

UNIFORM

Sunday School Lesson

William R. Klein, Pastor
Black Mountain
Presbyterian Church
Sunday, February 27.

THE CHURCH PROCLAIMS
THE GOSPEL

Printed Scripture: Romans 10:8-15;
1 Corinthians 2:1-9

The Church has one supreme task which it must carry on in each generation. The Church must proclaim the gospel by word and deed. It is the way the Church perpetuates itself. It is the one supreme reason for its existence. It might safely be said that with preaching evangelical Christianity stands or falls. But by preaching I do not necessarily mean that which takes place on Sunday morning in the average American pulpit. The discourse presented by the average preacher on Sunday morning may or may not be preaching as the New Testament understands it; usually it is not. For if a sermon is not centered in the Redemptive work of Christ and His Cross, it is not preaching as the New Testament defines it.

In the New Testament there are two words that have come down in modern times as preaching. One is *kerugma*, the Greek word for preaching, and the other is *didache*, the Greek word for teaching. When the New Testament writers proclaimed the gospel they were doing *kerugma* preaching. Didactic preaching, or teaching, was defined as ethical instruction or exhortation of the saints. Thus the modern pulpit usually confines itself to the latter; ethical exhortation or explanation of Christian doctrines, which is really teaching. The *kerugma* preaching is the true proclamation of the Christian gospel.

Professor C. H. Dodd has done us invaluable service through his detailed study of the New Testament proclamation, the *kerugma*, so that we now know something of the details of the primitive message. By studying the sermons of



Peter in Acts, along with other brief statements like Paul's introduction to Romans, He has come up with what constitutes the *kerugma*. These brief sermons comprise the oldest documents in the New Testament, for it seems that they were collected by Luke and written into his book of Acts. This primitive proclamation contains the following themes: Jesus Christ was sent from God as the promised Messiah in accordance with the Old Testament; He is the promised seed of David; His life of perfect obedience to the Will of God, and His vicarious death, constitute God's redemptive action to free men from their sin; it is now imperative that we repent and dedicate ourselves to the keeping of the living Christ; and live lives of righteousness in keeping with our new citizenship in the Kingdom of God; the long awaited *kairos* (time) has arrived. This then is the basic proclamation of the gospel, and through it the Kingdom is explained. This is the New Testament concept of preaching, and it is the *kerugma* that keeps the Church alive and vital. Thus the preaching of the gospel must be Biblical Preaching, and the New Testament seems to show that we can have no proper understanding of Jesus Christ apart from the Old Testament.

Romans 10:8-15. These verses are generally quoted as the reason for preaching. This is not the real reason Paul wrote these verses. He was trying to answer the problem of why the Jews who had received the promises of God should not be in the Church while the Gentiles who

had not had the promises of God should be in the Church. Paul is trying to show that the failure of the Jews is due to their rejection of the Gospel. In verses 6-8 Paul is showing that the gospel was quite available to them. He quotes a passage from Deuteronomy 30: 12-14 to show that the gospel, like the law, is not something far away from us that is difficult to find out. The gospel is not up in heaven or far across the world, it is here at hand and available to everyone who is willing to bear it. The Jews therefore, can not complain that they were not allowed to hear the gospel. Christ first appeared to them, and only after they rejected Him did the Church spread to the Gentiles. In addition to this, Christ is a living personality who has been raised from the dead, and a personal confrontation with Him is possible everywhere. Paul also made it his practice to preach first in the Jewish synagogue when he entered a new town, and only after the Jews had rejected the gospel did he go to the Gentiles.

Paul then goes on to say in verses 9-13 that the Jew and Gentile are both alike in the sight of God, for any man who believes in Jesus Christ will be saved. But for Paul, belief in Christ does not mean the affirmation of an intellectual statement, it goes far deeper than this. Belief in Jesus Christ means that we are to enter into a personal and dynamic relationship with Him wherein we entrust our destinies to His keeping and make Him the center of our loyalty. And all men no matter what their nationality or race or color can enter into this saying relationship with Christ. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

The next few verses, 14-15 constitute that argument of a Jew, and Paul's answer to him. The argument of the Jew would run in this manner: "How then shall they call on him in whom they have not believed? . . . And how can men preach unless they are sent?" Paul's answer to this Jew is that the Gospel has been fully preached both by the witness of the acts of Christ and by the early apostles and missionaries who have retold those deeds which really constitute one decisive act of God. This gospel has been preached just as it was prophesied by Isaiah the prophet: "How beautiful are the feet of those who preach good news!"

1 Corinthians 2:1-5. Paul is speaking here of the power of the gospel. This power is not found in eloquent speech or on the pointedness of logic, but in the statement of the Cross. But this Cross is the stumbling block of Christianity. To the mind of the world it is sheer absurdity to talk about God being killed on a tree, and so the Cross is always folly to the unregenerate mind. Only those who have come under the power of the Cross can understand that it is the wisdom of God for a foolish and dying world.

This should speak clear to us today who are to proclaim the gospel, and this is not merely the task of the clergy, every Christian has this as his responsibility. Anything less than the sacrifice of Christ is sub-Christian preaching. This should also give us pause when we think of our definition of preaching. Sermons that are interesting



There's action each Saturday night at the Black Mountain Club House when the Youth Center Square Dance Team leads off with the Virginia Reel. Caller is K. V. McCurry, director of the center which is sponsored by the Civic Council. Average attendance on Saturday night has been approximately 70. In addition to dancing the young people are furnished refreshments by the various civic clubs of the community. —Photo by K. V. McCurry.

Poel's Corner

Conducted by
Anne K. Sharp, Chairman
Creative Writing Group

NOSTALGIA

Of all the sounds our world has lost to ear,
I think I should most like to hear
again

The sleigh bells as they sprinkled
silver song
Along a lonely snow-paved country
lane;

And next, the busy hum of spinning
wheels
Drawing the fleece or flax to slender
thread.

or eloquent or logical may not be
Christian sermons at all. We are
to seek one thing, a message that
turns upon God's once-and-for-all
sacrifice of Himself on the Cross.

Or plashing millrace; music entered
then
The fashioning of linen or of
bread.

And last, a booming wind in clouds
of sail—
A salt wind blowing home across
the sea

In regal clipper ships a queen's delight
Of India spice and China silk and
tea.

—Anne Barlow.
By courtesy of Edwin P. Geauque,
publisher of The Country
Poet, Sanbornville, N. H.
Anne Kendrick Sharp,
Chr. Poet's Corner of the
Creative Writing Club.

BROTHERHOOD

By Aurelia Dora Howells.
Unless you see reflected in another's
face
The suffering that you yourself
have borne,
You miss the rare, close bonds of
sympathy.

"Cavalry of The Sky" Available At BM Library

Cavalry of the Sky, by Lynn Montross, is a story of the growth of Marine helicopter combat tactics and techniques over a period of seven years. The story is one of achievement in planning and testing, in peace-time exercises and in Korean combat operation, achievement from a helicopter transporting 26 battle-equipped troops. The helicopter served in missions of rescue, casualty evacuation, reconnaissance, mine spotting, and submarine detection. And the work was done in seconds and minutes as compared with hours by truck transport. For example, 12 of these aircraft made 262 flights in 95.6 hours of flight time.

There are eleven chapters of information, much of it entertainingly phrased. Reading about whirlbirds, the flying windmill, the eggbeater, the flying banana for helicopters is not dry reading. Likewise, "operation leapfrog" and "operation circus" are not difficult to understand.

North Carolinians will be interested in this story because many of the experiments took place on the eastern coast of North Carolina. Furthermore, the Southeast provided many of the men who took a creative interest in the development of helicopter combat service. One of the first is a native of Florida, and the ablest of them came from the states of Texas, Georgia, Alabama, Mississippi, Maryland, Virginia, and Kentucky. In addition to the story, the book gives two groups of 16 pages of

Unless you see reflected in another's eyes
Tears like yours at loss of those
you loved,
You cannot sound the depth of
sorrow's tears.

Unless you sense the throbbing of
a breaking heart
That beats in harmony attuned to
yours,
How can you understand a true
compassion,
Or comprehend the brotherhood of
man?

...Early commercial plantings are expected to yield 14,000 acres in North Carolina this year. If growers carry over their current intentions, the 1955 crop will be about four per cent above the 1954 harvest, but 46 per cent below the average 1944-53 crop.

The author, Lynn Montross, gives some opinion in estimating the service rendered by the U. S. Marine Corps, but he is a historian of note who has taken the facts from official records.

The development of helicopter service between 1947 and 1954 has encouraged the Marines. After military needs are filled, commercial models will be available, possibly in two years, according to the story. Officials have learned that there is "nothing like a helicopter to set a passenger down at

CLASSIFIEDS SELL Dial 3673

THE WASH'N SHOP
SELF-SERVICE LAUNDRY
Now On Highway 70
Swannanoa, N. C.

SPRING & EASTER DRESSES

FOR CHILDREN

1.98 THRU 7.95

BOYS' WEAR PANTS - SHIRTS COMBINATION SUITS

1.98 THRU 4.95

SEE THE DISPLAY OF NEW
SPRING JEWELRY

IN OUR 5 & 10c STORE

BUCHANAN'S DEPT. STORE

Swannanoa, N. C. Dial 3673

NOTICE

Change in Passenger
Train Schedule

Effective February 25 Southern Railway Train No. 21, "Carolina Special", will leave Black Mountain at 3:46 p.m. instead of 4:16 p.m. for Asheville, Knoxville, Cincinnati, Chicago and intermediate points.

SOUTHERN
RAILWAY SYSTEM

GOT A HAULING JOB?
CALL US FOR FAST
AND CAREFUL SERVICE

Gudger's Transfer

MOUNTAIN VIEW TEXACO STATION
Black Mountain Phone 9254

SPECIAL SALE!

Cape Cod Crystal

NOW IS THE TIME TO STOCK UP ON
FIRST QUALITY CRYSTAL!

Reg. 90c - - - Sale Price -
59c

SALE ENDS FEBRUARY 28

BLACK MOUNTAIN HARDWARE CO.

J. L. (TED) HOLMAN
103 W. State Street Dial 3481

\$1,000 Asheboro, N. C.
500 Roxboro, N. C.
250 Hartsville, S. C.

\$1,000 Wallace, N. C.
500 Ramseur, N. C.
250 Chadbourne, N. C.

\$1,000 Clio, S. C.
500 Hot Springs, N. C.
250 Pinewood, S. C.

and 15 Honorable Mention \$100 winners

Lamar, S. C. Grifton
Manning Hamlet
Scranton Lillington
Burgaw, N. C. Mt. Gilead
Clinton Mt. Olive

Pine Level
Roseboro
Southern Pines
Swannanoa
Wadesboro

1954 A. F. C. WINNERS

These 24 towns won cash prizes totaling \$6,750. For the magnificent programs of civic improvement completed during 1954, we offer our congratulations. Although you have won a cash prize, the real reward will come as you benefit from happier, more prosperous living in a finer town.

NOT LISTED ABOVE are over 100 other towns that also benefited from their participation in the Finer Carolina Program. By virtue of their achievements, these communities can point with pride to better, more progressive towns. No town loses—whether or not it wins a cash prize.

IN ALL FAIRNESS we must say the judging was a more difficult job than ever before. Many towns, extremely close to the prize winners in the eyes of the three impartial judges, would have earned cash awards in earlier years with their 1954 accomplishments.

WE ARE PROUD that so many towns have successfully used the Finer Carolina Program for civic improvements during its three-year history. And we hope your town will have, in 1955, its most successful Finer Carolina Program.

HELPING TO BUILD
A Finer Carolina

CAROLINA POWER & LIGHT COMPANY