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The Preacher's Magazine

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Of True Worth!

By F. Franklyn Wise*

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

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

A smile of pleased satisfaction

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

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

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

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

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

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

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

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

THE PREACHED WORD

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

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

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

THE PLACE OF THE CROSS

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

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

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

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

PROPER EVALUATION OF PERSONS

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

humble vessel is the one honored by the Spirit.

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

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

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

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

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

Roots and Wings

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

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

IN PRACTICAL, EVERYDAY LIFE

The roots of realism. The wings of idealism.

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

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

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

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

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

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

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

IN THE PURSUIT FOR TRUTH

*Roots of intellectual certainty.
Wings of intellectual exploration.*

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

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

Ideals

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

—CARL SHURZ

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

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

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

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

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

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

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

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

IN INDIVIDUAL SPIRITUAL EXPERIENCE

*Roots of duty and responsibility.
Wings of blessing and romance.*

The religion of Jesus Christ has its

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

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

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

and above there are the wings of blessing and romance.

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

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

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

It Really Happened—

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

—B. V. Seals

The Preaching of John Fletcher

By James McGraw*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SERMON OF THE MONTH

The Closed Door

By W. B. Walker*

SCRIPTURE: Rev. 3:19-20

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

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

I. THE POSITION OF JESUS

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

You remember Holman Hunt's

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

II. THE PLEA OF JESUS

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

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

*Pastor, Dayton, Ohio.

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

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

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

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

III. THE PROMISE

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

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

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

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

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

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

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

—J. R. MILLER

Some Theologians We Should Know

By J. Russell Gardner*

III. Emil Brunner

HIS LIFE

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

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

HIS WRITINGS

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

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

HIS VIEW OF REASON AND REVELATION

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

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

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

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

theologian is philosopher and theologian in the one person."

HIS DOCTRINE OF GOD

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

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

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

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

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

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

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

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

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

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

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

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

This love is beautifully described by Brunner as follows:

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

The Retarded Child

By John E. Maybury*

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

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

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

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

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

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

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

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

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

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

THE FIRST CONTACT

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

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

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

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

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

FUTURE VISITS

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

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

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

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

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

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

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

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

THE PARENTS

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

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

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

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

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

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

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

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

I WONDER IF

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

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

*Did we someone else's burdens with him
share,
As our Heavenly Father kept us in His
care?*

*Did we take time out to breathe a prayer,
Asking God to remember His children ev-
erywhere?*

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

—MARY A. EAGLE

I See a Waiting Heart

By Willard B. Airhart*

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

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

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

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

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

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

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

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

We share our mutual woes,

Our mutual burdens bear;

And often for each other flows

The sympathizing tear.

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

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

*Pastor, Saskatoon, Saskatchewan, Canada.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:1-4

DEFENSELESS JEWS

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

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

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

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

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

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

PRACTICE

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

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

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²Abbott-Smith, "Lexicon," p. 33.

³Scofield (in his "Reference Bible," p. 1192) refers this to "Gentile pagan moralizers." But we question this.

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

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

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

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

THOU

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

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

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

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

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

DESPISING DEITY

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

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

GOODNESS

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

⁴J. B. Smith, "Greek-English Concordance to the New Testament" (Scottsdale, Pa.: Herald Press, 1955), pp. 298-99.
⁵"Word Pictures," IV, 334.

⁶"Romans" (ICC), p. 55.

⁷Op. cit., IV, 334.

⁸Ibid., p. 335.

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

FORBEARANCE

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

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

new conditions of repentance and obedience."¹⁰

LONG-SUFFERING

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

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

⁹M. Vincent, "Word Studies," III, 25.

¹⁰R. H. Trench, "Synonyms of the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing House Co., 1947 reprint), p. 200.

¹¹Quoted in Vine, op. cit., III, 12.

GEMS FROM JOSEPH PARKER

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

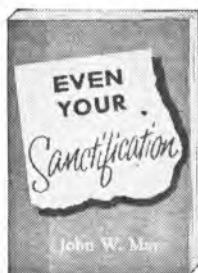
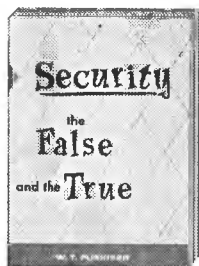
"The upright love thee." Where the character is perpendicular, there is a corresponding affection for Christ.

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

Love that expires in rapture never began in reason.

—Contributed by B. V. SEALS

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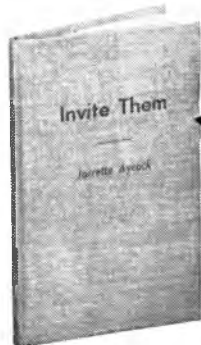
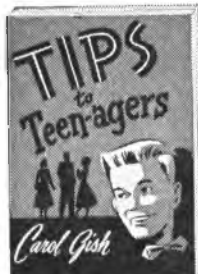
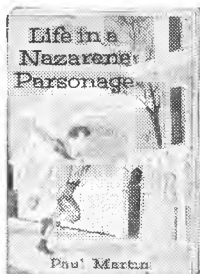
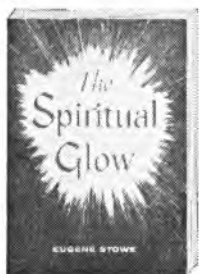
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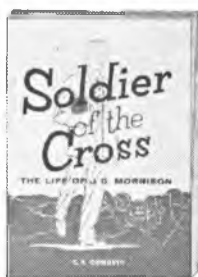


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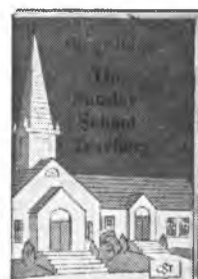
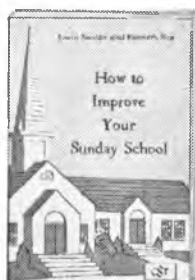
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Contributed by Alpin Bowes*

It's New

The first of a new Beacon Series of pocket-sized booklets is entitled *Now That You're Saved* and is written by Dr. John E. Riley. This booklet is designed to be used by pastors and Christian workers in handing to new converts to help them know what their new experience can mean to them, how to keep it, and what to do next.

We believe that this booklet is the answer to a long-felt need by many pastors. It can be given to a new convert after he has prayed through at the altar, or a day or two later in a personal call. The pastor will find many other occasions in his pastoral calling and counseling for distributing this booklet. It will be of great benefit to every pastor in the Crusade for Souls in his local church.

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

HOW WE DID IT

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

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

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

*Secretary, Crusade for Souls Commission.

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

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

A PASTOR ASKS

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

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

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

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

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

Here's Something You Can Use

The \$64,000 Question

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

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

IV. Soul Winning the Year Around

By A. F. Harper*

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

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

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

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

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

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

*Executive Secretary, Department of Church Schools.

'Someone else would have more influence than you.'

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

SHARE YOUR CONCERN

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

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

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

A PASTOR'S ANNUAL PROGRAM

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

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

Junior
1956, May—"Choosing to Follow Jesus"
1957, Sept.—"Learning from Jesus, the Teacher"
1958, Sept.—"God's Laws for Living"

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

A TEACHER'S TEST

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

1. Have I won a soul to Christ during the past month?

2. Have I talked personally to a pupil about his soul during the month?

3. Have I made a prayer list of souls to be won?

4. Did I pray every day for a lost soul?

5. Did I stress the evangelistic note in my teaching?

6. Did I privately urge my pupils to pray for their unconverted fellow pupils?

7. Did I urge my pupils to remain with me to hear our pastor preach?

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

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

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

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

10. Will I try to do better next month?

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

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

The Purpose of the Evangelistic Message

By Harold Volk*

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

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

*Evangelist.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SERMON WORKSHOP

Contributed by Nelson Mink*

THE LAST OF A BAD PAST

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

LOST IN THE "WOULD'S"

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

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

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

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

—*Nazarene Bulletin*,
Louisville, Kentucky

WHAT MY ABSENCE DID

It made some question the reality of my religion.

It made some think I was a pretender.

It made it harder for the preacher to preach.

It gave the devil more power over lost souls.

It discouraged the members present.

It caused others to stay away from church.

It weakened the effect of the church in the community.

—*Nazarene Bulletin*,
Norristown, Pennsylvania

REVEALING REACTIONS:

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

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

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

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

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

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

SENTENCE SERMONS

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

"He who kicks continuously soon loses his balance."

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

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

PRAYER

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

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

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

*Pastor, Waco, Texas.

Food for Mind and Heart

CONCERNING HUMILITY AND PRIDE*

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

* * * * *

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

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

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

* * * * *

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

* * * * *

Use no stratagems and devices to get praise.

* * * * *

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

* * * * *

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

* * * * *

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

* * * * *

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

The Bible

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

—Selected

Illustrations

POWER—INNER SOURCE

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

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

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

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

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

CHARACTER

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

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

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

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

PRAYER

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

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

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

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

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

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

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

Sermon Subjects for August

By the Editor

Hebrews 2:1-8

Subjects

1. RESPONSIBILITY TO THE GOSPEL
2. GOD'S FAITHFUL REVELATION
3. THE PERIL OF THE PRIVILEGED
4. A REVEALED RELIGION
5. GOD'S PLAIN ENDORSEMENT
6. THE WORKING OF THE DIVINE PLAN
7. GOD'S OPINION OF MAN
8. PREPARATION OF THE SAVIOUR
9. ASSIGNMENT TO THE SAVIOUR
10. AUTHORITY OF THE SAVIOUR

Scriptures

1. v. 1, *Therefore we ought to give the more earnest heed to the things . . . we have heard . . .*
2. v. 2, *. . . the word spoken by angels was stedfast . . .*
3. v. 3, *How shall we escape, if we neglect . . . salvation?*
4. v. 3, *[This salvation] . . . first . . . spoken by the Lord . . . confirmed . . . by them that heard him.*
5. v. 4, *God also bearing them witness . . . with signs . . . miracles . . . gifts . . .*
6. v. 4, *. . . according to his own will.*
7. v. 6, *What is man, that thou art mindful . . . that thou visitest him?*
8. v. 7, *Thou madest him a little lower than the angels; thou crownedst him with glory honour . . .*
9. v. 7, *[Thou] didst set him over the works of thy hands.*
10. v. 8, *Thou hast put all things in subjection under his feet.*

August 5, 1956

Morning Subject: WHAT ARE YOU WAITING FOR?

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

INTRODUCTION:

- A. The coming of the Spirit had been a subject of prophecy.
- B. Jesus warned the people not to be deceived.
- C. A definite transaction took place on the Day of Pentecost.
- D. On that day the Holy Ghost came!

I. WITH ACCOMPANYING PHENOMENA

- A. Rushing wind, cloven flames, speaking with tongues, etc.
- B. Danger of emphasizing phenomena and missing main feature.

II. WITH ACCOMPLISHED CHARACTERISTICS

When the Holy Ghost comes something happens.

- A. Hearts will be purified with all that purity implies.
- B. There will be a new perspective of spiritual values.
- C. There will be a unification in love, canceling out criticism.

III. WITH ABIDING QUALITIES

Jesus said, "I must go away"—He now comes to abide.

- A. His abiding gives spiritual freshness through successive years.
- B. His abiding gives inner assurance when accompanying factors fade. Illustrated by James, Jude, and John—from thirty to sixty years later.

—E. S. PHILLIPS

Evening Subject: A MESSAGE FOR OUR GENERATION

TEXT: Isaiah 55:7

INTRODUCTION:

- A. This was God's overture to people of that day.
- B. The proximity of God makes His offers available to us.
- C. The meeting of God and people is based on conditions.

I. THERE ARE CONDITIONS TO BE MET BY CAPTIVES.

- A. He must seek and call upon the Lord. This implies strong desire to find God. Much in modern conversion lacks this intense longing for God.
- B. He must forsake his way (manner of sinful living).
- C. He must forsake his thoughts.
- D. He must return to the Lord.

II. THERE ARE CONDITIONS TO BE MET BY GOD

- A. God cannot fail His promises.
- B. God must have mercy upon the sinner. God's justice demands punishment, but God's mercy stays the sentence.
- C. God must abundantly pardon.
 - 1. His pardon illustrated all through the Gospels. Zaccheus, Nicodemus, adulterous woman, etc.
 - 2. His pardon illustrated in lives of many today.

—E. S. PHILLIPS

August 12, 1956

Morning Subject: ABANDON YOUR FEARS

TEXT: Isaiah 43:1-7

INTRODUCTION:

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

—E. S. PHILLIPS

Evening Subject: OBEY YOUR FEARS

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

INTRODUCTION:

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

—E. S. PHILLIPS

August 19, 1956

Morning Subject: THE PATHWAY OF OBEDIENCE

SCRIPTURE: Genesis 12:1-5

INTRODUCTION:

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

CONCLUSION: But the pathway of obedience leads to faith's victories.

—E. S. PHILLIPS

Evening Subject: TWO TRIBUNALS

TEXT: I John 3:20

INTRODUCTION:

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

—E. S. PHILLIPS

August 26, 1956

Morning Subject "UNION IN CHRIST"

TEXT: II Corinthians 5:17

INTRODUCTION:

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

—E. S. PHILLIPS

Evening Subject: UNITED WITH CHRIST

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

INTRODUCTION:

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

—E. S. PHILLIPS

CHRIST, THE ALL-SUFFICIENT

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

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

I. THERE IS THE GREAT CHALLENGE.

"I am that bread of life."

A. This opposes materialism.

(1) Physical welfare, (2) fleshly lusts, (3) worshiping of place and position.

B. This opposes self-righteousness.

(1) Family heritage, (2) church heritage.

C. This opposes superficial religious tolerance. Christ is the only source of spiritual sustenance. "I am that bread of life."

II. THERE IS THE GREAT CHOICE.

"Will ye also go away?"

A. Will you go the way of the crowd?

B. Will you go the way of worldly friends?

C. Will you go the way of opposing loved ones?

D. If you go any way except Christ's way, you are lost.

"To whom shall we go? Thou hast the words of eternal life."

III. THERE IS THE GREAT CONFESSION.

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

A. The Saviour of the world.

B. The world's coming king.

C. Heaven's host.

—PAUL W. LEE, *Pastor*
Mount Vernon, Illinois

THE FORGOTTEN GOD

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

INTRODUCTION:

A. Those who forget God are classed with the wicked.

B. The commandment has been given, "Thou shalt have no other gods before me" (Exod. 20:3).

I. HIS WORSHIP HAS BEEN FORSAKEN (Rev. 2:4).

A. Systematic attendance.

B. Participation in the worship service.

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

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

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

III. THE HOLY SPIRIT IS NEGLECTED.

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

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

REPENTANCE

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

INTRODUCTION:

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

I. THE NATURE OF REPENTANCE

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

II. THE DUTY OF REPENTANCE IS PROVED BY

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

III THE MOTIVES OF REPENTANCE

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

CONCLUSION:

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

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

THE BELIEVER'S RESOURCES

SCRIPTURE: Eph. 6:10-18

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

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

I. SHIELD OF FAITH

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

II. SPIRIT OF TRUTH

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

III. SWORD OF THE SPIRIT

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

IV. SPIRIT OF HIS SON

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

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

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

Speech

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

—OREN ARNOLD
Presbyterian Life

Daniel's Exemplary Character

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

By L. K. Mullen*

I. An Excellent Spirit Was in Him

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

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

I. AN EXCELLENT SPIRIT THE BASIS FOR BEING PREFERRED

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

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

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

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

—L. K. MULLEN

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

II. He Was Faithful

TEXT: Dan. 6:4

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

I. THE IMPORTANCE OF ATTENTION TO DUTY

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

II. FAITHFULNESS—A SILENT BUT POWERFUL WITNESS TO CHRIST

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

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

—L. K. MULLEN

III. Daniel—Man of Prayer

TEXT: Dan. 6:10

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

I. THE CUSTOM OF PRAYER

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

II. THE CONTENT OF PRAYER

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

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

III. THE CONSEQUENCES OF PRAYER

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

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

—L. K. MULLEN

IV. Daniel’s Continual Service

TEXT: Dan. 6:16

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

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

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

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

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

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

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

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

—L. K. MULLEN

BOOK BRIEFS

Book Selection for August

MORE POWER TO THE PREACHER

By *David Dawson* (Zondervan, \$2.00)

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

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

LET THERE BE LIGHT

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

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

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

THE BIBLE IN WORLD EVANGELISM

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

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

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

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

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

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

WHAT THE HOLINESS PEOPLE BELIEVE

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

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

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

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

YOUR PRAYERS ARE ALWAYS ANSWERED

By Alexander Lake (Gilbert Press, \$2.95)

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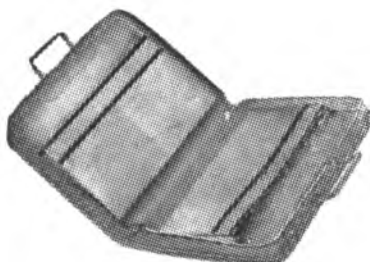
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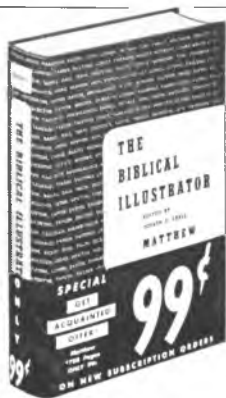
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