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Only Matter Matters

By J. Kenneth Grider*

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

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

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

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

Marx figured that religion and other

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

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

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

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

FROM the EDITOR

XII. What People Expect from Worship

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

The Preaching of James S. Stewart

By James McGraw*

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

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

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

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

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

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

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quence" and "the glow of his delivery."

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

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

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

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

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

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

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

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

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

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

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

"*I need not fear—if Thou art—
near.*

*Thou art my Saviour—kind and
dear—*

*So happily and—peacefully—
I lay me—down—to rest—in
Thee. . . .*

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

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

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

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

ing ability, but in a calm, conversational type of delivery, the thought and feeling of his messages are communicated to his audiences.

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

Stewart wants no elaborate perorations in the conclusions of his sermons. He seems to find a "diminuendo" rather than a "crescendo" more effective in closing and climaxing a sermon. His main objective for the conclusion of a sermon is that it be *concise*. This ideal he not only demands of his students; he follows it himself.

He uses humor, but not too often and not in poor taste. One chuckles as he hears Stewart say, "Have we not heard of a certain philosopher who was so busy proving the existence of God that he forgot to say his prayers?" or as he tells how Balaam, though a man of high intelligence, did not see the angel of the Lord, but the ass saw him. "It is by no means an unknown phenomenon," he wryly observes, "a theological intellectualism which is spiritually sterile."

Perhaps Stewart's theories about preaching, and his own methods of proclaiming the Word, can be stated best in his own words. He declared in his Beecher Lectures to the students in Yale, "You are not likely to become pompous or pontifical if you are truly seeing Jesus and helping others to see Him!"

James S. Stewart preaches like a

man who has seen, and is seeing, Jesus the Nazarene. This may well explain why he has helped so many others to

see Jesus, and why he is considered to be one of the truly great preachers of present-day Scotland.

SERMON of the MONTH

The Divine Daysman

By J. Melton Thomas*

SCRIPTURE: Job 9: 25-35

TEXT: Job 9: 33

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"MERRY CHRISTMAS"

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

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

The Aspect of Satisfaction in the Development of the Atonement Theories

By Raymond Box*

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

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

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

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

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

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

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

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

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

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

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

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

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

²*Ibid.*

and satisfaction were given different directions. Satisfaction became a penal substitutionary offering in contrast with Anselm's idea of a reservoir of merit, and merit itself "was viewed in the sense of becoming the ground of their [the elect's] righteousness."³ The emphasis of the reformed churches was now penal satisfaction, known also as the judicial theory of hyper-Calvinism. This regarded the idea of satisfaction as a penal substitution for the sinner. Whereas Anselm had emphasized accrued merit, this theory spoke of a cancellation of a fixed and exact amount of penalty. As Calvinism rejected the doctrine of a conditional, universal salvation, it was forced to believe in the predestination of the elect, as only a certain few could be saved because the atonement had entered for only a fixed amount of sin. The "death of Christ removed the penalty from the elect, and His active obedience assured their personal righteousness."⁴

Dr. A. H. Strong, in contrast to this theory with its emphasis upon the satisfaction of divine justice, developed a satisfaction theory known as the ethical. This held "that the necessity for the atonement is grounded in the holiness of God, of which conscience in man is a finite reflection."⁵ The atonement must be regarded as the satisfaction of an ethical demand in the divine nature, through the substitution of Christ's penal sufferings for the punishment of the guilty.

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

holiness demands Christ is under obligation to pay, longs to pay, inevitably does pay, and pays so fully, in virtue of His twofold nature, that the claim of justice is satisfied, and the sinner who accepts what Christ has done is saved."⁶

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

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

The Nazarene doctrine, in respect to the idea of satisfaction, recognizes that there can be no division in God's nature which distorts the essential unity of it. Christ's death was a propitiatory act which satisfied this nature in its entirety. We cannot speak, as these theories do, of a satisfaction which ignores all but one attribute. Dr. Watson emphasizes this when he writes that there can be "no moral chasm between the laws and the nature of God; and that what satisfies the one is agreeable to the other."⁷

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

³*Ibid.*, p. 240.

⁴*Ibid.*

⁵*Ibid.*, p. 266.

⁶*Ibid.*, p. 267.

⁷*Ibid.*, p. 225.

II. The Elements in Balanced Preaching

By George Coulter*

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

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

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

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

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

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

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

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need to remember that there is no power without dogma.

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

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

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

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

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

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

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

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

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

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

Lastly, a balanced preaching program will involve the inclusion of

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

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

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

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

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

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

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

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

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

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

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

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

FOOT IN MOUTH

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

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

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

—JOHN HANCOCK

Huntington, West Virginia

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:1-6

CAST AWAY

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

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

WOT?

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

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

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

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

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

IN ELIJAH

The standard English versions say "of Elijah." But the Greek preposition is *en*, "in." Denny writes: "The sections of the Bible were designated, not as now by chapter and verse, but by some descriptive phrase. . . . Many references are made in this form by Hebrew writers."¹ So here it means "in the section of Scripture which narrates the story of Elijah."² Moffatt puts it well: "in the passage called 'Elijah.'"

*EGT, II, 676.

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

INTERCESSION

The verb "maketh intercession" (v. 2) is *entunchano*. Its primary meaning is "fall in with"; then, "meet with in order to converse." Finally, it came to mean "appeal" (Goodspeed), or "plead" (Moffatt, R.S.V.).

The essential idea of the verb is that of having an interview with someone. That suggests the basic function of intercession. It means to have an interview with God concerning someone else. We do not engage in intercession until we have consciously come into the presence of God.

DEMOLISHED

In the third verse Elijah complains that his contemporaries have "dugged down" God's altars. The verb *kataskopto* is found only here in the best Greek text. It means "tear down, raze to the ground."³ So it is well translated "demolished" (Moffatt, Goodspeed, R.S.V.).

The Septuagint (I Kings 19:10) has *katheilen*, "pulled down." That seems more appropriate for destroying an altar than "dugged down."

ALTARS

The Greek word is *thysiasteria*, which means altars of sacrifice (not incense altars). The plural suggests that in Elijah's day there was more than one altar of sacrifice, though the Law (Deuteronomy 12:13-14) commanded that there should be only one.

LEFT BEHIND

Elijah feels that he is "left alone" (v. 3) as a follower of God. The verb is *hypoleipo*, found only here in the New Testament. It means "leave behind." Goodspeed captures Elijah's mood: "I am the only one left."

PSYCHE

Yes, that is a good English word. The dictionary defines it as "the

human soul." But here the Greek word *psyche* is translated "life."

Psyche has about the same spread of meaning in Greek that "soul" has in English. We say that a ship went down with so many souls lost. Yet of those who were drowned we say that some souls were saved and some lost. And the same goes for the survivors.

Actually the Greek word is very difficult to define. *Psyche* occurs 105 times in the New Testament. It is translated "soul," "life," "mind," and "heart." Arndt and Gingrich remark: "It is often impossible to draw hard and fast lines between the meanings of this many-sided word."⁴

The most common word for "life" in the New Testament is *zoe*, from which comes zoology. Another word is *bios*, basis of biology. But *psyche* occurs more often, even as "life," than *bios*. Once (Revelation 13:15) *pneuma* is rendered "life."

What does *psyche* mean? It comes from *psycho*, "breathe" or "blow." So it was first used for "breath, breath of life, life." In Aristotle it signifies the vital life principle. It was thought of as the seat of the will as well as the emotions. At the same time it may seem occasionally to suggest the intellect.

It is almost impossible to distinguish between *pneuma* (spirit) and *psyche*. Sometimes they seem practically synonymous. The identification of *psyche* as the principle of animal life, often made by earlier writers, seems untenable.

While God is declared to be *pneuma* (John 5:24), the word *psyche* is never used of Him. When used of Christ it applies to His humanity.

Vincent sums up the meanings of *psyche* thus:

1. The individual life, the seat of the personality.

³Arndt and Gingrich, *op. cit.*, p. 419.

⁴*Op. cit.*, p. 901.

2. The subject of the life, the person in which it dwells.
3. The mind as the sentient principle, the seat of sensation and desire.⁵

ANSWER OF GOD

This is all one word in Greek, *chrematismos* (v. 4), found only here in the New Testament. Originally it meant a business transaction or political negotiation. Then it was used for a decree or ordinance having public authority. In the Septuagint and the New Testament it means an "oracular response, divine injunction or warning."⁶

BAAL

In the Old Testament we find that Baal was Jehovah's main rival with the Israelites. Jehu destroyed the

worshippers of Baal in Israel (II Kings 10).

At first Baal was a word in good standing. It was incorporated in such names as Jerubbaal (Judges 6:32), Eshbaal (I Chronicles 9:39), and Meribbaal (I Chronicles 9:40). But when the word came to be associated with the worship of the Phoenician god Baal, its use in Israel was forbidden (Hosea 2:16-17). In line with this, an effort was made to eliminate the term Baal from the Scriptures, substituting for it *Bosheth*, "abomination" or "shame." The Greek word for "shame" is *aischune*. So the feminine article came to be used with Baal. That is what we find here.

REMNAINT

The word *leimma* (or *limma*) is found only here in the New Testament. It comes from *leipo*, "leave." So it means "what is left."

⁵Word Studies, III, 122.

⁶Liddell and Scott, *Lexicon*, p. 2005.

Why Not More Preaching on Prophecy?

By Morris Chalfant*

GOD HAS NOT abdicated! The agony of our mid-twentieth century is in line with Jesus' teaching. The space-race, the mad rush to stockpile atomic weapons, the frustration and futility of diplomacy, the unpredictable eruption of trouble spots, the increase of industrial tension, the acceleration of crime and festering social malignancy, the hot breath of nationalism and revolution, the sickening, unrelenting, inexorable threat of thermonuclear war—these are not the death rattle of Christian civiliza-

tion. They are the birth pangs of Christian fulfillment!

Universal trouble does not spell doom—it proclaims victory!

The world has moved into that time foretold by the greatest of all the prophets nineteen centuries ago. As Christ foresaw its meaningful events He described them to His questioning disciples with a precision which affords a convincing demonstration of His divine foreknowledge.

Asked by His disciples, "... what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3), Jesus said: "... there shall

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

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

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

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

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

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

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

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

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

duces holy and effective living among God's people.

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

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

The World's Quest for Jesus

By Randal Denny*

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

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

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

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

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

*Pastor, Effingham, Kansas.

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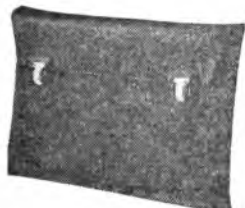
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NAZARENE
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The Sunday Evening Service

Increasing the Attendance

By L. A. Ogden*

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

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

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

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

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

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

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

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

*Pastor, Tulsa, Oklahoma.

This must begin within our hearts as preachers.

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

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

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

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

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

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

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

"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

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

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

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

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

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

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

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

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

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

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

*Amarillo, Texas.

ROYAL COOKBOOK

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

Place two one-pound cans of whole cranberries into a saucepan. Cover cranberries with two envelopes of unflavored gelatine. Bring to a boil, stirring constantly. When the gelatine has completely dissolved, allow to cool until the consistency is syrupy. Fold in $\frac{2}{3}$ cup chopped nuts and $\frac{2}{3}$ cup mayonnaise. Line a loaf pan with foil and pour into the pan. If you desire a brighter pink, add food coloring.

OVER TEACUPS

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

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

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

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

BOOKSHELF WITH LACE

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

THE KING'S HOUSE

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

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

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

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

HEART TALK

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

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

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

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

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

This shall be my greatest Christmas present!

THE VALUE OF EARNESTNESS

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

Too Sweet

By Donald Robinson, M.D.*

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

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

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

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

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

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

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

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

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

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

*Corte Madera, California.

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

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

"I hope not, Doctor."

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

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

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

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

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

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

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

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

"In what way, Doctor?"

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

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

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

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

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

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

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

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

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

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

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

SERMON WORKSHOP

Supplied by Nelson G. Mink

THE MISTAKE OF THE WISE MEN

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

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

GIVING

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

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

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

—Bethlehem, Pennsylvania,
Nazarene

PERSONAL TOUCH:

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

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

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

—Free Methodist

TEN COMMANDMENTS FOR CHRISTMAS

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

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

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

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

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

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

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

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

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

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

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

CHECKING OUT

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

Christ, the Resurrection and Life

SCRIPTURE: John 11:1-46

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

—ALLAN W. MILLER
Florence, Oregon

True Spiritual Freedom

SCRIPTURE: John 8:31-36

TEXT: John 8:36

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

—ALLAN W. MILLER

Alabaster Giving

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

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

—ALLAN W. MILLER

SCRIPTURE: John 12:12-19

INTRODUCTION: When Christ made His triumphal entry.

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

—ALLAN W. MILLER

Stewardship of Life

SCRIPTURE: John 12:20-26

INTRODUCTION:

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

—ALLAN W. MILLER

A Christian Christmas

SCRIPTURE: Luke 2:1-18

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

I. SOME BARRIERS TO A CHRISTIAN CHRISTMAS

- A. No room for Jesus. He is crowded out of lives.
- B. Failure to accept the fact that the Saviour is born.
- C. Hesitancy to find and worship the one true King.

II. SOME METHODS OF KEEPING A CHRISTIAN CHRISTMAS

- A. Listen to the angelic message.
 - 1. Singing praises of God.
 - 2. Telling of peace and good will to all men.
- B. Join the shepherds in true worship. We too may come to find the Christ precious.
- C. Realize that Christ will come no matter how humble. He was born in a manger. Open your heart and make a place for Him to abide.

III. SOME BENEFITS OF THIS TYPE OF CHRISTMAS

- A. It lifts the heart and thrills the soul. A commercial Christmas deadens and disgusts.
- B. It leaves us with the knowledge that Christ met with us, as with the Emmaus road disciples.
- C. True worship gives us courage to face another year. Without this courage we will be apt to stumble and fail.

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

—PAUL F. WANKEL
Duplo, Illinois

I. The Head of the Church

SCRIPTURE: Colossians 1:1-29

TEXT: Colossians 1:18

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

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

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

I. THE HEAD OF ALL CREATION (vv. 16-17)

- A. Creator (v. 16). The Gnostics pictured Christ as one of aeons or angels and not as Head of "all creation."
- B. Sustainer (v. 17). Paul's theme is that Christ is the Center of all the universe, and not any other being.
- C. Much speculative thinking depreciates Christ, reduces Him from His place as supreme. (Compare John 1:3 and Hebrews 1:2.)

II. THE HEAD OF THE CHURCH (v. 18)

- A. Redeemer.
 - 1. "And having made peace through the blood" (v. 20).
 - 2. "Who hath delivered us" (v. 13).
 - 3. "In whom we have redemption" (v. 14).
- B. Preserver.
 - 1. "In the body of his flesh" (v. 22).
 - 2. "If ye continue in the faith" (v. 23).
- C. Judaism tried to fasten sacramentarian practices on the Church. Asceticism had rules

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

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

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

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

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

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

—WAYNE SEARS
Norman, Oklahoma

II. The Fullness of Christ

SCRIPTURE: Colossians 2:1-23

TEXT: Colossians 2:9

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

I. THE FULLNESS OF REVELATION

A. Christ is the complete Revelation, ultimate Truth.

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

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

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

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

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

II. THE FULLNESS OF MEDIATION

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

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

III. THE FULLNESS OF VALIDATION

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

- B. The fullness of personal victory.
1. "... ye are complete in him" (v. 10). "It is in him that you reach your full life" (Mof-fatt). This does not necessarily mean completion of all our aspirations, longings here, but it is a fullness of life in whatever measure and degree we are equiped in His will.
 2. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). This speaks of final eternal triumph. This is the victory of the Spirit. Jesus here implies that we can have the Holy Spirit inwardly to give us peace and purity and outwardly clothe us with the power to choose God and live victoriously.
 3. The fullness of Christ in the realm of practical living.

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

—WAYNE SEARS

III. The Exaltation of Christ

SCRIPTURE: Colossians 3:1-25—4:1-6

TEXT: Colossians 3:1

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

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

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

- A. The hungry mind. "... seek those things which are above" (3:1). Those higher, better, more exalted realms of the Spirit of God.
- B. The controlled emotions. "Set your affection on things above" (3:2). We are to love the better things.
- C. Expectancy. "When Christ, who is our life, shall appear" (3:4). We are not looking for salvation anywhere outside Him.

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

- A. The demolition of the old life.
 1. "Mortify therefore your members which are upon the earth" (3:5).
 2. "... put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another" (3:8-9).
- B. The construction of the new life.
 1. "... put on the new man" (v. 10). A new dwelling, new foundation, new location, new place to live.
 2. "... bowels of mercies, kindness, humbleness" (v. 12). This is the floor plan of the new home, and the furniture there.
 3. "... above all these things put on charity" (v. 14). Here is the color scheme for your new life.
 4. "And let the peace of God rule in your hearts" (v. 15). These are the pictures, the mottoes, the "centers of attraction."
 5. "Let the word of Christ dwell in you" (v. 15). Here is the new library and music room combined!

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

III. THE OUTWARD EVIDENCE (3:18—4:6)

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

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

—WAYNE SEARS

- D. This peace was first declared by angels at His birth.
 E. This peace was provided in completeness at Calvary.

II. TO WHOM THE LEGACY IS GIVEN

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

III. THE LEGACY

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

IV. THE USE OF THE LEGACY

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

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

—PAUL F. WANKEL
Dupo, Illinois

Peace, the Gift of Jesus

TEXT: John 14:27

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

I. THE LEGACY HERE BEQUEATHED

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

Christ, the Good Shepherd

SCRIPTURE: John 10:1-18

TEXT: John 10:46a

INTRODUCTION:

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

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

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

1. There are other shepherds.
 - a. Deny Christ.
 - b. Many other authorities than the Word of God.
2. Other shepherds offer other ways but Jesus says these people are thieves and robbers.
3. The true Shepherd enters by the door.

B. The door (v. 9).

1. Of salvation.
2. Of life (see Psalms 23:1-3a).

C. So Christ is more than a Shepherd; He is—

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

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

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

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

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

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

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

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

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

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

III. THE SHEEP OF THE GOOD SHEPHERD

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

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

B. Blessings.

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

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

—ALLAN W. MILLER
Florence, Oregon

The Christ of Humility

SCRIPTURE: John 13:1-20

INTRODUCTION:

A. Setting and practice of foot washing in some churches.

B. What can hinder a unity of spirit as manifested between Christ and His disciples.

C. An unforgiving spirit.

I. THE PRINCIPLE

A. Leviticus 19:17-18.

B. The second of the two greatest commandments.

II. CHRIST'S TEACHING

A. Matthew 18:7 ff.

1. Get rid of those things by which offenses come (vv. 7-9).

2. How make right when brother has offended you (vv. 15-20).

3. Disunity can harm but unity can have God's presence (vv. 15-20).

4. Constant forgiveness (vv. 21-22).

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

C. John 20:23.

1. Forgiveness on earth and forgiveness in heaven.

2. A forgiving attitude toward fellow man signifies a right attitude toward God.

III. PAUL'S TEACHING

A. Galatians 6:1-5.

1. Spiritual (I Corinthians).

2. Bearing own burden (Romans 14:12; Galatians 6:5).

B. II Thessalonians 3:15.

C. Paul's attitude (II Corinthians 1:23—2:11).

—ALLAN W. MILLER

Book Club Selection for October, 1960

THE GRACIOUS CALLING OF THE LORD

Robert John Versteeg (Abingdon, \$2.50)

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

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

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

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

JESUS AND THE TRINITY

Walter Russell Bowie (Abingdon, \$2.75)

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

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

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

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

BOUNDLESS HORIZONS, Narrations on the Christian Life

Oliver G. Wilson (Zondervan, \$2.00)

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

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

HIS LIFE OUR PATTERN

Clarence W. Cranford (Broadman, \$2.75)

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

RELIGION THAT IS ETERNAL

G. Ray Jordan (Macmillan, \$3.00)

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

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

WHAT SHALL WE SAY ABOUT ALCOHOL?

Garadine R. Hooton (Abingdon, \$2.00)

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

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

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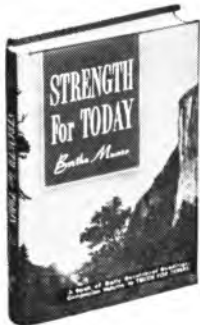
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