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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

H. C. BENNER

General Superintendents, Church of the Nazarene

New Men for a New India

I. The Mar Thoma Christians

By David K. Kline*

HAVE YOU ever thrilled to the sound of forty or fifty thousand voices united in joyful praise to their Redeemer? Have you ever seen a sea of yearning faces upturned to drink in God's Word? Have you thought it possible for a multitude of such size to sit practically motionless, young and old, during a two and one-half to three hour worship service? I have seen many large crowds in the United States and elsewhere but never anything so solemn, so impressive as the Maramon Convention of the Mar Thoma Syrian Church of Malabar,¹ South India. This convention has been held regularly for over fifty years under the same sponsorship and is reputed to be the largest annual Christian convention in the world. Crowds of up to sixty thousand have been in attendance, with never any outside policing. Discipline is nothing short of miraculous.

But, you ask, who are the Mar Thoma Christians? Tradition has it that St. Thomas founded this church in A.D. 52. Their history up to the sixteenth century is little known except for some engravings on stones and their church buildings, several

Ed. note: Certainly one of the most interesting stories in the history of Christianity is that of the Mar Thoma Christians of India. The writer, who is director of music and youth at First Church, Little Rock, Arkansas, had the privilege of being in India the better part of a year in connection with research into the history of the Mar Thoma church of Travancore. He is writing his Ph.D. dissertation on the comparison between the Mar Thoma Reformation of the Syrian church of Malabar and the Lutheran Reformation in Germany.

He states: "To me one of the most significant movements in church history today is the development of the Mar Thoma church. It is true that it is a liturgical church but its liturgy is definitely within an evangelical framework. Thus it seems to me a shame that the evangelical world, to a large extent, seems unaware of the rise and development of the Mar Thoma church. It has been my privilege to meet all of the bishops, and many of the leaders of this church, traveling extensively with His Grace, Mar Athanasius, the missionary bishop of the Mar Thoma church."

from 600 to over 1,000 years old.² In the seventh and eighth centuries this Church received a number of social privileges from the ruling Hindu kings which are recorded on copper plates still to be seen at church headquarters in Kottayam and Tiruvalla, Travancore. These plates, and other evidences, prove conclusively that

¹Malabar consists of the present states of Travancore-Cochin and British Malabar.

*Little Rock, Arkansas.

²I recently took time exposures of two Persian crosses in the old Syrian church at Kottayam, Travancore. These crosses, according to a noted Orientalist, belong to the seventh or eighth century.

they were in ecclesiastical connection with the Nestorian Church in Persia. How early, no one is quite sure. However, evidence to their continued existence is given by travellers like Marco Polo (1292), Jordanus (1321-1323), and Marignotte (latter part of the 14th century).³

During the sixteenth century the Portuguese came to South India as traders and political adventurers. With their advent began the work of converting these Nestorian Christians to the Roman Catholic faith. Vasco da Gama, the Portuguese general, reached India during his famous voyage on May 20, 1498, and from this time on to 1595 the Portuguese were the masters of the Eastern seas, holding the monopoly of the Indian sea-borne foreign trade. The pope saw that this was a favorable opportunity to work for the advance of Roman Catholicism in this area. With the support of the powerful Portuguese, who had their settlements on the Malabar coast and who could overawe the Indian princes, Roman Catholic missionaries started a vigorous campaign to convert the St. Thomas Christians to the Catholic faith. St. Francis Xavier reached Goa in 1542, and his life produced a profound impression on the people of south India. Franciscans and Jesuits also laboured incessantly for the church. Very little success was attained, however, until the arrival of Archbishop Menezes in 1597. He was given jurisdiction over the diocese of Malabar, with headquarters in Goa. At first he too met with determined opposition, but under a brief from Pope Clement VIII he issued a circular calling for a synod of the church to meet at Diamper, June 20, 1599.

The synod was convened "for the

increase and exaltation of the Catholic faith among the Syrians in Malabar; for the destruction of the errors and heresies which had been sown in the diocese by several heretics and schismatics; for the purging of books from the false doctrines contained in them; for the perfect union of this Church with the whole Church Catholic and Universal; for the yielding of obedience to the Bishop of Rome, the universal pastor of the Church and successor in the chair of St. Peter and Vicar of Christ upon earth, from whom they had for some time departed; for the regulating of the administration of the holy sacraments of the Church, and the necessary use of them, and for the reformation of the affairs of the Church and the clergy and the custom of all the Christian people of the diocese."⁴ So read the archiepiscopal citation.

After several useless protests, the synod was required to sign a declaration giving the control of the church over to the pope of Rome. Some of the doctrines and procedures forced upon them at this time are as follows:

1. The seven sacraments of Rome together with the customary rites in administering them.
2. Mass for the living and dead, and the doctrine of purgatory.
3. Images in the churches.
4. The perpetual virginity and freedom from sin of the Virgin Mary.
5. Indulgences.
6. Auricular confession.
7. Celibacy of the clergy.

In its signed declaration the synod was forced to renounce and anathematize the Nestorian church and the Patriarch of Babylon, and to take an oath of obedience to the pope as the true vicar of Christ, taking an additional oath never to receive into the

³K. K. Kuruvilla, "A History of the Mar Thoma Church," p. 3.

⁴G. M. Rae, "The Syrian Church in India," p. 226, a direct quotation from the archiepiscopal citation itself.

church any prelate or governor except those whom the pope of Rome should send.

The influence of Rome dominated the whole church for about fifty-five years. There were a few who reacted violently against the change, and they went underground, waiting for a favorable opportunity for an open revolt. It soon came. The pressure on people to conform to the Roman practices, especially the substitution of Latin for Syriac in the service, the introduction of images in the churches, and the compulsion on the clergy to separate themselves from their wives and families, had alienated the sympathies of the larger part of the clergy and people.

The leaders of the now rapidly expanding anti-Roman party accordingly wrote privately to the Nestorian Patriarch of Babylon, the Jacobite Patriarch, and the Coptic Patriarch in Egypt asking for a duly consecrated bishop to lead them in their movement to restore the apostolic freedom of the church. A response came quite quickly from the Patriarch of Babylon, who sent Bishop Attalla (Ahatalla) to Malabar. The Roman party, however, receiving advance word of his expected arrival, arranged with the Portuguese authorities to arrest him. Thus upon his landing in Mylapore he was seized and taken to Cochin, being kept prisoner in the fort there in preparation to being handed over to the Inquisition.⁵ When the St. Thomas Christians were informed of this action, led by their archdeacon, they marched in a body 25,000 strong against the Portuguese at Cochin. Being denied entrance to the

fort, in fact cannon being mounted against them, they realized the futility of any further petition for redress of their grievances. So they assembled around the Coonen Cross, Cochin, and "touching it or the long rope tied to it, took an oath that they severed their connection with the Roman Church and recognized their Archdeacon Thomas as the supreme head of the Church."

The revolt was almost universal among them, only about four hundred families still clinging to the Roman faith. The whole propaganda machinery of the Roman church was now put in operation to bring them back into the Roman fold. Authorities differ as to its success. However, during the period of Roman domination the hearts of the common people had been filled with all sorts of Romish doctrines and these, it was soon evident to their new leaders, were quite deep-rooted and difficult with which to deal.

Archdeacon Thomas assumed episcopal powers as Mar Thomas I;⁶ but doubts were entertained about the validity of his consecration, as he was not raised to the episcopate according to episcopal law. This again led the church to seek help of one of the Eastern churches. It was not the Nestorian or Coptic but the Jacobite church that came to its aid; for Mar Gregorious, Jacobite Bishop of Jerusalem, came to India in 1663 and reconsecrated Mar Thoma I. This historical event was the starting point of the long connection which has existed between the two churches until the present time.

(Continued next month)

⁵It is strange but true that St. Francis Xavier himself, in a letter dated November 10, 1545, begged John III of Portugal to establish the Inquisition in his Indian domains. Accordingly it was set up in 1560 at Goa, the capital of Portuguese possessions in South India. Bishop Attalla eventually was burned at the stake.

⁶"Mar" is a Syrian title denoting great respect. All bishops are thus addressed.

Motivation for Missionary Giving

OUR PEOPLE must be motivated if they give. Regardless of our hopes, our goals, or our particular philosophy of giving in the cause of God, people expect to be presented with an intelligent challenge before they will give. We hear the phrases, "The customer is always right," and, "The consumer is king," as they are used in the business world. In the church the one who gives is king. We do not command people what to do. We can merely motivate them. As an officer in a church fund-raising concern said, "The gardener does not tell the rose what to do."

And here is where we as pastors come in. We must direct, if not provide, the bulk of the motivation which our people receive. I am thinking, at the moment, not so much of the overall financial program, but rather the specific of missionary giving. As we come into the fall, most of our pastors will be thinking about missionary budgets, a missionary program, and a preaching emphasis on missions. Certainly most pastors are anxious that the missionary giving of their churches reach the highest possible proportions. Only a very small percentage of the completely uninformed ever put on the brakes, afraid lest their people will give too much to missions. The records show that the churches which give best to world evangelism give the best for other causes also, including the support of the pastor.

Presuming that we all are interested

in how to motivate our people more effectively, my mind has been turned in this direction.

STANDARD STIMULANTS

In every church there are traditions which have built up across the years around which most of the excitement for missionary giving centers. These vary from church to church and no one can be said to be better or more effective than another. The wise pastor fits in with whatever he finds in operation, following the principle that whatever gets the job done is a good idea. Within denominations also there are patterns of budgets and offerings which serve as the framework upon which the individual pastor builds his missionary program. Let us note a few of these methods which are quite generally used.

1. *Auxiliary organizations.* Every church depends upon its missionary groups, its Sunday school, its young people's society, its Junior Society, and its men's groups to bring in missionary money. And this plan of church-wide giving should be encouraged as a consistent pattern, as it makes for solidity when all of the church-connected groups keep the missionary interests at heart.

2. *Ten per cent giving.* It is a logical goal, a scriptural goal, a sensible goal, a fair goal, that a local church give at least 10 per cent of the total amount it raises for all purposes to world evangelism. Ninetenths on ourselves, one-tenth on

others—none of our people would object to such a plan. And besides going far in meeting the world demands upon the church, it would be the greatest single step that a church could make for the strengthening of its program of giving to its own needs. Church boards and auxiliary groups should plan to set aside 10 per cent of their income to send regularly for world evangelism.

3. *Prayer and fasting.* Prayer and sacrifice—this is the perfect combination. People who pray will give. Those who pray should give in order to make their concern for missions articulate. Fasting one meal a week and giving the amount the meal would have cost to missions should challenge every Christian. If a majority of the congregation would accept the challenge and do this, missionary budgets would be no problem. Figure it out for your congregation, even at twenty-five cents a week.

4. *Special offerings.* Every church depends upon its special offerings to challenge its people and to provide income for missions. Special missionary services, special-day offerings such as Thanksgiving and Easter, along with special projects, make splendid opportunities for additional giving.

SURFACE MOTIVATION

But we were talking about motivation and not about methods. All too frequently we as pastors confuse the two. We must have more than good methods. We must find ways to challenge our people to give enthusiastically to missions. Of course, most of us have certain principles of motivation which we regularly call upon.

1. *Loyalty* is one of these. And certainly it is sound and should be used. Much of the time this principle of motivation is used when we make

an appeal to pay our budgets and to bring in a good offering. However, our people will not give forever on this principle alone nor will they do their best giving with only loyalty to challenge them.

2. *Accomplishment* is another. And it, too, is a significant motive. Certainly we ought to have some pride which would drive us as pastors and people to come to the end of our church year with a significant amount of money having been raised for missions. How better can we measure the growth and strength of our church?

3. *A sense of satisfaction* is yet another. Satisfaction that as pastor and people we have in a measure fulfilled our responsibility to the great cause of world evangelism is a worthy motive. To have missions in our budget does keep us with a sense of proportionate giving. It is much the same feeling as one gets when he drops a fifty-cent piece into the hat of the blind man on the street corner. After all, he was in need, and after all, we were very generous!

SIGNIFICANT MOTIVATION

But is it not true that many of us go year after year without confronting our people with significant motivation? These surface motives which we have just mentioned may be good but they are shallow. Would our giving for missions be as casual as it is if we would turn to the more significant motives? Would we not find more grip in our missionary projects if our people were motivated more deeply?

Let's face it. People will not sacrifice to give unless they are genuinely motivated. And by sacrificial giving I do not mean that which really hurts, for such is still beyond most of us. But rather I mean giving which

will supplant spending on luxuries and wants and gadgets and non-essentials. Our people by and large have money to spend and they are spending it on themselves. They could be motivated to live simpler lives and give to missions. True, loyal church members will probably give up to the letter of the law through surface motivation, but they will give beyond that only if they are faced with something deeper. Let us see what that would mean.

1. *Atmosphere.* Our people must live in a missionary atmosphere all year long. We cannot hope to keep silent on it for eleven months and then whip up a lather over it in four weeks. People are smarter than we think. They see what we really think is important by what we talk about the most of the time.

2. *Proximity.* Our people must have the work of missions brought near to them. We just do not give to interests which are far away. Hence we must constantly diminish the distance which separates the world in which our people live and the world of our mission stations around the globe. A regular study and reading program will help. A program which will bring furloughed missionaries to our churches will personalize missions. Prayer will also help, and not mere perfunctory prayer engaged in

merely to meet certain goals and standards, but prayer in which our people identify themselves with the cause of God around the world.

3. *Sensing a Need.* But along with these we shall motivate our people best if we can show them a need. Most folks will give if they see a need and see a personal responsibility to meet that need. There is a real danger that under a budget system and a missionary program carried on by a large denomination our people in the local churches will lose touch with the vital needs of our missionaries and our mission fields. It is up to us as pastors to show them that under our larger program their missionary dollar will go the farthest, but it is up to us to present the needs of the fields in terms our people can grasp. And this is a task which cannot be left to the ladies or to a casual, hit-and-miss emphasis. The pastor must take it by the job and sell missions just as purposefully and consistently as he would set about to sell any local project which he had in mind.

Just how this can be done is difficult to say. Each pastor will have to work it out as his particular situation may demand. However, this is an appeal to dramatize and personalize our missionary challenge in every way that we can. Our people will give when they are motivated.

ONE REQUIREMENT

In a New York business office recently, in connection with a job-evaluation program, employees were asked to fill out a complicated form. Among other things, workers were to list, in the order of relative importance, personal qualities required in their jobs.

One of the responses resulted in a temporary suspension of activities in the tabulating group. Heading the list of personal requirements for the job of typist was the word "Consciousness."—A. A. SCHILLING.

The Preaching of Louis A. Reed

By James McGraw*

IN ORDER TO UNDERSTAND L. A. Reed, one has to think of him in the light of his consuming passion, and this was to preach the gospel. Whatever he was doing, he always considered himself a preacher. He was called to preach, and he loved to preach."

These were the words of Dr. Hugh C. Benner, who labored shoulder to shoulder with Dr. Louis A. Reed in the first nine years of the existence of Nazarene Theological Seminary, where Dr. Reed dedicated himself to the challenging task of inspiring young men to become better preachers. As president of the seminary until the time of his election as general superintendent in the General Assembly of 1952, Dr. Benner was able to evaluate the man as few others could have done, and his analysis is accurate as judged by others who knew about the preaching of L. A. Reed.

FORMAL PREPARATION

Born May 30, 1892, in Brooklyn, New York, young Louis Reed seemed to inherit a thirst for knowledge from his father, Louis B. Reed, and his mother, Grace. He was a familiar figure on the campus of old Peniel College, where he received his A.B. in 1913. Six years later, he received his bachelor of divinity from Pasadena College, and his graduate studies included three years at Drew Theological Seminary and some time at

both Columbia and Brown universities. His M.A. was conferred by the University of Southern California in 1921.

L. A. Reed's own philosophy of preaching, with its importance of adequate and thorough sermon preparation, is a reflection of his homiletics professor at Peniel, Dr. A. M. Hills. Professor Hills once said: "The diligent student, the omnivorous reader of sacred literature and the Bible, will be full of material. Someone has said, 'Reading makes a full mind; writing makes an accurate mind; speaking makes a ready mind.'"

He frequently insisted in his class lectures that, regardless of the time it required, the preacher must accept as his duty and responsibility the task of finding the message God wants given, and to prepare it well. Harlan Shippy, now a graduate of Nazarene Theological Seminary and a student at the time of Dr. Reed's death, said that "Dr. Reed believed the preacher had no place in the pulpit if he had not studied until he had something to offer the people." One of his "pet peeves" as a homiletics professor was "slipshod" preparation.

BIBLICAL CONTENT

The preaching of L. A. Reed was strengthened immeasurably by his use of the Scriptures. He considered the Bible as the greatest of all sources for sermon material, and he advocated its frequent and careful use in preaching. Joe Wright and John Sabeau, in

*Professor, Nazarene Theological Seminary.

analyzing Dr. Reed's sermons, decided that to this man "the Bible was a sword in the hands of a good soldier."

He held little respect for superficial or faulty interpretations of the meaning of the text. He believed that it was the preacher's obligation to find the meaning of his text, or as he put it in one of his articles in the *PREACHER'S MAGAZINE* (September-October, 1946) "If you are not sure, then seek until you find [the real meaning of the passage] or change to a text which is more evident in its interpretation."

His style of weaving scripture into his messages is recalled by Mrs. M. F. Lienard, one of his members during his pastorate in Kansas City. He often "echoed and repeated his text continually in the course of delivering the sermon," so that his audience did not lose sight of the text as the message was delivered.

One of the most frequent remarks by those who heard him preach regularly as a pastor was one which might be stated something like this: "He used the Bible effectively." Perhaps that is the greatest of all compliments that could be given a preacher.

STYLE OF DELIVERY

L. A. Reed usually gained very early in his sermon delivery what the speech teachers often call "audience rapport," which is another way of saying that his personality was the type that was likely to break down any negative feelings among his hearers, and leave them eagerly listening with friendly interest to what he had to say to them.

He made people feel important. He seemed to put himself on the level of those to whom he ministered, rather than "talking down" to them, or giving them the impression that he was aloof. The children and youth of his church were attracted by his sincere interest

in them. On Boy Scout Sunday, for example, he would don a scout uniform and march in with the troop, as they took their seats in the section reserved in their honor. The scouts considered him a "good scout," the aged and the shut-ins thought of him as one who understood their own peculiar problems, and the youth accepted him as one who was perpetually "young in heart."

This rapport in delivery was a definite asset to his ministry, for it enabled him to get his messages through to the hearts and minds of his listeners in a manner that left permanent impressions of truth upon them.

His use of illustrations demonstrated the variety in his preaching. One of his members remembered him as a preacher who used very few illustrations, and yet it is certain that he used more than the average preacher. In one of his published sermons, five pages in length as printed, there are no less than eight illustrations, and they are drawn from the Scriptures, psychology, history, science, nature, current events, and travel.

His delivery was not oratorical, nor was it characterized by "flowery" and ornate language, but he did use poetry in his sermons with some degree of frequency. Taking his own statement concerning the use of illustrations, one sees the importance he placed in this aspect of preaching skill. He said: "If a statement cannot be increased in value by the use of an illustration, then that illustration should never be used. It should convey more truth than could be expressed without it." He believed that a real danger existed in the misuse of illustrations; and he warned of the "hodgepodge" created by an overabundance of illustrative material. He listed four characteris-

tics of a good illustration as interest, clarity, beauty, and completeness.

The appeal of this preacher was not exclusively an intellectual one, nor was it wholly an emotional one. He appealed to the "whole man." His introductions usually contained something which would capture interest, and they carried intellectual appeal. He never indulged in sentimentality, nor did he play upon the emotions as an end within itself, but he did preach with great fervor, and there was deep feeling in what he said. The fact that he excelled as a teacher would indicate that his preaching was of a very definite didactic style, and he was a master at presenting and defending the truth as he understood it.

POINT OF EMPHASIS

Dr. Stephen S. White expressed the central emphasis in the ministry of L. A. Reed when he said, in describing his versatility, that "no talent he had surpassed his gift for preaching." Although he could lead the congregation in singing, render a vocal solo, give readings, preside over a worship service or a business meeting, teach a class in Sunday school or in a seminary, yet he was at his best in the pulpit. "Here all his abilities converged," declares Dr. White. "He was most at home as he stood before a congregation and proclaimed the everlasting gospel of the Christ he loved so much."

In evaluating the preaching style of Dr. L. A. Reed, one is reminded of Ian MacPherson's statement in *The*

Burden of the Lord (Abingdon Press) when he very vividly decries the practice of attempting to be clever for the sake of popularity. Dr. Reed would heartily agree with him as he writes: "What a tragedy when the preacher licks the boots of the philosopher and gets kicked by him for his pains! Such, it must be owned, is the fault and fate of many nowadays. Cleverness, in some quarters, has come to be more highly rated than holiness, and intellectual brilliance than humble devotion to Christ."

L. A. Reed's preaching was Christ-centered, as it was also Bible-centered, and yet it went directly at the heart of the needs of his listeners.

Perhaps one reason this can be said is that he had a unique degree of love and understanding for others which was born of his own suffering. He fought physical disease for many years. His son, Dr. Oscar F. Reed, reveals that for more than thirty-one years he suffered from a diabetic condition which placed a terrific strain upon his vitality. A big heart and a warm soul resulted from his attitude of patience and submission to God's will in his own physical suffering.

Dr. Ralph Earle, his colleague on the seminary staff, said soon after his death, "I feel certain that if Dr. Reed could speak to us today, he would say, 'Carry on! Finish the Job!'" To this writer, those words seem especially significant as we add the name of Louis A. Reed, pastor, scholar, teacher, counselor, and preacher, to the Holiness Hall of Fame.

LEISURE

Don't expect to be paid two dollars an hour for your working hours when you use your leisure hours as though they were worth five cents a dozen.—HENRY L. DOHERTY, quoted in *Grace Pulpit*.

SERMON OF THE MONTH

Communion—a Remembrance

By Willard B. Airhart*

SCRIPTURE: Luke 22:14-20

TEXT: *This do . . . in remembrance . . . of me.*

John Wesley, writing in his *Journal*, tells of his mother's last hours on earth. "From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then the soul was set at liberty. We stood round the bed and fulfilled her last request: 'Children, as soon as I am released, sing a psalm of praise to God.'"

Though usually less noble than that of Susannah Wesley, request is not infrequently made of loved ones to remember the deceased by some act of memorial. It is infrequent, however, for that request to include the habitual and regular performance of that act. We are urged never to forget but rarely to observe an established rite.

There must have been some extraordinary purpose, then, when Jesus gave this commandment to His bewildered disciples, "This do ye . . . in remembrance of me."

The ritual—the eating of the bread and the drinking of the wine—was certainly meant to be an aid to the weary pilgrim, a comfort to the comfortless, a refreshing spiritual feast to the famished, and an appropriate place for a man to examine himself before God. These would be the

results of remembering. But what, specifically, are we called upon to remember?

Would it seem a strange thing if I were to suggest that we are called first of all to simply remember Christ? For surely no one would ever forget that Man. Yet, in our hurrying, irrational world, even we who are His own must sometimes plead guilty to an underestimation of our Master. We forget who He really is!

He is still the miracle-working Christ, He is still the soul-searching Christ, that He was when the Samaritan woman met Him at the water-well; the rich young ruler found Him to be the sinner-loving Christ, even as we may; the Christ, who by seeming chance had prepared a fine breakfast for hungry fishermen, is able also to provide for our personal and material needs; He wept no more for Jerusalem than He weeps today for modern Sodoms and modern prodigals; the friendly Christ who cuddled and caressed the little children would today befriend all friendless; our Jesus, who so readily forgave the repentant Peter, is today no less able and willing to forgive; the Christ whose greatest joy was to share His last Passover feast with His friends desires today, in like manner, the privilege of sharing a vital faith with all who will.

But above all, He is the resurrected and living Christ. Pilgrim, in your

*Pastor, Saskatoon, Saskatchewan, Canada.

times of joy, never forget that Christ is alive. When sorrow once more overtakes you unawares, never forget that Christ "ever liveth to make intercession for us." Under the withering discipline of pain, never forget that Christ "knoweth our frame." When disappointment, tragedy, death, or any one of a hundred contingencies breaks in upon you like a tidal wave, never forget that our great Captain was "tempted like as we are, yet without sin."

Resurrected—living—and a Deliverer whose coming again is imminent! Paul records these words of the Master, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come.*" Perhaps today we will know the thrill of greeting our Redeemer. Perhaps even while we eat and drink at this sacred table, He will appear before every eye and catch us away to a feast eternal, called the Marriage Supper of the Lamb.

Dr. George W. Truett tells a moving story of the famed and beloved Queen Victoria. One day as she sat in the royal box listening to the chaplain preach of the significance of the coming again of Jesus into the world, those nearby noticed that the stately lady was shaken with emotion, that her lips quivered and her eyes filled with tears. The service over, she asked to see the chaplain alone. Ushered into her presence, he immediately beheld her great emotion and asked as to the reason. "O Sir," she said, "what you said about the coming again of the world's rightful king!" The chaplain asked, "Why are you so moved?" Then England's queen replied, "I wish I could be here when He comes," and with feeling indescribable and sublimely beautiful she continued, "that I may lay this crown at His blessed feet!"

*Jesus! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.
Nor voice can sing, nor heart can
frame,
Nor can the mem'ry find
A sweeter sound than Thy blest name,
O Saviour of mankind.*

Yes, this is Jesus—Wonderful, Counselor, Mighty God, Prince of Peace, Saviour, Friend, and coming Redeemer!

We could, no doubt, exhaust our time extolling Jesus. But we are called to remember that, for all His majesty and beauty, *we had displeased Him.* How weak is that word, "displeased"! The truth is that we rebelled against Him. We trampled roughshod over His blood and body with rarely a qualm of conscience. The beautiful name of Jesus was besmirched by our conduct. With our lips and with our hearts we blasphemed the Father of the Only Begotten. Knowing full well what we ought and ought not to do, we boldly and brassily disobeyed His commandments. With the weight of the world's sin upon His shoulders, He suffered a broken heart because carelessness characterized our manner of living. And finally, the greatest historical indictment against human sinfulness, *the Cross*, was raised to tip Golgotha's brow! And 'twas *our* sins that rose to blot from earth the warming sun. Reared high before the gaping gangs of men was the symbol of all that treachery and cunning devilishness could do. And it stood there, hideous and ghastly, because we—you and I—were sinners.

It is a wonder to me that mercy is still offered. The record against us is so bloody and bitter that we could never hope to atone for our own sins, let alone help anyone else. Let us remember the Egypt from which we

have come, the whirlpool of guilt and condemnation from which we have been rescued.

The drinking of the wine and the eating of the bread calls us to remember not only that we had displeased Christ, but also *what that displeasure cost Him*. We sing nostalgically, "There is a green hill far away beyond the city wall, where our dear Lord was crucified, who died to save us all." Surely that spot holds a blessed scene. But let us not lose sight of the events that preceded the climb to Golgotha.

Magnetically, we are lured toward heaven. "Now we see through a glass, darkly; but then face to face." To exchange rags for riches, sickness for eternal health, loneliness for perfect contentment, weariness for heavenly rest, mortality for immortality is our fondest dream. A dream that Jesus himself has promised will someday be reality to a far greater degree than we can now imagine! Now, however, it is the time to remember that Christ one day left all of that to come here as a Babe. He forsook, in order to be a Redeemer, the very things for which we yearn. In every sense of the word, He became poor, that we through His poverty should be rich!

Our hearts thrill us when in a quiet place the Father, through the Holy Spirit, comes to refresh our hearts and spirits. Scenes too sacred to share with angels take place between a loving Father and a trusting child. Pause now to remember that Christ left even that to fulfill His mission. Imagine, if you can, the very Son of the Most High God uttering the dreadful words, "My God, my God, why hast thou forsaken me?"

It was God himself who was betrayed that awful night. It was God himself who prayed alone while His closest friends surrendered to their weariness. It was God himself who

suffered one of man's most offensive indignities, that of being spit upon. Remember that it was God who lowered himself to be lashed and bruised by mocking ruffians. Yet, because He was God, He opened not His mouth!

But it was the cross—horrible, ugly, bloody—the awful cross that caused His greatest agony.

*Well might the sun in darkness hide
And shut his glories in
When Christ, the mighty Maker, died
For man, the creature's, sin.*

Only the wicked could stand upright here! Only the unrepentant could gaze curiously at this scene! The rest of us will fall on our faces before this meeting place of love and sorrow.

*O Jesus, sweet the tears I shed
Whilst at Thy cross I kneel,
Gaze on Thy wounded, fainting head
And all Thy sorrows feel.*

*My heart dissolves to see Thee bleed,
This heart so hard before;
I hear Thee for the guilty plead,
And grief o'erflows the more.*

*'Twas for the sinner Thou didst die,
And I a sinner stand;
What love speaks from Thy dying eye
And from each pierced hand!*

But while we weep contritely at the foot of the old rugged Cross, we hear another anthem.

*Five bleeding wounds He bears,
Received on Calvary.
They pour effectual prayers,
They strongly plead for me.
"Forgive him, oh, forgive," they cry,
"Nor let that ransomed sinner die."*

*The Father hears Him pray,
His dear anointed One.
He cannot turn away
The presence of His Son.
His spirit answers to the Blood
And tells me I am born of God.*

This is the message that we have been waiting to hear, the message that there is forgiveness for the vilest sinner, adoption for the alien, reunion with the Father for the aging prodigal! Not only is there forgiveness but there is complete cleansing, that we may perfectly obey the command, "Go thou and sin no more." This is the blessed carol of the Cross. We are called joyously to remember that *we are redeemed with as much completeness as the Cross itself is complete.*

As if that were not enough good news for one poor sinner, Jesus promises us more. Kindly, He sought to warn His disciples that there was bitter separation near. Soon the unbelievable was to happen and they would be alone. But listen to the additional word that passes quietly between these close friends. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." To be sure, it would be a "new" wine and a "new" place, but the day *would* come when they would share again in this fellowship.

Here is the promise of resurrection from the grave, glorification like unto His own glory, and final, eternal reunion with the Lord. What more could be asked or even imagined? Redemption will be complete in every sense of the word when "the shades

are lifted and we step into the light of an eternal day."

*Someday the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I shall wake
Within the palace of the King!*

*Someday my earthly house will fall,
I cannot tell how soon 'twill be;
But this I know—my All in All
Has now a place in heaven for me.*

*And I shall see Him face to face,
And tell the story, Saved by grace.*

The late Dr. J. B. Chapman writes: "God grant that you and I may be among those who, having washed their robes and made them white in the blood of the lamb, may pass through the gates of pearl and enter the city; for then we shall rest beneath the tree of life and know bliss unmixed with blight, weal untouched by woe forevermore. I can endure the thorns of earth the better because I know their savagery is short, and that heaven is my home."

These, then, are the things that we remember when often we do this deed. Happy are we, as "sinners saved by grace," to approach this table today. We are the humble guests of the great Host, Jesus Christ, and we eat this common meal because remembrance has brought us close to heaven.

IDEAS

Ideas have much in common with rubber balls. The way they bounce depends on where they start from the force with which they are thrown, dropped, tossed or pushed the character of the surface on which they hit; the "texture" of the ball or idea itself; the ambient temperature in which the bounce takes place. All these influence the bounce of a ball—and the rebound of an idea.—NORMAN G. SHIDLE, editorial, *SAE Journal*.

II. The Controversy Between Ferré and Tillich

By S. S. White*

THE FOURTH STAGE in this debate between Nels Ferré and Paul Tillich is quite a lengthy review of Tillich's recent book, *Biblical Religion and the Search for Ultimate Reality*, by Ferré. It appears in the November 2, 1955, issue of the *Christian Century*¹ and under the title "Yes and No." According to Ferré, in this book by Tillich, Biblical religion is given through a primitive personalism which does not present the true nature of ultimate reality. Ontology bridges the gap between the primitive personalism of the Bible and the mature understanding of the Being itself of ultimate reality. "Biblical religion affords man the right symbolic apprehension of reality whereby we can find personal and social righteousness and salvation, while ontology makes available to man that deeper peace and joy which transcends all human thinking and as Being itself lies beyond human experience" (p. 1272). This is a remarkable book by Tillich, and Ferré's review is unusual. I can't here present much of the content of it as it is outlined by Ferré. Suffice it to say that Ferré does not believe that it stands for classical, or supernatural, Christianity. Nevertheless, he is sure that Tillich is neither a reductionistic naturalist nor a humanist. He does think, however, that

Tillich's view has close affinities to high Hinduism and neo-Platonism.

The last milestone in this controversy has to do with a three-cornered conversation which was published in the *Chaplain*² for April, 1956. It was arranged for by Dr. A. T. Mollegen of the Protestant Episcopal Theological Seminary, Alexandria, Virginia. Mollegen is a former student of Tillich and the author of the chapter "Christology and Biblical Criticism in Tillich" (pp. 23-24) in the symposium *The Theology of Paul Tillich*, by Kegley and Bretall. Mollegen leads off in the conversation, and then is followed by Tillich and Ferré. The three articles are followed by three postscripts, or rebuttals, beginning with Ferré and closing with Mollegen. The title of the discussion as a whole is "The Christian Consummation," and it deals almost altogether with the type of existence we will have after this life.

First, I discuss Mollegen's article. He begins with the following question: "How literally can the Bible be taken?" In other words, how much must it be demythologized? This is a problem for all of us—for the Fundamentalists as well as the Modernists, according to him. Then he briefly explains the nature of revelation. Only the knowledge which cannot be found out otherwise is given to us in divine revelation. Also, what we get by revelation cannot be dis-

¹Reprinted by permission of "The Christian Century" from the issue of November 2, 1955.

*Editor, the "Herald of Holiness."

²Used by permission of "The Chaplain."

covered otherwise. This means that philosophical categories and empirical scientific knowledge are not given to us by divine revelation. However, revelation may radically transform the meaning of such knowledge.

"Biblical mythology or symbolism may be deliteralized and remythologized but it cannot be demythologized." Personal immortality and the soul in paradise can have no meaning unless they in some sense indicate the continuation of temporal existence. They must mean something more like than unlike temporal existence or else they have no significance at all. We can only speak of consummation and the intermediate life as "likely myths," a phrase which Plato uses.

Revelation must always be received and expressed in myths and symbols, but it is very important what myths and symbols we use. We must not be guilty of either agnosticism or anthropomorphism. Thus Mollegen lays down some general principles.

What does the New Testament picture actually give us—what can we say about it in spite of its symbolism? The New Testament picture of the consummation: No creature can separate us from God's power and love as manifested in Jesus Christ. The psychosomatic character of man is preserved along with his sociality, historicity, bond with subhuman nature, and unique concrete, individual humanity (p. 8). Mollegen believes that Tillich trusts God, even though he does not know the how and the then or even that there will be a how and a then as to the consummation. Still, he believes that God will give something which is like a how and a then which is tasted now. What is tasted now guarantees its completion, for God is trustworthy in both love and power. Tillich believes even as a child, although he is a philosopher.

"His ontological language dances the figures of separation as creation, separation as estrangement, and reunion which does not abrogate the original separation" (p. 8). Mollegen thinks that Tillich has become more orthodox since coming to America. He is also inclined to believe that we shall not know for sure where Tillich stands until he finishes Volume II of his *Systematic Theology*.

On Biblical grounds, Mollegen does not like Ferré's phrase, "personal immortality." However, he likes even less Tillich's denial of "temporal existence after death." In connection with this he closes his article with these two sentences: "For I am quite sure (*Kyrie eleison*) ["Lord have mercy"] that Tillich shall meet Augustine and that—if my faith holds—I shall listen to some choice theological debate. If eschatological maturity destroys this hope, the reality will exceed the hope" (p. 9).

Tillich starts off his article by saying that it is difficult to answer the questions raised by Mollegen in terms of heavy conceptual analysis because of the charming character of the latter's contribution. Then he goes on to say that Mollegen's purpose is to find a way between Ferré's position and his, that is, Tillich's. Further, Tillich states that it is also made more difficult because Ferré, in reviewing his two recent publications, has declared that his (Ferré's) theology is strictly supernaturalistic, while Tillich rejects supernaturalism completely.

In addition, Tillich asserts that Mollegen is not a supernaturalist in the sense of believing in a world behind the world, a divine realm from which God acts into the human realm. This divine realm for the supernaturalist is also "the place of final fulfillment for man and his world." Tillich doesn't think that Mollegen says anything in his article which implies that he be-

lieves in such a supernaturalistic world. Tillich does admit, however, that Mollegen sides with Ferré in rejecting his rejection of temporal existence after death. Nevertheless, Tillich gets comfort out of the fact that Mollegen likewise rejects Ferré's concept of "personal immortality." Following this, Tillich accepts what he calls the Biblical hope of eternal life. His objection to endless continuation of life after death is that it deprives death of its seriousness and "turns the blessedness of eternal life into the condemnation to endless temporality—whatever its experienced content may be." He states that "resurrection and not immortality is the predominant Christian symbol for our participation in eternal life." "Eternal life is not the endless continuation of the finite but participation in the divine life which is eternal" (p. 10). The eternal is neither endlessness nor timelessness; it qualitatively transcends both of these. The qualitative difference between time and eternity is decisive. It parallels the difference between God and the world.

On the basis of the above, Tillich rules out personal immortality because, as we experience it, it is life within the subject-object structure of reality. Such a life is conditioned by time. The experience of the eternal is both a real experience and the experience of something real. Participation in eternal life on the part of man involves no subject-object relationship. Eternal life transcends the subject-object relationship just as it transcends both finitude and infinity. This brings us finally and forever to the ineffable, the eternal. Sometimes even in this life we have moments of this type of experience. "The eternal grasps our temporal being and elevates it beyond itself" (p. 11). In those moments we transcend the

subject-object relationship which is involved in temporal experiences. We are lost in God! Such experiences are unspeakable, unapproachable. But they are real, the very ground of everything real.

In emphasizing the resurrection in connection with his discussion of eternal life, Tillich says that the story of Christ's resurrection is a poetic rationalization. "It is a rationalization because the concept of 'emptiness' is physical and leads to absurd questions like that about the place where the atoms forming the body of the Christ have gone after the resurrection. It is a poetic rationalization, for it shows in images of great beauty the inability of death to keep in its bondage him in whom the estrangement of the temporal from the eternal is overcome" (p. 12). Tillich ends his article by declaring that he is neither supernaturalistic nor naturalistic, for within either of these categories it is impossible to understand the Christian hope. It can be comprehended only within a concept which transcends both the supernatural and the natural.

Ferré starts his discussion by complimenting Mollegen's article. He says that it is theologically significant and marked by superior literary merit. Then he states his fundamental position as that of supernaturalism—a belief that God is *literally* the Creator of the world, Ruler of human history, and has incarnated himself *literally* in Jesus Christ. This God also *literally* raised Jesus from the dead after His crucifixion and will raise us all to *literal* life after death. Next, he says that the point at issue now is life after death. This is followed by the definition of life after death as the conscious continuation of the existence of the same actual person who lived and died. By *literal* he means that we have knowledge which *reliably* states that God is personal Spirit and that

life after death is actually true. Along with this he makes it clear that we do not know everything about God or life after death. He stands, as he asserts, between agnosticism on the one hand and anthropomorphism on the other, relative to these matters.

Ferré points out that Tillich basically accepts the position of Kant's first critique and what he believes to be the verdict of modern science, "to the effect that supernaturalism is no longer a live issue! The transcendent cannot be expressed in terms of being but only in terms of meaning." For Tillich, a God related to the cosmos would be finite—relative and not absolute. Such a view would exclude experience that is not in time and space, and life after death as the continuation or renewal of temporal existence.

Ferré calls on Tillich to admit that Jesus is now actually a conscious Person, and that we shall live after death as discrete, conscious individuals. He would not tie Tillich down to stating the matter just as he does, but he should say something about man's state hereafter which would indicate that he believes in literal life after death. Ferré grants, also, that this truth is not central to Christianity. God, who came in Jesus Christ, is the central truth.

As to Mollegen's article, he agrees with its general intent and substance. Then he adds: "I am heartened by the fact that one who has stood so close to Tillich still believes in life after death" (p. 6). He thinks that Mollegen's position *in detail* seems debatable, and to oversimplify the New Testament. Nevertheless, he has rightly affirmed the main Biblical position. He accepts for the most part Mollegen's criticism of his use of personal immortality as not really scriptural. He affirms that from now on he will talk rather about resur-

rection as a more prevalent New Testament term. He defines resurrection, however, as the continuation—or, preferably, renewal—of temporal existence after death by the power of God. Christ was also raised by God. Mollegen is right in holding that resurrection is the death of selfishness for time and eternity, whether that of Jesus or our own.

Ferré in his rebuttal (after reading Tillich's article) disagrees with Tillich's claim that Mollegen is not supernaturalistic. Then he further declares that Tillich clearly rejects personal identity after death and thereby bars supernaturalism. This is undoubtedly proved by the fact that he excludes the subject-object relation in the next world, which involves communion rather than union. Over against this, Ferré once more asserts that on Christian grounds he refuses to accept Tillich's conception of being itself as ultimate, and of eternity as the negation of temporal existence. Ferré is sure of God's concern for the "eternal significance of the individual soul," and he is also certain that such a view "means indescribably more than some momentary participation in eternal life of man in his total being. In the Biblical conception, eternal life is *everlasting*." Finally, in this rebuttal Ferré denies that Christ's resurrection and our own beyond physical death are only poetic rationalizations, as Tillich holds.

In his rebuttal, Tillich once more rejects supernaturalism as Ferré defines it, including the doctrine of life after death. He also says that Ferré's definition of *literal* knowledge as *reliable* knowledge has nothing to do with the literal meaning of literal. He is more confident than ever that he cannot give up the truth that eternity is not the continuation of time. The experience of the eternal transcends both timelessness and time

—of this claim he has no doubt. In conclusion, Ferré's conception "is not clear and adequate to the mystery of being, including man's being."

Mollegen's postscript closes this three-cornered conversation. He begins by saying that they are all agreed that the problem is that of adequate symbols. Then he summarizes his position thus: Only God is supernatural. "The natural participates in the supernatural or it would not exist. Consummation is the natural's perfect participation in the supernatural." It means the destruction of the natural as well as its fulfillment. Mollegen accepts survival after death as the proper way of stating the situation rather than extinction. Here he definitely disagrees with Tillich. Eternal

life or age includes that which is everlasting. This is a better way to describe it than to say that it is timeless. He believes that the everlasting life will not be marked by the subject-object relation which we know now. It is perfect participation in God, but the self is not deified, swallowed up, or obliterated. Then he gives this final paragraph: "I still have to say, therefore, that if I am not to be permitted to listen to Augustine and Tillich in theological conversation, I may hear them sing the Truth in unison and be permitted to join in the chorus. And if we sing ineffably—as no doubt we shall—even Bach will listen appreciatively."

Editor's Note: Stand by for more from Dr. White next month on "The Controversial Ferré."

Pastor or Counselor—Which?

By S. L. Morgan, Sr.*

WE HAVE SEEN in even the past decade or so a remarkable change in the training of ministers and in their concept of their office. In 1945 the *Review and Expositor*, Louisville seminary magazine, published an article of mine, "A New Minister for a New Day," in which I urged the necessity for a new type of training for ministers. For then thousands of servicemen were coming home, mentally and emotionally disturbed, often broken in health, their life plans upset, and they themselves a baffling problem for the church, and often for their loved ones. If the churches were

to deal with them successfully, I said, clearly they must have ministers trained in the rudiments of psychiatry and personal counseling. At that time most seminaries were beginning to provide courses in those sciences.

Since then, the young ministers of many denominations have had the new vistas which such courses opened up to them. Even a smattering of psychiatry and scientific counseling gave them a new confidence in their work and added to their task of being pastors. This new training in the aggregate spells a new day for the ministry and the church. I hail this new day with gladness.

*Wake Forest, North Carolina.

IS THE NEW MINISTER TO BE SHEPHERD OR SPECIALIST?

But the entrance of this new type of minister raises a grave question. Is the minister basically to be a shepherd or a specialist? Are we to see in the new ministry a transition similar to that seen in the medical profession? The beloved old-time "family doctor" was at once physician, counselor, and friend of all. Close beside him in esteem and affection was the family pastor, friend of all, an intimate in the family circle. The family doctor is no more. There is the very grave danger that in the place of the family minister will be a pastor directing a church organization from his office, and an office "counselor" for the few who have the time and inclination to go to his office. The new training has made the pastor an embryo specialist. The dream of my article of 1945 is being realized. Is the realization to bless or to blight?

DECADENCE OF THE PASTORAL FUNCTION

But what I could not foresee in 1945 was how far the trained counselor function would crowd out the shepherd function of the pastor. Of course he is still shepherd—to a degree, but far less than formerly. How much of the shepherd will remain in him as he specializes further is the serious question.

Living under the shadow of a church college and a seminary, I am able to watch the trends among some five hundred young ministers. Right eagerly they devour the courses in psychiatry and counseling. I envy them. "If only I could have had those courses in my day!" I sigh. As pastors they will be experts compared with me fifty years ago. But will they be good shepherds? This is my disturbing fear.

A QUESTION OF EMPHASIS

I hold the new training in psychiatry and counseling to be highly valuable, even essential, since half the hospital beds in the nation are occupied by mental patients, and thousands more show neurotic tendencies and need the help of trained pastor-counselors. But in this new day where will the new pastor put the main emphasis? Jesus put it on being the "good shepherd." He had the "shepherd heart," and *went after* the sheep, even into the wilderness, among the thorns.

This article has been called out by signs which disturb me. I hear of young pastors, fascinated with the idea of expert counseling, frankly asking their people not to expect them to visit much. They plead: "Let me give my time to those that really need me; when you need me, call me as you call your doctor; I'll have office hours; come whenever you need me."

And why not? For church people should set a high value on every minute of their pastor's time, and zealously co-operate to help him use it where it is most needed. They should urge him even not to waste time calling where he is not needed, and should be ever alert to inform him where a visit is really needed. No pastor can minister adequately to more than 500 individuals: the lost and straying; the sick, the shut-ins, the bereaved; those battling with temptation and discouragement; those threatened with failure or poverty; the young longing for a real friend and counselor; the many aged pining and slowly dying from the sense of their being idle, useless, lonely, with none who really care.

Partly with such a mass of need in mind, the great businessman was speaking with true Christian insight who said to his pastor: "Whenever

you want to see me, don't come to see me; ring me, and I'll come at once to see you; your time is more valuable than mine!" I hail it as a good omen when "the new minister," in "the new day" of insight into real values, pleads with his people not to require him to be a ringer of doorbells, but to go where he is needed.

WANTED: SHEPHERDS WITH HEARTS THAT CARE

But there is the other side also: the "new pastor" lacking the heart of the true shepherd may be content to stay in his office, and may even speak cynically of the "bell-ringing pastor" who goes from house to house *hunting* like his Master for the souls weary and "heavy laden." For Jesus, "moved with compassion," could never have been shut up in an office to wait for callers. He must *find* them. And, once feeling His heartbeat, they "drew near," and followed Him. The pastor who dreams of people crowding to his office with their special needs must go first to them and show them that he cares. That done convincingly, he may find a place for a limited office ministry.

THE CRY OF THE SHEEP

Before me is a disturbing array of data which shows yearning hearts reaching out for shepherd hearts that care. I find them nearby, and in letters from across the continent. An old saint of eighty-eight writes: "I am lonely and long for people, especially my pastor. It is a high day for me when he drops in five minutes for a few words and a prayer. But he is

too busy to come oftener than once in several months."

Another: "My pastor is a grand preacher, but can call on but few in his large parish. I went and took my turn at his office—five minutes to tell him my burden and to give place to another. I said, 'won't you drop in to see my son? He says he doesn't know you, and doesn't care to hear you preach. If he knew you personally, I think he would like you and want to hear you preach. I fear he is about to be lost to the church. Please drop in and see him.'

"Tell him to come to my office," he said.

"My son told me, 'I don't want to see him.'

"Six weeks later he dropped in—for five minutes. My son saw him coming—and escaped. My pastor didn't even ask for him. And that made the breach complete. And I think a little time and attention from the pastor would have saved my son from going over."

As a pastor I repeatedly said in a like situation, "Won't you let me come and sit with the family at a meal—no matter what—and let me be one of the family at table, just to know you at close range?"

I learned the technique from Jesus. He invited himself to dinner at the table of Zacchaeus the publican, just to win him. And he got him.

I trust the new pastor in the new day will be a good counselor. I am sure he will be better than I ever could be. However, he will be a much better one if he first dedicates himself to being a good shepherd like his Master.

"When tempted to resign his pastorate, a pastor should consider how Christ went on doing good, even after being accused of having a devil."—Joseph Parker.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:6-7

THE KEYNOTE of the second chapter of Romans is "The Judgment of God." It is stated that this judgment will be "according to truth" (v. 2), "according to his deeds" (v. 6), and "according to my gospel" (v. 16).

This suggests a good sermon outline. Three tests are proposed. The first is that of sincerity—"according to truth." Many will feel that they pass this test with flying colors. They are sincere, not hypocritical.

But that is not enough. Everyone is going to be judged "according to his deeds." Again most people claim that their lives will pass inspection morally. They do not cheat their neighbors or commit gross sins.

But a good moral life does not guarantee entrance to heaven. Paul declares that God is going to judge the very secrets of men "according to my gospel." The New Testament nowhere teaches that a person is saved by living a good life. One is saved only by accepting Jesus Christ as Saviour. Without believing in His name and trusting His blood there is no salvation. That is the constant, consistent teaching of the New Testament. The gospel is the good news that, although all men are sinners, Christ died for the ungodly, and all may be justified by believing in Him. We are not saved by our sincerity or morality but by the precious blood of Christ shed on our behalf.

*Professor, Nazarene Theological Seminary.

PATIENCE

One of the more interesting words in the Greek New Testament is *hypomone*. It occurs thirty-two times. Twenty-nine times it is translated in the King James Version as "patience." In II Cor. 1:6 it is rendered "enduring." In II Thess. 1:4 it reads "patient waiting." Here in Rom. 2:7 it is translated "patient continuance."

There is, surprisingly, a wider spread in the Revised Standard Version, where *hypomone* is translated seven different ways. A check of all the passages—as yet there is no concordance for the R.S.V.—showed that the word is rendered "steadfastness" twelve times, "endurance" eight times, "patience" and "patient endurance" four times each, and once each "patiently endure," "enduring patiently," and "perseverance." In Romans it is translated twice each by "patience," "endurance," and "steadfastness."

In looking for some pattern of translation it was discovered that "steadfastness" was used always in the Thessalonian letters, the Pastoral Epistles, and the General Epistles. The rendering "patient endurance" occurs only in Revelation (four out of seven times). This would seem to reflect the preferences of individual translators—a factor that cannot be avoided entirely in a work translated by a committee, as was the case with the King James, American Standard, and Revised Standard versions.

It will be seen that the dominant

meaning given to this word is "patience" in the King James Version and "steadfastness" or "endurance" in the Revised Standard Version. Which is closer to the basic connotation of the term?

The word *hypomone* is a compound of *hypo*, meaning "under" and *meno*, the verb "remain." Literally, then, it means, "remain under." This suggests that the primary idea is that of endurance.

Thayer's *Lexicon* gives as the first meaning "steadfastness, constancy, endurance . . . ; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings."¹ In line with this is the statement of Hogg and Vine: "Patience is the quality that does not surrender to circumstances or succumb under trial."²

Cremer supports fully the idea that the dominant meaning of *hypomone* is endurance. He says: "The word occurs only in the later Greek, and answers to the usual *karteria*, *kartere-sis*, holding out, enduring."³

The interesting fact is pointed out by Cramer that in the Septuagint this word is used to translate some Hebrew terms indicating hope, "hope being the basis of *hypomone*." The close connection between hope and endurance is obvious in the passage in Romans now being studied. It is the hope of future glory that enables one to endure patiently the hardships of this life.

In seeking the exact shade of meaning of *hypomone* it is necessary to note its synonym, *makrothumia*. The latter occurs fourteen times in the New Testament. Twelve times it is rendered "longsuffering." Twice

(Heb. 6:12, Jas. 5:10) it is translated "patience."

The classic distinction between *hypomone* and *makrothumia* is that given by Trench. He says that "*makrothumia* will be found to express patience in respect of persons, *hypomone* in respect of things."⁴ The latter describes the man "who, under a great siege of trials, bears up, and does not lose heart or courage."⁵ This distinction may not always hold good (cf. Heb. 6:15; Jas. 5:7-8), but in general it is valid.

In this connection it is interesting to note that *hypomone* is never used of God, while *makrothumia* is. God continually has to exercise forbearance or long-suffering toward sinful men. But He does not have to endure circumstances relating to things, for they are under His control. It is only the free will of intelligent beings which causes God difficulty.

One more word needs to be said. It is clear that in this passage *hypomone* means more than passive endurance. It obviously has the sense of active perseverance or steadfastness. For the Greek literally reads "steadfastness of [or, in] good work." The Christian is not only to endure the difficult circumstances of life. Positively and actively he is to persevere in good work.

INCORRUPTION

The word rendered "immortality" in the King James Version (v. 7) is *aphtharsia*. Most scholars are agreed that the King James translation here is not the best; the word does not primarily mean immortality. That idea is conveyed in the word *athanasia*, literally "deathlessness."

In the King James Version *aphtharsia* is rendered "incorruption" four times, "immortality" and "sin-

¹Thayer, *op. cit.*, p. 644.

²Quoted in Vine, "Expository Dictionary," II, 116.

³Cremer, "Lexicon," p. 420.

⁴Trench, "Synonyms of the New Testament," p. 198.

⁵Ibid.

cerity" twice each. It comes from the verb *phtheiro*, which means "destroy, corrupt, spoil." So its basic meaning

is incorruption. It is used in I Cor. 15:42 of the resurrection body, which will be exempt from corruption.

From Behind My Pulpit

I See the Open Bible

By Willard B. Airhart*

I TRUST that I shall never know anything but a thrill when, from behind my pulpit, I lay the Book open to a selected passage of sacred scripture. It rests there between pastor and people, a sort of visible rallying point. Perhaps as at no other point in the service, the moment the Bible is opened is a supreme moment. The words of the message will be spoken over the open Bible. The broken Bread of Life will be seasoned by the open Bible. Its presence will enrich, will give authority, and will open minds and hearts.

The open Bible constantly reminds us that ours must be a Bible-centered ministry. Doctrine must be interpreted in the light of the Bible, rather than the Bible interpreted in the light of a doctrinal standpoint. We must not allow ourselves to become specialists in certain selected areas and unlearned in other portions. We will know some parts better but will seek to be honestly informed concerning all. We will want to be prepared to face up to any Biblical selection.

We are reminded that our people have a right to read and know the Bible. We should be encouraged when they go home to check our statements against the Word. The normal church is one where not only is the Bible

open on the pulpit, but it is open also in the hands of the people and in every home. A laity well instructed in the Word leads to a more productive ministry.

We are reminded that all of our finely phrased sentences are no equal for the simple language of God's revealed Word. More and more we realize that our ministry is cold and ineffective when it proceeds over a closed Book. "The Lord is my shepherd; I shall not want," "Let not your heart be troubled," "He that dwelleth in the secret place . . .," "Who shall separate us from the love of Christ?"—these are still the finest ways of soul expression, and our best phrases cannot possibly be a competitive substitute. Let our people hear the scriptures that they love.

We are reminded, too, that when the Bible is forgotten by us, we will be forgotten by God. When we lose the glory, we will have already laid aside the Book. Pulpit inspiration goes hand-in-glove with Biblical inspiration. We hope that a day of lost anointing will never come. But certainly we help to keep it away when we love, honor, and preach God's Word in its fullness and purity.

So, reverently we will turn the blessed pages next Sunday morning and thank God that, from behind our pulpits, we see—the open Bible!

*Pastor, Saskatoon, Saskatchewan.

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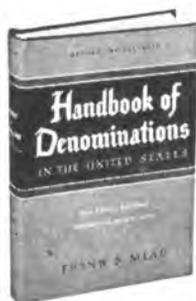
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CRUSADE FOR SOULS

The Mission, Message, and Method of Jesus

By John L. Knight*

FINDING THE PURPOSE

WHAT IS IT ALL ABOUT? Why budgets? Why pastor's salary? Why revivals? Why more new churches? What is all of this about, anyway?

Only one answer: Souls!

Why did Jesus leave heaven and come to earth? Souls!

Why did He pray and suffer so in the Garden? The answer is one word: Souls!

Why did Jesus Christ die on that old rugged cross? "To save sinners," is the answer. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). We have then—

I. THE MISSION OF JESUS

What, then, was the mission of Jesus? Let Him answer that question: "I came not to call the righteous, but sinners to repentance" (Luke 5:32). "They that are whole need not a physician; but they that are sick" (Luke 5:31), was the way Jesus felt about it.

The real question, then, for us is, Are we ministering to sinners? Are we carrying out the mission of Jesus? How many "sinners" attend our regular services? Or even our revivals? When asked about the results of a recent revival, a Sunday-school superintendent said: "The preaching

was good, but there were no sinners present to hear it." Too often that is the story!

Let us now consider—

II. THE MESSAGE OF JESUS

What was the message of this peerless Preacher, this mighty Man from another world? When preaching to sinners His message was always one of tenderness.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:3-4).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light" (Matt. 11:29-30).

Thus we have the message of Jesus, one of tenderness and compassion. This, too, must be our message if we would win sinners. We cannot scold them and condemn them—we must rather win them!

But how are we going to reach them so that we might win them? Let us note—

III. THE METHOD OF JESUS

It is interesting to note that He did

*Florida District Superintendent.

not come to set up shop and wait for "sinners" and "the lost" to "look Him up," and come "around and visit" His place. No! A thousand times No! But I wonder sometimes if we are not guilty of this very silly thing! Not so with Jesus!

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He came to locate—to find—list—" . . . and to save that which was lost."

Here then is the clue for us. We must find, locate, tabulate, "sinners." That means we must—

IV. CONDUCT A SURVEY

1. *Conduct a Community survey.* Knock on every door within forty blocks of your church. Look about the upstairs apartment. Watch out for small cottages in the rear—there are human beings back there. Remember Jesus came "to seek." How can we hope to succeed if we do less than He did?

2. Check your Sunday-school enrollment for "sinners." This is your most fruitful place. Do not fail any of them.

3. Check the homes represented by some members of the family now enrolled in your Sunday school. You will often find whole families that need salvation. Don't forget, *we are seeking for sinners!*

4. In your search, of course, you will watch out for Christians who are not sanctified. Urge them on into this blessed experience.

5. Don't overlook that new housing area. You might find several new and friendly families ready to respond to a friendly visit and an invitation to your church. If your church is in a city, there are several new housing sections. You might find an opening for a new church.

6. As you survey for "sinners,"

keep in mind those who are already Christian and are eligible for membership in the Church. Set a day and receive a great group into the membership of the church. Plan your work and then work your plans! Consider—

V. OUR NEED OF CONTACTS

One pastor, discussing the problem of reaching new people in revivals, said: "We simply do not have any contacts with unsaved people, and therefore do not have any 'sinners' in our revivals." This is tragic, but true! This pastor is not the only one facing this problem. But who is to blame? Certainly not the sinner! Our people everywhere should cultivate the friendship of the unsaved and sinners.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples" (Matt. 9:10). "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them" (Luke 15:1-2). Sinners heard Jesus gladly. *Why do they not hear us? Are we to blame?*

My friend went deer hunting recently. He goes every year, and almost always brings back a deer. He is noted among his friends for his excellent marksmanship. But this year he failed to get his deer. "How come?" I asked. "I did not see a deer," he answered. That happens in too many churches. Excellent preacher marksmanship, gospel gun loaded with excellent message—but no sinner to be seen in the service! Therefore, let us adopt the method of Jesus and go out "to seek" and find the lost about us.

II. Do's and Don'ts for the Outgoing Pastor

By George Reader*

LAST MONTH we noticed some points of adjustment which must be made in the transition from one pastor to another. Let us notice, further, some specific "do's and don'ts" for the outgoing pastor.

When you are considering a move, do make it a matter of earnest prayer and sincerely seek the will of God in the matter. Don't move because of problems. Don't stay because of personal interests when your work is done. Move when it is time to move, but stay as long as you should stay. Be considerate of your district superintendent's advice relative to moves.

3. When you have decided to move, let your decision be final. Don't be pressured into changing your mind. You should have found God's will in the matter, and remember, God doesn't change His mind with every change of the wind.

4. Notify your district superintendent of your decision to move before you notify the church. This will help prevent the development of unhappy situations in the calling of a new pastor.

5. Don't try to work some preacher friend in as your successor. Leave pastoral arrangements to the church and the district superintendent.

6. Don't set up the program for the new pastor. Organize the church for the new year according to the *Manual*, but leave the program to him.

7. Finish up the church business before leaving. Get finances in good shape, debts adjusted or paid, and have everything ready for the new pastor to take over without difficulty or embarrassment.

8. Leave a list of your contacts and their addresses for the new pastor. This will mean much to him as he takes over the work.

9. Get the church roll in proper condition. Bring it up to date. Don't slash the roll, but remove the names of the physically dead and those who have transferred. The new pastor should be able to find every person whose name appears on the roll. Don't pad the roll to make your last assembly report glow with numbers. Be fair. Leave the church roll in the same condition that you desire to find the roll of your next church.

10. When the church calls its new pastor, seek to turn the hearts and minds of the people toward him. Speak well of him, prepare the church to receive him, and build him in the respect of the church and of the community. Wean the people from yourself, and help tie them to the new man. Remember, you must decrease, and he must increase.

*Pastor, Georgetown, Illinois.
From a paper read at Illinois Preachers' Meeting.

11. You should love, feed, and encourage the people until the end. Don't preach at them and try to change conditions which you have been unable to change through the past months and years. Don't make your last sermon a scorcher. They will resent it, and it will be injurious to your own soul and spirit. You can't accomplish in a day what you failed to accomplish across the years.

12. Don't criticize or knock the church you are leaving, either to the members or to the people in the community. It is a part of God's kingdom, and you have no right to knock any part of the Kingdom.

13. If you were voted out, don't cry around about it. Be a man. Don't try to find out who voted against you; they have the right of a secret ballot; respect it. Don't become critical of your opposition or of the church. Love those who voted against you and allow no strained feelings to prevail. Make no unkind remarks about them. Do not rebuke or criticize them for voting against you. Even if you feel that you have been wronged, don't let it embitter your spirit. Love those who have wronged you and do them good. At the same time don't take the attitude that you are a martyr to the cause. Don't complain of your vote to friends in the community. Don't allow them to feel strange toward the church; keep them respecting it. Don't let your vote bring division in the church. You are the man to help your supporters to keep loving your opposition. So react to your unfavorable recall that men shall see holiness and perfect love in action.

14. Don't keep your hand on the

church when you leave. Your responsibility is ended. It is the new man's responsibility now. Keep out of church business when you are gone. Send back no advice. Let the district superintendent be the advisor. Remember, you are through when you leave.

15. Be sure to take care of all your personal obligations in the community before you leave. If you have a debt you are unable to pay before leaving, see your creditor, tell him that you are leaving, give him your new address, and make satisfactory arrangements. Then see to it that your obligation is religiously met. For you to leave town in bad standing with your creditors, or to neglect your obligations after you are gone, embarrasses the new pastor and the church.

16. Don't be running back to visit former parishioners. You are no longer their pastor. You will have formed friendships which will continue through the years, but remember, friendships must be regulated by the expediency of the situation. In all your associations, which will of necessity be limited, keep free from the church business.

17. When you move, leave the parsonage and the yard free from trash and your unwanted belongings. Leave it clean and ready for your successor to move into.

Many other "do's" and "don'ts" might be added, but if we use good sense and practice perfect love, many problems related to the change can be avoided, others solved, and the transition on the part of the outgoing pastor can be smoothly made.

Gossip

You can't believe everything you hear—but you can repeat it.

—Answers (London)

Rethinking Funerals*

By J. Herbert Fretz

THIS IS NOT AGAINST FLORISTS OR funeral directors. We need them and this is really for them—this rethinking of funerals among us. In fact, as pastors, funeral directors, and florists, we together realize that our people have certain conceptions and traditions surrounding funerals, some of which are commendable, and some which need improvement. As a pastor I would like to suggest some improvements. Perhaps a funeral director or florist would have other suggestions.

I

I would suggest that *funerals teach more respect for death* and not so much respect for the dead. The dead don't need funerals. Funerals are for the living and not the dead. Death is not a fearful thing since our Lord has risen, but it will always be a serious thing for us who are in this world. Physical death is still, in part, the wages of sin. Christian funeral directors have done much to make funerals respectable. But let pastors and funeral directors remember that the point of funerals is not so much the dead one as the living ones facing death.

Respect for death is one strong talking point for public funerals, especially public funerals in the church building. Funeral parlors are convenient for gathering the family before a funeral and, perhaps, practical in large cities where factory workers cannot attend funerals except for near relatives. But in most

of our town and country congregations should not a proper emphasis on the public character of funerals keep before our people an emotionally healthy view of death and a proper respect for it? Children should grow up to see and know death, not at a fearful thing behind closed doors, but as something to be accepted and respected for what it is—the common end of earthly life. If weddings are being brought into the meetinghouse, why should funerals be taken out?

Does cremation nullify respect for death? Many answer, "Yes." But in certain circumstances one can see its advantages, even though these call for sober thought. One can say that, in the light of our Christian faith and traditions, cremation does seem unnatural. The Jewish-Christian tradition has favored burial, perhaps, because of our belief in resurrection. Yet none of us would argue that resurrection is dependent on burial. Cremation, like other innovations, needs study.

Low, simple gravestones have a way of speaking to us who live on. They too bear witness to respect for death. Too few Christians have learned the art of visitation and meditation at the graves of great and common people. Why not make more of our gravestone witnesses than just the sentimental use of worn-out phrases, such as "Our Dear Mother" or "Gone but not forgotten." Why not enliven the cold stones with a short phrase, poem, or scripture verse—not necessarily a funeral text—which

*Reprinted from the "Mennonite." Used by permission.

would truthfully epitomize the life of that person?

II

Another suggestion would be that *funerals be more economical*. Perhaps this is just a preacher talking through his hat. Those who know might tell us that funerals are not expensive in proportion to the rising costs of all professional services, and that needy cases, as in all professions, are given special consideration. Nevertheless, it still appears that Christian people are willing to spend expensive sums on caskets and flowers. Flowers have their place. But when hundreds of dollars are spent on frail cut flowers, is this not unchristian? Even from the standpoint of aesthetics, who is the connoisseur of flowers who can appreciate the full beauty of a floral extravaganza in one short hour? Why not try this? In the funeral announcements print, "Please omit flowers," or suggest a suitable memorial gift for those wishing to give, and then have the family order two bountiful bouquets of good flowers, perhaps, in distinguished solid colors—one with beautiful red, red roses; another in pure, snow-white carnations—which none who see shall ever forget.

III

It would seem to me that there is a certain *finality to funerals* that we miss when the viewing of the body is kept to the last. The finality of death should not be exaggerated. It is not the finality of the soul or life of that person. Yet the danger in our

day seems to be the opposite—the finality of death in this life is too easily dismissed. The finality of death in this life is that the person is gone—the body is dead—we must go—we cannot go back! Many a preacher in his funeral message has tried desperately to bring the people to this high plane of thinking, only to realize that in the next moment the casket will be opened, the stillness of the meeting broken by the shuffling of feet through the building past the casket, but more than that, to see the people coming to the climactic part of the funeral looking and thinking on that dead body and not on the living soul with God! Many a person has gone from a funeral, not with the message in his heart, but with a nostalgic sigh on his lips, "He looked so nice."

If viewings must be after the funeral, why not have the casket in a side room, as many congregations are now doing, rather than at the pulpit? People may then view the body as they leave the meetinghouse, and thus also allow privacy to the immediate family before they go to the cemetery. But, better yet, why not have the viewing before the funeral? Could it not be held the evening before, and a half hour or more before the funeral? Then close the casket, go into the funeral, and worship God, knowing that he or she is alive, above and beyond us with our Lord Jesus Christ! The burial then is not the sad closing of a casket but the planting of a seed to be raised triumphant in that Great Day!

Temptation

It is so easy to think our weaknesses have been inherited and that our virtues are original.

—The Chaplain

SERMON WORKSHOP

Contributed by Nelson Mink*

QUESTIONS ASKED ABOUT GIVING

1. Why should I give? I earned it myself.
2. Why should I give? No one gave to me.
3. Why should I give? I won't get it back.
4. What should I give?
5. How much should I give?

—Selected

HOW TO GET MORE OUT OF WORSHIP

1. Go to bed at a reasonable hour Saturday night.
2. Get up early enough to leave without a fuss.
3. Prepare your mind for worship as you come to church.
4. Leave the world and its cares at home.
5. Put your whole soul into the worship service.

True worship is the brightest spot in the life of every Christian. Don't neglect it!

—Bethlehem, Pa. *Nazarene Bulletin*

SEVEN YEARS OF SUNDAYS

Someone has reminded us that when one has come to fifty years of age, he has lived seven years of Sundays. This person goes on to say that the way we have spent those Sundays will go far in determining what we are, and what we will do the rest of our lives.—Selected.

*Pastor, Waco, Texas.

SEED THOUGHTS FROM FIRST PETER

Trials Are Seasonal: “. . . though now for a season . . . ye are in heaviness . . .” (I Pet. 1:6).

Bitter-Sweet: “That the trial of your faith, being much more precious than of gold . . .” (I Pet. 1:7).

Practical Holiness: Purified souls, obedience to the spirit, unpretended love (unfeigned), fervent love for others, all out of a pure heart (I Pet. 1:22).

VERY FEW PEOPLE ARE PRETTY

A Milwaukee photographer makes these observations: “It is interesting to see the number of persons who do not know that they have a crooked nose, one eye smaller than the other, a lop-sided face, or some other fault. When people look into the mirror they usually are combing their hair, shaving, or otherwise in motion. Motion is the great deceiver. It is when the face is stationary, as in a photograph, that the faults become apparent.”—Quotation by Tom Olson.

B. S. TAYLOR ONCE SAID:

“The Lord always says ‘yes,’ or ‘no.’ Either one is an answer.”

“Put your infirmities in the background, not in the parlor. Do not put them in a glass case in the front window.”

“If you tread on some one's toes, beg pardon so sweetly that they will ask you to do it again.”—*Spiritual Essays*.

TITHING was never meant to be a money-making proposition. But it does open the windows of heaven in our favor.”—Sel.

Sermon Subjects for October

From the Editor

I Corinthians 11:23-29

Subjects

Scriptures

- | | |
|--|---|
| 1. CALM IN THE FACE OF THE GATHERING STORM | 1. v. 23, . . . <i>the Lord Jesus the same night in which he was betrayed took bread.</i> |
| 2. GRATITUDE FOR THE DIVINE PROVISION | 2. v. 24, <i>And when he had given thanks</i>
* * * |
| 3. THE BROKEN BREAD | 3. v. 24, . . . <i>he brake it . . .</i> |
| 4. PARTAKING OF THE BREAD OF LIFE | 4. v. 24, <i>Take, eat; this is my body, which is broken for you.</i> |
| 5. NEW TESTAMENT ATONEMENT | 5. v. 25, <i>This cup is the new testament in my blood.</i> |
| 6. THE FEAST OF REMEMBRANCE | 6. v. 25, . . . <i>this do ye, as oft as ye drink it, in remembrance of me.</i> |
| 7. THE PROJECTION OF CALVARY | 7. v. 26, <i>For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.</i> |
| 8. GUILTY OF THE CRUCIFIXION! | 8. v. 27, . . . <i>whosoever shall eat . . . and drink . . . unworthily, shall be guilty of the body and the blood of the Lord.</i> |
| 9. EXAMINATION TIME FOR THE SOUL | 9. v. 28, <i>But let a man examine himself . . .</i> |

The Works of Charles Simeon

To Charles Simeon—more than to any other man—must go the tribute for having given permanence to the Evangelical Revival *within* the communion of the Church of England. The results of his work are apparent to this day. No one could overestimate the vital contribution that the evangelicals have made, and are still making, in the life of that church.

It would be a simple matter to trace the direct line of descent from Charles Simeon to Hugh Gough, present bishop of Barking, friend and staunch supporter of Billy Graham. In fact it is open to conjecture whether the Haringway Crusade would have even materialized, far less prove the success it did, apart from the selfless, tireless efforts of this man of God more than a century earlier. It only remains to be said that the name of Charles Simeon is synonymous with all that is finest and best in the British preaching tradition. No preacher's library can be considered adequate until it includes *Simeon's Expository Outlines on the Whole Bible*.

—John Logan

Food for Mind and Heart*

CHRISTIANITY

A Roman magistrate greets a Christian prisoner: "I sentence you to death as a follower of the Nazarene." But the prisoner, unflinching, replies, "Sir, death is dead. It no longer has power to make me afraid. Our divine Master has conquered death and the grave. He said to us, 'Be not afraid of them that kill the body, and after that have no more that they can do.'"

So Rome lost the one instrument by which it had hoped to put fear into the hearts of these Christians. Little wonder that within 300 years the cross of the despised Galilean took precedence over the Roman eagle.—JOHN SUTHERLAND BONNELL, *Heaven and Hell* (Abingdon).

* * * * *

PRAYER

Walking down a country lane, a man heard his little granddaughter from the other side of a large bush. She was repeating the alphabet—A, B, C, D, E, but in an oddly reverent sort of way. He waited until she was through and then walked around to find her.

"What were you doing?" he asked.

"I was praying," she answered. "I couldn't think of the right words, so I just said the letters, and God will put them together into the words, because He knows what I was thinking."—ROBERT E. GOODRICH, JR., *What's It All About?* (Fleming Revell).

* * * * *

CHALLENGE

Sir Wilfred Grenfell, the great English missionary physician who devoted his life to improving the living conditions of the inhabitants of Labrador and Newfoundland, often went to college student bodies for recruits. "We have to determine," he would say to the students, "whether this world is an arena where we fight to get what we can for ourselves, or a field of

honor where we give all we can for our fellow men." It is said that following his appeal the young men would spring to their feet by scores, and he could not take back to Labrador all who would go with him to wrestle with cold and ignorance and disease.—*Toward the Horizon*.

* * * * *

IDEALS

Ideals are like tuningforks; you must sound them frequently to keep your life up to pitch.—*Thoughts for Today*—(Arnold H. Glasow Co.).

* * * * *

SUCCESS

If you want to be not only successful, but personally happily and permanently successful—then do your job in a way that puts light in people's faces. Do that job in such a way that even when you are out of sight, folks will always know which way you went by the lamps you left lighted.—DR. KENNETH MCFARLAND, "Lamp Lighters," *Alpha XI Delta*, 2-'56.

* * * * *

SERVICE—TO OTHERS

You have not lived a perfect day, even though you have earned money, unless you have done something for someone who will never be able to repay you.—RUTH SMELTZER, *Think*.

* * * * *

PREACHERS—PREACHING

Thomas Carlyle, the "great Impatient" of the Victorian age, was inveighing against the preachers of his day: "If I had to preach," he concluded, "I would go into the pulpit and say no more than this: 'All you people know what you ought to do; well, go and do it.'" His mother, knitting by the fireside, meditated for a time in silence, and then said, "Aye, Thomas; and will ye tell them how?"—JOHN S. WHALE, *Protestant Tradition* (Cambridge University Press).

*Selected by the Editor.

October 7, 1956

Morning Subject: DRINKING WITH A MAN OF DISTINCTION
(World-wide Communion Sunday)

TEXT: Luke 22:15

INTRODUCTION:

- A. Origin of Da Vinci's painting "The Last Supper."
- B. Christ should be the host at every communion table.
- C. Why did Christ desire to eat with His disciples?
- I. BECAUSE HE DESIRED THEIR COMPANIONSHIP
 - A. Eating together among Orientals implied—
 - (1) Sanctity, more than sociability. (2) Loyalty, more than leisure. (3) Fraternity, more than fellowship.
 - B. Judas and Peter went through the forms but went from the table to deny and betray.
- II. BECAUSE HE DESIRED TO COMMUNE WITH THEM
 - A. He told them the principles of the New Covenant.
 - 1. First covenant ratified by animal blood (Exodus 19).
 - 2. The second covenant ratified by His blood.
- III. BECAUSE HE HAD COMPASSION UPON THEM
 - A. Their sorrow elicited from Him the promise (John 14):
 - 1. Of a Comforter for all their cares.
 - 2. Of a peace amidst all perplexities.
 - 3. Of a heavenly happiness for human heaviness.

—E. S. PHILLIPS

Evening Subject: BUSINESS FIRST

TEXT: Luke 2:49

INTRODUCTION:

- A. The Temple was important in life of Jewish youth.
- B. Many statements of Jesus associated with Temple.
- C. In the statement of the text He emphasizes:
- I. THE PRIMACY OF RELIGIOUS INTEREST
 - A. Religion must take precedence over family affairs.
 - 1. Such may bring misunderstanding in family.
 - 2. It may cost severance of family ties.
 - 3. It may cause disappointment to loved ones.
 - B. Religion must take precedence over social affairs.
 - The Passover was also of great social attraction.
 - C. Religion must take precedence over business affairs.
- II. THE URGENCY OF RELIGIOUS SERVICE ("I must")
 - A. Spiritual freedom places us under divine compulsion.
 - B. Christ urged a life investment in Father's business.
 - 1. God's business is most beneficial to humanity.
 - 2. Unlimited capital for eternal business.

—E. S. PHILLIPS

October 14, 1956

Morning Subject: SUPERNATURAL ASSISTANCE

TEXT: John 15:5, *Without me ye can do nothing.*

INTRODUCTION:

A. Conquests of the Church affected by Christ's help.

B. Without the spirit of Christ we will not:

I. USE PROPER METHODS TO EFFECT SALVATION

A. Spiritual ends can be achieved only by spiritual means.

B. The gospel is the power of God unto salvation.

1. The "good news" of His incarnation-crucifixion—resurrection.

2. Proclamation should be positive, not apologetic.

II. PURSUE OUR WORK WITH PROPER ZEAL

A. All disciples are commissioned agents of the Lord.

We are required to give personal witness.

B. Imbued by His Spirit, we become partakers of His passion.

Only a life on fire kindles a fire in the life of another.

III. PERCEIVE TRUE SUCCESS CROWNING OUR EFFORTS

A. Religious activity not necessarily spiritual accomplishment.

B. Spiritual success evaluated in terms of "altered" lives.

C. History of spiritual acts is the history of supernatural aid.

—E. S. PHILLIPS

Evening Subject: CLAIM YOUR INHERITANCE

TEXT: I Thess. 4:3, . . . *the will of God, . . . your sanctification.*

INTRODUCTION:

A. Paul approached experience of sanctification in practical manner.

B. A trick of Satan is to complicate every phase of the plan of redemption, thus creating confusion.

C. Paul sets forth:

I. THE CHRISTIAN'S NEED OF SANCTIFICATION

We need this experience to enable us:

A. To be holy in all of life's relationships to God—to fellow man—to things.

B. To maintain mastery of self in all circumstances.

C. To live above our existing environment.

II. GOD'S ATTITUDE TOWARD US IN SANCTIFICATION

A. He wills that we should have it.

B. He has called us to it.

C. He exhorts us to obtain it.

III. WHAT SHOULD BE OUR ATTITUDE TOWARD SANCTIFICATION?

A. We should earnestly seek after it.

B. We should meet conditions to obtain it.

C. We should appropriate the faith to receive it.

—E. S. PHILLIPS

October 21, 1956

Morning Subject: KEEPERS OF THE FAITH

TEXT: II Tim. 4:7, . . . *I have kept the faith.*

INTRODUCTION:

- A. Compare: Paul's possibilities by career—his circumstances by choice.
 - B. Paul examined his whole life and tested his ground by:
 - I. LOOKING AT THE PRESENT ("I am now ready")
 - A. He thought of his life now as a drink offering (poured).
 - B. It is easy to be consecrated to suffering when it is future.
 - C. How do we react when suffering becomes present?
 - II. LOOKING AT THE PAST
 - A. The past as a battle ("I have fought").
Life is a battle physically, economically, politically, spiritually.
 - B. The past as a race ("I have finished my course").
God alone knows the mapping of life's course.
 - C. The past as a trust ("I have kept the faith").
Faith, not only doctrine, but soul relationship.
 - III. LOOKING AT THE FUTURE
 - A. Some things in life of which Paul wasn't certain.
 - B. Facing death, he knew crown awaits all the faithful.
- E. S. PHILLIPS

Evening Subject: IS IT WORTH THE EFFORT?

TEXT: Matt. 13:44-46

INTRODUCTION:

- A. Jesus captured attention by using subjects of interest.
- B. He appealed to man's basic desires.
- C. In these two parables He taught that:
 - I. MAN NEEDS TO GIVE ATTENTION TO COMPARATIVE VALUES.
 - A. There is a *summum bonum* in life.
 - B. In the philosophy of man it is variable.
 - C. In the philosophy of Christ it is constant.
 - II. CHRIST SHOWS NO PARTIALITY IN DISPENSING HIS GRACE.
 - A. It may be found by all who earnestly seek.
 - 1. Pearl merchant representative of higher strata.
 - 2. Plowman representative of working classes.
 - B. God places the treasure in the path of all.
 - III. GOD'S GRACE IS ADEQUATE TO MEET OUR LIFE'S NEEDS.
 - A. The merchant and the plowman found something which immediately affected their ways of living.
 - B. Salvation is not only for the hereafter, but makes God's grace available, negotiable for present needs.

October 28, 1956

Morning Subject:

THE WORLD'S GREATEST INVITATION, "COME UNTO ME"

TEXT: Matt. 11:28

INTRODUCTION:

- A. The word "come" characterizes New Testament.
- B. The words "draw not nigh" characterize Old Testament.
- C. Consider three phases of this invitation:
 - I. THE CHARACTER OF THE CALLER
 - A. Only Christ is qualified to give such an invitation.
 - B. Only Christ is qualified to make such a promise.
 - C. His qualifications are based on His deity.
 - II. THE CONDITION OF THE CALLED
 - A. They were an oppressed people (personally, politically).
 - B. They were a weary, sadhearted people.
 - C. They were sin-laden people.
 - III. THE COMPENSATION OF HIM WHO COMES
 - A. They were given true rest.
Rest, not a prize for endeavor, but a gift from Christ.
 - B. They were given Christ's rest.
 - 1. Man cannot transfer personal qualities as gifts.
 - 2. Because of His deity Christ gives His joy, His peace, His rest.

—E. S. PHILLIPS

Evening Subject: DESTINATION, PLEASE

TEXT: Proverbs 4:18

INTRODUCTION:

- A. Jesus taught the truth of two ways and two destinies.
- B. Therefore compare both ways:
 - I. COMPARE THEM AT THEIR BEGINNING.
 - A. The way of sin at its beginning.
It appears attractive—in reality it is delusive.
 - B. The way of righteousness at its beginning.
It appears a way of desolation—in reality it is a way of transformation.
 - II. COMPARE THEM AS THEY PROGRESS.
 - A. The way of sin always leads from bad to worse.
Mind and body become vassals of selfish passions.
 - B. The way of righteousness leads from good to better.
From Calvary's cross to Pentecost's Upper Room.
 - III. COMPARE THEM AS THEY END.
 - A. The way of sin ends in eternal sorrow (Revelation 20).
 - B. The way of righteousness ends in eternal happiness (Revelation 21).

—E. S. PHILLIPS

LEST WE FORGET!

SCRIPTURE: Luke 22:7-20

TEXT: *And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me (Luke 22:19).*

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you (Luke 22:20).

INTRODUCTION: Kipling's "Lest We Forget." Why written. Unappreciated at first by British government. Later saw the danger of forgetting, and with it, its appropriateness. It commemorated a great victory. It is immortal today. We, too, are in danger of forgetting the price paid for our redemption.

I. MEN DO FORGET.

- A. The average Christian needs to be reminded of the things he already knows. "Lest we forget!"
 - 1. The chief butler forgot Joseph. Unthinkable, yet true! Jewish symbolism necessary to refresh memory.
- B. Jesus well knew that men would be in danger of forgetting Him.
 - 1. This seems strange and almost unbelievable at first thought.
 - 2. Nations forget God: Israel, Spain. Japan, the U.S. government sent them millions of tons of scrap iron. Answer: Pearl Harbor.
 - 3. Individuals forget. Not merely a mental lapse, but deliberately, intentionally. A German psychologist says: "We forget 90 per cent of what we learn in twenty-four hours."

II. WE MUST NOT FORGET.

This holy sacrament is one of the reminders Christ has given His followers.

- A. Because these symbols—bread and wine—point to the heart of Jesus' redemptive purpose.
 - 1. Broken bread—typical of His broken body, torn flesh, and suffering for us.
 - 2. Blood of the vine—typical of His shed blood, the pouring out of His life for us.
 - 3. Innocent, yet adjudged guilty.
- B. Reminded furthermore that we must definitely appropriate Christ if we would be saved by Him. "Take, eat." "Except ye eat . . . drink." Israelites ate the paschal lamb.
- C. We need to be reminded that the shed Blood alone, though all-atoning, cannot of itself save us.
 - 1. Israel was saved by shed and applied blood.
 - 2. Priests sprinkled the shed blood on the congregation.

III. LET US COME.

In this spirit of deep and reverent recollection let us approach the sacramental table today.

- A. It must mean more to us than a mere ordinance.
- B. "Lead me to Calvary."
- C. Kipling was commissioned to write a poem in recognition of the Golden Jubilee of Queen Victoria. He responded with the stately lines of this "Recessional." Today words fitly spoken.

Our Ruler, Saviour, Lord, King of Kings and Lord of Lords, is worthy of our deepest devotion and ardent love.

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

THE POWER OF COMMUNION

SCRIPTURE: I Cor. 11:23-27

TEXT: vv. 24-25, *This do in remembrance of me.*

INTRODUCTION: There is spiritual power found in the "doing" of Christ's command to observe the Lord's Supper, in the "remembering" of our provision for salvation, and in reminding us of Christ's being. "It is when we forget ourselves that we do things that are remembered."

- I. DOING BRINGS STRENGTH IN UNITY. "This do . . ."
 - A. Communion or Lord's Supper is universal in practice.
 - B. Unites people in expression of love for Christ.
 - C. United prayer of forgiveness brings Pentecostal power.
- II. REMEMBERING RECALLS THE PROVISION OF OUR SALVATION. ". . . in remembrance . . ."
 - A. We need to be reminded; we forget too easily. Many carry about burdens of guilt unnecessarily.
 - B. Remember, His death is more than a historical fact but is God's concern to redeem us from sin.
 - C. Remember that we need His atoning sacrifice for sin.
- III. CHRIST'S BEING CHANGES AND TRANSFORMS OUR LIVES. "This do in remembrance of me."
 - A. His birth, teachings, and life have revolutionized the world and changed the calendar.
 - B. Most of all, in His death is His personal promise to offer hope instead of despair, salvation from sin, and life after death.
 - C. In the personal assurance of His abiding presence we receive power to do His will.

CONCLUSION: With the personal experience of His being in our lives, there is "gladness and singleness of heart" in our breaking of bread that unites our hearts in one accord. Remembering Christ, who died, brings us ever "the power of God unto salvation to every one that believeth."

—CLAUDE E. PITTINGER, *Pastor*
Fairbury, Nebraska

The Baptism with the Holy Spirit

(Prayer Meeting Studies)

I. BAPTISM WITH THE SPIRIT A RESULT OF OBEDIENCE

TEXT: *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen (Acts 1:2).*

INTRODUCTION: Obedience means submission to authority, to comply with orders or instructions.

I. CHRIST THROUGH THE HOLY GHOST GAVE COMMANDMENTS TO HIS APOSTLES.

- A. Note the words of our text.
- B. To remain Christian one must obey Christ always.
- C. Disobedience is sin and causes backsliding.
- D. Christ still gives commandments today.

II. WHAT WAS THIS GREAT COMMANDMENT GIVEN?

- A. "Not depart . . . , but wait . . ." (v. 4).
- B. What is the promise of the Father? (v. 5).
- C. To receive the Holy Spirit of God in His fullness and power.

III. THE RESULTS OF OBEDIENCE TO CHRIST'S COMMANDMENTS.

- A. Remember, there are always results.
- B. Satan is a liar. It is better to obey God than man or devil.
- C. The apostles were filled with the Holy Ghost.
- D. They were cleansed from all sin.
- E. They were empowered for Christian service.

—IRA E. FOWLER, *Pastor*
Parkersburg, West Virginia

II. BAPTIZED WITH THE HOLY SPIRIT

TEXT: *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:5).*

INTRODUCTION: How blessed the thought that finite man can be filled with the Holy Spirit of Almighty God!

I. JOHN BAPTIZED WITH WATER UNTO REPENTANCE.

- A. How necessary this experience is!
- B. Every sin must be confessed and forsaken.
- C. A complete change is wrought by repentance and the new birth.
- D. Christ preached this message of repentance.

II. THERE IS A NEEDED WORK OF GRACE AFTER CONVERSION.

- A. The Bible clearly teaches this truth.
- B. Experience clearly teaches this also.

- C. The doctrine of the atonement clearly teaches and reveals the need of two works of grace.

III. CHRIST WILL BAPTIZE YOU WITH THE HOLY SPIRIT.

- A. The text shows that Christ did not do away with John's baptism.
- B. John's baptism of repentance is the "foundation" but the Spirit's baptism is the superstructure.
- C. This baptism of the Holy Ghost and fire will:
 1. Refine the soul of its impurities.
 2. Fill the soul with "grace and glory."
 3. Melt the heart with Christlike compassion.
 4. Establish your experience in Christ.

—IRA E. FOWLER

III. BAPTIZED WITH THE SPIRIT AND POWER

TEXT: *But ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:8).*

INTRODUCTION: Every Christian desires (or should) his life and service for God to be accompanied by demonstrations of real power. This is possible only if we have received the baptism of the Spirit and power.

- I. EXAMINE THE APOSTLES BEFORE PENTECOST.
 - A. There is stalwart Peter—a failure.
 - B. James and John—more temper than power.
 - C. Weakness prevailed. Divisions arose. Arguments and jealousies hindered. Fear and faithlessness ruled them.
- II. WHEN THEY RECEIVED THE HOLY SPIRIT, THEY RECEIVED POWER.
 - A. The Holy Ghost is our one source of power.
 - B. The descent of the Holy Ghost on the Early Church brought a new dynamic of righteousness.
 - C. Carnal pride and ambitions, greed and strife, doubt and cowardice were all cleansed away.
 - D. From the Upper Room came "mighty" men, strong and great men.
 - E. Transformed, spiritual "Samsons" came forth to slay with power the Philistines.
- III. PENTECOSTAL POWER ALONE BRINGS PENTECOSTAL RESULTS.
 - A. Don't expect cities to be turned upside down.
 - B. Don't look for 3,000 to be added to the church in one service.
 - C. Don't expect to make kings and governors tremble with conviction.
 - D. Until you have in your life and church the Holy Ghost and power.

—IRA E. FOWLER

IV. BAPTIZED FOR A PURPOSE

TEXT: *And ye shall be witnesses unto me* (Acts 1:8).

INTRODUCTION: God has never commanded, moved, or acted without a definite purpose. The mighty baptism with the Holy Spirit is no exception to the rule. God has a definite purpose why He desires man to be Spirit-filled. Note now the following reasons:

- I. THAT CHRISTIANS MAY LIVE VICTORIOUSLY OVER SIN, THE FLESH, AND THE DEVIL IN THIS PRESENT WORLD.
 - A. To say that God desires anything less for man is to tamper with the Holy Bible.
 - B. God wills that through the Holy Ghost "sin shall not have dominion over you."
 - C. The Holy Spirit is the needed "equipment" necessary to victorious living.
- II. THAT CHRISTIANS MAY BE LIVING WITNESSES AND SOUL WINNERS FOR CHRIST.
 - A. Note the text: ". . . ye shall be witnesses unto me."
 - B. One-half the world sits in darkness today.
 - C. More than 800,000,000 are ruled by communism.
 - D. Yet souls are hungry; the harvest is ripe; workers are so few.
- III. TO BE A SPIRIT-BAPTIZED WITNESS ONE MUST MEET GOD'S CONDITIONS.
 - A. A full consecration to God for time and eternity.
 - B. A burning desire for the baptism.
 - C. A strong faith in God's promise.

—IRA E. FOWLER

MORNING

THE COMING OF THE HOLY SPIRIT

SCRIPTURE: John 14:15-27

TEXT: Joel 2:28

INTRODUCTION:

We hear many sermons about God the Father, also about the Son; today about the Holy Spirit. The Holy Spirit is real—a Person—the active One in the world today.

- I. THE HOLY SPIRIT WAS PROMISED—
 - A. By God through His prophets
 1. Isa. 32:15
 2. Joel 2:28
 3. Matt. 3:11-12
 - B. By God through Jesus
 1. John 15:16, 26
 - a. Spirit of Truth
 - b. Another Comforter

- c. Another Counselor
 - d. Another Advocate
 - e. Teacher of all things
2. Acts 1: 5b, 8
- a. Power
 - b. To witness
- C. Through Peter
1. Acts 2: 38

II. THE HOLY SPIRIT WAS GIVEN—

- A. To a few before Pentecost
1. Num. 11: 25—to the seventy elders
 2. Num. 24: 2—upon Baalam
 3. Judg. 3: 10—upon Othniel
 4. Judg. 6: 34—upon Gideon
 5. Judg. 14: 6—upon Sampson
 6. I Sam. 10: 10—upon Saul and he prophesied
 7. I Sam. 16: 13—upon David
- B. On the Day of Pentecost (Acts 2: 4a, 16-17)
1. Actual fulfillment of the promise.
 2. One hundred twenty people witnessed to it.
- C. After Pentecost.
1. Acts 8: 17—The Samaritan Christians
 2. Acts 10: 44—Cornelius and his company
 3. Acts 19: 6—The Ephesian believers
- D. To Modern-day people
1. I received Him.
 2. Thousands from around the world would take an oath to the reality of the experience.
 3. Several here today.
- E. How about you?
1. Acts 2: 39
 2. John 17: 17, 20

III. THE HOLY SPIRIT ABIDES.

- A. John 14: 16
1. Jesus had to go away.
 2. He provided for His followers.
- B. Does He abide?
1. Then we should have power to witness.
 2. Then we should have pure hearts.
 - a. Pure motives
 - b. Pure affections (I John 2: 15)
 3. Perfect love
 - a. Any commandment is briefly comprehended in this saying, "Thou shalt love thy neighbour as thyself."

CONCLUSION: Do you have the blessing?

D. W. ALGER, *Pastor*
Reseda, California

WHY CHRIST CAME

SCRIPTURE: Matt. 1:21; I John 4:10; I John 3:8; Rom. 5:6-9

INTRODUCTION: Many folk seem to be in the dark as to why Christ came into the world. Some even look upon Him as a historical accident. If He came for a purpose, what was it—to be an example? A miracle worker? A rabble rouser? If He had a purpose, did He fulfill it?

The purpose of this message is to point out three basic things He came to do.

I. CHRIST CAME TO SATISFY THE ARGUING INTELLECT.

A. To answer life's big questions.

1. Why am I here?

2. Is there not something higher than the level of animal passions and materialistic ambitions?

B. Is there no solution for the apparent tendency toward evil?

C. What about the future? Is the universe moral? Will there be a day of reckoning?

II. CHRIST CAME TO SATISFY THE ACCUSING CONSCIENCE.

A. Christ came to free the guilty from chains of condemnation.

B. Forgiveness of sins centers in Christ's atonement.

C. Illus. A laundry advertised that they cleaned everything but a guilty conscience. God can do that!

III. CHRIST CAME TO SATISFY THE ACHING HEART.

A. "Comfort ye, comfort ye," said Isaiah.

B. Heartache is the inevitable result of sin.

1. Christ has the only solution to this problem.

C. The balm of His love heals every heartache—the voice of His love quiets every restless wave—His blood goes deeper than the deepest stain.

CONCLUSION: His coming is in vain as far as you are concerned *unless you accept Him*. "As many as *received* him, to them gave he power to become the sons of God." His offer is glorious but the choice is yours.

A. You can reject Him.

B. You can postpone your answer—how risky!

C. You can accept Him! He'll satisfy your arguing intellect, set your mind at rest. He'll satisfy your accusing conscience, calm your soul. He'll satisfy your aching heart, still every tempest, heal every sin-bruise.

—C. W. ELKINS, *Pastor*
Mobile, Alabama

THE YEARNING HEART

SCRIPTURE: Matt. 23-37

INTRODUCTION: The hundreds of pictures of Jesus that we have today mostly revolve around incidents in His life: in Gethsemane, on the cross, the Resurrection, talking with Nicodemus, seeking the lost sheep, etc. But one scene that thrills me, and if I had the ability I would paint it, is the picture of Jesus with arms outstretched, looking yearningly over the city of Jerusalem. The cry of the Master reveals three scenes to us:

I. THE SCENE OF LIFE

- A. They had killed the prophets and stoned others.
- B. Divine truth has always aroused antagonism of world. Noah and Stephen are examples. Righteousness incites the world to anger.
- C. This is based on the world's belief in their own sufficiency.
- D. The characteristic of the world is blindness. To the ravages and results of sin.

II. THE SCENE OF LOVE

- A. The words of Jesus declare, "How oft would I have gathered you!" The basic principle of Christianity is Christ's love.
- B. It is persistent. He declares that He often desires to aid. His mercy is from everlasting to everlasting.
- C. Reveals His purpose. To shelter as a hen does her brood. Here is a picture of redemption. Saved from the horrors of the future. Cared for.

III. THE SCENE OF LOSTNESS

- A. No words more bleak than "But ye would not"—"Your house is left unto you desolate."
- B. Places the responsibility of lostness. If we are lost we cannot blame Him. "Ye."
- C. The desolation that befalls a person that rejects the Lord.

—BILL ABERSOLD, *Pastor*
Princeton, Florida

THE WAY TO THE MASTER

TEXT: Luke 15:11-24

I. HE SAW HIS CONDITION.

"He came."

II. HE STARTED FOR THE SAVIOUR.

"He arose."

III. HE CONFESSED HIS SINS.

"I have sinned."

IV. HE RECEIVED FORGIVENESS.

"This my son . . . is found."

—L. J. DU BOIS

Book Club Selection for October**TITLES OF THE TRIUNE GOD**

By Herbert F. Stevenson (Revell, \$2.50)

In a ministerial analogy this is vegetables in the bin, rather than stew in the pot; not sermons ready made, but a vast store of Biblical resource material that will add flavor and body to those sermons now simmering on the back of the mental stove.

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It will be a cherished favorite on your shelf—or I badly miss my guess.

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By Virginia S. Ely (Moody, \$3.00)

Practical help both for churches employing a full-time secretary and for those which have part-time help. And even for the pastor who is his own secretary, this will definitely assist in setting up the secretarial system. This is written from an evangelical point of view. Some sections would not apply to many local churches. But on the whole this fills a need that few if any books have been written to fill.

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By Robert G. Lee (Zondervan, \$2.50)

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IMMORTALITY

By Loraine Boettner (Eerdmans, \$2.50)

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Its theological tone is decidedly Calvinistic, but it is a worthy resource book for a minister's shelf to offer good material on the whole issue of the immortality of the soul.

THE MINISTER BEHIND THE SCENES

By George Hendley (Macmillan, \$2.50)

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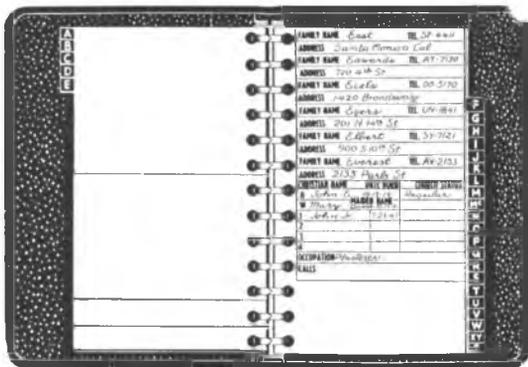
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