

- A. Does not use wrong methods (v. 1).

1. Christians use spiritual weapons (II Corinthians 10:3-6).
2. II Corinthians 6:7.

- B. Calls individually and leads out (v. 3).

1. Evil shepherds follow the crowd.
2. Evil shepherds not willing to lead the way.

- C. Good Shepherd—saves; evil shepherd—steals, kills, and destroys (vv. 9-10).

- D. Good Shepherd gives own life willingly for His sheep (v. 11).

1. Hireling flees in danger. One whose relationships are based on the attitude, "What can I get out of it?"

2. True Shepherd's attitude, "What can I give?"

- E. Seeks out the other sheep (v. 16).

1. Compassion for the lost.
2. Compelling compassion—I must bring.

III. THE SHEEP OF THE GOOD SHEPHERD

- A. They know His voice (v. 4):

1. No doubt.
2. Assurance (Romans 8:15-16).
3. Do not follow strangers.
a. Every little whim or fancy.
b. Nor the sensational.

- B. Blessings.

1. Find pasture on which to feed your spiritual life (v. 9).
2. Abundant life (v. 10).

- a. Don't need to be living on dry crusts and sour grapes.
b. John 4:14.
c. Isaiah 35:5-10.

—ALLAN W. MILLER
Florence, Oregon

The Christ of Humility

SCRIPTURE: John 13:1-20

INTRODUCTION:

- A. Setting and practice of foot washing in some churches.
B. What can hinder a unity of spirit as manifested between Christ and His disciples.
C. An unforgiving spirit.

I. THE PRINCIPLE

- A. Leviticus 19:17-18.
B. The second of the two greatest commandments.

II. CHRIST'S TEACHING

- A. Matthew 18:7 ff.
1. Get rid of those things by which offenses come (vv. 7-9).
2. How make right when brother has offended you (vv. 15-20).
3. Disunity can harm but unity can have God's presence (vv. 15-20).
4. Constant forgiveness (vv. 21-22).

- B. Luke 17:1-4. If we can do something about disrupted relations, then we should.

- C. John 20:23.

1. Forgiveness on earth and forgiveness in heaven.
2. A forgiving attitude toward fellow man signifies a right attitude toward God.

III. PAUL'S TEACHING

- A. Galatians 6:1-5.
1. Spiritual (I Corinthians).
2. Bearing own burden (Romans 14:12; Galatians 6:5).
B. II Thessalonians 3:15.
C. Paul's attitude (II Corinthians 1:23-2:11).

—ALLAN W. MILLER

BOOK BRIEFS

Book Club Selection for October, 1960

THE GRACIOUS CALLING OF THE LORD

Robert John Versteeg (Abingdon, \$2.50)

The subtitle of this book, "The Dynamics of Evangelism," is perhaps one of the basic reasons why your Book Editor felt it belonged in the Book Club. There are many books coming from the press on the techniques of evangelism but here is one on the dynamics of evangelism that deserves a reading, especially by all of us as we enter upon the quadrennium with our slogan, "Evangelism First."

This is a study of evangelism from the viewpoint of a theological liberal. Have that in your mind as you go through the entire book. But it should be encouraging to know that we are in the day when the liberals are searching their own hearts regarding the evangelistic impulse of the gospel. The author states that his purpose is to help the Christian evangelist to a fresh appraisal of his work; to discover how evangelism belongs in the very nature of the gospel; to discover the favorable and unfavorable forces and processes which he must deal with; to find those measures for choosing, discarding, or discovering techniques.

Here will be found some penetrating glimpses into our evangelistic motives. Here are depth studies, thought-provoking for all who love evangelism. The basic structure of this book begins with "The Invitation" and then discusses "The Structure of Decision," then "Refusal," and finally "Acceptance."

Recalling that the author is a liberal, you will note a friendly mention of movies, and doctrinally he is at odds from our Wesleyan position; yet he has something worthwhile to say for a holiness preacher with an evangelistic urge upon his heart.

JESUS AND THE TRINITY

Walter Russell Bowie (Abingdon, \$2.75)

No one who preaches can do that long without being vitally concerned in his theological foundations, and no theologian is sound without thinking carefully regarding the Trinity.

The basic assumption of this author is that no one can understand the Trinity unless he approaches it from the knowledge of Jesus Christ. He feels that Christology is a steppingstone to an understanding of the Trinity.

This is a carefully done study of the Biblical position of redemption through Christ, the incarnation of the Word, the place of the Holy Spirit.

Then the author proceeds to a careful study of the development of the Nicene Creed and concludes his book with a warning of the difficulties involved in any statement of the Trinity. This is really a book for preachers who are anxious to wrinkle their brows a bit and rethink some of these more closely woven tenets of our Christian faith.

BOUNDLESS HORIZONS, Narrations on the Christian Life

Oliver G. Wilson (Zondervan, \$2.00)

Oliver G. Wilson was for many years editor of the *Wesleyan Methodist* and through that periodical he had made his name known in the households of holiness people everywhere, as a man with a ready pen, a penetrating mind, and a warm spirit. Thousands of people in the holiness churches enjoyed reading the editorials. For his was a clarion call to Christian duty and to careful, evangelical orthodoxy.

After his sudden death there were gathered together some of his best writings and they have been compiled in this book *Boundless Horizons*. I would commend this book as one fruitful for meditation and for stimulation of mind in the direction of sermon development.

HIS LIFE OUR PATTERN

Clarence W. Cranford (Broadman, \$2.75)

Here a well-known author who gave us such well-known books as *The Devotional Life of Young People* and *The Devotional Life of Christian Leaders* has given us a book with seventeen brief messages. The sermon titling is superb, as for instance "Stars and Stables," "Deep Water for Good Fishing," "A Study in Elbows and Fingertips." These messages are brief, well illustrated, and evangelistic. The doctrinal note is not strong throughout; the thought content is not penetrating or profound, but is direct and aimed at the heart. Some good sermonic, suggestive material for the preacher on the prowl for fresh fodder.

RELIGION THAT IS ETERNAL

G. Ray Jordan (Macmillan, \$3.00)

This book suffers from its titling. One would scarcely know what to expect from a title as vague as that. It is really a probing study of the Christian need for exploring inner space in a day when outer space is capturing all our attention.

The author is a prolific writer and we sometimes feel that his writing could be more penetrating if he would be more incisive in his thought and not so prolific in his production. The strength of this book is its brilliant illustration. He deals with such Christian virtues as "courtesy," "comradeship," "faith," "home attitudes" and shows the pressing need for a crash program of expansion at all these points. St. Paul's prayer for strengthening "in the inner man" gets a real boost from the pen of this author.

WHAT SHALL WE SAY ABOUT ALCOHOL?

Garadine R. Hooton (Abingdon, \$2.00)

The author emphasizes the need for a more positive approach to the liquor traffic and the evils of alcoholism. He points up the futility of mere denunciation and incrimination. The emphasis is on the value of human personality, the delusion that alcoholic beverages are necessary to abundant or distinctive living. He points out the availability of adequate grace from God in Jesus Christ for all who are involved in the tragedy of alcoholism.

Vital facts refute the claims and expose the fallacy of the beverage alcohol industry. This book will be valuable to all who try to help men recover themselves from this particular snare of the devil. It will be read with profit by all who face our grave national problem of alcoholism. We would wish that the author had placed more emphasis on the power of God to regenerate the drunkard by a vital, instantaneous crisis experience.—W. E. McCUMBER.

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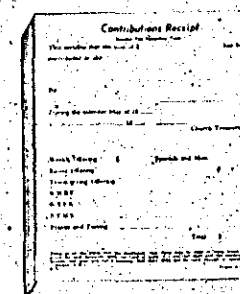
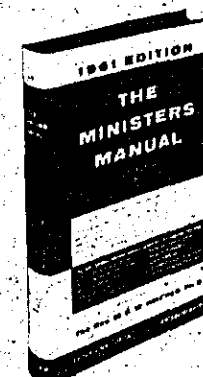
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