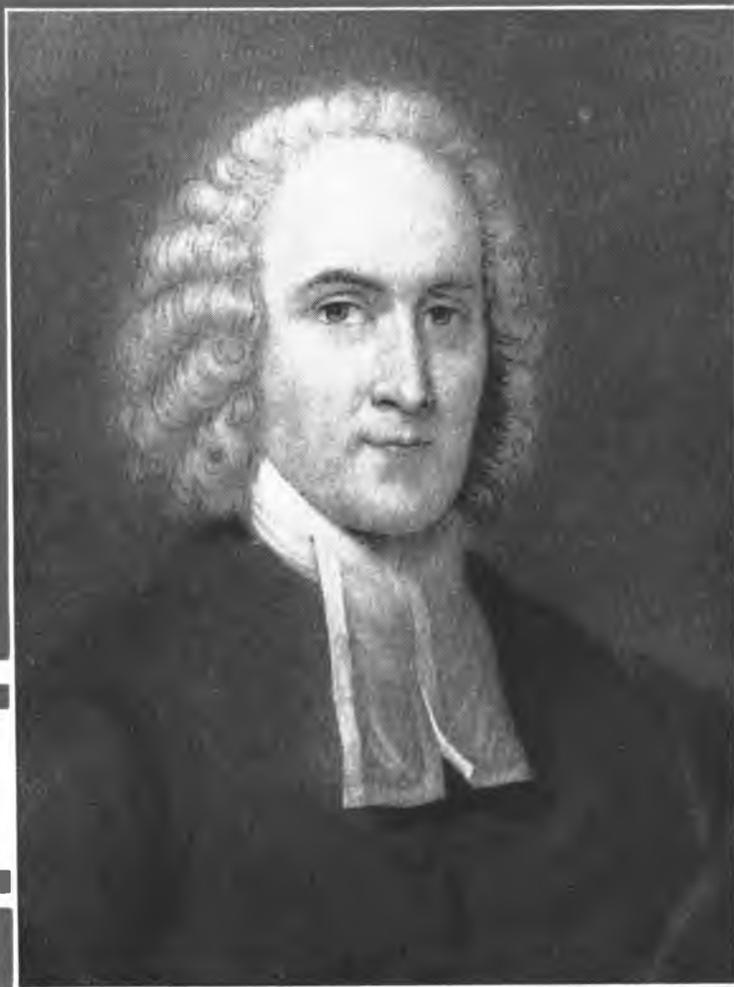


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Good Views, or Good News—Which?

By J. Kenneth Grider*

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

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

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

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

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

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

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

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

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

THE INCARNATION

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

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

*. . . contracted to a span,
Incomprehensibly made man.*

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

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

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

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

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

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

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

THE ATONEMENT

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

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

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

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

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

ment of those who believe can be averted!

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

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

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

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

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

THE RESURRECTION AND PENTECOST

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

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

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

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

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

²"A Faith to Proclaim," pp. 104-5.

THE PASTOR'S CALL

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

—B. V. SEALS

Three-Minute Car Wash!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MOTTOES

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

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

—*Kalends.*

The Preaching of Jonathan Edwards

By James McGraw*

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

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

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

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

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

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

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

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

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later taught until a long illness interrupted his work.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

itual faith, and an expression of true humility."

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

SERMON OF THE MONTH

Man's Response to Christ's Claims

By Ross W. Hayslip*

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

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

- I. *Awed Admiration*
- II. *Sinful Indifference*
- III. *Full Acceptation*

I. AWED ADMIRATION

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

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

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

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

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

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

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

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

Mr. Ingersoll, what do you think of Christ?

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

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

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

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

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

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

*A perfect life in perfect labor
writ.*

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

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

What least defect, or shadow of defect,

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

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

*Oh, what amiss may I forgive in
Thee,*

*Jesus, Good Paragon, Thou Cryst-
tal Christ?*

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

in too few cases submission is blended with admiration!

II. SINFUL INDIFFERENCE

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

Others Are Blinded by the Things of the World.

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

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

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

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

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

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

"Suffer little children to come unto me."

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

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

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

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

III. FULL ACCEPTATION

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

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

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

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

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

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

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

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

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

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

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

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

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

“My Lord and my God”!

The Romance of Budgets

By Richard F. McBrien*

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

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

WHY BUDGETS?

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

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Paper given at District Preachers’ Meeting.

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

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

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

PRACTICAL ASPECT TO HAVE

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

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

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

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

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

SOULS IN THE BUDGETS

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

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

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

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

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

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

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

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

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

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

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

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

ALTERNATIVE TO ROMANCE

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

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:25

PROFITIATION

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

The adjective comes from the verb *hilaskomai*. This was used in the middle voice in classical Greek in the sense of appeasing or conciliating the gods. In the Greek Old Testament it is used passively with the meaning "become propitious, be appeased."¹ The verb occurs only twice in the New Testament, in Luke 18:13—of the penitent publican in the Parable of the Pharisee and the Publican ("God be merciful to me a sinner")—and in Hebrews 2:17 ("to make reconciliation for the sins of the people").

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

As a neuter substantive, *hilasterion* has the sense "a means of appeasing, or expiating, a propitiation."³ Thayer

would distinguish two meanings in the two passages in the New Testament. He suggests that in Hebrews 9:5 as "the lid of expiation" it refers to "the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated)."⁴ But Thayer holds that in Romans 3:25 *hilasterion* means "an expiatory sacrifice."

Deissmann insists that the idea of mercy seat should not be attached to the word in Romans 3:25. He says that here it signifies "means of propitiation" or "propitiatory gift."⁵ He further writes: "The crucified Christ is the votive-gift of the Divine Love for the salvation of men."⁶

James Denney suggests this rendering: "Whom God set forth in propitiatory power"—taking *hilasterion* as an adjective. He then makes this observation: "It is in His blood that Christ is endued with propitiatory power; and there is no propitiatory power of blood known to Scripture unless the blood be that of sacrifice."⁷

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¹Thayer, "Lexicon," p. 301.

²Cremer, "Lexicon," p. 304.

³Thayer, p. 301.

⁴Ibid.

⁵"Bible Studies," p. 130.

⁶Ibid., p. 133.

⁷EGT, II, 611.

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

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

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

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

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

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

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

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

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

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

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

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

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

Pulpit and Parish Tips

Pastoral Calling

By E. E. Wordsworth*

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

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

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

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

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

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

*Pastor, Goldendale, Washington

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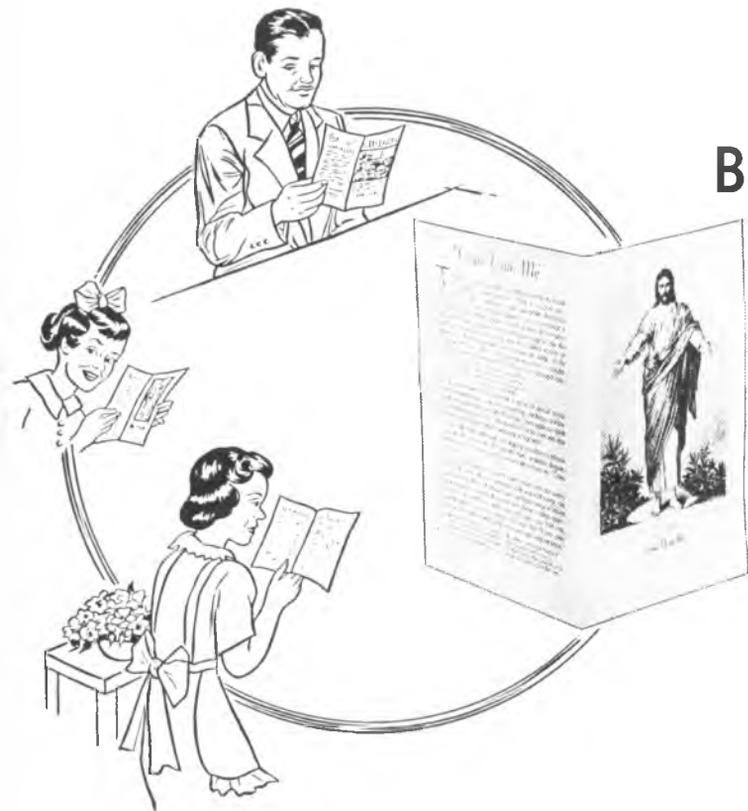
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EVANGELISM

Supplied by V. H. Lewis*

That We All May Be Better Evangelists

PRAYER AND WITNESSING

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

WITNESSING

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

PERSONAL EVANGELISM PAYS

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

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

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

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

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

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

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

*Executive Secretary, Department of Evangelism.

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

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

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

"What's the matter?" I asked.

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

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

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

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

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

Nazarene Pastor:

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

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Ideas for Promotion

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

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

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

Evangelistic Preaching

By H. Ray Dunning*

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

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

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

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

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

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

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

*Pastor, Maryville, Tennessee.

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

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

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

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

⁵Isaiah 6:1-8.

cords, and the record is according to the light thrown on what it looks at. Conscience is the eye of the soul which looks out on what it is taught about God, and how conscience records depends entirely upon what light is thrown upon God. Our Lord Jesus Christ is the only true light on God. When a man sees Jesus Christ he does not get a new conscience, but a totally new light is thrown upon God, and conscience records accordingly, with the result that he is absolutely upset by conviction of sin.⁶

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

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

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

work for revealing to men their need and the contrast between their lives and the divine standard.”⁷ By preaching the gospel, Wesley meant “preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1957 Sermon Contest

Did You Forget?

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

What Makes a Speaker Effective?

By Wendell Wellman*

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

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

IS IT PERSONAL APPEARANCE?

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

IS IT A MAGNETIC VOICE AND POLISHED PHRASES?

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

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

IF NOT THE ABOVE, THEN WHAT IS IT?

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

SO WHAT?

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

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

*Pastor, Atlanta, Georgia.

There Is Healing in Hymns

By Glenn B. Martin*

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

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

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

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

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

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

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

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

*Chaplain, Colorado Medical Center, Denver, Colo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SOMETHING TO THINK ABOUT

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

SERMON WORKSHOP

Contributed by Nelson G. Mink*

JOHN FLETCHER ON PERFECTION—Courage for the Christian

“Do not confound angelical with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian but to angelical perfection. Our feeble frame can bear but a few drops of that glorious cup. In general, that new wine is too strong for our old bottles; that power is too excellent for our earthen, cracked vessels; but, weak as they are, they can bear a fullness of meekness, of resignation, of humility, and of that love which is willing to obey unto death. . . . Remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary.”

(*Fletcher on Perfection*, pp. 107-8)

“HAPPY BIRTHDAY”

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

—Selected

*Pastor, Waco, Texas.

THE LESSON OF THE THORNS

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

—Selected

A LESSON ON HABITS

Churchgoing is a habit.
To attend regularly is a good habit.
Not to be regular is a poor habit.
Habits are difficult to break.
Mind your habits.
Don't forget that church attendance is a mighty good habit.

—Anon.

THOUGHT GERMS

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

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

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

—Selected

CARNAL TRAITS AS VIEWED BY JOHN FLETCHER:

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

OUR CHURCH

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

HOLY GHOST INFLUENCE

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

—H. C. MORRISON

LOVE TESTED

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

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

When I see them come on prayer meet-
ing night, I know they love God.

THE PREACHER'S ADVICE

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

—Anon.

SAMPLE BROMIDES

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

HONEY FROM THE ROCK OF LIFE

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

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

—PAUL W. URSCHEL
Hemet, California

August 4, 1957

Morning Subject: THE LORD AND THE LEPER

TEXT: Matthew 8:2-4

I. THE PLEADING LEPER, v. 2

A. His condition—"a leper."

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

B. His petition—"Make me clean."

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

II. THE RESPONDING LORD, vv. 3-4

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

B. The cleansing He bestowed—"Cleansed."

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

C. The charge He gave.

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

—W. E. McCUMBER, *Pastor*
Thomasville, Georgia

Evening Subject: YOUR RESPONSE TO THE GOSPEL

TEXT: Acts 17:22-34

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

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

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

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

III. THE INCIDENT NOW APPLIED

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

—W. E. McCUMBER

August 11, 1957

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

TEXT: John 5:1-14

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

—W. E. McCUMBER

Evening Subject: THE KNOWLEDGE AND POWER OF JESUS

TEXT: John 1:42

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

—W. E. McCUMBER

August 18, 1957

Morning Subject: THE AUTOBIOGRAPHY OF A CONVERSION

TEXT: Matthew 9:9-13

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

—W. E. McCUMBER

Evening Subject: THE REIGNING LAW OF LIFE

TEXT: Romans 8:2

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

—W. E. McCUMBER

August 25, 1957

Morning Subject: CHRIST AND THE CENTURION

TEXT: Matthew 8: 5-13

I. THE CHARACTER OF THE CENTURION, vv. 5-9.

- A. A man of authority—"Soldiers under me," v. 9.
- B. A man of sympathy—"Lord, my servant," v. 6.
- C. A man of charity—"Built us a synagogue," Luke 7: 5.
- D. A man of humility—"I am not worthy," v. 8.

II. THE CONFIDENCE OF THE CENTURION IN CHRIST, vv. 10-13.

- A. His faith astonished Christ—"Jesus . . . marvelled, and said . . . I have not found so great faith," v. 10.
- B. His faith presaged the expansion of the church—"Many shall come from the east and west, and shall sit down with Abraham . . .," v. 11.
- C. His faith condemned the unbelief of Israel—"But the children of the kingdom shall be cast out into outer darkness," v. 12.
- D. His faith was rewarded by a miracle of healing—"His servant was healed in the selfsame hour," v. 13.

—W. E. McCUMBER

Evening Subject: THE RELIGION OF DEMONS

TEXT: James 2:19

I. SOMETHING HIGHLY CREDITABLE

- A. The demons have sense enough to believe.
 - 1. In the deity of Christ—Mark 3: 11.
 - 2. In the sovereignty of Christ—Luke 4: 33-34.
- B. The demons have conscience enough to tremble.
 - 1. They don't swallow their own lie!—Genesis 3: 4.
 - 2. They fear the judgment of God!—Matthew 9: 29.

II. SOMETHING DEEPLY LAMENTABLE

- A. Their faith intellectual, not saving from sin.
- B. Their fear impractical, not turning to God.

III. SOMETHING WIDELY APPLICABLE

- A. Faith without obedience will not save! v. 20; Acts 8: 13-24.
- B. Fear without repentance will not save! Acts 24: 24-27; Hebrews 10: 26-27.

—W. E. McCUMBER

THE CHRISTIAN AND HIS CONVICTIONS

SCRIPTURE: Romans 14

INTRODUCTION:

- A. Everyone has convictions, for everyone has a conscience
 - 1. Social and civic convictions
 - 2. Moral and religious convictions

I. DIVERSITIES OF CONVICTIONS

- A. Among the Christians at Rome
 - 1. Regarding meats and days
 - 2. Involving Jewish and gentile believers
- B. Among Christians today
 - 1. Regarding externals
 - 2. Regarding nonessentials to salvation
- C. Reasons for diversities
 - 1. Convictions take on local coloring.
 - 2. Ideals are attained under varied circumstances.
 - 3. Convictions are not static.

II. DANGERS OF VARIED CONVICTIONS

- A. Two classes of people are involved:
 - 1. Those weak in the faith
 - 2. Those stronger in the faith.
- B. Dangers regarding the weak in the faith:
 - 1. Danger of being refused fellowship, v. 1
 - 2. Danger of judging and unchristianizing the stronger, vv. 3, 13
 - 3. Danger of discouragement, v. 15
 - 4. Danger of overriding the conscience, v. 23
- C. Dangers regarding the stronger in faith:
 - 1. Danger of being snobbish, v. 1
 - 2. Danger of parading one's liberty, v. 16
 - 3. Danger of creating stumbling blocks, v. 13

III. DESIGNS OR PRINCIPLES REGARDING OUR CONVICTIONS

- A. God accepts people with varied convictions, v. 1.
- B. God is the final Judge of all, vv. 4, 10, 13.
- C. No man is the final authority of another's convictions, v. 7.
- D. Nothing of itself is unclean, v. 14.
- E. Convictions are binding, vv. 14, 23.
- F. Acceptableness with God is paramount, v. 17.

IV. DIRECTIVES REGARDING OUR CONVICTIONS

- A. The directive of love, v. 15
 - 1. Love will receive the weaker brother, v. 1.
 - 2. Love will not despise another, v. 3.
 - 3. Love will not criticize the stronger, v. 13.
 - 4. Love will sacrifice personal liberty, v. 21.

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

CONCLUSION:

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

—MURRAY J. PALLETT, *Pastor*
Billings, Montana

"YE SHALL BE MY WITNESSES"

SCRIPTURE: Acts 1:8

AS WITNESSES:

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

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

I. OUR MANNER OF SERVICE

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

II. OUR MAN OF SERVICE

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

III. OUR MIND FOR SERVICE

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

—DELMAR STALTER
Nappanee, Ind.

YOUR RELIGION AND YOU

TEXT: Matt. 5:20

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

I. YOUR RELIGION AND YOUR SONGBOOK

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

II. YOUR RELIGION AND YOUR CHURCH

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

III. YOUR RELIGION AND YOUR BIBLE

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

CONCLUSION: Talk or walk?

—WILLIAM C. SUMMERS, *Pastor*
Union City, Pennsylvania

Sermons on the Beatitudes

7. THE PEACEMAKERS—ARE YOU ONE?

SCRIPTURE: Matt. 5:9

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

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

—E. E. WORDSWORTH, *Pastor*
Goldendale, Washington

HOW TO GET YOUR BIG PRAYERS ANSWERED

INTRODUCTION:

- A. Why so few definite answers?
- B. Most of us fear to pray big prayers.
- C. Relevance to revival.

I. THE BIBLE RECORDS MANY ANSWERS TO BIG PRAYERS.

- A. Abram for a child (Gen. 15:1-6).
- B. Joshua for sun to stand still (Josh. 10:12-14).
- C. Jonah for deliverance from whale (Jonah 2).
- D. Samson for water (Judg. 15:18-19).
- E. Elijah for victory over Baal (I Kings 18:36-38).
- F. Elijah for drought and for rain (Jas. 5:17-18).

II. THE BIBLE ENCOURAGES US TO PRAY BIG PRAYERS.

- A. For the salvation of the lost (Ps. 2:8).
- B. For divine revelation (Jer. 33:3).
- C. For the healing of the sick (Jas. 5:13-15).
- D. For that which is humanly impossible.
 - 1. Matt. 17:20
 - 2. Matt. 18:19
 - 3. Mark 11:22-24
 - 4. I John 5:14
- E. Assuring us that we can't ask too largely.
 - 1. Eph. 3:20-21

III. THE BIBLE TELLS US HOW TO GET OUR BIG PRAYERS ANSWERED.

- A. Be sure you are thoroughly right with God and men.
 - 1. No sin in your life (Ps. 66:18; Prov. 15:29; 28:9).
 - 2. No ill feelings toward anyone (I Tim. 2:8; I Pet. 3:7).
- B. Be sure your prayer is within God's will.
 - 1. I John 5:14; Jas 4:3.
 - 2. Like a check Jesus must endorse.
- C. Enlist the aid of a prayer partner (Matt. 18:19).
- D. Expect your prayer to be answered.
 - 1. Wage war on doubt (Mark 11:23).

CONCLUSION:

—WENDELL WELLMAN
Atlanta, Georgia

HEAR THE BELLS RING AGAIN

TEXT: Ps. 51:12a

INTRODUCTION: Joy once lost can be found.

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

—L. J. DU BOIS

YESTERDAY'S HEADLINE, TOMORROW'S NEWS

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

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

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

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

—WALTER G. GRAEFLIN
Anderson, Ind.

PERILS OF THE UNSANCTIFIED

TEXT: Mark 14:31b

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

—L. J. DU BOIS

BOOK BRIEFS

BOOK OF THE MONTH SELECTION, August, 1957

NOTICE:

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

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

THROUGH GATES OF SPLENDOR

By Elizabeth Elliot (Harper, \$3.75)

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

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

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

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

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

A LIFT FOR LIVING

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

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

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

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

PRESTON THEALL

EXPOSITION OF ZECHARIAH

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

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

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

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

W. E. McCUMBER

MILLENNIUM IN THE CHURCH

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

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

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

HOW TO STUDY YOUR BIBLE

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

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

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

DID MAN JUST HAPPEN?

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

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

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

JUST FOR FELLOWS

By Howard Clark (Zondervan, \$1.00)

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

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

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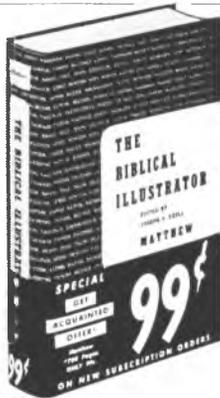
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