

# Preacher's Magazine



## The Preacher's Magazine

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## FROM THE EDITOR

### A New Year Is Here

WE WILL soon be moving into a new year. For the pastor this is a busy season. New Year's in many ways is a significant time in the church year.

Do you make resolutions as you start the new year? Yes? No? Well, I would agree that there are arguments pro and con. However, I am one who believes that resolutions made in the right attitude and in full harmony with Christian purpose can be beneficial. What are some that pastors might make?

Dr. A. Milton Smith, my pastor here in Kansas City, begins each January 1st to read the Bible through. He has completed this task within twelve months for the past 25 years. Such a scripture reading program is beneficial for the pastor as background for all other Bible reading he does. Perhaps if you would make a resolution to read the Bible through in 1955, it might be just the spur you need to do it.

Dr. Samuel Young, one of our general superintendents, speaks frequently about the need for preachers to read the Bible for their own devotions and for their own spiritual food. It is easy to slip into the rut of reading the Bible only for study, research or in a feverish search for preaching material. True, sermons will come out of our personal devotional reading, and the more effective the reading

the more impassioned the sermons. But we must find time to read when the prime purpose is to find food for our own souls. Maybe a resolution at this point, to put such a program on our daily schedule for 1955, might prove a help to us.

#### FRONT COVERS

Have you enjoyed the series on preaching this year, with pictures on the front covers? We think it is an idea worth continuing. This year we shall turn a little farther back in the pages of history to have a look at some men of God with whom we are not quite so familiar. Professor James McGraw of the Seminary will continue to supply these sketches for us.

#### YOUTH WEEK

It is important that the program of the local church make a place for a specialized emphasis upon youth. This does not mean that such an emphasis should confine itself only to a limited period. Every church should certainly have a year-round youth emphasis. On the other hand, it is hardly sufficient to plan a continuous program with no time when youth can be featured.

For a number of years now Youth Week has been the center of this special emphasis. This idea originated with Christian Endeavor and spread to the U.C.Y.M., with many of the denominational youth groups picking

it up. The time that is set is the week beginning the last Sunday of January over the first Sunday of February. In 1955, Youth Week is January 30 to February 6.

It is important to give the young people of the church some special attention at this time. It is amazing what can be done in a brief time to challenge them, to help them, and tie them to the church. There is no cut-and-dried pattern. Some churches plan a special youth revival with the young people's society taking an important part in planning it and carrying responsibility for it. Other churches plan varied activities for the week with a special feature each night. Others have successfully organized a "Youth Church" for the week, with youth officers filling the regular offices of the church for that period of time. If circumstances permit, young people can well take a prominent part in the regular services of the church these two Sundays. District plans or community plans should be kept in mind when the program is set up. The pastor should work closely with his N.Y.P.S. president and Council in all of these plans.

Actually, the sky is the limit. Each pastor can make Youth Week the high point of the church year if he will.

#### SHARE THE "PREACHER'S MAGAZINE"

Would you care to share the good material in the PREACHER'S MAGAZINE with a neighboring pastor who does not now subscribe? It would be a small investment if you would subscribe for a home-mission pastor who may not feel that he could subscribe himself. (We do hear from those who say, "I just cannot afford it.") Your district superintendent would suggest a name, I am sure. Or, we can give you a name, or names, of pastors on your district who do not subscribe.

#### HOW CONVINCING IS YOUR MESSAGE?

Recently I came across a sermon in a magazine for ministers, presented for the express purpose of showing the fallacies in the position of "second blessing holiness." It had been given originally at a conference of a denomination which holds that "you get it all at once." The indictments of our position challenged me to be more scriptural, more thorough, more logical, and more exemplary as I preach holiness.

The arguments against second blessing holiness were as follows:

1. It minimizes the significance of regeneration and the work of the Holy Spirit, the Agent of the new birth.

2. Absolutely no evidence exists for an instantaneous work of entire sanctification following regeneration.

3. Biblical proof is entirely lacking for the eradication of the Adamic nature.

4. Scriptural proof is lacking entirely that there is no later work of grace after the baptism of the Holy Spirit.

5. The teaching of entire sanctification denies the principle of Christian growth.

6. This doctrine is disproved in Christian experience. The perfectionist does one of two things: (a) He lowers the standard of perfection, or (b) he fails to live up to his claims. In reading this literature one is impressed that the perfectionist seems to be more concerned about gaining some extraordinary Holy Spirit experience than he is about the genuine outworking of continuous Holy Spirit cleansing in his life.

If this writer had been in your congregation for the past year, could he have truthfully made these accusations?

Does your preaching adequately answer such reasoning?

## The Preaching of John Wesley

By James McGraw\*

**H**OT, TIRED, thirsty and impatient, the English nobleman asked a peasant, "Why is it that I can't find a place where I can buy a drink of liquor in this wretched village?" The humble peasant, seeing the rank of his questioner, respectfully and courteously replied, "Well, you see, my lord, about a hundred years ago, a man named John Wesley came preaching in these parts."

Perhaps no Englishman who ever lived has had as great an influence upon the history of his nation, or indeed upon the lives of people in every nation, as the man John Wesley. F. J. McConnell, John Hampson, Maximin Piette, and other biographers agree that, with the possible exception of a few statesmen and a general or two, John Wesley has received more attention from the pens of biographers and has had more written about him than any other Englishman of the eighteenth century. France had no Wesley, and France had her bloody revolution. Britain, with her Wesley, saw her eighteenth century Wesleyan revival, and there was no bloody revolution. The preaching of John Wesley—the Wesley with the *warmed heart*—gives hope and faith to those who sometimes wonder whether or not much lasting good is accomplished by "the foolishness of preaching."

John Wesley's family background was devoutly religious. He was

brought up in a Christian family, and his father was a clergyman in the Church of England. Susanna Wesley, his mother, although busy with the care of seventeen children, found time to give each of them the loving attention and careful Christian nurture that would provide rich, fertile ground for gospel seed. Young John was impressed with her teaching of the importance of keeping the commandments of God, and even as a child he accepted her teachings and tried to apply them in his outward conduct.

After some years at Oxford University, he was persuaded by his father to be ordained as a Christian minister, and this brought a new mood of seriousness into his life. He set apart an hour each day for private prayer and thought, he took the sacrament of Holy Communion each week, and he set himself to conquer every sin. "Doing so much, and living so good a life, I doubted not but I was a good Christian," is the verdict he himself passed on his life at that time.

The front cover picture of John Wesley is from a recent painting by Frank O. Salisbury, world's foremost modern painter of John Wesley. The original of this was presented to the Secretary of the World Methodist Council in accordance with the artist's desire to have one of his portraits in the United States. Before finding its place in the Methodist historical library, the painting will be exhibited in all parts of the United States. Salisbury is noted for two other famous paintings of Wesley.

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But he wanted to do even more in the service of God, and he cut out of his life all pleasures and extravagances. He observed fasts twice a week. He visited the prisons, and assisted the poor and the sick. Yet, he later explained, when he stood face to face with death, this religion of his gave him little comfort, nor did it afford him the assurance of his acceptance of God.

He volunteered to serve as a missionary in Georgia, in America, but several years of service returned him home unhappy and miserable. A period of illness followed, and he was apprehensive as he thought death was approaching. Then, at a meeting in Aldersgate Street, the truth he had accepted flooded in upon his whole being. He described this experience in his *Journal*, May 24, 1738, section 14:

"In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

From that day until his death, John Wesley—the Wesley of the *warmed heart*—went about preaching the richness of the Christian experience in its fullness. He preached to those who were "less than fully Christians" and challenged them to seek a deep peace, a real enjoyment of faith, happiness in God, joy in the Holy Spirit, a new victory over the power of evil in their lives, and "an intense, glad eagerness to be utterly obedient to every wish

of our Lord." He preached as only a man filled with the Holy Spirit could preach.

#### A BIBLICAL PREACHER

First and most important in our analysis of Wesley's preaching is our acknowledgment of its Biblical content. His own statement regarding his opinion of the importance of the Bible in his ministry was rigidly observed. He said in his *Works*, Volume V:

"I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God. . . . I want to know one thing—the way to heaven; how to land safely on that happy shore. God himself has condescended to teach the way: for this very end He came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*."

John Wesley was certainly the "man of one Book," for he knew it as few men who have ever lived, and he preached its truth clearly and effectively to all who would hear him.

In his fourth sermon in the *Standard Sermons of John Wesley*, Volume 1, edited by E. H. Sugden, on the subject "Scriptural Christianity," from the text in Acts 4:31, "And they were filled with the Holy Ghost," we find an excellent example of the scriptural content in his preaching. There are exactly one hundred and nine quotations from the Bible in this one sermon, some from the Old Testament and many from the New, and not one was improperly or inaccurately quoted!

#### BIBLICAL INTRODUCTIONS

In further examination of Wesley's Biblical content in his preaching, it is observed that most of his introductions

were Biblical and textual. In the sermon just mentioned, for example, he begins by saying, "The same expression occurs in the second chapter, where we read, 'When the day of Pentecost was fully come, they were all' (The Apostles, with the women, and the mother of Jesus, and His brethren) 'with one accord in one place. . . .'" He quoted scriptures from the context, from companion texts, and proceeded to excite the interest and "whet the appetites" of his listeners for the exposition of the written Word.

His illustrations also were almost entirely taken from Biblical sources. Rarely if ever do we find illustrative materials from his own experiences, and only occasionally do we observe illustrations from history and literature. He seemed to enjoy reading the poetry of Homer, and he often quoted from his writings in illustrating his sermons. In his sermon, "The Almost Christian," he states:

"By sincerity I mean, a real, inward principle of religion, from whence these outward actions flow. And, indeed, if we have not this, we have not heathen honesty; no, not so much of it as will answer the demand of a heathen Epicurean poet. Even this poor wretch, in his sober intervals, is able to testify,

*Oderunt peccare boni, virtutis amore;  
Oderunt peccare mali, formidine poe-  
nae.*"

(The good hate to sin through love of virtue; you, on the contrary, commit no crime that will tell against you through dread of punishment.)

#### LOGICAL PRESENTATION

An examination of Wesley's sermons reveals an extraordinary ability to think clearly and logically, and to present truth, controversial though it may be, plainly and convincingly.

In answering objections in his sermon on "Salvation by Faith," Wesley argued: "Yet, to the same truth, placed in another view, a quite contrary objection is made: 'If a man cannot be saved by all that he can do, this will drive men to despair.' True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own!"

His outline for this sermon logically developed as follows:

- I. What Faith It Is Through Which We Are Saved.
- II. What Is the Salvation Which Is Through Faith?
- III. How We May Answer Some Objections.

Clear, simple, rugged, and convincing, this and his other sermons are the practice of what he advised others concerning their preaching. He wrote in Volume VIII of his *Works*:

"Let your whole deportment before your congregation be serious and weighty and solemn. Always suit your subject to your audience. Choose the plainest texts you can. Take care not to ramble; but keep to your text, and make out what you take in hand. . . . Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. . . . Beware of clownishness, either in speech or dress. Wear no slouched hat."

He even gave advice concerning the care of the preacher's horse. He said, "Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be fed, rubbed, and bedded." This, of course, is obsolete in our day, and yet it might be adapted in some way to our conduct. Who knows? Were he living today he perhaps would give advice

## The Tents of the Transients

By Paul S. Rees\*

TEXT: *Thine own eyes shall see . . . a tent which shall not be packed up* (Isa. 33:20) (Rotherham).

Jerusalem, according to Isaiah, was going to suffer an attack by Sennacherib and his Assyrian hordes. For the unjust and the ungodly it would be a terrifying experience. Even the righteous patriots in the sacred city would have their faith tested to the limit. Yet the prophet speaks a reassuring word: in the end Sennacherib's invasion of Judea and his siege of Jerusalem would fail—as fail it did. As part of this assurance, Isaiah says to his townsmen, *Thine eyes, instead of gazing upon the ruins of the city and the Temple, shall see Jerusalem as a tent which shall not be packed up, or, as the Revised Version has it, a tent that "shall not be removed."*

"A tent which shall not be packed up!" Isaiah knew how this phrase would serve as a torch to kindle the imagination of the men of Judah. Their fathers had once lived in tents, and as they set them up and took them down with wearisome monotony, they longed for the Promised Land. Indeed, their house of worship, long before Solomon built them their Temple, was nothing but a portable tent called "The Tabernacle."

Thus we have, in vivid, earthy phrasing, a picture which presents the two opposite aspects of every man's

experience: the sense of life's insecurity and impermanence on the one hand and the desire for stability and security on the other. One author asks, "How can a thoughtful man face the transiency of the universe and all within it and not ask himself, *Is there nothing that lasts?*"

Because that question is most likely to occur to our minds when we are passing from an old year into a new one, and because the Holy Scriptures throw a flood of light upon it, I want to discuss with you this theme I have gathered from the word of the prophet, "The Tents of the Transients."

### I

Let's remind ourselves, to begin with, that when the prophet said, "Thine own eyes shall see . . . a tent which shall not be packed up," he was saying something that in reality looked back upon the past. In fact, if you leave out the history of the Hebrew people up to that time, there would be little, if any, significance in Isaiah's prophecy. Anyone can sing the tender ballad, "Home, Sweet Home," if he knows how to read words and music, but I think no singer can do justice to it who ignores the fact that John Howard Payne, its author, was a man without a home. It is that background of personal history which adds so much of point and poignancy to the song.

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to his preachers on the care of their cars. Or, more to the point, the manner in which they drive their cars.

### PREPARATION AND DELIVERY

Mr. Curnock, with Wesley in the morning services in Bristol in 1741, described his preparation for preaching:

"For this duty he prayed and robed. Usually he went fasting. Returning to his rooms, he drank chocolate or tea, and at once proceeded to write in his journal, or in sermon form, or in a paper for use in society meetings, the substance of the exposition that morning given."

One of the students who heard his sermon at St. Mary's, Oxford, was Benjamin Kennicott, who described his appearance and his sermon in a most revealing manner. Kennicott, no Methodist and no friend of Wesley, said of him later:

"When he mounted the pulpit, I fixed my eyes on him and his behavior. He is neither tall nor fat; for the latter would ill become a Methodist. His black hair quite smooth, and parted very exactly"—yes, Mr. Kennicott, this man had a way of doing things "very exactly"—"added to a peculiar composure in his countenance, showed him to be an uncommon man."

Kennicott continued his description of the sermon, "And now, he began to exalt his voice. . . . Under these three heads, he expressed himself like a very good scholar, but a rigid zealot; and then he came to what he called his plain, practical conclusion. . . . and he fired his address with so much zeal and unbounded satire as quite spoiled what otherwise might have been turned to a great advantage. . . ."

John Wesley had a way of making an impression on his listeners, and

whether the result was conviction and persuasion, or antagonism and anger, they were not the same after having heard him preach. He frequently used a series of rapid-fire, heart-searching, personal questions to achieve this result, as he did in the sermon described by the student Kennicott.

To persuade men to accept and practice "the truth as it is in Jesus" was John Wesley's primary purpose in preaching. To triumph over his adversaries was an ambition far beneath his character, although he was skilled in the presentation of controversial issues. To convince men of error and to induce them to embrace the truth was a purpose of supreme importance with him. With Wesley, theory was worth nothing unless it should lead to correct practice. He was pre-eminently a practical preacher of the Word of God.

He preached in Saint Mary's in Oxford, he preached in the churches, he preached in the mines, and he preached in the fields and on the streets. Yes, he even preached on his father's tombstone. He preached the Bible as a man who has studied it carefully and prayerfully. He preached with a note of victory as only a man can preach when he has suffered with his own doubts until he himself has found assurance and victory. He resisted formalism and demanded sincerity. With a heart "strangely warmed" he sounded the bugle of full salvation, "Christian Perfection, properly so called," and perfect love shed abroad in the heart by the Holy Ghost.

They said of him, "He acts as though he were out of breath in pursuit of souls!" May his spirit, his emphasis, and his message so possess those who live and preach the doctrine he believed that the same may be said of all of them!



Similarly, the prophet's forecast that the eyes of the people would rest upon Jerusalem and the Temple as upon a tent which should not be removed gathers force from the fact that their yesterdays were full of marches and migrations, folded tents and fleeting sojourns. They had started as a family of nomads. They settled for four centuries in Egypt, after which they again struck out as a nation of pilgrims.

If you want an impressive picture of a people without roots and without residence, turn back to the ninth chapter of Numbers. See the camp of Israel with the Tabernacle in the center, and with three tribes resting in tented sojourn on each of the four sides of it. The white cloud by day and the flaming cloud by night hovered above the camp. If it moved, all Israel was astir. The Tabernacle was disassembled, the tents folded, and the people marched (Numbers 9:21, 22).

So unresting and unsettled was this national existence that the taking down and setting up of the Tabernacle became a symbol of the migratory life which the people lived. Hebrew scholars tell us that this word "journeyed" in Numbers 9 means literally "the pulling out of the tent pegs."

All of these memories formed the backdrop for Isaiah's heartening announcement, "Thine own eyes shall see . . . a tent which shall not be packed up." It was *memory* that gave the prophet's word such tremendous lift and power.

Memory is one of the wonders of the world; call it the seventh or the seventeenth! It belongs both to individuals and to nations. Have you ever talked to a man who is senile or delirious? Touch upon a certain subject, and lo, he will begin to babble at length about some event or scene of his childhood. You have released

some hidden spring in his sub-consciousness; memory has taken a sudden leap across fifty or sixty or seventy years.

Today, in our distraught world, the memories of boys and girls and men and women are being stored with experiences that speak of turmoil and transiency, unrest and unhappiness. It is one of the conspicuous signs of our times. The depression made modern nomads out of hundreds of thousands of our citizens. Along came the war, and another migration started from the farms and towns to the great centers of war industry; and from every corner of the nation to all parts of the world went our fighting forces. Recently a man said that he had lived in thirty-five different places during the forty-eight years of his life. In a disturbed state of mind he confessed, "I have no fixed point anywhere and no attachment to anything."

Any student of social and moral problems will tell you that that man typifies one of the serious aspects of human life in our times. How greatly this restless, rootless generation needs to hear the message of the eternal God: "Thine own eyes shall see . . . a tent which shall not be packed up." So many of us, like Israel of old, have a past of terrific transiency and unsettledness, in the light of which we should listen intently to this word of the Lord.

## II

Again, it may be pointed out that our text does more than look back upon the past; it looks out upon the present. As we have already seen, the immediate peril to Jerusalem and the Temple was Sennacherib. Sargon had already carried away the people of Samaria, capital of the Northern Kingdom, into captivity. A similar

disaster awaited Judah if Sennacherib's plans succeeded.

It was a day of critical danger. Isaiah does not conceal the fact that plenty of people were in a panic about it. Well they might be! "The sinners in Zion are afraid," says he. Moffatt puts it strongly: "In Sion sinful men are terrified, the impious are seized with shuddering." The scourging fire of judgment threatens to destroy us, and we wonder if anyone can survive. Such was their alarmed mood.

"Oh, yes," cries the prophet, "there will be survivors all right. In fact, Sennacherib is going to fail in his evil intent. Jerusalem will remain intact and the temple will abide: Thine own eyes shall see Jerusalem—a home of comfort, a tent which shall not be packed up." So Rotherham renders the words of the prophet.

But this assurance belongs properly to those, and those alone, who are described in verse 15. To the question, "Who among us shall dwell with the devouring fire?" the answer is given: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

After all, the prophet seems to say the real security of men, amid all the flux and flow of this uncertain world, is a spiritual thing. Sennacherib is not going to demolish the Temple, but even if he did, the souls of the righteous are housed, shut in, everlastingly protected, because they are in God's keeping. Thus Isaiah goes on, eloquently concerning the righteous man: "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (v. 16).

Nor is that all: "Thine eyes," says

Isaiah, "shall see the king in his beauty: they shall behold the land that is very far off." Moffatt has an excellent translation of that second clause: they "shall gaze upon His broad domain." That is what Savonarola was doing when the men of Florence turned against him. He rebuked their sins. He denounced their hypocrisies. He called upon them to make Christ their true King. First they arrested him and threw him in a dungeon. Then they took him out in the public square and burned his body to charred remnants. But Savonarola had already moved, in his spirit, into a "tent which shall not be packed up." He was able, therefore, to say: "They may kill me if they please; but they will never, never tear the living Christ from my heart!"

Let us who are Christians never forget that the crucified, risen, ascended and ever-praying Christ is himself, in conjunction with His Church, the true "tabernacle of David." In Heb. 8:1, 2 we read, "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." David, as a man, pitched the tent in which the ark of the Lord was housed on Mount Zion in Jerusalem. The day came when it was dismantled and disappeared. Solomon built the Temple on Mount Moriah. That structure withstood the assault of Sennacherib, just as Isaiah predicted it would. Nevertheless, because of the sins of the nation, it finally fell, under the attack of the Chaldeans.

What is the order of God now? Is it an earthly sanctuary? No. Is it a human priesthood? No. Is it a sacred city? No. What then? The whole order of salvation has been moved into the realm of the spiritual.

Christ is our *Sanctuary* and in Him the "beloved community" of all believing hearts has its redemption and its security. Christ is our *High Priest* and through His sufficient mediation we have our access to God. And Christ is our *Heavenly Jerusalem* to which we have come with praise upon our lips because there is forgiveness, there is whiteness, there is peace, in our hearts.

Outwardly, we are creatures of time; inwardly, we have been gathered up into eternity. In earthly relationship we find much to grieve and annoy and distress us, but in our heavenly oneness with Jesus Christ we have our steadfastness, our satisfaction, and our serenity.

In the latter part of the seventeenth century lived that lovable soul, "Father Lawrence." So undivided and undistracted was his devotion to Christ that for forty years he never lost the sense of Christ's presence. You are mistaken if you think that he did nothing but hide in a cloister and say his prayers. He worked in the kitchen of a Carmelite monastery. His life was simple, practical, often difficult. Yet this was his testimony: "The time of business does not with me differ from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the time calling for different things, I possess God in as great tranquility as if I were on my knees." Can you explain it otherwise than this? His eyes were upon a "tent which shall not be packed up," even Jesus Christ, who makes of himself a pavilion of peace and power in which the trusting heart may abide.

*How good it is, when weaned from all beside,  
With God alone the soul is satisfied,  
Deep hidden in His heart!*

*How good it is, redeemed, and washed,  
and shriven,  
To dwell, a cloistered soul, with Christ  
in heaven,  
Joined, never more to part!*

### III

Consider a third direction in which our text looks. Besides looking back into the past and gazing out upon the present, it peers eagerly and confidently into the future. Whether the prophet was aware of it or not, he was giving to the men of his day, and to devout minds of every generation, a glimpse into the fields of immortality. I should like to have you take his word: "Thine own eyes shall see . . . a tent which shall not be packed up," and set them down, cheek by jowl, alongside that marvelous description of heaven in the book of Revelation: "And I saw a new heaven and a new earth," cries John, "for the first heaven and the first earth were passed away; . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Now mark John's language, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

There, if I am any judge, is God's final and everlasting answer to the homing instinct He has planted in the human spirit. Try as man may to make himself at home in this temporal world, he cannot do it. The tin-horn sounds of shop and market cannot drown out the distant rumble that arises as the waves of a timeless sea roll up on the beaches of his soul. He knows himself to be a pilgrim to the City of God if once he has walked in the light of Jesus Christ.

But, mind you, the guarantee that he will one day arrive, the assurance that he is a pilgrim with a destination and not a tramp without terminus, the dependable prospect that God in Christ will one day fulfill his dreams and crown his hopes—all that rests on the word and work of our risen Saviour. If you do not have His word for it, then you are headed for trouble.

Well, you say, prove it! Prove heaven if you can! Prove all this fine sounding poetry about being at home forever with Christ, where all tears are wiped clean away! My dear friend, I don't have to prove it—not to anyone else. All I need is to live in the love and fellowship of this risen, death-conquering Redeemer, and I have something beyond proof in my own spirit. You may have the same experience.

Years ago, when I visited Rome, they told us that archeologists, upon first opening up some of the oldest Roman cemeteries, found innumerable tombstones with seven initials on them: NFFNSNC. These letters, it was learned, stood for an old inscription that was so familiar among the people of ancient Rome that only the initials were needed. The letters stood for four Latin phrases: "Non fui, fui, non sum, non curo," which, being translated, means, "I was not, I was, I am not, I don't care." There you have journey's end for Christless paganism!

Now, for contrast take something out of Christian history. One of the greatest scholars of the past two hundred years was an Anglican clergyman by the name of Henry Alford. A cathedral dean, a lover of the Bible, and a glorious saint, he spent eighteen years writing his commentary on the Greek text of the New Testament—a

set of which I have prized for years in my own library. But the good Dean did more than write learned pages of exposition. His soul flamed out in the composition of poetry. One day he gave the world a hymn, which goes usually, I believe, under the title of "Ten Thousand Times Ten Thousand."

*Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light.  
'Tis finished, all is finished,  
Their fight with death and sin:  
Fling open wide the golden gates  
And let the victors in.*

*What rush of hallelujahs  
Fills all the earth and sky!  
What ringing of a thousand harps  
Bespeaks the triumph night!  
O day, for which creation  
And all its tribes were made!  
O joy, for all its former woes  
A thousandfold repaid!*

*Oh, then what raptured greetings  
On Canaan's happy shore,  
What knitting severed friendships up,  
Where partings are no more!  
Then eyes with joy shall sparkle,  
That brimmed with tears of late,  
Orphans no longer fatherless,  
Nor widows desolate.*

Now what kind of epitaph would you expect to find on the tomb of a man who could write like that? Well, Dean Alford's body lies in a graveyard in Canterbury, England, and on it are inscribed these words: "The inn of a traveler on his road to Jerusalem." Ah, there was a man into whose ears; when he was dying, the Spirit of God dropped a sweet whisper: "Thine eyes shall see . . . a tent which shall not be packed up."

## Quotable Quotes from John Wesley

Compiled by Samuel Young\*

(Taken from John Wesley's writings)

1. It is hard to find words in the language of men to explain "the deep things of God." Indeed, there are none that will adequately express what the children of God experience.
2. All the blessings I enjoy, all I hope for in time and in eternity, are given wholly and solely for the sake of what Christ has done and suffered for me.
3. I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without holiness or true religion. And I am equally convinced, that religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness.
4. Our main doctrines, which include all the rest, are repentance, faith, and holiness. The first of these we account the porch of religion, the next the door, the third religion itself.
5. No man is justified till he believes; every man, when he believes, is justified.
6. If you seek it (sanctification) by faith, you may expect it as you are; and if as you are, then expect it now.
7. It is, then, a great blessing given to this people (the Methodists), that they do not think or speak of justification, so as to supersede sanctification; so neither do they think or speak of sanctification, so as to supersede justification. They take care to keep each in its own place; laying equal stress on one and the other.
8. Do you believe we are sanctified by faith? Be true then to your principle; and look for this blessing just as you are—nothing to plead, but Christ died. And if you look for it as you are, then expect it now.
9. Wesley declared the Methodists were "as tenacious of inward holiness as any Mystic; and of outward, as any Pharisee."
10. Pardoning love is still at the root of all. He who was offended is now reconciled.
11. Every command in Holy Writ is only a covered promise—God has engaged to give whatsoever He commands.
12. Of all gossiping, religious gossiping is the worst; it adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord.
13. It is God alone who can cast out Satan. But He is generally pleased to do this by man, as an instrument in His hand.

\*General Superintendent

## The Man in Between

By Milo L. Arnold\*

### I. A Good Successor to Your Predecessor

A BRICK by itself is worth about five cents but built into a wall it is part of a valuable cathedral. A pastor by himself is a preacher, but put him into the life span of a church and he becomes part of an eternally important institution. A brick which will not fit between other bricks in a wall must be discarded. It becomes only a brickbat to be thrown or to be stumbled over. Likewise the pastor who cannot build upon the man before him and build to support the man who follows him will become a problem to the church. Furthermore he will be a temptation to those who are looking for some tool of vandalism with which to destroy the light in the windows of the church.

The pastor must so minister that he becomes a part of the long span of church life. No matter how able he is in his preaching ability, his organizational ability or his community leadership he is doomed if he cannot salvage the work of his predecessors and prepare success for his successors. A pastor is not to find his success as a solitary brick, but as a part of the wall. Some very able ministers come to the end of their ministry without any major good having been accomplished. They have worked hard, they have been sincere, they have

been good, but they did not know how to build upon another man's work nor how to lay foundations for another man to build upon their work.

Many times you may feel that if you could change your predecessor and choose your successor you would have a rich ministry, but this cannot be done. You are the only man you have a right to change. You must accept the uneven contours in the wall made by the man before you and compensate for it by your ministry. The only problems you will be able to solve are those you can solve by changing the man in between your predecessor and your successor.

Much of the time when we find fault with the man who preceded us we are simply creating an escape mechanism for our own weaknesses. We like to have somebody to blame when things go slowly. It makes us feel better if we can tell the district superintendent or the assembly or the church members that we could not do what we would have done because the man before us left things in bad shape. No man ever solved a problem while he was blaming somebody else for it. No matter whose problem it used to be it is yours now, and you had better take hold of it and acknowledge that it is yours to solve. The test of your life is not based on what the man before you did, but on what the man before your successor does.

\*Pastor, Dodge City, Kansas

## OTHERS STARTED

A carpenter once told me that the most difficult job for him was to take over and complete a building which another man had started. If he could build it from the ground up in his own way it was easy, but to build on what another man started was very difficult. This is the vital test of a pastor. Many men have lost valuable time for the church and the kingdom of God by choosing rather to tear down the other man's work and start from the bottom than to conserve the other man's work and build upon it. If we are to be good pastors we need to learn to appreciate the work done by others. It is sometimes disillusioning for us to discover that the church got along pretty well for years before it knew that we existed, and that the men who have not learned to do things the way we do still did a pretty good job. Sometimes a pastor is inclined to think that his arrival in the nick of time was the one last chance for the survival of the church, but history may prove someday that we are not smarter than the men who went before us.

The man who went before you made some mistakes, but remember that the man who goes before your successor makes some, too. Treat the mistakes of the man who went before you the way you hope the man who followed you will treat your mistakes. Never capitalize on another man's mistakes to enhance your own position or to show how much abler you are than he was. Remember, anything that hurts the standing of any minister hurts your standing, too. The best way for you to get the confidence of the people is by helping them to have confidence in all pastors. Your work will be easier if you can heal the old wounds left by other men, and build the peo-

ple's confidence in them as strongly as possible.

Never be disturbed by the love of your people for the man who has gone before you. Remember, he lived with them, was part of their families, buried their dead, married their young, and prayed for their souls for years, and it is right that they should love him dearly. His departure was like losing a dear member of the family. You should not feel badly that at the first their ties to him are seemingly closer than to you. You are new, you have not shared their lives and fortunes as he did. They have not wept and laughed, sorrowed and rejoiced with you yet, as they did with him. Rejoice that they loved him so much, and that he rendered them such a fine service. An incoming pastor may feel pretty sure that he will not have serious trouble through the years with the people who loved his predecessor too much. His trouble will come from the people who come quickly to tell him how glad they are that the other man is gone and that he has arrived. The parishioner who gushes over the new pastor is less safe than the one who weeps over the old one.

The man who went before you will have kept some people on the church rolls who are not a blessing to the church. He might have made mistakes in the books. He might have failed in the busy days of some funeral to mark the name of the dead member off the church records. You will find that kind of an oversight sometimes. When you do you can go to the assembly and tell that the rolls were in such shape that there were even names of dead people on the roll. You could do it that way, but you will lose by it. The best thing to do is correct the roll as quietly as possible. If there are large numbers that should be dropped, do it a few at a time over

some years so that you can build back up and not show a big loss at any one time. Of course to do it all the first year will make it obvious that your predecessor was at fault, but in the long run it will be better for you to protect him than to show him up. His intentions were good, he tried hard, he prayed and sweat and toiled, and likely felt very bad not to have left the church in better shape for you than he did. It is much better for you to take a membership loss than that you should take a loss of self respect and Christian courtesy. Whatever problems he did not solve are your problems now. Accept them as rightfully yours and go to work on them.

## SOMEONE TO BLAME

A small man is likely to look for someone to blame for his problems, while a big man will look for some way to solve his problems. A small man will spend more time explaining why he didn't succeed, while the big man will spend more time succeeding. When a small man stumbles he looks to see who tripped him, but when a big man stumbles he turns around to remove the stumbling stone. A preacher's shirt almost wears thin on the shoulder from the constant presence of the tempter sitting there and whispering in his ear that he should pity himself, he should blame others, he should tell the facts about the problems he inherited, and he should just let the people know what a bad break he has had in the pastorate, but the wise pastor will pay him no heed. He will instead tell the tempter to get behind him and mean it. He should tell the tempter that he is a Christian gentleman, he is an adult, he is a man with fire in his blood, and muscle in his soul. Tell him that you didn't expect to find all the work done when you arrived and didn't expect to follow a perfect man. Tell him that you

are more concerned that people see Christlikeness in you than that they compare you favorably with other preachers. Get down and thank God for trusting you with such a big job and then get up and do it.

Did you notice that someone addressed you as "Reverend"? That is not a title for small men. It is not a word to describe men who cry and pity themselves. It is an indication that the people expect you to be big and brave and willing to do the right even if it means a cross. Dr. James Moffatt gives a most interesting rendering to the text found in Rom. 15:1. "We who are strong ought to bear the burdens that the weak make for themselves and us."

I have heard people discuss pastors who were moving and say that they

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If we had to walk awhile in the other fellow's shoes, perhaps we wouldn't criticize his gait.

—Anon.

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didn't think Brother So was big enough to follow Brother So And. They were thinking of the bigness of ability to preach, to promote and to plan. It is my opinion that the chief thing to look for is the size of the man's soul. A man whose inside dimensions are big usually makes a good successor, and he is also much easier for his successor to follow. Every pastor needs to remember that he must always be the man in between. He must adapt to the work of the man before him and prepare for the work of the man who follows him. If he cannot do that he is soon to be discarded as a brick that cannot be fitted into the wall. He is doomed to become a brickbat rather than part of a cathedral.



# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## How They Talk

If we must talk about the minister let's imitate a certain Iowa church.

One farmer in that parish broke his leg. The pastor and his men came in with corn pickers and harvested this man's crop.

Another man was sick and the pastor and his men planted the man's oats and corn.

"The pastor helped me build my corn crib," one farmer reported.

"He did my chores while I was in the hospital," said another.

"He did my chores when I lost my finger in the fan of my tractor," one man reported.

This is the way the men of the Panther Creek church in Iowa talk about their pastor.

## HOW WE DID IT

For several years we pastored a church in Alberta, Canada, in a town of about 850 people surrounded by a farming community. Nearly two-thirds of the town were Roman Catholic or Mormon, and there were two other churches besides the Church of the Nazarene. Eighty-five per cent of the people belonged to some church. Our Sunday-school attendance was three times larger than our church membership. We had many children

coming whose parents seldom attended any church. This seemed to mark clearly where we should begin a visitation program.

At first the members were reluctant to call upon neighbors they had known for years. Finally in one midweek prayer meeting each was asked to tell the story of his conversion and sanctification. These accounts were continued the next week. In every case it seemed that the person was won to Christ and the church through the personal contact of a layman. When the people began to realize this, the program was started.

One lady whose children had been attending our Sunday school for a number of years soon was won to the church. She had missed years of fellowship in the church because the members had neglected to call on one who seemed an outsider.

Some hesitate to call on those they have known for many years. The fact is, they will have a greater influence on these than on those they do not know. Laymen can win their friends and neighbors to Christ.—REV. ALBERT O. LOEBER.

## A PASTOR ASKS

**QUESTION:** *How do I organize my church for evangelism?*

**ANSWER:** Evangelism is not a matter of organization alone, although this is important. Evangelism must start with spirit and conclude with oper-

ation. The spirit of evangelism is the spirit of intercessory prayer that is the result of a concern for others and a desire to fulfill Christ's Great Commission. An emphasis upon intercessory prayer, the messages of the pastor from Sunday to Sunday, and the results of evangelism in operation will create an atmosphere in the church that will further the cause of evangelism.

The organization of the church for evangelism must begin with the pastor. He must see the whole task of evangelism and then outline the year so that every phase receives its proper emphasis and no area of evangelism is neglected. This will include evangelism through the departments of the church, evangelism through revival meetings, evangelism in the pulpit ministry, evangelism by lay visitation, the training of the church for evangelism, evangelism through literature, institutional evangelism (hospitals, jails, etc.), and perhaps other types that are successful in particular churches. If the pastor has not outlined his evangelistic program and task for the whole year at the beginning of the assembly year, then there would be no better time than the early part of January to do this task of organization.

Evangelism is concluded or realized in operation. Only as the pastor is successful in getting everyone to help in some phase of the evangelistic outreach of the church is the church genuinely organized for its evangelistic task. If the pastor has taken the time to outline his evangelistic program for the year, then it is easier to develop the different evangelistic abilities of the laity until the whole church is on the stretch for God and for souls. This is evangelism in action.

## CRUSADE ECHOES

### A Luncheon Made the Difference

By Oscar F. Reed

It was during Youth Week that the evangelist and I had lunch with four young men. They were typically Canadian—full of zest, but conservative about committing themselves to anyone or any service until fully convinced of its expediency.

We didn't talk much about religion, but made them aware of our concern and prayed that the week end would find them seeking Christ.

On Sunday night after our fine young speaker spoke to an overflow congregation, three of the four made their way from the balconies and gave their hearts to Jesus Christ.

Today, of the three, one is in a Bible school in Regina, Saskatchewan, preparing for Christian service. A second is in his sophomore year at Northwest Nazarene College. A pastor of the city was ill a few Sundays ago, and my young man spoke in his stead.

They might have found God without the extra consideration and friendship, but I doubt it! The noon conference and luncheon with a heartfelt prayer made the difference. They believed we were in earnest about winning men to Jesus Christ.

*The Crusade pays big dividends!*

### Courage and Duty

A one-legged schoolteacher from Scotland came to J. Hudson Taylor to offer himself for services in China.

"Why do you, with one leg, think of going as a missionary?" asked Taylor.

"Because I do not see those with two legs going, so I must," replied George Scott.

He was accepted.

—From the *Christian Beacon*

\*Secretary, Crusade for Souls Commission

# I. Personality in the Local Church

By Leo D. Steininger\*

**L**OCAL CHURCHES have personalities. At least, they have personal characteristics. This is evident in the simple fact that each church is made up of persons—all of whom are individuals—pastor and laymen. Does this suggest anything of significance to our minds? Is there a psychology of the church as a social group? Perhaps.

Have we not all heard of this or that church being a "difficult" or an "easy" church? Do not district and general leaders, missionaries, and college field representatives sense that individual churches have rather a consistency of response to appeals and challenges? Are not some churches known for their short pastorates and others for their long pastorates? Then what makes the difference? Is their role cast by an inscrutable determinism, by a sequence of circumstances, or is the state of the church an accurate reflection of the past and present influence of its leadership?

Recognizing the differences in churches is not to fail to recognize also the similarities. For just as human personalities differ in certain respects, so they also agree in others. But here let us think a bit seriously about the *uniqueness* of particular local churches.

There are at least three basic categories in which the personality of the local church is reflected: the social, the emotional, and the spiritual. Shall

we not do well to take stock of our local church reaction in these areas in order that we might obtain an analysis of its true condition and with a view to improvement? May we not profitably apply some of the techniques of modern psychology to the church? Let us see:

## THE PERSONALITY OF THE LOCAL CHURCH SOCIALLY

All churches covet the reputation of being "the friendly church." But, while some make the claim of friendliness, outsiders fail to sense it. Other churches can attribute their growth in large measure to this admirable trait.

Too often we do not distinguish between the social and the spiritual. Friendliness should not replace spirituality. Neither does spirituality presuppose friendliness. Theoretically and ideally, the spiritual church is thoughtful of others; but too often we find churches striving toward spirituality, but becoming ingrown in doing so. Such churches close the channels of association with the outside and often block communion inside the church. Thus, the social aspect of the church can well be dealt with as one particular phase of the personality of the local church.

More than ever before an interest is being shown in an objective view of the social group. And as we view the church we see that it plays an important social role in the community as well as in the lives of the indi-

viduals of its constituency. We gain nothing by ignoring the psychological and social aspects of the local church. We must not assume that because it is unique in its purpose and method it has nothing in common with other social organizations.

Let us remember that the church personality develops not by accident or by any providential favoritism, but by developmental factors not dissimilar to those making for progress in individuals or other social groups. Hence, by being conscious of the social aspect of the church's personality, the thoughtful pastor and lay leaders can improve their particular church to be better able to carry out its God-given task. Little gestures of sincere courtesy in church relations pay amazing dividends in soul winning. What excuse do we have to fall into neglect at this point? Jesus set the pattern of Christian courtesy and kindness when it was said of Him, "He went about doing good."

## THE PERSONALITY OF THE LOCAL CHURCH EMOTIONALLY

As individuals differ in emotional responses, so churches can be expected to differ in their expressions of worship and spirituality. Should churches be evaluated as to spirituality by their emotional responses? Further, are such differences justifiable? And should some characteristic emotional patterns be altered?

When a person is constantly inhibited in his emotional responses, or when he is no longer sensitive to natural, normal, emotional stimuli we believe him to be in need of psychiatric treatment. Perhaps some local churches need "shock treatments" of a spiritual nature. We can no more divorce feeling and emotion from our experience of religion than we can

from the other experiences of life. Likewise we can no more worship God without emotion and feeling than we can enjoy a beautiful sunset or a golden autumn landscape. To be sure, the emotion in religion has a different object, but it is just as real and just as vital—indeed, it is even more significant.

Is it not the hope and prayer of all holiness churches that their services be characterized by a free, ready response to the blessings of the Spirit? When we speak of emotion in a service we refer to mode of response or expression. Regardless of the temperamental differences between nationalities and even more between races, actually most churches differ but little in their capacity to be moved emotionally. The manner of expressing emotion varies widely, but humans are constructed as emotional beings. Men are made with a capacity for joy and for sorrow, for love and for hate, for peace and for unrest. These capacities must find proper expression. This is true collectively as well as individually, and hence the church will reflect true emotion if it is functioning normally as the body of Christ. Thus, it is most important that ready response not be discouraged, but that it be developed in the right direction. Audible and physical demonstration, if it is in keeping with the truth of the hour and the spirit of the service, can be a wholesome tonic emotionally to every one present. The "amens" and like expressions from certain saints of the church are invaluable in their contribution to the church service. There is no legislation as to when, where, or how people should react to church services, but an audible affirmation of the truth and a demonstration of joy over Christian experience should characterize our services at least at times, and in some manner,

\*Professor, Canadian Nazarene College

The subject of emotional expressions in church services is only introduced here. Pastors may well afford to give serious thought to the means of producing proper emotional responses. Each church should be the subject of objective study by its leaders. While emotional demonstrations may at times go to extremes, to curtail response will be damaging to spiritual worship. We must be careful while planning an ideal service that we do not lose more than we gain.

#### THE PERSONALITY OF THE LOCAL CHURCH SPIRITUALLY

The spirituality of a church is of supreme significance. Also churches differ as do individual persons in this regard. Spirituality is difficult to define because of a lack of objective standards. Yet refusing to try may be to deny responsibility toward it. Webster's Dictionary includes in its definition of the word spiritual, "pure; holy; heavenly minded; not worldly." In the light of this definition and in view of general usage, the idea of spirituality is objective enough for study.

It is the objective of the church that as many of its people as possible be spiritually minded. There seems to be, without question, a relationship between the spirituality of the church and the spiritual results of its ministry. Thus, in the personality of the local church spirituality must shine forth. Is a congregation with a world-

ly appearance and with earthly aspirations likely to produce spiritual results in the spiritual quality of its converts—if there be any? Can we ignore the spiritual factor and hope that somehow a revival will come even though people do not sense the presence of God in the regular services? Or on the other hand, may we not rightfully expect an ingathering of souls when the evangelist comes, if there is, upon his coming, a spirit of obedience among the people, an atmosphere of heavenly love, a note of victory in the testimony of the saints, and already a clear understanding of the need of repentance among the unsaved who have attended the church? A two-week revival twice a year cannot carry the entire responsibility for the spirituality of the church. If sinners are to be genuinely converted, and Christians are to be soundly sanctified, the professing Christians must set the example in deep spirituality the year around.

Without question, the church should be looked to as a norm of spiritual living, if it is to lead others to a mature standard of spiritual grace. Every community needs a voice and an example of godly piety and spiritual living. We need to remind ourselves that when we have lost that quality we call spirituality we have lost our justification for existence as a church. If there is anything we can do as individuals or as an individual church to cultivate this quality, then God help us to do it.

#### Worship

There are two extremes in present-day worship—excessive ceremonialism and vulgar sensationalism. True worship consists in a spiritual apprehension of the worth of Jesus Christ, and the ascription of praise to Him from hearts filled with divine love.

## Gleanings from the Greek New Testament

By Ralph Earle\*

#### GALATIANS 4:21-31

In this long paragraph we have the allegory of Sarah and Hagar. The latter is used as a symbol of the Jewish race in bondage under the law. The former is taken as symbolizing the spiritual Israel.

#### MAIDEN OR MAIDSERVANT

Five times in this passage (vv. 22, 23, 30, 31) we find the Greek word *paidiske*. In the King James it is translated "bondmaid" in verse 22, but "bondwoman" in the other four instances. It is the same Greek word throughout.

The original and proper meaning of *paidiske* was "young girl, maiden." But it came to be used colloquially for a young female slave or a maidservant. The distressing habit that words have of changing their meanings is the bane of translators. Vincent says that the word in classical Greek "means also a free maiden; but in N.T. always a slave." In the Septuagint it has both meanings, though more frequently the latter. In the New Testament it may be translated "bondwoman," "slave woman," "bondmaid," or a number of other ways.

This illustration should serve to show the unreasonableness of insisting that a certain word has only one meaning and cannot be translated in other ways with equal accuracy and propriety. No one can devote much time

to the arduous and exacting work of translating the Scriptures without feeling keenly the many distressing difficulties of the task.

#### THE FREE WOMAN

In contrast to the bondwoman Paul places the free woman. Hagar was the former, Sarah the latter.

The word for "free woman," is *eleuthera*, the feminine form of the adjective used as a substantive. Cremer (*Lexicon*, p. 250) says of this adjective that in its absolute sense it means "free, unconstrained, unfettered, independent, of one who is not dependent upon another." Of this passage he says: "The social relationship serves, in Gal. IV. 22-31, to illustrate the difference between the Old and New Test. economy."

How thankful we ought to be for this glorious freedom which we enjoy in Christ, "unconstrained" and "unfettered" by the minute rules and regulations of the Mosaic law! How careful it ought to make us to use our freedom for God's glory and man's good!

#### ALLEGORY OR ALLEGORIZED?

In verse 24 we find the unique statement: "Which things are an allegory." The word "allegory" is *allegoroumena*, the present participle of *allegoreo*, which is found only here in the New Testament. It refers to speaking or interpreting allegorically; that is, "not according to the primary sense of the word, but so that the facts stated

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are applied to illustrate principles" (Vine). This does not deny the literal, historical sense of statements in the Old Testament, but gives them an added spiritual application.

Since the present participle of the verb is used here, rather than the noun *allegoria*, it would seem most natural to translate this: "Which things are being spoken allegorically." Indeed, Young in his *Literal Translation of the Holy Bible*, recently reprinted, uses "allegorized." But Burton (ICC) argues at length that the best translation is, "Which things are allegorical utterances," the participle being taken as "an adjective participle used substantively."

The allegorical interpretation of the Old Testament was greatly overworked by Philo, an Alexandrian Jew contemporary with Christ. It was also carried to unfortunate extremes by such Early Church fathers as Origen and Augustine. But that does not justify us in ruling it out altogether, for Paul clearly uses it here. However, it should be used with great caution and restraint, since men's imaginations can contrive all sorts of foolish speculations.

#### ANSWERETH TO OR CORRESPONDS TO?

The verb (v. 25) is *sustoicheo*. It is from *sun* (with) and *stoicheo* (be in a row or line). Hence it means "be in the same row with." The modern equivalent is "corresponds to."

In military connections the word meant "stand or march in the same file with." In a metaphorical sense, as used here, it carries the idea of being in the same category.

What Paul is saying is that Hagar and Ishmael correspond to the old covenant and the earthly Jerusalem, whereas Sarah and Isaac correspond to the new covenant and the heavenly Jerusalem.

This is in line with Paul's emphasis throughout this epistle on the bondage of the law. Those who are under the law are confined in prison, under the rule of stewards, in the care of pedagogues. But the gospel has brought freedom from all this. Grace is the free gift of God and makes us free.

#### REJOICE—BREAK FORTH—SHOUT

In verse 27 Paul uses strong words to express the joy of the barren woman who becomes the mother of children. He says, "Rejoice!" The word means "make joyful, be delighted with." Here it is in the aorist passive and is best rendered, as in most English versions, by "rejoice." It is used in Greek literature of making merry at a feast.

The next line begins with a word which means to break forth into speech. Its original meaning was "rend, break asunder." All three Synoptic Gospels use this verb in Jesus' saying about new wine bursting old wineskins—not "bottles." (Matt. 9:17; Mark 2:22; Luke 5:37.) This suggests the idea that just as fermenting wine will burst old, already stretched wineskins, so a new-found joy must find means of expression. It is interesting to note that Thayer gives "break forth into joy" as the proper translation in verse 27.

The third verb in this quotation is *boao*, translated "cry" in the King James. A better rendering would be "cry out." The Revised Standard Version has "shout." Thayer gives as its meaning "to cry aloud, shout."

Three different Greek words in the New Testament may properly be translated "cry out"—*kaleo*, *boao*, *krazo*. The first signifies crying out for a purpose, involving intelligence particularly. The third suggests a harsh cry, perhaps inarticulate. But *boao* refers to crying out as a manifes-

tation of feeling, and so relates primarily to the sensibilities.

There are those who object to all emotional manifestations in religion. But it is our firm conviction that in many Nazarene churches there is altogether too little demonstration in the

Spirit. In fact, some churches have never even heard a vocal "Amen" in such a long time that it would quite startle the folk if someone did get "blessed." We are not pleading for an emotional picnic. But an occasional shout of joy should not be out of place in the Church of the Nazarene.

## Sermon Subjects for January

—From the Editor

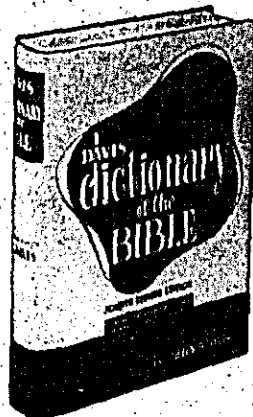
Philippians 3:7-15—Here is a wonderful passage from which a message or messages can be planned for the new year.

Scriptures	Subjects
1. v. 7, <i>What things were gain . . . I counted loss . . .</i>	1. PROFIT AND LOSS ON THE CHRISTIAN'S LEDGER
2. v. 8, <i>I count all things loss . . .</i>	2. ULTIMATE VALUES UNVEILED
3. v. 8, . . . <i>the excellency of the knowledge of Christ Jesus.</i>	3. THE GLORY OF SPIRITUAL EXPERIENCE
4. v. 8, . . . <i>suffer the loss of all things, and do count them but dung (refuse) . . .</i>	4. FILLING THE JUNK YARD IN MY QUEST FOR CHRIST
5. v. 9, . . . <i>and be found of him, not having mine own righteousness . . .</i>	5. THE QUALITIES FOR WHICH CHRIST SEEKS
6. v. 9, <i>The righteousness which is of God by faith . . .</i>	6. FAITH'S GRASP OF GOD'S RIGHTEOUSNESS
7. v. 10, <i>That I may know him . . . power . . . fellowship . . . death . . .</i>	7. THE THREEFOLD REWARD OF SPIRITUAL MEN
8. v. 11, . . . <i>I follow after . . .</i>	8. THE PURSUIT OF CHRISTIAN VIRTUES
9. v. 12, <i>That I may apprehend . . .</i>	9. THE EARNEST QUEST FOR CHRIST'S BEST
10. v. 13, <i>This one thing I do . . .</i>	10. SINGLENES OF PURPOSE IN SPIRITUAL THINGS
11. v. 13, <i>Forgetting those things . . . behind . . .</i>	11. THE PURGATIVE POWER OF PURPOSEFUL FORGETTING
12. v. 13, <i>I press toward the mark for the prize . . .</i>	12. CONQUESTS OF MOUNTAIN SLOPES
13. v. 15, <i>Let . . . as many as be perfect, be thus minded.</i>	13. THE AGGRESSIVE PURPOSE OF PERFECT MEN



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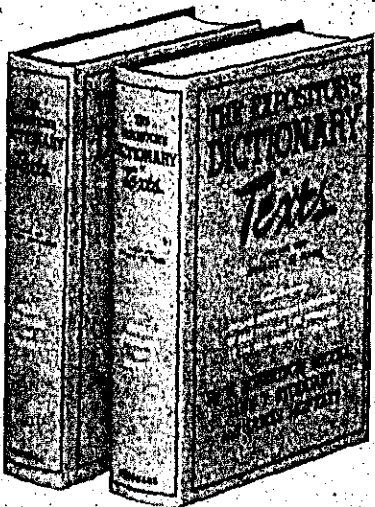
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## "QUEEN OF THE PARSONAGE"

### Three Nagging Problems

By Lora Lee Parrott\*

LIKE THE DRIP of the faucet, the prolonged howling of a dog, or the daylong fretting of a child, it's the nagging irritable situations of life—not bad enough to demand drastic action, yet there to irritate and annoy, relentlessly—that drive the pastor's wife to near distraction.

For instance, let us consider these three: (1) criticism, (2) attentive women, and (3) curious people.

#### "ON THE SPOT"

Perhaps no one in the congregation is subjected to more stringent criticism than the pastor's wife. She may be criticized for what she has done, for what she has not done, or for what she could have done. She will be criticized if she assists her husband too much in the parish work or criticized if she does not do enough. But not only is she criticized for what she does but for what her husband does, or her children.

The pastor's wife moves in a realm of semi limelight. She is "on the spot" almost constantly. For instance, at a banquet it is her duty to be seated by her husband, where the light shines brightest and where she may be seen by all eyes. His shaven face, combed hair and conservative suit and necktie put him in a line of conformity in which there is little or no room for controversy. However, his wife's

choice of dress, her accessories or lack of them, who is keeping her children while all this is going on, her social graces or inabilities are paraded before all interested eyes. Men generally are not so concerned about these things, but women are. They are extremely interested and sometimes critical.

Then, laymen have a standard of perfection for the pastor's wife. She needs to be neat, wise, happy, frugal, deft, strong, feminine, spiritual, *ad infinitum*. Such a standard of perfection is even not held for the pastor himself.

#### THOSE ATTENTIVE WOMEN

Catharine Marshall in discussing her own life in a parsonage has suggested that the problem of attentive women will always be with us. It may be the old women that take a motherly attitude towards the smart young preacher in the community or the patronizing saint who endeavors to give inside advice on the parish situation or the frustrated housewife who comes altogether too regularly to receive counsel. And there is even an occasional temptress whose designs are not altogether forthright. As Catharine Marshall and others have suggested, there should actually be no worry on the part of the pastor's wife concerning these relationships. Her job is only to be attractive and make herself and her home into a happy situation for her husband.

\*Pastor's wife, First Church, Flint, Michigan

#### THE CURIOUS

Pastors' wives who served a generation ago have told many interesting stories of neighbors whose business it was to count the number of towels and sheets on the Monday morning wash line or to clock the time when the preacher's wife made her daily trek to the market. In the small community of the 1900's the pastor's wife never made any major move about the community without its being watched.

Times are different now. However, people are still people and have a basic curiosity concerning the private affairs of the pastor's family.

This persistent observation by curious people can lead you to a sense of overwhelming disgust if you allow yourself to dwell on it. However, these things do not really matter. Live your own life and let people watch as they please. No one of any stature takes these spurious reports on you and your family seriously. But if you want to be a preacher's wife and like it you should early become adjusted to having your private life scrutinized. But in every situation always remember that if God be for us who cares about the curious people?

### My Prayer for You

By Mrs. R. T. Williams, Sr.\*

"I will extol thee, my God, O king; and I will bless thy name for ever and for ever. . . . Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

Grant, dear Lord, that we shall do with all our might what our hands find to do, in compassion and loving kindness. Help us to yield ourselves to the day-by-day grind, not saying helplessly, Why?

Awaken in us the dedicated impulse that woman's place in the home is for any woman her most important place. That the man is the head of the household. This is God's order and plan. Help us not to lose sight of our most precious asset—our femininity.

Help us to make a conscious effort to interest ourselves in our husband's interests both professional and recreational. Help us to realize that companionship is a most precious relationship and should be guarded as we would a sacred treasure.

Dear Lord, help us not to develop a cold and calculating attitude in our dealings with other people. May Thy love so move upon us that from our hearts we may have the ability to like people. Grant us the good sense not to pity ourselves after a hard day's work, but with thanksgiving, give praise to God for His unfailing grace and power.

These things we humbly ask in Jesus' name,

Amen

\*Bethany, Oklahoma

# The New Testament Pattern for Music

By Don Hustad\*

IT IS encouraging to hear more and more people these days ask questions about church music. Should we sing more hymns or more choruses? Are anthem writers more concerned with music than message? Is much of today's congregational singing "vain repetition"? Is an orchestra proper in the church? Is it good that "religious ballads" are often heard from jukeboxes? Do we mistake pleasure for blessing in listening to our favorite gospel singer? Does the Bible give us any standards for sacred music?

Actually the New Testament references to music in worship are few, but much can be gleaned from the four or five texts which we have. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). We can well use these two texts to answer many questions concerning church music.

## I. TO WHOM SHOULD WE SING?

Firstly "to yourselves"—"to one another." Pliny said of the early Christians, "They are wont on a fixed day

to meet before daylight—to avoid persecution—and to recite a hymn among themselves by turns to Christ, as being God." The early meetings of the church, held more in secret than openly, were undoubtedly very informal, with individual believers contributing a psalm, or some word of instruction, or exhortation. "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (I Cor. 14:26). In our larger gatherings today such an informal "Spirit moved" type of worship is probably impractical, but it does seem that the songs we sing "to one another"—congregational songs of testimony, of instruction, or of exhortation—are far more important than the music which is sung for us by the choir or the soloist. What can be more thrilling than every heart and every voice being raised in one single expression of faith or of worship? It has been said that in the Welsh revival, the power of God's Spirit was evidenced not so much in the preaching as in the congregational singing.

We sing also "to the Lord." Music is the language of the emotions. When words fail us, we sing. Because of the attributes of God, we sing. Because of our deep love for our Lord, we sing. When we are filled with the Spirit, we sing. To what better use can the tongue be put than praise of its Maker? The hymn writer craves "a thousand tongues to sing my great Redeemer's praise." How many pro-

fessing Christians are not using the one tongue which God gave them?

## II. WHAT SHOULD WE SING?

"Psalms, hymns, and spiritual songs." Undoubtedly the first song of the Church after Pentecost and even those which scripture tells us were sung by the Lord with His disciples were the psalms of the Old Testament. It is not a hundred years since some Christian groups were still insisting that the only words worthy of being offered in praise to God were those which were spoken by God himself—the psalms. Our hearts still thrill, in the choir's anthem and in the solo art songs, to these grand expressions of praise, many of them written by the shepherd-king, more than twenty-five hundred years ago.

But there were other types of singing. "Hymns" have always been understood to be songs directed to God and certainly must be differentiated from the psalms. Perhaps one of the first recorded hymns is the *Nunt Dumittis* sung by Simeon in the Temple when he had seen the infant Lord, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation" (Luke 2:29, 30).

"Spiritual songs" as mentioned by the apostle are not too easy to describe, but undoubtedly they were a freer type of poetry, quite often sung in solo form and undoubtedly a more personal type of expression. Perhaps it is not too fanciful to imagine that these songs might be a counterpart of today's "gospel songs" with their lighter texture both in words and music. We should observe very carefully, however, that they were "spiritual songs." There was no place in New Testament worship for singing of unworthy songs, either of text or tune, rhythm and harmony.

Many folk are surprised to learn that there are some groups in our own country who are still concerned about the New Testament's silence concerning the use of instrumental music in the church. Actually the New Testament is not silent at all. Historically the psalms were always accompanied, and we understand that the word "Selah" is probably used to express the occurrence of an instrumental interlude, during which the participants are urged to meditate on what they had just sung. Again the phrase "making melody" in Eph. 5:19 actually means, "playing a melody." And, as if this were not enough reassurance, we should remind ourselves that the Word says that Paul and Silas sang "praises unto God." The Williams New Testament has it "hymns of praise"—not necessarily a psalm at all.

## III. WHAT SHOULD BE

### THE RESULT OF OUR SINGING?

"In all wisdom teaching one another." Most expositors agree that these two phrases belong together and that the obvious meaning is that our songs should be intellectual and dogmatic in character. Some historians suggest that when the early Christians met, they first expressed their new-found beliefs—their *Credo*—in song. By the way, what has happened to the doctrinal hymn in so many of our churches?

Our singing should also be moral in its tendency, "Admonishing one another." A revolutionist once said, "Let me determine the songs a nation sings, and another can write their laws." Perhaps this paraphrase is possible: The song of a church can be as important as its theology, its standards of Christian conduct.

Finally, our songs should be joyous in their effects. "Singing with grace

\*Director, Department of Sacred Music, Moody Bible Institute. From "Moody Monthly." Used by permission.

in your hearts." Someone has said, "If there were more singing Christians, there would be more Christians." We can only imagine the joy which filled the hearts of the first century Christians who were living in a sense of the immediate presence of their Lord. Many of them had walked and talked with Him in the flesh. Even in the midst of terrible persecution, there was undoubtedly a wondrous exhilaration of spirit when they met together to share their experiences and their faith. It must have been difficult to conceal the sound of joyous song from the inquisitors of Rome! "But what a long way we have traveled from it to a modern congregation, standing with books that are scarcely looked at and 'worshipping' in a hymn which half of them do not open their mouths to sing at all and the other half do in a voice inaudible three pews off." So said Dr. Alexander Maclaren in *The Expositor's Bible* more than fifty years ago. We wonder how he would feel today. At times our singing is more audible—perhaps because our song-leaders are more athletic! But is it an indication of "grace in our hearts"?

#### IV. HOW THEN SHOULD WE SING?

"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). We are impressed first of all that the apostle felt that he should approach singing exactly as he approaches praying; firstly, he would pray and sing "with the spirit," allowing his emotions to soar on the wings of melody. But this was the emphasis he was making for the church. He would pray and sing

"with the understanding also." This singing and praying would be rational; it would be the product of his mind. It would be intellectually honest, it would be worthy in poetic form. It would spring from the mind as well as the emotions. This is exactly the pattern for Christian worship as set forth in John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth." There is no room here even for the "vain repetition" of the nonliturgical evangelical group which feels that it must have a Sunday evening song service which lasts at least until all the late-comers have arrived. This should be a rebuke to the worshiper who sings listlessly, not knowing, when he has finished, what he has mouthed.

Finally, our singing should be "in the heart." This is the singing which God hears. He is not impressed so much with the Bach aria, sung in the cathedral by the polished artist, if it comes from a heart which is mute and cold. He hears with gladness rather the voice which is cracked with disease or age, which is lifted from a loving heart to its Heavenly Father.

The following excerpt was found in a letter from a missionary who died from leprosy, contracted serving her Lord on the foreign field:

"You ask me how I am. I have no hands now, no eyes, no voice. Sometimes it seems that God has forgotten me. But it is not so. His promises are 'yea' and 'Amen'. And if I had my voice I should be singing all the day long."

*Take my lips, and let them be  
Filled with messages for Thee, . . .  
Take my voice, and let me sing  
Always, only, for my King,  
Always, only, for my King.*

## The Power of the Pulpit

By W. B. Walker\*

LAST MONTH we considered the power of the message, but our presentation will not be complete until we consider the messenger. While the gospel message must ring true to the Bible and be effectively applied to the needs of the people, yet there is a possibility of the messenger being hindered in the proclamation of the truth. After all, the message is in an earthly vessel. Hence, may I make a few suggestions that might help us all?

1. *Be genuinely sincere in the pulpit.* The one thing a preacher must have is sincerity. The word means without wax. Let your sincerity be genuinely real. Do not use anything to cover up your insincerity. Do not put on a lot of show, for publicity purposes. Just be real and true. Do not preach on one thing, and then go out of the pulpit and do the very thing you preached against. In other words, if you preach to your people that it is scriptural to tithe, then be a consistent tither yourself. If you preach that lay people should love each other in order to be Bible Christians, then love people yourself. Let your sincerity be a real thing—at heart, in your statements, and in your practice. People will overlook many things, but they will not forgive insincerity in the preacher. Be sincere in your weeping over a lost world. Let your tears be a

real thing—not something you turn on or off at your will.

2. *Use the best English you possibly can in the pulpit.* Use your dictionary frequently. One man said a college graduate should use the dictionary forty times a day. Use any good book you can buy that will help improve your language. Read widely, observe wakefully, and absorb lastingly. Use simple words to express great truth. Refuse to use big words all you can. Dr. Williams and Dr. Chapman both were great preachers, yet they used the simple, pure English to express profound truth. Go thou and do likewise. Remember, it is a scientific fact that your people will retain what you say during the first five minutes and the last five minutes of your discourse longer than what you say in between. Thus we should pack much into these moments. People will not remember all we say, therefore, we should make some things stand out.

3. *Cultivate good manners in the pulpit.* We are so prone to form bad habits in the pulpit. I confess that I battle against it all the time. The message may be filled with Bible, illustrations, anointing, facts of life, and even earnestness, but if the pulpiter wears a dirty collar, displays his unpolished shoes, permits his hair to go uncombed, and constantly looks at the ceiling of the church building, gazes out of the windows, down at the floor,

\*Pastor, First Church, Dayton, Ohio

From a paper read to preachers and wives of the southern end of the Western Ohio District.



and never looks his audience in the face the message will be hampered in effectiveness. Do not consume the valuable time of your congregation by making too many adjustments of your glasses, by holding the lapel of your coat, or by digging into the bottom of your pockets to see if the bottom is still in them. Your wife might be a sympathetic critic for you. Take her correction—she will do thee no harm.

4. *Develop a pleasing delivery in the pulpit.* Learn in private how to effectively read your Bible. Do this by reading to yourself. Speak to the people in a friendly manner. Draw as close to the people and the truth as you can in the pulpit. The people before you do three things. They hear you, see you, and feel you. Make it as easy as you can for them to listen to you, even though you may be preaching on a solemn truth. I suppose the best way to develop a pleasing delivery is to begin low, proceed slow, rise higher, strike fire, and sit down in a storm. The anointing of the Holy Ghost will greatly help you in delivering the message. He is the One indispensable to the preacher. Without Him the message will not be effective.

Do not pitch your voice too high in the beginning of the message. Refuse

to deliver God's Word in one key. There are several keys in the organ or piano. Do not become monotone but use more than one pitch in your voice. Play up and down on the board of your voice. Speak slowly, then gather speed, reach a climax. Upon reaching a high point in your delivery, it will be well to lower your voice, and slow down in speed. This will rest the people, and you too. Use your eyes, your hands, your feet, your voice, your mind, and your soul in the pulpit.

In closing, let me urge two things upon you. First, feed the Church of the living God in your preaching. It is the well-fed saints that usually remain with the stuff. Be sure they do not have to run off to get food. Secondly, preach evangelistic sermons. Preach sermons to the lost, to the backslidden, and to the unsanctified. Preach with a passion, expect results. Get desperate about barren altars in your church. Preach short sermons packed with truth, compassion, and appeal. Refuse to preach without results. Put tears, toil, and yearning in your proclamation of holiness. Preach on holiness until men feel that they must be holy to make it to heaven. So, I beg to leave these words for your prayerful consideration. God bless you!

### Preachers

A layman visited a great city church in Ohio during a business trip. After the service, he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—you stopped without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

—Brethren Missionary Herald

## ONE MAN'S METHOD

### Planning a Year's Preaching

By Hoover Rupert\*

*"The planning parson is never pushed for something to preach about," says the minister of First Methodist Church, Jackson, Mich. Here he tells in some detail how he plans a year's preaching calendar and the advantages of such a system.*

Preaching is a combination of inspiration and study, of divine leading and human effort. Neglect either of these factors and the sermon will suffer. So will the congregation. And the preacher himself should suffer most because of his failure!

Get two or more preachers together and it will not be long before the conversation will include, "What are you preaching about next Sunday?" Or, if it is the Monday morning ministerial post-mortem in the downtown homiletical quarterbacks' club, the question will be, "What did you offer them yesterday?"

The problem of sermon preparation is always with us. Few of us could very well "weasel out" of the accusation of possessing a "homiletical mind" which sees sermons in stones and stories in sports and shops. Our homiletical radar is always attuned to possible messages. Most of us have our sermonic Geiger counters working

full time searching for some rich find of homiletical ore.

My belief is that the best combination of planning and spontaneity in preaching comes from a long range preaching program, planned well in advance. Through the brief years of my preaching ministry I have followed the practice of planning my preaching program a year in advance. To those who do not follow this plan, three questions may immediately occur: why do it; how do it; what are the results?

#### ORGANIC WHOLENESS

A planned program of preaching gives one's message organic wholeness and avoids the fragmentary, unbalanced approach of a spasmodic Sunday to Sunday effort. The minister should consider his preaching impact on a long-range basis rather than focusing attention exclusively on Sunday as a self-contained island in the preaching calendar. Such long-term planning can avoid a one string emphasis and provide a symphonic result. In this planning the minister takes into consideration the needs of his own con-

\*Pastor, First Methodist Church, Jackson, Michigan. From "The Pastor." Used by permission.

gregation, and seeks to minister to those needs on a long range basis.

One test of this can be to put yourself in the place of the faithful attendant who is in the congregation Sunday after Sunday the year around. Does he have the feeling the man in the pulpit is going somewhere? Is the underlying purpose of his preaching felt in the perspective of the year's sermonic effort? Can he feel direction and unity in the pulpit program? These are questions which deserve an honest answer from the preaching minister.

#### SUBCONSCIOUS PREPARATION

Moreover, such planning provides for the preacher a subconscious process of preparation. To the preacher who makes each Sunday an isolated homiletical adventure, however effective a particular sermon may be, there comes the sinking feeling on Sunday night that it is a scant six days until next he must stand in the pulpit. The planning parson never is pushed for something to preach about. The pressure of next Sunday is always on him, but not in the sense of a desperate search for a theme.

Subconscious preparation can be seen in the fact that one's reading feeds the mind and spirit and is not merely homiletical grist for the mill of a particular sermon. Indeed that mill has more than it can care for if through the year the preacher has been soaking up ideas, spiritual resources, and types of treatment for the sermons or series that are on the preaching calendar.

The gathering of material for a given sermon is facilitated by the long-range program. Hardly a book or an article will fail to yield ideas, illustrations, and general help somewhere along the

pulpit schedule. One's reading schedule can be geared to the preaching program, and thus does double duty.

#### PREACHING PERSPECTIVE

A planned program puts preaching in the perspective of the total pastoral task. It labors the point to mention in this periodical that a preacher does more than sermonize. Yet I think many of us are guilty of isolating the various phases of our pastoral task and thus failing to see the total job in perspective.

Preaching relates to pastoral work and to administration. One who is not close to his people will have difficulty in preaching to their needs. One who fails to see the relation of the pulpit to the church school, the administrative tasks, and the organizational program of his church, will find his preaching not as fruitful as it can be. But the total ministerial task seen in perspective stresses the importance of preaching as a vital part of the preacher's work. And the tremendous educational potential of preaching is realized only when there is a long-term preaching program which combines spontaneity and planning, inspiration and study.

#### MY PLAN

Here is no definitive answer to this somewhat presumptuous question. What follows is simply one man's method.\* It is outlined in ten steps, described as follows:

1. Each spring I circulate a "sermon questionnaire" to my entire congregation. In it are suggested areas

\*Books I have found helpful in this area include: Andrew W. Blackwood, "Planning a Year's Pulpit Work" (Abingdon Press, \$2.50); W. L. Stidger, "Planning Your Preaching" (Harper & Bros., out of print); Weldon Crossland, "A Planned Program for the Church Year" (Abingdon Press, \$2.00); and Donald Macleod (ed.), "Here Is My Method" (Fleming H. Revell Co., \$2.50).

which the preaching program might include in the coming year. It would take at least three years of preaching to cover the areas listed. The congregation is asked to check the areas of their interest. Ample space is provided for their original suggestions, and there are many who make full use of the space for their ideas, helpful and otherwise.

2. Having compiled the congregation's suggestions, I spend the summer months preparing the general outline of the preaching program for the year beginning September 1.

3. Important to this summer process is my "sermon seeds" folder, which all year has been receiving notes, clippings, subjects, those paragraphs that come out of flashes of momentary inspiration known to every preacher. Some of these have been in the folder for three and four years. Some will still be there three years from now!

4. To begin the actual recording of themes, I list the Sundays by date. First I fill in the dates in the church year. I do not follow closely the Christian calendar, although there is much to be said for doing that. The Sundays of Advent and of Lent are noted, however, as well as Universal Bible Sunday, Reformation Sunday, and Mother's Day.

Other Sundays on our local calendar (many of which are universal) include Church School Dedication Sunday in September, Student Recognition Sunday in December, Anniversary Sunday in January, Confirmation Sunday for Youth Membership Class in April (after Easter), and Commencement Sunday in June when I preach a commencement sermon for our local church's graduates.

5. List the proposed series of sermons and fit them into the schedule. Some of these will include special Sun-

days, as for instance, the sermon for Bible Sunday is a part of the annual Advent series of sermons.

6. List the theme or subject for every Sunday of the year and record it on the preaching calendar. This process takes several weeks if done in the regular schedule of study, several days if done on vacation.

7. Prepare a folder for each sermon series or for each month's preaching program. Into these folders will go the ideas, quotations, illustrations, and suggested developments that may occur or appear during the coming months' reading and study prior to the Sunday involved.

8. Current books already in my library, or those to be purchased, are scheduled into my reading program to coincide with specific preparation for a given sermon or series.

9. The pulpit schedule for the period September 1 through July is printed in a folder which is mailed to every member of the congregation.

10. The specific preparation of a given sermon begins following the manuscript writing of the previous sermon. Normally this would be Thursday of the prior week. However, Thursday through Saturday morning's study hours are shared with the imminent Sunday's sermon in its final polishing, and with other writing chores.

Monday morning the actual sermon preparation begins. I try to have my outline completed by Tuesday noon, and write my manuscript in full by Wednesday noon. Sometimes this is Thursday; rarely, in emergency, Friday, but never Saturday. The manuscript is read aloud in the study once a day until Sunday; the outline is committed to memory, and only quotations are taken as notes into the pulpit. The congregation is provided

with a sentence outline summary of the sermon (about 300 words) in the printed bulletin.

#### RESULTS

One needs to see the dangers of such a process. Legalistic rigidity is a danger if one feels he must stick to the announced schedule. I do not feel this obligation and on occasion have changed my plans—but always some weeks ahead of the Sundays involved.

Occasionally one will miss a timely emphasis through sudden developments either in church or nation. Also, one faces denominational problems as when an area wide emphasis is announced that does not coincide with your plans! Then there is the subtle danger that one is prone to assume the big job is done when the themes are down on paper. It has only begun!

Such a planned program keeps alive the congregational interest in the preaching program. When a given series is announced, those who indicated interest in it through the questionnaire feel they have a personal stake in it. Many members tell me they keep the schedule and often make special efforts to get to the service for

a particular sermon. More important than this, the congregation knows that a planned program of preaching is not haphazard, but rather that the preacher has made long-time preparation for a sermon.

The planning preacher has a sense of direction in his preaching program. This is of value both to preacher and congregation, for they catch the perspective of the pulpit program and are not inclined to judge by any given sermon, good or bad, complete or incomplete.

This sense of direction helps the minister in unhurried, unpressured preparation for preaching. Good sermons are wrought by long-term planning, hours of devotion and prayer and hours of study and preparation—more than a congregation can dream of!

Finally, my brethren, if we are to preach at our best, it will be the result of a combination of inspiration and maturation. Good preaching is always inspired of God. But preaching to be great preaching must include the process of maturation. This I believe can come only as we engage in long-term planning in our program of preaching.

### A Year's Preaching Program

It has been some time since we offered PREACHER'S MAGAZINE readers a preaching program for the year. There has been considerable call for such a program so we have asked Rev. Fred Reedy, pastor of West Side Church, Decatur, Illinois, to prepare this for us. Brother Reedy fills one of the important pulpits of our church and does a good job of supplying his people with a balanced sermonic diet. He is highly successful in keeping his

table well spread and in seasoning the food to be attractive. He knows the needs of his people and preaches to meet those needs. These sermon suggestions will be presented each month. We hope they will be helpful.

By the way, may I encourage you to give some real thought to planning your preaching well ahead of time. Be sure to read the article in "One Man's Method" which treats with this need.

The Preacher's Magazine

## SERMON WORKSHOP

### Bits of This and That

Contributed by Nelson G. Mink\*

#### Thoughts for the New Year

A London financier lost a fortune through missing a train by a fraction of a minute.

A Nebraska man lost a bride from the same cause. The young woman declared that she would rather remain single than be worried all her life by a man so slow as to be late at his own wedding.—Anon.

"I have found both condors and snails on the top of the Andes Mountains. The condors got there by flying, and the snails got there by crawling, but they both got there."—R. S. Winans, missionary to South America.

*Unloading the Sermon.* The farmer objected to his pastor getting \$50.00 per week for preaching two sermons. He argued, "Why, that's \$25.00 per hour."

The next week the minister was at the mill when the farmer unloaded a load of wheat and saw him receive a check for \$250.00. The pastor then remarked, "You objected to my getting \$25.00 an hour, and here you're getting ten times that much." The farmer explained, "Oh, no, I just came to the mill to unload." To this the pastor replied, "And so do I, just go to the pulpit to unload." "I see the point," said the farmer, "and I'm going

to pay more toward your salary, but hereafter, pastor, don't take so long to unload."—Selected.

#### The Sidewalk Preacher

(For the Outside Bulletin Board)

"The first steps towards happiness are the church steps."

"Jesus didn't tell the disciples to 'Go' until He told them He had power to see them through."

"Remember your tongue is in a wet place and liable to slip."—Selected.

"Your love has a broken pinion if it cannot cross the seas."

"A man needs prayer when the offering spoils the sermon."

"All I ask is a chance to die in the will of God." (Paul Schmelzenbach, before the General Board, when he asked to be returned to Africa.)

"Seeing God has His eye on the sparrow, He will in due time recognize your ability."

"If you must look at the dirt six days of the week, take one to look at the clouds. Come to church!"

"Fortune knocks but once at a man's door, but misfortune has more patience."—Anon.

Don't seek a solution, be a solution.—Anon.

\*Pastor, Lansdale, Pennsylvania

January 2

**Morning Subject: "APPREHENDED OF CHRIST JESUS".**

SCRIPTURE: Phil. 3:1-14; TEXT: Phil. 3:12.

**INTRODUCTION:**

- A. This scripture is to the New Year what Luke 2 is to Christmas. St. Paul is practical since he speaks frequently out of his own personal experience. Here (1) he considers the status quo, (2) takes a glance at the past, (3) casts a steady eye toward the future.
- B. In the text, the word "apprehend" means to take or lay hold of; seize; arrest; take a mental hold of; anticipate or expect."
- I. **WE "PRESS TOWARD THE MARK"**
  - A. To press implies opposition.
  - B. "Toward the mark." A goal in view.
    - 1. A goal set by the Lord.
    - 2. To strive not a task, but a high calling (v. 14).
- II. **"AS IT IS IN CHRIST JESUS" (v. 14)**
  - A. Called as Christ was called (Matt. 20:28).
  - B. Denying self as Christ denied himself.
  - C. Delighting in the Father's will as Jesus did.

FRED REEDY

**Evening Subject: "ALTERNATIVE TO PROGRESS"**

SCRIPTURE: II Peter 1:1-13; TEXT: II Peter 1:8-10.

**INTRODUCTION:**

- A. Addressed to the child of God.
- B. Responsibility for Christian growth upon the individual (v. 5). The promises (v. 4) are for initial salvation, grace for growth, and victorious living.
- C. Promises are uncashed checks. Reading is not receiving.
- I. **THE UNIVERSAL ORDER OF LIFE IS GROWTH OR DEATH**
  - A. Growth *within* and growth of the organism.
  - B. Arrested growth is the telltale sign of disease.
  - C. Growth is essential to life.
- II. **FORCES OF GROWTH AND OF DEATH NOT PERCEPTIBLE AT FIRST**
  - A. There are degrees in backsliding. John Wesley spoke often of those who were "getting religion" and of those who were "loosing religion."
  - B. Healthy growth a guarantee of good health (Rom. 12:21).
- III. **TO BE NORMAL, GROWTH MUST BE SYMMETRICAL**
  - A. We are told to *add* to our faith (vv. 5-8).
  - B. Lopsided Christians too numerous (Gal. 5:22, 23).
  - C. Be a well-rounded Christian.

**CONCLUSION:** Appeal to backslider or give charge to church.

FRED REEDY

January 9

**Morning Subject: "THE PRESENCE OF GOD"**

SCRIPTURE: Exod. 33:1-16; TEXT: Exod. 33:14-16.

**INTRODUCTION:**

- A. Significance of the text found in the scripture lesson.
- B. Moses caught in problems of disobedient people.
- C. Observe that Moses' prayer:
- I. **WAS THE VOICE OF EXPERIENCE**
  - A. He had previously known the meaning of divine presence.
  - B. Had also seen futility of human effort without God.
- II. **WAS THE VOICE OF CONFIDENCE**
  - A. All needs are supplied when God is manifest.
  - B. Glory in the midst will float debris of church.
- III. **WAS THE VOICE OF DESPERATION (v. 15)**
  - A. Not a pessimistic desperation, but the realization that a supernatural work cannot be done in human strength.
  - B. Is prerequisite to divine forgiveness and visitation.
- IV. **WAS THE VOICE OF PERSONAL IDENTIFICATION**
  - A. Moses was praying for himself. "If thy presence go not with me."
  - B. The presence of God with Moses caused the people to worship (v. 10).

FRED REEDY

**Evening Subject: "SALVATION FULL AND FREE"**

SCRIPTURE: Isa. 55:1-7; TEXT: Isa. 55:6-7.

**INTRODUCTION:**

- A. The plan of salvation is clearly set forth in this passage.
- B. Observe:
- I. **GOD TAKES THE FIRST STEP.**
  - A. Awakens conscience to the sinfulness of sin.
  - B. Sinner must see he has sinned against God.
  - C. "The Lost Sheep"—The Seeking Saviour.
- II. **MAN'S PART IS TO RESPOND**
  - A. Must confess his desire to be saved.
  - B. Why seek? Because man is lost.
- III. **THERE IS A TIME TO BE SAVED**
  - A. "While he [God] may be found." "While he is near." Man must seek while God seeks.
  - B. What an affront to God to ignore His call.
- IV. **MUST FORSAKE SIN**
  - A. It is a contradiction to speak of being saved in order to forsake sin. It is as reasonable to expect to become a citizen of one nation while refusing to leave the old.
  - B. If we are to be translated into "the kingdom of His dear Son," we must forsake the kingdom of sin.

FRED REEDY



January 16

Morning Subject: "AS UNTO GOD"

SCRIPTURE: Eph. 1:1-9; TEXT: Eph. 1:6.

INTRODUCTION:

- A. Illustration of young violinist who sought only acclaim of his teacher.
- B. The text suggests:
  - I. GOD TAKES ACCOUNT OF THE WHOLE OF LIFE
    - A. No single event in one's life tells the whole story.
    - B. Must see a man under different circumstances.
  - II. IN EVERY PHASE OF LIFE WE MAY BRING GLORY TO GOD.
    - A. Any work is great which is done for Him.
    - B. There is a level of service where the praise of men adds nothing to our joy.
  - III. HERE IS THE BASIS: WILL IT PLEASE MY LORD?
    - A. For every conviction and scruple.
    - B. Here the standard of unerring judgment is not, how efficient but how devoted.
    - C. On this level of service the joy of pleasing God becomes an all-sufficient reward.

FRED REEDY

Evening Subject: "THE WAGES OF SIN"

SCRIPTURE: ROM. 6:16-23; TEXT: ROM. 6:6.

INTRODUCTION:

- A. In vv. 6, 16, and 21 death is shown as the result of sin.
- B. In vv. 16 and 21 the simple fact is stated. In v. 6 emphasis is on the progressive processes of sin by which death is the certain wage.
- C. Observe:
  - I. "WAGES" THE METHOD OF ENTICEMENT EMPLOYED BY SATAN
    - A. Offers profit, but gives death.
    - B. "Wages" are not all collected at the end of life.
    - C. The sinner is now collecting the wages of sin.
  - II. THE DEATH OF SIN IS USUALLY GRADUAL BUT FINALLY DECISIVE
    - A. The consummation of death process may be calamitous.
    - B. May be a fixed heart of rebellion against God.
  - III. BY CONTRAST, THE OFFER OF GOD IS NOT WAGES. It is offered as a gift.
    - A. An attitude of unworthiness in seeking God is absolutely essential.
    - B. Faith for salvation does not rest upon great need, deep humility, genuine repentance; though these may be a part.
    - C. But faith for salvation must rest upon promises, provision, and power of God.

FRED REEDY

January 23

Morning Subject: "HOLINESS ESSENTIAL"

SCRIPTURE: Heb. 12:1-15; TEXT: Heb. 12:14-15.

INTRODUCTION:

- A. The ultimate goal of all religion is to see God. Whatever qualifies must be considered essential.
- B. Many people refer to "many brands of holiness." Only brand worth-while, that which prepares us to see God.  
"The Sanctification" which prepares us for seeing God is:
  - I. A SANCTIFICATION THAT ACCOMPLISHES A PURE HEART (Matt. 5:8).
    - A. This cannot be the suppression or counteraction of sin in the heart; but the removal of sin.
    - B. A pure heart is single. Oneness, in the prayer of Jesus (John 17) is primarily this: no mixture.
  - II. SANCTIFICATION WHICH ENTHRONES JESUS CHRIST IN THE SOUL
    - A. Any theory of Holy Spirit fullness which leaves a rival in the soul is inadequate.
  - III. A SANCTIFICATION WHICH ENABLES THE BELIEVER TO WALK IN UNBROKEN FELLOWSHIP WITH GOD AND WITH HIS FELLOW MAN. (v. 15)  
Other well-known passages.

FRED REEDY

Evening Subject: "CAMPING ON THE ROAD TO SODOM"

SCRIPTURE: Gen. 13:1-15; TEXT: Gen. 13:12.

INTRODUCTION:

- A. In this passage there is an interesting character study, Abraham and Lot.
  - B. Fertile valleys necessary to building fortunes. Stony hillsides will do for building altars.
    - I. REAL CHARACTER IS REVEALED IN THE CHOICES OF LIFE
      - A. Lot's choice was (1) selfish, (2) hasty, (3) risky.
      - B. Choice separated them from righteous influences.
      - C. It involved them in worldly associations.
    - II. CHOICES OF LIFE WILL REVEAL TREASURES OF THE HEART
      - A. On the smooth road it is easy for the insincere man to count himself among the beloved of God.
      - B. At the crossroads where he must choose fortune or altars, his first love will dictate his choice.
    - III. THE CHOICES OF LIFE DETERMINE ONE'S DESTINY
      - A. Godly wisdom believed the promise of God.
      - B. Worldly wisdom believed prospect of fertile valley.
- CONCLUSION: The loyal Israelite always pitched his tent toward Jerusalem, the Christian toward heaven, Lot toward Sodom. What about you?

FRED REEDY

January 30

Morning Subject: "A REDEEMING RIGHTEOUSNESS"

SCRIPTURE: Matt. 5:17-24; TEXT: Matt. 5:20.

INTRODUCTION:

- A. Jesus was dogmatic. He "taught with authority." The dogmatism of Jesus is seen in the word "except."
- B. Observe:

I. JESUS CREDITED THEIR RIGHTEOUSNESS WITH GOOD QUALITIES

- A. A systematic righteousness.
  - 1. They paid their tithes systematically
  - 2. They attended public worship regularly
  - 3. They observed days and seasons according to the law. Such observances were approved by Jesus both in word and practice.
- B. This is admirable and essential. Ethical carelessness is a blight.

II. WHAT WAS LACKING IN THEIR RIGHTEOUSNESS?

- A. A spiritual source.
- B. A qualifying motive.
- C. Genuine devotion.

III. WHAT IS ESSENTIAL IN REDEEMING RIGHTEOUSNESS?

- A. Ethics grounded in sincerity.
- B. Service grounded in love.
- C. Salvation found in Christ.

FRED REEDY

Evening Subject: "WHAT IS YOUR LIFE?"

(Preparation for Youth Week)

SCRIPTURE: Jas. 4:13-17; TEXT: Jas. 4:14c

INTRODUCTION: The great question of every man who thinks seriously. The point of departure for either happiness or misery. For a satisfactory answer to this challenging question we do well to consult the Word of God.

I. LIFE IS A GIFT OF GOD

- A. "In him we live, and move, and have our being" (Acts 17:28).
- B. "Ye are not your own" (I Cor. 6:19-20).

II. LIFE IS A TRUST

- A. Clearly set forth in Matt. 25:14-29.

III. LIFE IS A JOURNEY NOT MEASURED BY MILES BUT BY YEARS.

IV. LIFE IS AN INVESTMENT

- A. Matt 10:39; John 12:25.
- B. Not small investment for small gain; but total investment and total gain, or total loss.

FRED REEDY

Influence

A fallen lighthouse is more dangerous than a reef.

—Anon

SPECIAL

CHRIST FOR YOUTH

TEXTS: What shall I do that I may inherit eternal life? (Mark 10:17.)  
Whatsoever he saith unto you, do it (John 2:5).

INTRODUCTION:

- A. The question of the first text is answered in the second text.
- B. Proper recognition of Christ and obedience to His will is the only adequate solution to the problems of today's youth.
- C. The texts reveal two things: "Youth's Quest" and "Youth's Choice."

I. YOUTH'S QUEST

- A. Youth is seeking a way. There are many ways offered.

- 1. The way of atheism, agnosticism.
- 2. The way of paganism.
  - a. Worship of self.
  - b. Worship of wealth.
  - c. Worship of pleasure.
- 3. The Way of mere religion.
  - a. Modernism.
  - b. Formalism.
  - c. Fanaticism.
  - d. Sinning religion.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Youth seeks a way—Jesus: "I am the way . . ."

- B. Youth is seeking the truth.

- 1. About God.
  - 2. About man, his beginning, life, works, future, etc.
  - 3. About the world and eternity.
- Jesus: "I am the truth . . ."

- C. Youth is seeking life.

- 1. Activity.
  - 2. Emotion.
  - 3. Enduring life.
- Jesus: "I am the life . . ."

II. YOUTH'S CHOICE. Young people must make the proper choices in life if they are to find happiness.

- A. Must choose right in the matter of service.

- 1. In education.
- 2. In occupation.
- 3. Both to the end of service to mankind.

- B. Must make the proper social choices.

- 1. School and playmates.
- 2. Friends.
- 3. Life-mate.

C. Must make the proper spiritual choice.

1. All come sometime to the crossroads of life, must choose God or Satan. Joshua: "Choose ye this day whom ye will serve..."
2. Must be a personal choice. "Choose ye..."
3. Must be an immediate choice. "Choose ye *this day*..."

CONCLUSION: Young person, your heart seeks Jesus. That's your quest. What will be your choice? Christ or Satan's poor substitute, the world?

—J. E. COMPTON, Pastor  
Florence, Alabama

### PAUL'S INVENTORY OF LIFE

TEXT: *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).*

INTRODUCTION: Successful businessmen take invoice each year. They do not guess—they know their assets and liabilities. Every successful life is an organized life.

#### I. THE ESSENTIAL PURPOSE

- A. "This one thing I do." Pinpointing the fact that life must have a purpose.
- B. What Paul forgot.
  1. His past liabilities, II Cor. 4:8-12
  2. His earthly assets, Phil. 3:4-7

#### II. THE COMPELLING OBJECTIVE. (Turning from and turning to.)

- A. "The mark of the prize of the high calling," etc.
- B. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," etc.

#### III. THE CHRISTIAN PROSPECTIVE FOR 1955.

- A. To forget the troubles, heartaches, frustrations, disappointments, business losses, accidents and misfortunes of the past.
- B. To bring a new life for the new year with no bitterness or resentments in the heart.
- C. To re-evaluate the true privileges and riches of Christ as compared with the temporary and transient benefits and treasures of earth.
- D. To place no value on anything we may have except in relation to the kingdom of God.

J. J. STEELE,  
Pastor, First Church, Coffeyville, Kansas

### THE OLD YEAR AND THE NEW

TEXT: *That which hath been is now; and that which is to be hath already been; and God requireth that which is past (Eccle. 3:15).*

#### INTRODUCTION:

- A. Hearts and minds are full of reflections and anticipations. The element of time implies probation.
- B. There are some things that we would like to stabilize: health, life, and happiness. However, there are a few things which are stable.
- C. The seasons will come and go as they have since creation. The question is, Shall we respect them, if we are permitted to live another year?

#### I. GOD'S PROVIDENCES SHOULD BE EXPECTED.

"All things work together for good to them that love God." God's providences are both kind and unkind. You are no exception. He may seem slow, but you may expect Him to be on time. It may be with some heartbreaking sorrow, or it may be with some long looked for joy. God knows how to fit things in where they will do the most good.

#### II. GOD'S PROMISES ARE SURE AND CERTAIN.

"God is not slack concerning his promise, as some men count slackness."

- A. His promise will not fail when the sinner repents.
- B. Nor when the believer consecrates his all.

#### III. GOD'S MERCY ENDURETH FOREVER.

- A. The mercy of the Lord is "from everlasting to everlasting."
  1. David sang enduring mercy.
  2. Isaiah said God would have mercy and abundantly pardon.
  3. Daniel was happy when the Lord came to his rescue.
  4. The three Hebrew children rejoiced when the "form of the fourth" appeared.
  5. Bartimaeus cried, "Jesus, thou Son of David, have mercy on me."

CONCLUSION: What have we learned in the past that will help us in the future?

G. M. AKIN,  
Pastor, Minden, Louisiana

#### Character

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her and in anger said: "Oh, I would to God that I had never been made!"

"My dear child," replied the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."

## BOOK BRIEFS

### WORSHIP RESOURCES FOR THE CHRISTIAN YEAR

By Charles L. Wallis (Harper, \$4.95)

An impressive volume of varied material, much of it tending toward a formal type of worship but still adaptable to a more informal service such as is usually found in our churches. There are 31 complete services featuring special days such as Christmas, Easter, Missions, Mother's Day, Thanksgiving, New Year's, etc.; 111 calls to worship, 106 invocations, 126 prayers, 270 poems, and 359 topics from 400 contributors.

### \*\*\*DEVELOPING A GIVING CHURCH

By W. E. Grindstaff (Revell, \$2.50)

When the atmosphere and attitudes are right, giving and financial campaigns are not a burden but a pleasure to the minister, the church, and the consecrated layman. Our church is more fortunate (is that the word?) than many denominations in its acceptance of the principle of stewardship and the 10 per cent tithing minimum. But even for our leaders this book is a MUST. There are three divisions: three chapters on "How to Win More Tithers," eight on "How to Make and Subscribe a Better Budget," and six on "How to Get More Money for all Causes." You'll particularly appreciate chapters eight and nine: "Remembering Missions" and "A Christ-Centered Canvass." The author of course has pastored but is now Assistant Executive Secretary of the Baptist General Convention of Oklahoma.

### THE LAND AND THE BOOK

By William M. Thomson (Baker, \$4.95)

A most welcome reprint edition of this extremely important book which has been unavailable altogether too long. It presents a vivid picture of Bible manners and customs. Dr. Wilbur Smith calls it the most important book in the English language on this subject. It is carefully documented and enlivened with numerous illustrations. For ministers, Bible student, and Sunday-school teachers this volume rates A 1.

### GOD'S PATTERN FOR THE HOME

By Clarence W. Kerr (Cowman, \$2.00)

This excellent book sets forth scriptural standards for marriage, husbands, wives, parents, children, in-laws and lovers. Here is sound advice, based on the Word of God. The author is pastor of First Presbyterian Church of Glendale, California.

### SIMPLE SERMONS FOR SAINTS AND SINNERS

By W. Herschel Ford (Zondervan, \$2.00)

Twelve sermons of gospel appeal and of Christian comfort for sinners and saints. The author is pastor of the First Baptist Church in El Paso, Texas, and has three other books of sermons to his credit.

### THE UNFOLDING OF THE AGES

By Paul R. Alderman (Zondervan, \$2.00)

This book deals with prophecy—fulfilled, to be fulfilled, and being fulfilled. In other words, the author, who by the way is a layman, sets forth the past, the present, and the future of the fulfilling of Bible prophecy. The Foreword by E. Schuyler English guarantees the scriptural authority of the writer's statements.

### THE VICTORIOUS LIFE

By William S. Deal (Eerdmans, \$2.00)

This volume is actually three books in one. There are six chapters on prayer, eleven on the Bible, and five on victorious Christian living. The author, a trained journalist, has served as pastor, evangelist, and church administrator. He has been active in inter-denominational holiness work and in the National Holiness Association.

### \*\*THE NEW TOPICAL TEXTBOOK

Introduction by R. A. Torrey (Revell, \$2.50)

Another reprint edition of a book which should be in EVERY minister's library. Every major topic in the Bible is included, with a full list of references pertaining to the topic. There are 20,000 topics and sub-topics and 30,000 Bible references.

### TWELVE STRIKING SERMONS

By Charles Haddon Spurgeon (Zondervan, \$2.50)

A reprint edition of what might be termed twelve of Spurgeon's best sermons. To select such a small number of this pulpit prince's best material would be no easy task. These messages are indeed "striking." They abound in anecdote and are Bible-centered 100 per cent.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals and frequently their weaknesses. And, occasionally, a book that our readers may know of its demerits.

The following system of rating is used:

- \*\*\* You cannot afford to be without it
- \*\* Of especial value to any preacher
- \* A worth-while book and a good buy

No star—depends on your taste and need



### ANSWERS FOR INQUIRING CHRISTIANS

By Philip E. Howard, Jr. (Revell, \$2.00)

The author has conducted a column in the *Sunday School Times* "Notes on Open Letters" from which the material in this volume is gathered. Much of it is excellent, namely his comments on communism, prohibition, understanding the Bible, and scores of others. However, you will sharply disagree with the views expressed on eternal security, the Spirit in believers, the need for holiness, and sinless perfection.

### 101 SELECT SERMON OUTLINES

(Baker, \$1.75)

Ninety-five pages of sermon outlines from such illustrious preachers as Excell, Spurgeon, Burns, Jowett, Stalker, McCheyne, and others.

### THE EPISTLE OF JAMES

By Robert Johnstone (Baker \$3.40)

A scholarly and practical exegesis of the Epistle of James. This book is especially helpful to advanced students of the Bible. Dr. Johnstone, now deceased, was a professor in the United Presbyterian College at Edinburg. This is a reprint edition.

### MORE SERMON SKETCHES ON OLD AND NEW TESTAMENT TEXTS

By Jabez Burns (Kregel, \$3.95)

A companion volume to 500 *Sketches and Skeletons* by the same author. This is a collection of about 300 sermon sketches, not skeletons or mere outlines. For ministers who need frameworks of this kind on which to construct their own sermons, here are almost 400 pages of excellent material. This is a reprint edition.

### THE PSALMS

By John P. Milton (Augustana, \$3.25)

The Book of Psalms presented as a book of prayer and praise rich in devotional material. There are five chapters on the theology of the psalms, indicating what they teach about God, man, sin, and salvation. One chapter is devoted to Psalms 119. There are seven sermons on the psalms accenting the subject of prayer.

### THE FALL AND RISE OF ISRAEL

By William L. Hull (Zondervan, \$3.95)

A startling exposure of the persecution and oppression of the Jews in Palestine during recent years. The author has spent nineteen years in the Holy Land and has been in close touch with key government figures. For the student of Jewish history and anyone wishing to follow current world religious trends, this book has the story.

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Number 2

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LAURISTON J. DU BOIS, Editor

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## FROM THE EDITOR

### Stewardship Month

IT IS an easy thing to grow impatient at the increasing number of special days and months that are thrust upon the pastor by various agencies. As I write (October) I see the following nationally advertised, recently or currently: "Doll Week," "Home Week," "Christian Education Week," "Newspaper Week," "Red Feather Month," "Fire Prevention Week," "Employ-the-Handicapped Week," "Letter Writing Week," "Save the Horse Week," and "Hat Week"—to mention a few. Besides these, are the special emphases sponsored by the church.

Before we throw all of the advertising for special emphases into the wastebasket, however, perhaps we should take a careful look at them and find some value in a few of them. I am thinking especially about February, which for many years in our church has been designated as Stewardship Month.

A proper training in stewardship is necessary in every church. People learn how to give by being taught to give, by having opportunities to give and channels through which to give. And yet there are few subjects more difficult for the pastor to deal with for an extended study.

A pastor should be thankful, then, for the publicity which is given to stewardship during February. It gives him a logical time to stress this all-important theme and at the same time make it easier for the people to ac-

cept straight preaching and teaching on it.

Dr. A. Milton Smith, at Kansas City First Church, has for eight years taken the entire month of February to present a series of sermons on stewardship. In these eight years the total annual giving has increased from \$48,401.00 to \$99,295.00. The last Sunday of the month he passes out cards on which the members of the congregation can do one of two things: indicate (1) that they will tithe their income into the church during the year or (2) that they will give a specified amount each week. Such an emphasis would hardly be possible if selected arbitrarily by the pastor. Stewardship Month gives him this opportunity.

Stewardship is a broad enough concept that many other phases of the Christian life and responsibilities can be woven into a series of sermons. Consecration, applied holiness, vocations, service, evangelism—all of these are part of the stewardship of life.

In addition, because of the work of the very efficient Stewardship Committee, headed by Dr. S. T. Ludwig, the pastor will have the benefit of a fine stewardship emphasis in the church periodicals. He will also have available stewardship tracts and books (some free, some at nominal cost) which he can obtain for distribution.

Pastors can well give attention to planning a strong stewardship emphasis during February.

## Twelve Definitions of a Token Gift

1. A token gift is one which represents less than \$1.00 per week for every \$1,000.00 of annual income of the giving family—this is less than one-half the tithe.

2. A token gift is not made "token" by just the size of the gift but by comparison to the financial ability of the giver to give—by the need of the giver to give.

3. A token gift is not just one that is small in amount. It is even more likely that the family with the greater giving ability is making a token gift in an amount that may seem large when compared to some real gifts.

4. A token gift is not a gift, because "to give" is defined as "to bestow freely without return." Therefore, a contribution to a church which is only large enough to cover the giver's proportionate share of the church expenses (for services received and facilities used) is not a gift but only a payment—like dues to a club.

5. A token gift is like a zero. It can be increased by a percentage, or even multiplied a number of times, and it will continue to be only a token gift.

6. A token gift is obviously an excuse for not making a real gift and it robs the giver of the positive acceptance of Christian responsibility and the pleasures that go with real giving. People enjoy doing those things which they do well.

7. A token gift is not strong enough to pull more than equally token interests—in the giver's own spiritual life. Christ said, "Where your treasure is, there your heart will be also."

He put treasure first, with the degree of interest dependent upon the proportion of the treasure as explained in the parable about the widow's mite.

8. A token gift cannot be considered as a positive spiritual action; therefore it must carry with it either a neutral or a negative spiritual reaction. When confronted with a requirement for action, a token giver cannot be expected to take a positive action.

9. A token gift is worse than no gift because:

- a. It tempts others to make token gifts to the church.
- b. It helps the church enough (only financially) to conceal the requirement for better than token gifts from others.
- c. It soothes the conscience of the giver.
- d. It avoids, or at least postpones, the day of decision for true Christian action.

10. A token gift is a sin because the family which is not giving as much as it needs to give to its church obviously is worshiping its dollars more than it is worshiping the Lord, and therefore is breaking the first and the most important of the Ten Commandments.

11. A token gift is a form of spiritual suicide which can involve the innocent giver who is not properly led and guided in spiritual dollar giving by the responsible leaders of the church.

12. A token gift is indicative of a bad habit of giving. People must be taught how to overcome bad habits—but they instinctively resist and resent being taught. Christ was a Teacher and they crucified Him.

## The Preaching of Martin Luther

By James McGraw\*

HERE I STAND; I can do no other. God help me!"

These historic words were Martin Luther's answer, spoken to the papal powers gathered in the Diet of Worms in 1521, which was called to silence criticism of the Roman church and nullify his preaching of the doctrine of the forgiveness of sin. The stocky little Eislebenian monk gave notice in that meeting, to the listening world, and to heaven and earth, that he had no intention of retracting his firm stand. A thunderbolt had struck, a light was shining in the midst of ecclesiastical and religious darkness, and the Reformation was begun.

It is not easy to characterize such a man as Martin Luther in one point of view, or a few words. He was a man of contradictions, for both the good and the bad in him were on a grand scale. His extreme violence was matched with his beautiful tenderness. His frequent coarseness (which must not be represented as being in the nature of vice) was matched by an almost surprising delicacy. His masterfulness and impatience were balanced by tact and prudence. No man of his time more powerfully broke through the barriers of artificiality to reality, and yet he never completely overcame a tendency toward superstition. His amazing self-confident egotism in his assertions

before men were matched only by his utterly humble reliance upon God in his prayers. He was, indeed, a personality of great contradictions.

### LUTHER, THE PEASANT

Born of humble parents in Eisleben, Germany, in 1483, his family life was often one of struggle against want. His ancestors were sturdy, hard-working, honest peasant people; hence his physical heritage was one which cultivated in his personality the elements of strength of character, power of will, and firmness of purpose.

Luther's early childhood was one of strict religious training. His parents, pious Hans and Margaretha Luther, desired that their children be brought up in the fear of the Lord. Since the popular religion of those days was one of fear rather than of joy and happiness, it is no wonder that Luther turned pale and began to tremble when as a child he heard the name of Christ mentioned. He was taught to look upon Him as a stern and wrathful Judge.

The type of religious training he received, together with the firmness and sometimes harshness of his father's discipline, made Martin Luther a timid boy. This was further intensified by his schooling, which in those days was anything but a delightful episode. With many a blow of hand and rod the schoolmaster hammered into the young minds of

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Martin and his other pupils the Decalogue, the Lord's Prayer, the Apostles' Creed, the elements of reading and writing, and the rudiments of Latin grammar. Luther later wrote that in the course of one single morning in that school he was beaten no less than fifteen times.

In spite of the poverty of his family and the harshness of scholastic discipline, Martin Luther had an excellent education. He finished his schooling at Magdeburg and Eisenach, and was sent to the University of Erfurt, because, as he put it, he "doubted himself." He was the most rigorous of monks, but his convent life became a prolonged soul agony which was not ended until he received his light on "justification by faith." He came to the knowledge, through God's wonderful grace, that his salvation did not consist in his presenting to God a credit balance in his moral life, but was a free gift in Christ. God, here and now, was ready to forgive any man who came to Him through Christ in repentance and faith—this he came to know as he studied the Pauline Epistles and earnestly searched his soul in prayer.

#### LUTHER, THE EXPOSITOR

The preaching of Martin Luther came into full bloom after his experience of evangelical liberation. He preached and lectured with a positive note born of his own assurance of salvation by faith; but he was no less a Catholic, and had no intention of leaving the church. It was while he was a professor at Wittenberg that the crisis in his life came, as a result of the appearance in Juterbog (near Wittenberg) of John Tetzel, preaching indulgences for the Teutonic Order. It was then that Luther posted his ninety-five theses, the event rightly reckoned as the beginning of the Reformation.

These sermons in Wittenberg, which he preached in addition to his duties as a professor, were to large crowds who were eager to hear him. On one occasion, when he arrived for his preaching appointment, the whole population was in the fields harvesting, but they left their work and crowded into the church to hear Martin Luther. When he preached at Zwickau, speaking from a window in the city hall, twenty-five thousand people crowded into the market place to hear him.

Almost all of these sermons were expository messages. He liked to preach on entire books of the Bible, two of his favorite books being Genesis and First Peter. He was fully persuaded that the chief aim of preaching was to acquaint the congregation with the great truths of the Bible, and more especially to proclaim Christ as Redeemer and Saviour.

It is interesting to note that most of his sermons which are now published were not actually written by him, but taken down as he preached them by interested hearers. He seldom took time to revise the manuscripts. He did, however, do some sermon writing, primarily for the purpose of having them read in the churches by pastors who were too ignorant to compose their own sermons. He thought it better for all concerned that a weak preacher should read the sermon of another, rather than to pass off upon his hearers one of his own poor productions!

#### LUTHER'S ADVICE TO PREACHERS

Luther's concept and his own ideal of preaching can be seen in the advice he gave to preachers. He told them: "A good preacher should have these properties and virtues: *first*, to teach systematically; *secondly*, he should have a ready wit; *thirdly*, he should be eloquent; *fourthly*, he should have

a good voice; *fifthly*, a good memory; *sixthly*, he should know when to stop preaching; *seventhly*, he should be sure of his doctrine; *eighthly*, he should venture and engage body and blood, wealth, and honor in serving the Word; *ninthly*, he should suffer himself to be mocked and jeered by everyone."

Nuelson quotes Luther as instructing his preachers that "a good sermon must be delivered slowly and without screaming or startling gestures . . . Above all, a sermon must not be too long. A preacher must cultivate the art of saying much in a few words. If you cannot preach an hour, preach half an hour or fifteen minutes. A good preacher will stop when people are anxious to hear more of him and think the best is still coming."

A sample of Luther's sense of humor is observed in his story of a good old divine who, in a hospital where his audience consisted of poor, old women, preached on the marital state, its divine sanction, and its blessings. "He is a foolish preacher who does not know how to adapt himself to his audience and to the occasion," Luther declared.

#### LUTHER'S DELIVERY

Plain, simple, yet beautiful language characterized the preaching of Martin Luther. He knew how to address himself to the people who heard him in a manner that led them to accept his messages. He believed the gospel should be "prepared plainly and carefully, just as a mother prepares the food for her baby." He once told his students: "When I preach in the Stadt-Kirche I stoop down, I do not look up to the Doctors and the Masters of Arts, of whom there are about forty in my audience, but I look upon the crowd of young people, children, and servants, of whom there are several hundreds. To

them I preach. To them I adapt myself. They need it. If the Doctors don't care to hear that style of preaching, the door is open for them to leave."

Luther did not write out his entire sermon, as a rule, in preparation for preaching. It is remarkable that he was able to keep sight on the central thought of his text without doing so, and he told his friends on several occasions how disgusted he became with himself if he departed from what he had mentally outlined for himself in a sermon.

He was often carried away with his subject, so that to himself and to many of his hearers his sermons seemed much shorter than they were. His delivery was dynamic. His contemporaries testify as to the spell he cast over those who heard him preach. He was eloquent and masterful in his handling of the language, fresh and vigorous in expressing old truths, and clear and interesting in expressing new ones.

In Luther's time, the sermon had become a time for the recital of funny stories, dry dogmatics, and scholastic speculations. It occupied a subordinate place in public worship. We can credit the reformer for helping to restore the sermon to its rightful place in the worship service—in its very center.

Martin Luther was doubtless one of those preachers who must be seen and heard to be fully appreciated. His written sermons cannot reveal to us the intensity of his soul as he would preach them. Those who heard him, even though his plain and sometimes blunt speech may have offended them, eagerly came again and again to hear his penetrating voice and see the fire flashing from his dark eyes, for they sensed the deep conviction of his soul

and were moved by the sincere, urgent intensity of his delivery.

Perhaps no words here could describe the fervency of his spirit, the courage of his soul, and the eloquency of his lips as well as the words of the last stanza of his great hymn, "A Mighty Fortress Is Our God," as translated by F. H. Hedge:

*That word above all earthly powers—  
No thanks to them—abideth;  
The Spirit and the gifts are ours  
Through Him who with us sideth.*

*Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still,  
His kingdom is forever!*

Whatever differences of opinion there may be about Luther's Protestantism, there can be no question as to the extraordinary greatness of the man. His personality can hardly be described as less than immense, and his preaching set a pattern of potency and power for Protestant pulpites to follow.

## One Plan for Bible Emphasis

By M. C. Garrison\*

READING a recent issue of the PREACHER'S MAGAZINE regarding the use of the Bible in services, it was called to my mind that many of my laymen did not use their Bibles. This caused me great concern. After thought, I arrived at the conclusion which I am sure many of the members had. *Why bring the Bible to church when it is not used?* Here is the plan we devised and it works successfully here:

For one month, we had a rule that any member of the church coming to any service without his Bible had to come in the back door. This was done to impress on each the fact that he was expected to bring his Bible.

But we have continued this emphasis. Each Sunday I post the scripture lesson for that service on the hymn announcement board. When the folks arrive they turn to and mark this passage. That way we do not have to wait until everyone locates the

lesson before beginning the responsive reading (which is always read from the Bible, not from the hymnal). Sometimes we read in unison. For the evening services, the congregation seldom takes part in the reading but follows along with me.

Since I generally preach an expository message, the congregation can follow along with the references. It has been several months since we began this plan. It has worked here. Generally, about 75 per cent of the adult members of the congregation have their Bibles with them at each service.

This plan has helped my preaching as well and has helped in my reading of the Scriptures tremendously.

**NOTE:** What plans are you using to encourage your people to carry, read, study, and memorize the Bible? Let us know what it is. We need more of the very thing Brother Garrison has accomplished.—Editor.

## Our Stewardship Emphasis

By S. T. Ludwig\*

CHRISTIAN STEWARDSHIP involves a Christian's responsibility both to God and man. Because he has been redeemed from sin by the power of Christ, the born-again Christian responds freely and generously to the love of Christ as manifest on Calvary. Thus, a Christian's responsibility is primarily not to his family, not to his business, not to his nation, but to God. The fully dedicated Christian does not ask, "What do I want to do with my life?" but rather, "What does Christ want to do through my life?"

This concept of Christian stewardship has been clearly part of the emphasis of the Church of the Nazarene from its early beginnings. It not only involves one's attitude toward material possessions, but is based upon a total life commitment to God. The *Manual of the Church of the Nazarene*, page 48, states concerning stewardship:

Our people should recognize God's ownership of all things and our trusteeship—that we are but stewards of our own lives and are responsible for the use of our time, means, and other possessions; and that we are under the sacred obligation of systematic and proportionate giving of our time and means for the support of Christian work, and

of holding and using all possessions sacredly unto the Lord. Because stewardship is essential to the more abundant life, we should seek by all proper means to promote its practice throughout the church.

### OUR BASIC BELIEFS

Obviously, what we believe has a great deal to do with our stewardship emphasis. It is essential with us that our members experience a vital Christian faith and come to a personal knowledge of Christ as Saviour and Lord. This definite experience of conversion, or regeneration, brings them into the kingdom of God and relates them to the Kingdom program. We believe this divine transformation is necessary before individuals are ready for church membership, and certainly before they are in a position to be challenged by the opportunities of the gospel.

Furthermore, we believe that it is the privilege and the necessity of the born-again Christian to consecrate his saved life to God if he is to enjoy the fullness of God's will. On the basis of a complete surrender of one's life, including time, talents, personality, and material possessions, the Holy Spirit cleanses, fills, and empowers the human spirit. A life so dedicated becomes God's chosen possession and

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\*Secretary, General Stewardship Committee

experiences what John Wesley called entire sanctification or perfect love.

To the Nazarenes, this commitment of life is absolutely basic in relation to one's stewardship to God. For, if we have put our all on the altar and have tarried until the Holy Spirit has come to abide, we are no longer our own, but belong to God. In this relationship, it is not difficult for us to recognize that all we have and are belongs to Him. We are but stewards of what we possess; therefore, we are responsible to God for the way we manage our time, our abilities, our material possessions.

#### THE MOTIVATING IMPULSE

It is clear to all of us that the only adequate motivating impulse for all of our labor is love toward God in response to His matchless love so freely bestowed. *The love of Christ constraineth us* (II Cor. 5:14). We have not been without the danger of substituting lesser motives for the performance of our tasks, but we constantly and purposefully seek to share with our people this important fact: *that life with its talents, great or small, is something that God has entrusted to us. Therefore, all we have to give is little enough as we respond to Christ's redeeming love. The Apostle Paul gives us the clue in Rom. 12:1 in his great exhortation: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies [your whole personality, for we have here a figure of speech where a part stands for the whole] a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

While there are many personal benefits to be derived from investing one's life in Kingdom enterprises, a person whose inner life is dominated by the Holy Spirit will discover one master motive, that of responding love, as it

is evidenced in outpoured, selfless service.

#### TITHES AND OFFERINGS

The Church of the Nazarene believes and teaches that giving one-tenth of our income to the kingdom of God through the church is God's minimum standard for the Christian. While we do not make tithing a test of membership, we do teach the importance of it and urge our people to share in the spiritual benefits that come to those who give generously and hilariously to God. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it* (Mal. 3:10).

Furthermore, we teach that "the tithe is the Lord's" (Lev. 27:30) and that, if we would share freely in building the Kingdom, we will give offerings above the tithe for the advancement of God's cause. We do not attempt to take a legalistic view concerning the tithe. Nevertheless, as grace greatly exceeds the law, so we believe that Christians of this generation must give in proportion as God has prospered them if they would reap the rich rewards of spiritual worship. We believe that the giving of one's tithe to God's work through the church is a vital and important part of our Christian service; yet we do not believe that it is an acceptable substitute for the neglect of right heart attitudes and relationships to God himself. Giving, no matter what proportions it may assume, cannot be a substitute for our love, our loyalty, and our obedience to Christ.

#### INTEGRATING FACTORS

The organizational pattern of the

Church of the Nazarene lends itself to the promotion of stewardship.

The General Stewardship Committee is composed of the general officers, the executive secretaries of our several departments, the editor of the *Herald of Holiness*, and the secretaries of the N.Y.P.S. and the N.F.M.S. organizations. Because these leaders are concerned about the stewardship emphasis throughout the church, unified planning takes place on all levels of instruction.

In the local church we have a board of stewards with specific duties assigned. Among them is the cultivation of the stewardship program within the local church. It involves more than simply our material possessions and includes the giving of one's time to the work of the Kingdom and the exercising of one's talent in the service of Christ.

#### IN STEWARDSHIP EDUCATION

Charged with the responsibility of promoting Christian stewardship throughout the church, the General Stewardship Committee seeks to implement this ministry in a number of ways. I shall enumerate them as follows.

1. Literature, study, and distribution. This is made available to our people in a series of books, booklets, and tracts on various phases of Christian stewardship. These are used as reading books, for stewardship classes, and leaflets for every-member distribution. Some items are free direct from the General Stewardship Committee; others may be ordered at minimum cost from the Nazarene Publishing House.

2. February each year is Stewardship Month. In the major periodicals of the church, stories, editorials, and articles appear which seek to undergird the teaching of stewardship among our people.

3. The *Nazarene Pastor* is published bimonthly as a service to our pastors and district superintendents. It contains a brief review from all of the departments of the church, plus special emphasis on our stewardship program. It is designed to unify our efforts as we seek to make effective our program of world evangelism.

4. To assist in keeping the matter of stewardship before our people, we urge our pastors to give frequent messages along the lines of our responsibility to God and man. We urge them to set forth the Biblical standard of Christian giving, so our people may participate fully and with understanding in the thrilling venture to save souls.

5. In our Christian Service Training program, we urge pastors to hold a stewardship training course, so their people may become thoroughly acquainted with the Biblical program of church support.

#### IN THE MATTER OF RAISING MONEY

1. We urge all of our churches to give as a minimum for world evangelism a tithe of the income they receive week by week or month by month. Many churches far exceed the minimum. Especially where an established church has its own housing and equipment cared for, the giving of 15, 20, or 25 per cent for world evangelism should become the practice.

2. The two inspirational church-wide offerings each year at Easter time and during the Thanksgiving season give ample opportunity for any church to "catch up" on the 10 per cent program. To those who make a regular practice of sending to our general treasurer a tithe of their total income each month, these offerings offer our people an opportunity to

give with a "plus" as the Lord has prospered them.

3. The Prayer and Fasting League in the local church affords another wonderful opportunity for men and women to join together in prayer and service for the advancement of God's kingdom. Certainly it is not asking too much for our people to pray once each week for our world mission cause and give the price of one meal for this purpose. In 1954 there were about 80,000 members who contributed more than \$300,000.00.

#### GENERAL OBSERVATIONS

A few general observations grow out of any success we may have had as a church in our stewardship emphasis.

1. Due in part to our belief in a vital, growing Christian experience, there has been a *fergency* which has characterized Nazarenes everywhere. Along with that *fergency* we have tried to impress our people with the *urgency* of getting the gospel message to men and women who know not the Saviour.

2. When the Christian life has been fully dedicated to Christ, we believe there will be a *freedom of the Spirit* that will characterize the coming of God's people into the house of worship. We believe that where Christian liberty obtains, there will be frequent expressions of joyous praise to God for His manifold blessings among us. This atmosphere of worship helps our people to sense the need and respond more readily to God's call to service.

3. Since the very beginning of our movement, our general superintendents have challenged our people to a task that was bigger than we were able to accomplish by ourselves. Consequently, it required faith, consecration, and even sacrifice to keep the church moving and the work of God going. As Dr. Phineas F. Bresee so

aply stated in the early days of our work, "There are times when we will have to build the wagon while we are riding in it." Because our people are close to the needs of the church—church buildings, parsonages, schools, colleges, home missions, foreign missionary expansion, revivals, etc.—they have felt personal responsibility and have given accordingly.

4. Our churches on the average are not large in membership. This requires a high degree of lay participation to accomplish the task. Thus, the majority of our people find work to do—in fact, everybody is needed.

5. On all levels of our church life (local, district, and general) there is a high degree of democratic sharing, both in the dissemination of information and in the responsibility for advancing the Kingdom program. Because our laymen are in on the planning stages, they respond more readily to Kingdom enterprises.

#### A CLOSING STATEMENT

At the present time our general superintendents are giving us a new impetus in this matter of stewardship. Feeling that some of our people might be satisfied to give their tithes and offerings to the church, but little of themselves in the service of Christ, we are in the midst of a *Crusade for Souls* emphasis that seeks to tap the time, talents, and resources of our people for the kingdom of God.

During the present quadrennium, this emphasis is being carried to district and zone areas known as "grass-roots conferences." It is under the leadership of Dr. Roy F. Smee, executive secretary of the Department of Home Missions and Evangelism and also chairman of the Crusade for Souls Commission. Already there is strong reason to believe this emphasis is bearing fruit in the advancement

that is being made throughout the church along many lines.

A proper emphasis of Christian stewardship among our people is absolutely basic if we would build the kingdom of God effectively in our day and generation. For back of our

effort to win souls must be dedicated men and women who are willing to go everywhere and preach the gospel by the personal witness. And back of our home and foreign missionary enterprises must be thousands of Nazarenes who have consecrated their possessions to the service of God.

## Ten per Cent for Missions Pays Dividends

By Alvin T. Smith\*

IF WE WANT GOD to continue to bless us, we'd better not come short in our missionary giving!" This is the essence of a statement made by a board member of the Chicago Emerald Avenue Church of the Nazarene at the regular June meeting (1954).

There was much rejoicing because we were coming to the end of the statistical year with the best report in the history of the church. Thirty-two members had been received into the church, twenty-six of these by profession of faith. The Sunday school had an increase of fifteen per Sunday. The missionary society had moved ahead by thirteen, and the N.Y.P.S. had grown from thirty-nine to seventy. In addition \$4,400.00 had been paid on indebtedness, all budgets had been paid in full except the 10 per cent for missions. This fund was short about \$150.00.

When the missionary deficit was announced there was some discussion whether we should try to raise the money or let it go for this time, start afresh, and do our best to make the 10 per cent goal during the coming year. The discussion centered around

the thought that we were under unusual financial pressure at the moment. Someone reminded us that the order had been placed for new pews, which would arrive during the month of August, and the pew fund was still \$800.00 in arrears. Also there would be considerable added expense for our delegates to the District Assembly and conventions. The "slack" season, financially, was upon us. Added to all this, word had been received that the parsonage, which we were renting, had been put up for sale. Already plans were under way for building a new parsonage at a cost of \$15,000.00 to \$18,000.00. We knew that our budgets would be raised and there was talk that the pastor's and janitor's salaries needed an adjustment upward.

With the keen realization that the aforementioned observations were true, our brother stood firm: "If we want God to continue to bless us, we'd better not short-change Him."

After due consideration of its obligations, the board voted unanimously to borrow the needed funds to complete the 10 per cent for missions. In addition they increased the pastor's salary \$10.00 per week and the janitor's salary \$5.00 per week.

\*Pastor, Emerald Avenue Church, Chicago, Illinois



## SERMON OF THE MONTH

### Today Is Yours

(A sermon to youth)

By Forrest W. Nash\*

**TEXT:** *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).*

It was a bewildered, yet determined, group of followers who saw their Friend and Master return to His Father forty days after the Resurrection. And this glorious company, a large portion of which were young people, returned to Jerusalem inspired to accept the challenge and the opportunity which was thrust upon them. "Wait for the promise of the Father," "Ye shall receive power, after that the Holy Ghost is come upon you," "Ye shall be witnesses . . . unto the uttermost part of the earth." These were the last words of their risen Lord; they could not escape the spell of this persuasion. It was their day of destiny and they knew it. Life's Highest Authority had ministered to them for three and one-half years. He had invaded their minds with His words; He had inspired their souls with His works. His character and His cross had cut for them a new channel in life's philosophical stream. Let the youth of

\*Pastor, First Church, Topeka, Kansas.

February, 1955

Our men in their Tuesday night prayer meeting added the financial need to their prayer list. The women did likewise in their Thursday noon prayer meeting. It was not difficult to have faith, because we were confident that God was leading. To say that we were in a financial corner could not be denied. The people were confident that the God who had led the children of Israel into a corner, when they were fleeing from Egypt, was able to provide a way through another Red Sea if necessary.

The next three Sundays were times of testing. Each week the giving was less than the preceding one. The church continued to pray in faith.

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What we gave, we have; what we spent, we had; what we left, we lost.  
—Anon.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

There was no doubt in our hearts. We believed that God would bring us out. The fourth Sunday the picture began to change. The increase in giving was not large, but it was substantial. The regular offerings continued to increase. People began to send money to us through the mail, unsolicited. Today is the thirtieth day of September. Three months and ten days have passed since we decided to give not less than 10 per cent to missions.

You will be interested in the following report. The pews arrived in August as per schedule. The final payment was made three weeks before it was due. The pastor and janitor received their increases in salary. The District, Home-Missions and College budgets were paid to date. The Nazarene Ministers Benevolent Budget was paid in full for the year. Over \$1,300.00 was paid on indebtedness

and plans for the new parsonage. All current expenses were cared for. The loan secured to pay the balance of our 10 per cent for missions was liquidated in good time. For the current year the giving for missions was in excess of our 10 per cent program. By the first of October we had several hundred dollars in the bank!

For the above report we praise the Lord! But the end is not yet! Our altars have not been barren. Men, women, and children have been saved and sanctified. Four adults have been received into church membership, with another twenty anticipating church membership. Our Sunday school did not experience a summer slump, and our average for the month of September was fifty per Sunday more than one year ago.

The Lord is not slack concerning His promises. You would think that the Lord had blessed us enough, but no! The board has recently granted local preachers' licenses to six of our choice young people. One is in Olivet College and other three are witnessing for the Lord in Chicago high schools. Two of our young people are called to the mission field. One graduated from Olivet last year and has now entered nurse's training; the other is a sophomore in Olivet. Frequently our young people testify how God is helping them to be campus missionaries in their various schools. They tell us that every time the class bell rings they bow their heads and pray for at least one who is on their prayer lists. How can we as a church afford to be selfish? If we want them to give out to others, we must set the example before them.

Needless to say, the faith of the church is higher than ever. There is no "if" in the power of God! We are mighty glad we determined not to short-change God!

The Preacher's Magazine

the church today return to Olivet long enough to see the light, the light which leads from Bethlehem to Calvary; from Calvary to the empty tomb, from the empty tomb to the Ascension, from the Ascension to the Upper Room of Pentecost, and from Pentecost to the community and to the world. Certainly Christ challenges our yearning youth today in just as real a sense as He did nineteen hundred years ago.

#### LOOK AT THE WORDS WHICH HE SPOKE

It is still true that never a man spake as He spake. His words always carry the largest and greatest possible meanings; nothing is ever small in the deep meanings of the Master's words. They are universal in their application. Men of all races and cultures are embraced and enlightened by His truth. Little children were near to His heart when He taught; tender youth were not beyond His concern; fathers and mothers listened to His teachings of sanctity and chastity. Not only did Jesus speak to all men everywhere, but He speaks in behalf of our basic need. Desire and motive are the determining marks of character in the truth which He taught. Love to God is life's first and necessary affection. "Seek ye first the kingdom," is our Lord's command.

And to Him sin in the heart is the root of man's moral madness. Jesus definitely declares that all of us will live forever some place in the universe; heaven or hell is our destination. And where we spend eternity is determined by what we do with Jesus, "who is called Christ." And all through His words is that call to surrender and service. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Such are the basic truths of the world's great Teacher and Saviour. So basic are they that we as a race of people will be judged by them. Therefore we cannot brush them aside. We must face up to them and say, "Yes," or, "No." His truth cannot be erased; it is the handwriting upon our sky.

#### LOOK AT THE LIFE THAT HE LIVED

Yes, it is true that His words were oracles; yet with all the import of His teaching there would be no real meaning had Jesus not lived the life which He lived. After centuries of history with its scientific evaluation, the authoritative voice of that lonely Galilean still asks without embarrassment that pertinent question, "Which of you convinceth me of sin?" And so we are still today as that Olivet group of yesterday which was challenged by His life. I am speaking now of His life of flesh and blood; the life to which He subjected himself; the life clothed, not with the form of angels, but with the form of an earthly Abraham. And I want the youth to behold the three areas in the Master's life in which there were no reservations.

Certainly there were no reservations in His possession of God. Truly in Him dwelt the "fulness of the Godhead bodily." He allowed no intrusion in His busy life to hinder the opera-

tion of this fullness. The early morning hours found Him availing His soul of the full communion of His Father; and in the night hours when the world was wrapped in its rest He was talking to God, that His strength might be renewed.

Likewise His will was fully committed to the will of His Father. In a most real sense His life was not His own. Relentlessly Jesus set His life to do the will of God. Hear Him at the age of twelve, "I must be about my Father's business." And in young adulthood He speaks without hesitation, "I must work the works of him that sent me." And when the storm of the Cross was about to reach its climax, His Gethsemane prayer gives us the immortal cry, "Not my will, but thine, be done."

Thirdly, Jesus fully gave himself as the Suffering Servant to the needs of humanity. The multitudes moved Him with compassion. He had healing for life in all its parts—the body, the mind, the soul. How beautiful is the blessing in the Good Shepherd chapter of John when the Master says, "I am come that they might have life, and that they might have it more abundantly!" Paul surely does not miss the truth when he says to the Corinthians, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This last area in which He gave himself leads us to one more great mountain peak of His life.

#### LOOK AT THE CROSS WHICH HE BORE

Let us behold His greatest miracle. It is not the healing of the man of Gadara, nor is it the restoration of life to the young man Lazarus who lived in the little village of Bethany. Rather, it is the miracle of the Cross

itself. As the words of Jesus are of little meaning apart from His life, so by the same token is the life of Jesus of little significance apart from the Cross and the Resurrection. Here and here alone is forgiveness for your sins and mine. And here at Calvary is cleansing, a cleansing that would not be possible but for His death there.

We behold His life with its qualities of unreserved purity and power. We repeat with him who wrote:

*O Christ, the Way, the Truth, the Life,  
Show me the living way,  
That in the tumult and the strife,  
I may not go astray.*

And we behold once again the scene at Calvary and sing with awed spirit: *When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.*

In this atomic age it is only natural that our youth be interested in some sort of superlative, a superlative strong enough and powerful enough that when you have it you have that which outperforms and supersedes all others. So look at Christ and you behold life's final definition. There are no solutions beyond Him, for He is the answer to life's ridiculous riddle. Read His words; and you find them beautiful, deep, uncompromising, embracing all the basic finalities. Pattern your life after His and you will let go of yourself and let God move upon you without reservations. Surrender to Him at Calvary and the miracle of grace will transform your whole life.

#### LOOK AT THE FOLLOWER RESPONSE

After Christ had ascended to heaven, the question which remained was, "Shall we go to Jerusalem and tarry, as the Master commanded, or

shall we drop this whole business here and now?" This little company who were gazing into heaven had to make a decision. Little did they dream of the far-reaching consequences resting on that decision—baptism of fire upon human hearts; a dynamic which would affect the thrones of kings, empires, and nations, and millions of heathen hearing the good news about Christ.

And it is still true that what we do with Jesus—His life and Word—is the most important decision of life. The important question to Nazarene youth at home and abroad in this perilous hour is, "Shall we go on to Pentecost, as our Lord has commanded?" There are no noncommittals to this question. Jesus commands us to tarry as followers for the fullness of the Holy Spirit. We either obey or disobey; we either say, "Yes," or, "No." The idealism of the Master's words and life is a worthy pattern to follow; but unless sin is cleansed from the heart and unless the Holy Ghost abides in sanctifying fullness, then we are impotent in carrying the cross unto death. Let us then go to Jerusalem; let us go to a place where we can tarry for purity and power.

The Early Church had its day. By the power of the Holy Spirit those early believers turned the Greco-Roman world upside down for Christ. This is our day, O youth of the church. The Holy Spirit is still with us. We, too, can shake the world with His message. We can if we will. The great cities of the world need this message of holiness, rural areas everywhere need it, the islands of the sea have untouched millions. Let us tarry for the Holy Spirit and witness to His fullness in our schools, where we work, and in every area where the Spirit may lead.

## Quotable Quotes from John Wesley

Compiled by Samuel Young\*

(Taken from John Wesley's writings)

1. Think not the bigotry of another is any excuse for your own.
2. Banishment from the presence of the Lord is the very essence of destruction, to a spirit that was made for God.
3. He who seeks no praise, cannot fear dispraise.
4. A string of opinions is no more Christian faith, than a string of beads is Christian holiness.
5. I make no opinion the term of union with any man: I think and let think. What I want is, holiness of heart and life. They who have this are my brother, sister, and mother.
6. The differences which begin in points of opinion, seldom terminate there.
7. It is far easier to despise, at least seem to despise, an argument than to answer it.
8. I reverence the young because they may be useful after I am dead.
9. To this day, I have abundantly more temptation to lukewarmness than to impetuosity; to be a saunterer among academic shades, a philosophical sluggard than any itinerant preacher.
10. I fear and shun, not desire, authority of any kind.
11. You never learned, either from my conversation or preaching or writing, that "holiness consisted in a flow of joy." I constantly told you quite the contrary: I told you it was love; the love of God and our neighbor; the image of God stamped on the heart; the life of God in the soul of man; the mind that was in Christ, enabling us to walk as Christ also walked.
12. By confining yourself to those who write clearly, your understanding will be opened and strengthened far more than by reading a multiplicity of authors.
13. But suppose it were not forbidden, how can you, on principles of reason, spend your money in a way, which God may possibly forgive, instead of spending it in a manner which he will certainly reward? You will have no reward in heaven, for what you lay up: you will, for what you lay out.
14. It (bigotry) is too strong an attachment to, or fondness for, our own party, opinion, church and religion. Therefore, he is a bigot who is so fond of these, so strongly attached to them, as to forbid any who cast out devils, because he differs from himself, in any or all these particulars.

\*General Superintendent.

## The Supreme Fool

By F. Lincicome\*

TEXT: *But God said unto him, Thou fool; this night thy soul shall be required of thee* (Luke 12:20).

"Twenty millions of people in England, mostly fools," wrote Carlyle, the Scotch essayist. It may be a favorite and harmless diversion for men to set their fellows down as fools, but it is a decidedly foolish business for men to thus classify men, since there is so much of the fool in the wisest of us and so much wisdom in the most foolish of us that whoever does it not only violates one of the commands of the Bible but also violates the dictates of good sense. But when the Saviour labels a man a fool, He being perfectly wise and unerring in judgment, and knowing exactly in what it consists, I would have you note, it was his folly and not his wickedness that our Lord reprehended. In studying the passage I find his folly consisted in at least four things.

FIRST: *He spent a lifetime in making a living rather than in making a life.*

Many people today are making the same monumental mistake, and some of them are not willing to spend six days in a week making a living and one day in the week in making a life; they want all seven of the days to make a living.

This man's progress in material things had outrun his ability to manage them. Things were in the saddle

\*Evangelist.

riding him, when he ought to have been in the saddle riding things. Making a living is the small, time-serving, dwarfed, paralyzed man's object that touches only the crust of an existence. Dust, earth, and ashes may be the composition of an existence, but it is not the composition of a life. Making a living depends upon temporal circumstances; making a life depends on eternal principles. Paul said for him to live was to have the highest rating on Dun and Bradstreet, have the largest tax roll, have a seat in Congress, or be a president of a university? No; he said, "For to me to live is Christ," and no man reaches the summit of human living until he can say the same. He made a good living, for he was rich, and he made his living honestly. He did not make his money by operating beer joints, nor by running gambling dens, nor by dealing in crooked politics, nor by driving sharp bargains in real estate. He dug it out of the soil—he was a farmer. He lived on a farm, and from then until now there has never been a better place to live. The farm engenders the soundest health. It presents the cleanest moral atmosphere. It is the best place on earth to bring up a family of children. We have been put here to do more than make a living. We have been put here to make a life. "Making a living is only one phase of life, namely, the industrial phase, while making a life has five distinct phases—industrial, educational, polit-

ical, social, and religious. The man who is all industry is a machine; if he is all education he is top-heavy, cold, and unsympathetic; if he is all politics he is selfish and scheming; if he is all social he is a dūde or a fool; and if he is all religious he is a useless, impractical, repulsive fanatic." If you make a life you must make a distinct contribution to each phase of life.

*SECOND: He was foolish in the manner in which he talked to his soul.*

He said, "Soul, . . . eat, drink, and be merry." "Just as if he could make an immaterial soul live on a material world. Just as if he could make his soul happy on such inadequate sources as eats and drinks." Husks are too coarse a food for a soul to feed on. Your soul was made to fellowship with God, and until it gets into its right relationship it will be like a fish out of water. A fish out of water is restless. Why? Because it is out of its natural element.

Things can't satisfy the soul. Had there been any lasting joy in things, Solomon would have found it. But listen to Solomon after he had indulged himself to the limit, saying, "All is vanity and vexation of spirit." The world can't satisfy the soul. The world is one big cheat, a six-thousand-year-old swindle. It fleeces everything it gets its hands on. It does not pay 2 per cent satisfaction. Christ teaches us in the Sermon on the Mount that happiness is not born of what we have or don't have, but is born of what we are. "Blessed are the pure in heart." He is teaching us that "true happiness is not dependent on outward circumstances but rather on inward harmony and is only possible to an evenly balanced and properly adjusted soul."

*THIRD: He maintained a false standard of ownership.*

He said "my goods," "my barns,"

"my fruits," and "my soul." There is not another creature that can make a better claim of self-ownership than man. I can take your own history and prove it to you. "Ye are not your own." Ye are not your own, physically, intellectually, or spiritually. The Bible says, we sold ourselves for nought. The devil had a mortgage on all of us for a long time, until God in His infinite love and mercy said, "I am going to list that mortgage and I am going to redeem My people." But remember that He has not redeemed us with such things as silver and gold. For the redemption of your soul the purest blood that ever flowed was spilled, the most horrible groan ever uttered was heard, the sweetest life that was ever lived came to an end. God holds the title deed to every one of us. We are all out of hell on bail, and the sad thing is that most people are running from the One who went their security.

Don't let us boast of self-ownership. It took six days of creative power and infinite wisdom on the part of God to make a place to put man. Man was not made for the world; the world was made for man. Man is the explanation of the universe. Man is the center to which everything travels, the ocean into which all the streams of creation empty themselves. Everything God made in the six days of creation would not have amounted to anything if He had not made man. "Everything you see or have is here out of necessity to man." Go into the mineral kingdom, vegetable kingdom, animal kingdom, and also the spiritual, and ask for what you were made, and you will get but one answer, "I was made for man."

Every wind that blows carries with it a rich cargo of blessing indispensable for our benefit; every star that shines in yonder blue dome, every sunrise that comes up beyond eastern

hills, every civic and reform agency, every good and perfect gift, even the gift of God's only Son, are all for the benefit of man.

*FOURTH: He had made a preparation for only one emergency.*

Everybody has two emergencies to prepare for, a time emergency and an eternity emergency. He had made preparation for his time emergency, but he had not made any preparation for his eternity emergency. The man who makes a preparation for this life and makes no preparation for the life hereafter is wise for the moment but is a fool forever. We have all been made for two worlds. We are not, as some would have us think, a sort of high-grade, educated biped walking over this earth. Man is a triunity, consisting of body, mind, and soul. Man is the offspring of Deity. He has an existence here and will have an existence hereafter. I am looking into the faces of people that did not always exist, but that time will never be again. A million years from now you will be living somewhere.

We have all been made for two worlds. A one-world man is an inevitable failure. And yet most people live for one world. The reason for it is that most people live by sense rather than by faith, and sense always prefers the present to the future.

That is why so many people would rather have a saxophone now, bought on the installment plan, than a golden harp to play on by and by over yonder. The man to whom my text refers said, "I am going to live many years." He no sooner said it than the Lord said, "Lay down your blueprints and come with Me. This night thy soul shall be required of thee." This man said, "Build a barn." God said, "Dig a grave—he does not need a barn." Little did the man think that in so short a time after he said "many years" his friends would be scrambling for his estate, and worms for his body, and devils for his soul.

One of the strangest things about death is that it always comes at a time when it is least expected. If I could tell you how soon an undertaker would be leaning over you, you would never smile again until you knew your peace was made with God. You can play tag with the undertaker, but he will get you. He gets 63,000,000 every year, 171,000 every day, 71,000 every hour, 120 every minute, 2 every second. Not ten in a million live to be one hundred years old.

This man gained the shadow but he lost the substance; he gained the briars but lost the flowers; he gained the famine but lost the plenty; he gained the foes but lost the friends; he gained the world but lost his soul.

#### Stewardship

I looked upon a sea, and lo! t'was dead,  
Although by Hermon's snows and Jordan fed.  
How came a fate so dire? The tale's soon told:  
All that it got it kept and fast did hold.  
All tributary streams found here their grave  
Because the sea received but never gave.  
O Lord, help me my best, myself to give,  
That I may others bless, and like Thee, live.

—*Christian Digest*



## CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

### The Pastor's Meditation

This is the zero hour for the church. We have the message the world needs. Shall we congratulate ourselves with tiny triumphs while the devil is winning great victories? I say, No. Let us put our church into the whitened field and bring in the ripened grain.

What is our greatest need? More legislation? No. More machinery? No. A new constitution? No. What we do need is to put fiery-hearted zeal into the working of our existing organization. We need to be led in a challenging program of endeavor by our pastors and church boards. We must forget our ease-seeking and go all out for souls.—ROBERT H. SUTTON, Oakland, California.

### A PASTOR ASKS

**QUESTION:** My church is located in an apartment house area. How do I go about making a community enrollment?

**ANSWER:** It is much easier to ring the doorbell of a picturesque little cottage in a fine residential neighborhood than it is to find a way into an apartment house, climb several sections of stairs, and knock on doors. Yet we recognize that the people in apartment buildings and rooming houses need the gospel and the church

just as much as anyone else. The following suggestions have been made by Rev. Willard H. Taylor, pastor of the South Shore Church in Chicago.

1. Try the front door. It may be open. If it is, go to the top floor and work down, stopping at each door.

2. If the front door is locked, look for a rear entrance. These are usually open and give access to the building. (Do not ask ladies to go to rear entrances; especially at night.)

3. If the rear entrance is not feasible, ring the bell of an apartment on the top floor. This may result in the ringing of a buzzer that allows the front door to be opened. Go immediately to the apartment rung and proceed with the usual questions. If the occupant speaks through a tube in answer to the bell, tell him your name and ask for the privilege of speaking to him for a minute. Announce that you are from a particular church and are taking a religious census. If he still does not let you in, ask the first question and proceed with the usual inquiries. If the people are friendly, ask them for the privilege of contacting the other occupants of the building. If they refuse, try another bell.

The visitor must keep at the job until he gets in. Fight off discouragements and try again another day if you don't make it at once. Success will come eventually. Be especially careful in numbering the rooms for the enrollment records. This is particularly difficult in unnumbered rooming houses.

### HOW WE DID IT

During Holy Week we have used with considerable success the Bite and Invite Club. This is introduced in the morning service on Palm Sunday. We endeavor to bring a message that will help the congregation to see their personal responsibility in reaching others. At the conclusion of the message the Bite and Invite plan is explained and all who will pledge to follow the simple rules are asked to come forward around the altar. Each one is given an attractively printed pledge card, which he signs at the altar and keeps with him as a reminder during the week. The service closes with a prayer of consecration to the task of reaching others.

The Bite and Invite plan is very simple. Each person agrees that he will not bite unless he invites—that is, for each meal he eats he must invite someone to the church for Easter Sunday.—ANDREW YOUNG, Santa Ana, California.

### Here's Something You Can Use FOR SALE

One cross nearly new. I cannot carry it and keep up with the world and its crowd.

One five-piece set of armor. All pieces are in good shape, but do need polishing.

One bundle of Christian opportunities. Contained in the bundle is one of the greatest opportunities in the world—that of going to church every Sunday. Another is the opportunity of being a soul winner.

One badly used Christian influence. Buyer may be able to repair if carefully handled.

The above-mentioned items are stored behind my fishing tackle, golf

clubs, lawn mower, picnic basket, bathing suit, and other things I use more frequently. I live at the corner of Neglect St. and Worldly Avenue.

For further information call

—A Lotta Christians

### CRUSADE ECHOES

### A Saturday Evening Call Pays Off

By Oscar F. Reed

I was tired that Saturday night. The warm parsonage hearth was a constant beckoner and I was tempted to postpone the last call on my list, but God spoke clearly to my heart, and said, "This one call for Me." The family lived in a garagette at the edge of the city.

Mrs. Hall was an "old-timer" at church, but the "cares of this world," trouble in the home, and wayward children had been too much for her. Instead of turning to the One who could help, she had set her face toward spiritual defeat.

We did not remain long for dinner was on the table, but I prayed and earnestly sought God on her behalf.

Sunday morning, God was on the scene and Mrs. Hall found eternal life through Christ, our Lord.

Did a Saturday evening call pay? It could have been so easy to believe that it was too late and I had done enough. But God in His eternal wisdom made a woman realize she needed spiritual help.

She might have found God the next morning with no call—but I doubt it. It was the personal touch that made the difference.

The Crusade pays big dividends!

\*Secretary, Crusade for Souls Commission.

# Gleanings from the Greek New Testament

By Ralph Earle\*

## GALATIANS 5:1-12

**I**N THE FIFTH CHAPTER we come to the closing third of this Epistle, that portion given to practical application (vv. 1-2, personal; vv. 3-4, doctrinal; vv. 5-6, practical). Here we find exhortations to Christian living in the light of the theological truths just presented.

### FREED FOR FREEDOM

The first verse of chapter 5 reads thus, according to the best Greek text: "For freedom Christ set us free; keep on standing, therefore, and do not be entangled again with a yoke of bondage."

The phrase "for freedom" has an interesting usage in the papyri. Deissmann explains this in his epochal work *Light from the Ancient East* (1927 English edition, p. 322). A slave who wanted to become free could pay the price of his freedom to the temple of his god. Then the owner would bring him there, receive the money from the temple treasury, and turn his slave loose. Thereupon the slave would become the property of the god. "Against all the world, especially his former master, he is a completely free man."

Deissmann gives (p. 323) a Greek inscription from Delphi, of about 200 B.C. It states that the god Apollo "bought from Sosibius of Amphissa, for freedom, a female slave . . . with a

price." (The last expression is found in I Cor. 6:20 and 7:23). The inscription ends with the repeated words *ep eleutheriai*, "for freedom," the exact phrase found in Gal. 5:13, where the King James has "unto liberty."

There is one marked difference between this ancient pagan custom of freeing a slave and our release from the bondage of sin and the law. In preparation for the pagan rites the slave had to pay to the temple treasury the price of his freedom. Only by a threadbare fiction did the god buy him out of slavery. But in our case we could never by any means have paid the purchase price for our freedom. It was Christ himself who paid the price of His own blood to set us free. Ours should be an unceasing and undying gratitude for this precious token of His love.

The freed slave was considered thereafter to be the property of the god who had publicly, though not actually, purchased his freedom. How much more should we constantly recognize the fact that we are not our own! "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

### CUTTING IN ON A RUNNER

In the seventh verse Paul says to the Galatians: "You were running well; who cut in on you?" The figure is that of a runner in a race who is

making good progress until someone cuts into his path. (The literal meaning of the verb here, *enecho*, is "cut in or into.") The person who has the inside lane on a circular track is at an advantage. But if another runner chooses to block him by cutting in on him he may more than lose his advantage. The Galatians had made an excellent start in the Christian race. But the Judaizers were blocking their path and hindering them from running. We find the same danger suggested in Heb. 12:1-2.

### CUT OFF OR MUTILATED?

The twelfth verse is one which has caused a great deal of discussion. The King James reads: "I would they were even cut off which trouble you."

The verb "cut off" is *apokopto* (*apo*, "from"; *kopto*, "cut"). This literal meaning of the word seems clear enough in the active voice, as in John 18:10 and other passages. But here the middle voice is used, and for that Abbott-Smith's *Lexicon* gives "to mutilate oneself, have oneself mutilated." Thayer's *Lexicon* agrees. He says it is incorrect to interpret this as "cut themselves off from the society of Christians."

Alford says that the verb cannot be passive, as the King James takes it. He continues: "It can hardly mean 'would cut themselves off from your communion.'" He agrees with the Early Church fathers and "the great consensus of ancient and modern commentators" that the word here refers to physical mutilation. He writes: "It seems to me that this sense *must be adopted*, in spite of the protests raised against it."

One of those who protests against it is Ellicott. In his excellent commentary he decides in favor of the other meaning. So does Barnes. But they stand almost alone among leading commentators in this position.

Lightfoot paraphrases the thought

thus: "Why do they stop at circumcision? Why do they not mutilate themselves, like your priests of Agbele?" He then explains what seems to be a very extreme position taken by Paul. "Circumcision under the law and to the Jews was a token of a covenant. To the Galatians under the gospel dispensation it had no such significance. It was merely a bodily mutilation, as such differing rather in degree than in kind from the terrible practices of the heathen priests."

Rendall (*Expositor's Greek Testament*) supports this interpretation. Findlay (*Expositor's Bible*) holds to the literal interpretation, but thinks that Paul was speaking sarcastically rather than seriously.

Not only does the word have this clear usage in the contemporary pagan world, but this is also its meaning in the Septuagint (O.T. in Greek). It occurs in Deut. 23:1 (v. 2 in LXX), where it is translated "whose male member is cut off" (R.S.V.). Such a person was to be excluded from the congregation of the Lord.

Vincent calls this word "perhaps the severest expression in Paul's Epistles." He gives what seems to be a good explanatory paraphrase: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps this would be even a more powerful help to salvation."

Paul has been accused of stooping to the use of vulgar language here. But one must remember that such terms were common on the lips of even the best people of his day. One cannot read the Bible intelligently without recognizing the difference between Oriental and Occidental ways of saying things.

\*Professor, Nazarene Theological Seminary.

Pastor "SPARK" a Project

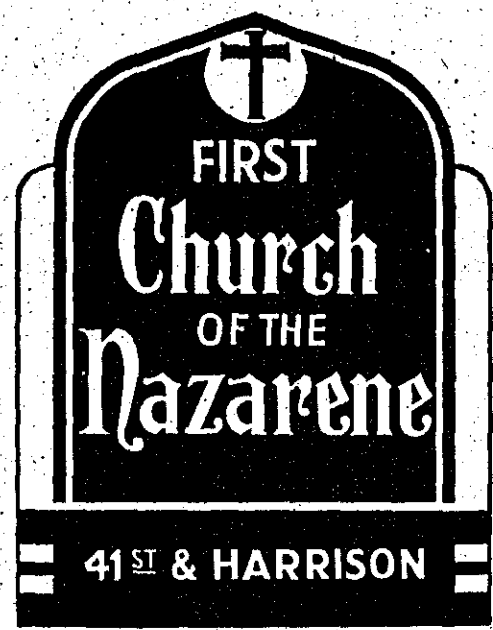
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## "QUEEN OF THE PARSONAGE"

### Your Speech Is You

By Mrs. John Riley\*

THE most striking facet of your personality is your voice. Your features may not be remembered, your hat may soon be forgotten, but your voice remains a vivid memory. What you say is important, how you say it is important, and what you do not say is very important. A preacher's wife must be trustworthy, true to the confidence of her people. So many things have to be buried in the sea of forgetfulness. I believe every preacher's wife prays that no word of hers shall ever do hurt. To be a brilliant conversationalist, learn to listen.

Speech is our means of communication. The content, correctness, and color reveal our character and sharpen our influence. If our hearts are full of loving-kindness, the content of our speech will always be good. What we say mirrors what we are, "for out of the abundance of the heart the mouth speaketh." Do we talk most about ideas, or things, or people? Is most of what we say negative or positive? Keep a score on yourself some week. Proverbs says of the ideal woman, "In her tongue is the law of kindness."

A preacher's wife must speak correctly, not only for the sake of her position, but also because of her influence on her husband. Sloppy,

slurred, slangy speech is not becoming. Poor enunciation is a hindrance. Breathless, hurried speech shows lack of poise. Our vocabulary is stronger without expletives, slang, or pet expressions. The minute you open your mouth you reveal your education and your background. Anyone can educate herself by constant, conscious effort.

The color or tone of the voice often shouts our secret feelings. My little girl calls it the temperature of my talking. Children are very sensitive to tone; they get an ear-view of what we say. Have you read of the little boy who was sent to the principal's office with some records and rushed back to his room terrified? When the teacher asked him what had happened he replied that he had knocked on the door and the principal had said, "Come in!" Our voices can be warm or cold. Immigrants respond to a friendly voice without understanding a word. We must never let our voices get as weary as our feet, or our "cares-of-the-day voice" will bring the housework to the dinner table. Think of the people who meet you by telephone and picture you by your voice. The telephone company's tips to operators are excellent help for the preacher's wife. Mrs. Roosevelt, when she moved into the White House, took lessons to lower her voice four tones to make it more pleasing. An un-

hurried, unaffected speech with enough animation to show your interest in people and with enough love to reveal your warm heart can be "like apples of gold in pictures of silver."

It is often taken for granted that a minister's wife can speak publicly. You will be asked in your own church and in your community. Though it terrify you, you can do your duty if you get something to say and then stand up and say it. I have come to believe that breath is poise. If you take a good, full breath you will have to stand up straight and your very posture will give you confidence.

Lean toward the audience, so that if you fall you will fall flat on your face. Why be afraid to speak to your friends? Look at the faces and search for a responsive one to encourage yourself. The best outline for a speech that I ever heard was given in our college by Dr. Royal Garff: (1) Hohum. (2) Why bring that up? (3) For instance. (4) So what? If you can forget yourself you will be a success. A tape recorder will be brutally honest and may surprise you.

There are words that need to be said, words of encouragement and of comfort. May our speech be always seasoned with grace.

### My Prayer for You

By Mrs. R. T. Williams, Sr.\*

Our Heavenly Father, we know Thou art mindful of us, and we acknowledge Thy continued mercies toward us. Grant that our witness to Thy saving grace may not be hindered by selfishness or bitterness of spirit.

O Father, we pray that we may achieve understanding and manifest right attitudes toward Thee and one another in our relationships, and in the quiet circle of our homes. May the joy of the Lord be our strength. May our song be that of hearts at peace, expressing the power of faith to heal the troubled spirit, restore courage, strengthen hope, and inspire tranquillity of mind. Help us truly to worship Thee in the beauty of holiness.

Dear Lord, save us from unworthy ambitions. Let us not be guilty of pulling someone down in order to elevate ourselves, but help us to be humble and willing to be a living sacrifice for Christ's sake, committing ourselves to Thee for sacrifice or service.

Help us to be able to see beneath the surface of the lives we come in contact with and into their hearts, recognizing the potentials if yielded to Thee. May we have wisdom to direct them out of the fog and uncertainties into the clear light of truth and righteousness. Let the beauty of our God be upon us. Fill our hearts with love divine. Grant that we may hear the softest whisper of Thy voice, and obey Thee willingly. Our trust is in Thee; may we never be ashamed.

These things we ask in our Redeemer's name.

Amen.

\*Bethany, Oklahoma.

\*Nampa, Idaho.

## The Man In Between

By Milo L. Arnold\*

### II. A Good Predecessor to Your Successor

Last month we urged every pastor to realize that he must be a good successor to his predecessor. But that is only half of his responsibility. We must look at the pastor's responsibility to the one who follows him also. Remember, always do your work as you would if you were continually going to succeed yourself. Keep your membership books as you would like to find them if you were succeeding yourself tomorrow. Keep your prospect files up to date; your records accurate, your address lists corrected, and everything in such condition that a successor could come in on a moment's notice and take over without hindrance. For all you know, you may become a predecessor before next Sunday morning. No new man should have to spend weeks of time locating the members, getting an address list, and finding out who the officers of every department are. This information should be on his desk the day he arrives. If any members are non-resident, their addresses should be provided and a note stating the reason they are still on the roll. If any are backslidden but still in the community, the pastor should have this information available on his arrival. Do not leave a personal list of the members and a paragraph giving your personal opinions of their merit or lack of merit. The incoming man should be given a chance to form his

own opinions of the people without being prejudiced by your opinions unless there is some very important item which should be brought to his attention. Usually the new man's biggest asset is his ignorance of the people's irregularities.

#### WHEN YOU MOVE

When the time comes for you to move, do your best to get the parsonage in the best possible shape for your successor. Don't complain about the way you found it, but try sincerely to leave it in better shape for the next man. Encourage the people to make improvements in it, add conveniences and comforts before the new man arrives.

When you move out of the parsonage, move out. One of the most unethical things a man can do is to keep a live contact with the people for whom another man has become responsible. Of course you loved them, and they loved you, and they know you much better than they know the new man; so you can have them weeping on your shoulder, but don't do it. Tell them how much you enjoyed being their pastor and how much you have loved them, but now you are going. Another man is their pastor. He is a good man and will do good work. He will do things differently but better than you have done them. Tell them not to expect you to write letters back, nor pay them visits. Tell them not to ask you to come back for their weddings and funerals, but to learn to love and share with their new pastor. If possible, avoid moves

that are so short that the people will come and see you too often.

When the time comes to move, don't weep and wail and build up a feeling of tragedy among the people. Don't go to your friends and tell them what a terrible thing it is for you. When you are leaving, leave. If the people beg you to reconsider and stay, refuse to lend them your ear. When you have resigned, stay resigned. If you were not sure of what would be the right thing before you resigned, you should have waited; but now that you have resigned you can be sure of the right thing—get going. If you allow the people to vote on you or to circulate petitions for you, it will do the church great injustice and will work a serious hardship on your successor.

#### TEARS AND GENERAL MOURNING

Some pastors like to make their last two weeks a time of general mourning. They can shed tears, get tears shed, get gifts, and so stir up the emotions of the people that it will take the next man a month just to get the swelling out of the people's eyes.

Take the responsibility for your move upon yourself if at all possible. Don't blame some members of the church, don't blame the district superintendent, don't blame your family, just don't blame anybody. Accept the responsibility, make the decision, and step out believing that the God who has led you thus far will lead you on and on. If you see that you are getting opposition, plan your move without being voted out if possible. Move because you feel it is the right thing to do under the circumstances, and don't let either your friends or your foes feel that you are being forced out. If they feel that your foes are forcing you out, it will tend to divide the church over you.

A pastor should guard very carefully lest a church become divided

over him. This should never be allowed to happen. There may be times when he cannot prevent division of opinion about a building program or a church program, but he should keep himself in position that he should never be the focus of division. He should either correct the situation by wise leadership or move out and leave it to a man who can come in and handle it.

No man should ever help choose his successor. If he does have a suggestion of some good man who might follow him, he should never breathe it to even the most intimate member of the board. He might, if he sees fit, merely mention the man to the district superintendent, but never to members of the church. The district superintendent is in a position to know the situation much better than the outgoing pastor, and the matter of a successor should be left entirely to him and the church board. When the board has nominated the man, then the outgoing pastor should tell all the good things he knows about him and none of the bad things. He should give his utmost efforts to preparing the way for the new man and sincerely try to help the people turn their hearts to him. A good predecessor is mighty important to the man who follows you, and you are the only one who can provide that benefit for him.

You are the man in between. You are neither the man at the top nor the man at the bottom, neither the first nor the last, but you must be able to conserve all that has been built before you and support all that is built above your place in the wall. Being a good predecessor is important; being a good successor is equally important. Might each of us as pastors be both.

\*Pastor, Dodge City, Kansas.



## II. Influences Molding Church Personality

By Leo D. Steininger\*

IN THE PREVIOUS ISSUE of the magazine we approached the subject of the personality of the local church by observing how churches are like persons socially, emotionally, and spiritually. The witness of the church to the gospel of Christ is not only voiced from the pulpit but it is voiced every day by the spirit and "personality" of the church.

This month we wish to investigate further what are the greatest influencing factors upon the personality of the local church—just why some churches are friendly and others are not, some are free in their emotional responses and others are formal, and why some churches are spiritual and others seem to be lacking in spiritual awareness.

There are four factors, apart from present pastoral leadership, which should be recognized in understanding the general make-up of the personality of the church: (1) founding, (2) sectional background, (3) local environment, and (4) succession of pastors.

### I. THE FOUNDING

The task of the home missionary is very significant, for many lasting trends are established in the infancy of each church. For example, the purpose back of a group of Christians banding themselves together as a church will have much to do with the direction of its pursuits in days ahead.

\*Professor, Canadian Nazarene College.

If the original nucleus purposes at the outset to be a center of evangelism, then continued growth may be expected. If the church is founded primarily around a personality, certain losses in the congregation are inevitable when the founder is replaced. On the other hand, if the central doctrine and program of the denomination are emphasized, the foundation will not be shaken when its leadership changes. Some churches have been organized on the rebound of a church quarrel or because of the failure of another church. When this original motive has run its course and succeeding generations take over, either the church continues to stress issues of the days gone by or it goes through a process of readjustment to contemporary needs and challenges. The latter course keeps the church alive and challenging to newcomers who are not concerned with problems of a previous generation.

### II. SECTIONAL BACKGROUND

What about the bearing of the geographic location upon the personality of the local church? The versatility of the gospel is noted by the efficiency with which it works with any nation or race. We are pleased when we learn that the church in other lands follows the same general procedures as the church we know, such as singing the same hymns, testifying, and tithing. However, when a pastor or a missionary moves beyond national boundaries he should not be surprised

to find certain customs that are a bit foreign to his former concepts and practices. The characteristic of the church will follow national patterns and will certainly progress more efficiently by so doing. The Church of the Nazarene is, as is the gospel, international in its scope. While the headquarters of the denomination is centered in one nation, there is no merit and no need in Americanizing or Anglicizing every area of the world in which we labor. Also, within a country the various sections are distinguished by variant religious customs and traditions. Here again, the church gains nothing by trying to cut across sectional traditions where Christian principles are not involved.

On the other hand, no church should claim this principle as a license to carry on practices not in harmony with the general church merely because of geography. There are principles of organization and church polity which must be uniform. Bible standards are applicable the world around, though application of these standards may be adapted to the religious background of the nation and community. This fine combination makes it possible for a denomination as well as the local church to have a distinct personality while serving varied nations and people.

### III. LOCAL ENVIRONMENT

Within a particular city there are different economic and social levels. Hence, it can be expected that there will be variations in the personality of churches in areas. Certainly, the gospel of holiness should allow for latitude as each given area is contacted for Christ. These differences need not be magnified, but recognition of the social factors will give the church an understanding of its re-

sponsibility to its community. On the other hand, the church should seek to lift its community to the idea of Christian holiness and not degenerate to the community levels in moral and social values.

### IV. SUCCESSION OF PASTORS

Does the personality of a church reflect the various pastoral changes and major crises in its history? The answer is, Yes. Churches with long pastorates will generally show greater unity of purpose and direction. It takes a period of years for a pastor to establish worth-while principles and methods which will survive his leadership. The pastor becomes the rallying point for factions in the local church and consequently short pastorates tend to foster such divisions. Also, frequent new leadership with new policies and methods, though possibly good, tend to break traditions that give personality to a local church. The church may come to regard all policies and standards as temporary, subject to change next year when a new pastor arrives.

An advantage, on the other hand, may be observed out of short pastorates. Flexibility in matters of methods, not worthy of being time-bound, gives spice and variety to the church program, giving its personality a tinge of youthfulness and venture. Such a church will tend to be more easily moved to action in Christian witness and missionary interest. However, such a trait need not be limited only to churches of short pastorates.

To be true, the pastor has little control over these factors. He must, to a greater or lesser degree, work with what he finds. However, as we shall see next month, there is something the present pastor can do to mold the personality of his church for the glory of God.

## ONE MAN'S METHOD

### Planning the Year's Preaching Program

By E. E. Wordsworth\*

**T**HE PASTORAL OFFICE affords opportunity for a strong and varied program of preaching. The great doctrines of the Word, practical subjects, ethical standards, and mighty spiritual truths come within the pastor's ken and clamor for recognition and use. The wide-awake pastor will seize opportunity by the forelock and proclaim the mighty truths of God. However, it should be said that within the calendar year some emphases are more fitting at some times than at others.

*January* is a good time to challenge your congregation. A suitable theme for the first Sunday could be: "The Challenge of the New Year." Youth Week should receive emphasis toward the close of the month.

*February* is a good time to stress Christian stewardship. There are many phases of it to be brought to the fore. There is the stewardship of prayer and fasting, soul winning, tithing, and real sacrifice for God, souls, missions, and the church, and the consecration of the entire selfhood to Christ and His cause.

*March* and *April* provide an excellent time to preach pre-Easter and Easter messages. What a glorious time to present Jesus Christ to dying men! The great atonement chapter of Isaiah 53 could be used for a series of sermons.

\*Pastor, Goldendale, Washington.

Following Easter Sunday, post-Easter themes may be pressed into service. Why not a well-planned series on this theme: "The Ministry of the Holy Spirit"? They could be designated as post-Easter or pre-Pentecost messages, climaxing on Pentecost Sunday. This is a very fitting season to stress holiness and press people into this experience—also an excellent revival time.

In *May*, of course, Mother's Day will be observed on the second Sunday. Mother's Day is a very good time to bring before the congregation, in both morning and evening services, the privileges of a Christian home and the responsibility of home life, the family altar, private devotions, etc.

*June* gives the pastor the opportunity to preach on Christian education and present the needs of our colleges. Vacation Bible school, Children's Day, and Promotion Day ask for recognition. For several Sunday nights this last June the writer preached on "Some Bible Brides."

*July* and *August* are camp-meeting season and vacation time. Living with God in His great out-of-doors and nature sermons well anointed by the Spirit of God and spiritually applied might be used. Messages could be prepared about the cedars of Lebanon, the palm tree, the gardens of God, the Lily of the Valley, the Rose of Sharon, and similar themes.

*September* has Labor Day in it. The pastor could preach on "The Carpenter from Nazareth," and stress the dignity of labor, human justice, church work, zeal for Christ; and he could also get his fall work under way. It is a good preparatory month for a revival and a spiritual fall roundup.

*October* is an ideal revival month. Many evangelists consider it the best of the whole year. Crusade for Souls, visitation work, prevailing prayer, soul winning, all out for souls, and such emphases belong to this month in a special way. The pastor can preach on themes that stress the great necessity of being all out for God, doing our best to win a lost world to Christ, personal work, days of fasting and prayer, and revivals at any cost. (Canadian Thanksgiving comes this month.)

In *November*, Thanksgiving Day takes the center of the stage. The doctrine of holiness and its blessed experience could be proclaimed during this month, and such themes as the following could be used: "Holiness and the Praise Life," "Holiness and the Spirit of Gratitude," "Holiness, Our Harvest Home," "Holiness and the Death of Carnal Propensities." This is also historically the month for the Thanksgiving Offering.

*December* is Christmas month. A series on pre-Christmas themes could be used. The writer has used these subjects in December: "Christ in Prophecy," "Completeness in Christ," "If Christ Had Not Come," "The Light of the World." If there is a Sunday after Christmas before January, it is a good time to preach on something like this: "Watchman, What of the Night?" "Check Your Time," "Redeeming the Time," "Retrospect and Prospect," "What I Have Written, I Have Written," and so forth.

Some ideas can be worked in almost any time. I suggest a few. Some pastors plan to preach for a whole month or more on just one book of the Bible. This is a worth-while idea and lends itself to expository preaching if properly prepared. Some extend such efforts for more than a month. I knew a pastor who announced to his church that during a certain month he would be their evangelist each Sunday morning and evening, stressing strong evangelistic messages. It brought excellent results in soul saving.

Try this sometime. In the fall or winter definitely prepare the best evangelistic sermons you can. Announce your plan ahead of time, get the people to praying and working and visiting for souls, bringing people into the church; and go all out for souls in a very special way. Get out special advertising and let the people know your plans and objectives. Have special prayer meetings, days of fasting and prayer, and get the whole church, if possible, under the burden with you. Press home the claims of the gospel, go after souls, have a revival in your own church with you and your own people. Prepare for it, plan definitely, urge full co-operation, be your own evangelist, and God will richly reward your effort.

A word of warning. While we certainly believe a well-planned preaching program has real merit, and the wise pastor will think in such terms, yet we must never be regimented and bound by rules, seasons, and mere human plans. Some ministers have fallen by the way by so doing. We must always depend upon the leadership of the divine Spirit, be anointed in our ministry, and after much prayer and guidance from God follow the Light of the World.

## A Usable Filing System

By S. E. Nothstine\*

Time was swiftly running out. I was past the nervous stage; I was becoming frantic. I was not perspiring; I was sweatin' and on the verge of doing something desperate. My desk was piled high with papers from my desk drawers; the extra chairs and the floor were littered with papers from my file. Where, oh, where was that illustration? "Lord, if You ever helped a fellow, help me now!" (But the Lord doesn't do for us what we can do for ourselves.)

You see, I was soon to give that commencement address. For days now I had had it written out and practically committed to memory except that illustration which I would use, "as is," for my climax. Of course I knew exactly where it was. Had I not put it there myself? But I did not know . . . and never did know, for I never found it. How often have you been in that same "fix"?

I no longer have that trouble now. That's right. I can lay my hand on any article, clipping, poem, etc., in not over two minutes' time. Unreasonable? No, it is truth!

Psychologists tell us we forget 90 per cent of everything entering our minds, and most of that within the first twenty-four hours. The secret of my system is a simple code of forty-three major headings, each with a number, which covers all human knowledge. Now as I read the current issue of the PREACHER'S MAGAZINE, I come to "Child Evangelism by the Pastor," by Melza Brown. On the

margin I write, "88," which is the number for the section on religion. On page 3 I read "The Preaching of Edward F. Walker" and on the margin goes "8," the number for biography.

Now in my large loose-leaf notebook I turn to the tab "B 8," flip the tab; there is a page with the heading "Biography" and a subheading "Religious Leaders." There I make an entry, "The Preaching of Edward F. Walker," by James McGraw, P1. 9-54-3." This code means the article is in the PREACHER'S MAGAZINE for September, 1954, on page 3.

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Now let us turn the mechanics around just the opposite. I am to speak before the American Legion and they have requested a lecture if at all possible on communism.

I pull the tab "P85" ("Political Science"), turn the pages to subheading of "Communism," and there I find the following entries: "M1-7-54-11, 'Why Communism Hates Christianity,'" which is found in *Moody Monthly* for July, 1954, page 11. Also, "Karl Marx or Jesus Christ, L. 1," which means in my large file under the same heading the first article is "Karl Marx or Jesus Christ," and so on. In my large file drawers I have Manila folders with the same head-

ings and subheadings as in my notebook.

My entire library of books and magazines are indexed according to title, given a prefix letter and number, and then indexed in my large notebook. That is how I know "P1" is always the PREACHER'S MAGAZINE; "M1," *Moody Monthly*; and so on.

But suppose I have a poem or an illustration and do not know just where to file it, or suppose I have filed one and now have need of it, but am not positive where I filed it. With this service there is no need to depend upon one's memory. I turn to my "Classification Index," with the same 43 code numbers, containing the subheadings. Using it like a dictionary, I look in this index which contains over 31,000 classifications under these 43 headings. It will tell me exactly where I filed the illustration, and in thirty seconds' time I have it. (I have saved my hair, my bundle of nerves, and expended no energy in searching through endless stacks for it.)

My "Memory-O-Matic" (that is the name of my large, loose-leaf book) enables me to locate instantly all material on any given topic either in books, magazines, or clippings. Now I have the same setup in another loose-leaf book; only on the tabs are the divisions of the Bible with subheadings of the books of the Bible. So again I can locate anything instantly that I have read in any book, or magazine, or paper on any given text of scripture.

We read sermons, articles, books, and magazines and spend the money which has been given us by God's people, but how much of all that we have read can we recall when needed? Very little. Thus we can, throughout our lifetime of ministry, build our own commentaries.

But someone will say, "All of that takes so much time!" But wait a minute. Did you ever keep track of the time you waste in looking for that illustration or poem? That is a very poor excuse (not a reason). I know many ministers seldom look into a book or magazine except to copy another's sermon, and to such it is a waste of time. But to the minister who really loves his books and loves to study the holy Word of God and mine away its rich and deep truths, having these two above-mentioned books would prove most valuable. The notes and references made as he studies take very little time, and help build a fascinating hobby that will pay great dividends in the future. The great scientist, Charles F. Kettering, says Thomas A. Edison's greatest discovery was organized research of collecting ideas and classifying those known ideas relative to a given subject for his use when wanted. Edison's hobby was combining known ideas to bring forth new products. How much more should ministers, who are dealing with the immortal souls of men for whom the Son of God died, collect their ideas to bring forth sermons that are new and rich with God's truth and powerful in the Holy Spirit? Edison possessed 750,000 pages of his own notes that he had collected, filling 2,500 notebooks of 300 pages each, in addition to his library of books, magazines, etc. How many notebooks does the average minister have as the result of his years of Bible study and reading?

But that is not all that goes with this service. There is another large, loose-leaf book entitled the "Sermon Index," that indexes every sermon you preach, chronologically, topically, and textually. You can know instantly what sermons you preached when and where.

\*Los Angeles, California.

# A Usable Filing System

By S. E. Nothstine\*

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ings and subheadings as in my notebook.

My entire library of books and magazines are indexed according to title, given a prefix letter and number, and then indexed in my large notebook. That is how I know "P1" is *always* the PREACHER'S MAGAZINE; "M1," *Moody Monthly*; and so on.

But suppose I have a poem or an illustration and do not know just where to file it, or suppose I have filed one and now have need of it, but am not positive where I filed it. With this service there is no need to depend upon one's memory. I turn to my "Classification Index," with the same 43 code numbers, containing the subheadings. Using it like a dictionary, I look in this index which contains over 31,000 classifications under these 43 headings. It will tell me *exactly* where I filed the illustration, and in thirty seconds' time I have it. (I have saved my hair, my bundle of nerves, and expended no energy in searching through endless stacks for it.)

My "Memory-O-Matic" (that is the name of my large, loose-leaf book) enables me to locate instantly all material on any given topic either in books, magazines, or clippings. Now I have the same setup in another loose-leaf book; only on the tabs are the divisions of the Bible with subheadings of the books of the Bible. So again I can locate anything instantly that I have read in any book, or magazine, or paper on any given text of scripture.

We read sermons, articles, books, and magazines and spend the money which has been given us by God's people, but how much of all that we have read can we recall when needed? Very little. Thus we can, throughout our lifetime of ministry, build our own commentaries.

But someone will say, "All of that takes so much time!" But wait a minute. Did you ever keep track of the time you waste in looking for that illustration or poem? That is a very poor excuse (not a reason). I know many ministers seldom look into a book or magazine except to copy another's sermon, and to such it is a waste of time. But to the minister who really loves his books and loves to study the holy Word of God and mine away its rich and deep truths, having these two above-mentioned books would prove most valuable. The notes and references made as he studies take very little time, and help build a fascinating hobby that will pay great dividends in the future. The great scientist, Charles F. Kettering, says Thomas A. Edison's greatest discovery was organized research of collecting ideas and classifying those known ideas relative to a given subject for his use when wanted. Edison's hobby was combining known ideas to bring forth new products. How much more should ministers, who are dealing with the immortal souls of men for whom the Son of God died, collect their ideas to bring forth sermons that are new and rich with God's truth and powerful in the Holy Spirit? Edison possessed 750,000 pages of his own notes that he had collected, filling 2,500 notebooks of 300 pages each, in addition to his library of books, magazines, etc. How many notebooks does the average minister have as the result of his years of Bible study and reading?

But that is not all that goes with this service. There is another large, loose-leaf book entitled the "Sermon Index," that indexes every sermon you preach, chronologically, topically, and textually. You can know instantly what sermons you preached *when and where*.

\*Los Angeles, California.



# SERMON WORKSHOP

## Stewardship Sermon Subjects

From the Editor

MATTHEW 25:14-30

Subjects	Scriptures
1. HUMAN RESPONSIBILITY IN HEAVENLY AFFAIRS	1. v-14, <i>The kingdom of heaven is as a man travelling into a far country . . .</i>
2. THE MEASURE OF MAN'S RESPONSIBILITY	2. v-15, <i>. . . to every man according to his ability . . .</i>
3. THE INVESTMENT OF HUMAN ENDOWMENTS	3. v-16, 17, <i>Then he . . . went and traded.</i>
4. BURIED TREASURE IN THE BACK YARD!	4. v-18, <i>But he . . . digged . . . and hid.</i>
5. GOD AUDITS THE BOOKS	5. v-19, <i>The lord . . . cometh . . . and reckoneth.</i>
6. STEWARDSHIP FOR THE GIFTED	6. v-20, <i>He that . . . received five talents . . . brought other five.</i>
7. STEWARDSHIP FOR THE MEDIOCRE	7. v-22, <i>He that . . . received two talents . . . said . . . I have gained two.</i>
8. STEWARDSHIP FOR THE UNDERPRIVILEGED	8. v-24, <i>He which . . . received one talent . . . came.</i>
9. THE REWARDS OF FAITHFULNESS	9. v-21, 23, <i>Well done . . .</i>
10. EXCUSES FOR INDOLENCE	10. v-24, <i>I knew . . . thou art an hard man.</i>
11. THE COWARDICE OF CONSERVATISM	11. v-25, <i>I was afraid.</i>
12. THE DEPRECIATION OF UNINVESTED ABILITIES	12. v-25, 28, <i>Lo, there thou hast . . . take the talent from him.</i>
13. UNEXCUSABLE FAITHLESSNESS	13. v-26, <i>Thou knewest . . .</i>
14. GOD'S LAW OF INVESTMENT RETURNS	14. v-29, <i>For unto every one that hath shall be given.</i>
15. THE ETERNAL IMPLICATIONS OF A WASTED LIFE	15. v-28, 30, <i>Take . . . from him . . . cast . . . into . . . darkness.</i>

February, 1955

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In addition, there is included in this service the most practical counseling service ever offered to ministers. In Washington, D.C., a research staff is kept continuously busy working on a \$500,000,000.00 annual government project of research, fact finding, and free publications.

There are listed in this "counseling book" enough free pamphlets, booklets, and material on any phase of human knowledge to fill a bookcase with shelves three feet long and containing ten shelves! All free for the asking! In addition there are over 1,000 free films and 10,000 free maps of the world, and all entered and indexed under this service. It is a li-

brary of information that you can give away in printed form and still have for yourself, for you may send as often as you desire for this free material.

There are other most wonderful items included, such as a complete writer's course, a tested visitation program for your church, a pocket-size brain center for every activity of the minister over an entire lifetime. One would have to see this service to really appreciate it. It may be ordered on ten days' free trial from the Mount Vernon Foundation, 4405 29th Street, Mt. Rainier (Greater Washington, D.C.), Maryland.

### Sentences That Sing

Supplied by Shelburne Brown\*

The real secret of an unsatisfied life lies too often in an unsundered will."—J. HUDSON TAYLOR.

"Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in acorns; or the wealth of a wheatfield in bags of little seeds."—THEO. CUYLER.

"The most brilliant handling of a trifle is still only trifling."

"I would rather aim at perfection and fall short of it, than to aim at imperfection and fully attain it."—A. J. GORDON.

"My spirit leap'd as with those thrills of bliss that strike across the soul in prayer, and show us that we are surely heart."—TENNYSON.

"The forces making for conformity, for making men march in the goose-step of thinking and acting, are causing the minds of multitudes to become interchangeable as Ford parts."—HALFORD LUCCOCK.

A poet's description of a sunset.  
The sun . . .  
threw his weary arms far up the sky,  
And, with vermilion-tinted fingers,  
Toyed with the long tresses of the evening star.

—J. G. HOLLAND

The Preacher's Magazine

\*Superintendent, Los Angeles District.



February 6

**Morning Subject: "BY MY SPIRIT"**

SCRIPTURE: Judg. 7:1-21; TEXT: Zech. 4:7

**I. A TASK DECLARED**

- A. A divinely appointed task
- B. A task with Kingdom implications

**II. A MAN EMPLOYED**

- A. Called of God—a great honor
- B. Entrusted by God—a great responsibility
- C. Essential in the divine plan

From God's viewpoint, the solution to every problem lies in a man. Can God find the man? The big question!

- D. "The man" is usually a young man.  
Moses, Joseph, David, St. Paul, and Jesus Christ

**III. THE POWER RELEASED**

- A. Never to be sought apart from God
  - 1. Do not seek power, seek God—the Holy Spirit.
- B. How obtained?
  - 1. By personal devotion—Gideon at worship under difficulty.
  - 2. By immediate obedience carefully carried out. Gideon obeyed according to detailed instruction.
  - 3. By faith in God. Torches and trumpets indicate faith.

—FRED REEDY

**Evening Subject: "SO NEAR AND YET SO FAR"**

SCRIPTURE: Mark 10:17-24; TEXT: verse 21

INTRODUCTION: This story is sad because it is the failure, not of a wicked young man, but of one who had many noble traits and many advantages.

**I. HE WAS NEAR.**

- A. He was religious.
- B. He was moral.
- C. He had been well trained in a religious home.
- D. He was unashamed in his approach to Jesus.
- E. He was unprejudiced in his attitude toward Jesus.

**II. HE WAS FAR.**

- A. In spite of all the advantages.
- B. Self was still in his way. "What good thing shall I do?"
  - 1. To suppose that one can merit salvation is folly.
  - 2. To have Christ and retain self is impossible.
- C. His failure as tragic as that of the wicked.

**III. HE WAS SAD.**

- A. Lost his quest.
- B. Lost his happiness.
- C. Lost his Christ.

—FRED REEDY

February 13

**Morning Subject: "I WILL BUILD MY CHURCH"**

SCRIPTURE: Matt. 16:13-19; TEXT: verse 18

INTRODUCTION:

These are the words of Jesus Christ himself. He came to redeem man. *He will succeed.*

**I. THE MEANING OF THE CHURCH**

- A. Jesus introduced a new concept when He used the word church.
- B. He sought to shift the thinking of the disciples from the kingdom idea with its worldly implications to the Christian ideals and purposes expressed in the word church.

**II. THE FOUNDATION OF THE CHURCH (various theories)**

- A. He will build the Church upon Peter—*false.*
- B. He will build the Church on the ecclesiastical foundations of the church fathers—a *partial truth.*
- C. He will build the Church upon himself, Christ, and the confession of His followers—*true.*

**III. THE ORDER OF GROWTH OF THE CHURCH**

- A. Personal experience—only basis of fellowship.
- B. Personal witnessing—only means of propagation.
- C. Personal experience makes one a part of the building. Personal witnessing makes one a builder of the building.

—FRED REEDY

**Evening Subject: "THE VOICE OF HOPE"**

SCRIPTURE: Matt. 11:20-30; TEXT: verse 28

INTRODUCTION:

These words sounded like idle tales to a generation enslaved by poverty and political oppression. Stranger still because they were addressed to cities that had rejected Christ and His ministry.

**I. THIS INVITATION SPEAKS OF THE BOUNDLESS GRACE AND MERCY OF GOD.**

- Addressed to a sin-laden community and to all mankind
- 1. No man may come until he is aware of his burden of sin.
  - 2. No sinner too vile to be forgiven (Isa. 1:18).

**II. IT SPEAKS OF THE POWER OF THE ATONEMENT OF CHRIST**

- A. "I will give you rest."
- B. The companionship He offers. "Take my yoke upon you."
- C. Deliverance from the inner poison of pride. "For I am meek and lowly in heart."
  - 1. Humility imparted brings rest to the soul. Pride is poison to the human spirit; it disturbs and damns.
  - 2. Soul rest, the opposite of pride.

**III. IT SPEAKS OF THE PRIVILEGES OF DISCIPLESHIP—"LEARN OF ME."**

- A. Initial experience, the entrance. The small beginning of an ever-enlarging life of fellowship.
- B. Growth in grace and knowledge essential to survival. "Learn of me"—a part of the condition of continued acceptance.

—FRED REEDY

February 20

**Morning Subject: "BELIEFS THAT MATTER"**

SCRIPTURE: Heb. 11:1-6; TEXT: verse 6

**INTRODUCTION:**

- A. All religions have their creeds. It is amusing to hear such high-sounding statements as: "No creed but Christ, no law but love, no book but the Bible." Such statements seek to disqualify the person or church that has clearly defined doctrines.
- B. The same error is committed by those who seek to copyright the name "Christ," "God," or "Christian" by declaring it to be essential to the name of their church.

**I. FOR THE TRUE CHRISTIAN THERE ARE BASIC BELIEFS ON WHICH ALL OTHERS DEPEND.**

The fact of sin—the starting point

- 1. Doctrine of God, against whom sin is committed
- 2. Moral freedom demonstrated in the act of sin
- 3. The need of salvation from sin, salvation provided
- 4. (a) Planned by God, (b) Provided by Jesus Christ, (c) Executed by the Holy Spirit
- 5. The day of judgment—necessary because of sin and because of the provisions of salvation and the freedom of man
- 6. Rewards and punishments essential to any moral order

**II. THE EFFECTIVENESS OF BELIEFS DEPENDS UPON THE DEGREE OF EARNESTNESS WITH WHICH THEY ARE HELD.**

The great blight of modern Christianity is the apathy of professors.

—FRED REEDY

**Evening Subject: "DELIVERANCE FROM INBRED SIN"**

SCRIPTURE: Rom. 6:1-23; TEXTS: Rom. 7:24-25; Matt. 1:21

**INTRODUCTION:** If the language of the Bible means anything, man may be delivered from all sin—both committed and inherited.

**I. THE DELIVERANCE OF REGENERATION**

- A. From the guilt, condemnation, penalty, and practice of committed sin
- B. From the kingdom of darkness into the Kingdom of Light—the kingdom of God's dear Son, by adoption

**II. THE DELIVERANCE OF ENTIRE SANCTIFICATION**

- A. From the defilement of sin, heart purity
- B. From the servitude of self and the law of sin and death

**III. THIS DELIVERANCE ACCOMPLISHED IN THIS LIFE**

- A. In the eternal purpose of God, redemption is to be accomplished during man's probation.
- B. The full purpose of redemption cannot be fulfilled if man cannot be wholly sanctified in this life.

God's purpose is that man shall "live soberly, righteously, and godly, in this present world."

—FRED REEDY

February 27

**Morning Subject: "A MAN OF PURPOSE"**

SCRIPTURE: Dan. 1:1-17; TEXT: verse 8

**INTRODUCTION:**

- A. Prior to the events recorded here, Daniel was a man of obscurity.
- B. Not even his name recommended him; they changed it.
- C. Possibly his only appeal was his physical appearance.

**I. SUCCESS IS SELDOM, IF EVER, A MATTER OF CHANCE.**

Daniel had a life-consuming purpose:

- 1. A purpose high enough to challenge his highest and best
- 2. A God-centered purpose—a fountain of divine resources
- 3. His purpose undimmed by opposition because there were no contingencies—all if's were removed from the code of his loyalty

**II. DANIEL'S STANDARD OF VALUES NEVER CHANGED.**

- A. Loyalty to God supreme—kept all loyalties straight.
- B. Personal devotion above personal safety—lions' den
- C. Faith in God unwavering and unconditional

**CONCLUSION:** All heaven bends to assist the man of such a purpose.

All the world respects him and makes room for him.

—FRED REEDY

**Evening Subject: "HOLY GHOST CONVICTION"**

SCRIPTURE: Acts 2:32-39; TEXT: verse 37

**INTRODUCTION:** Conviction is an old-fashioned word, too little used and understood.

- A. Legally, the word means judged guilty.
- B. Morally, it means an inner persuasion.

**I. HOLY GHOST CONVICTION; MORE THAN AWAKENED SENTIMENTS**  
Sentiments and emotions are aroused at the theater, the funeral service, the scene of an accident, etc.

**II. HOLY GHOST CONVICTION IS:**

- A. A sense of personal responsibility for sin, accept the blame.
- B. An awareness that all sin is against God.
- C. An awakened desire to be delivered from sin.

**III. HOLY GHOST CONVICTION LEADS TO GENUINE REPENTANCE:**

- A. Because this is the intention of the Spirit.
- B. Because the Spirit assists the sinner to repent as the sinner cooperates with the Spirit.

**IV. HOLY GHOST CONVICTION ESSENTIAL TO SALVATION:**

The objective of preaching and all other religious exercises in behalf of the unsaved

—FRED REEDY

## NOT BEYOND TODAY (A Message for Youth)

SCRIPTURE: Acts 24:24-27

### INTRODUCTION:

- A. A strange drama to take place in the magnificent auditorium.
  1. Place was in Herod's palace at Caesarea, occupied by Felix.
  2. Here many acts of injustice had been committed.
- B. The stage set for another act of injustice.
  1. Paul was to be heard to please the ego of a godless ruler.
  2. Felix, "the worst ruler that ever swayed the destiny of Judea" (Josephus).
  3. Drusilla, bad in thought and deed.
- C. A fearless preacher did not melt before them.
- D. Why do youth delay the look beyond today?
- I. A DESIRE TO AVOID AN UNPLEASANT SUBJECT.
  - A. Men fear the law of God will finally crush them.
  - B. But like businessman, though fearing he is insolvent, avoids looking at the books.
  - C. Or youth, aware that boat is shipping water, hope they can keep it afloat.
- II. A FEELING THERE IS TIME ENOUGH.
  - A. "I am young; there is plenty of time to think of God."
  - B. "Later life is the more accepted time to be Christian."
  - C. But it is hard to find God amidst the medicine bottles.
- III. THE ACTIVITIES OF YOUTHFUL LIVING DROWN SERIOUS THOUGHT.
  - A. Too busy in youth to give it any thought. Love, pleasure, ambitions, advancement, mental culture.
  - B. Light-winged vultures will carry away the seeds of righteousness.
- IV. A HESITANCE TO SURRENDER SINFUL WAYS.
  - A. Felix remembered ill-gotten gain and unholy romance.
  - B. Youth feels reluctant to give up his way of life (Eccles. 11:9; Matt. 18:9).
  - C. God does not ask us to give up anything that is good and fine.

### CONCLUSION:

- A. Conviction is a rare thing.
  1. Felix asked for a more convenient season. Even though he talked with Paul later, he never again trembled with conviction.
  2. Drusilla was unmoved under the same truth that convicted Felix.
- B. There may be:
  - nothing beyond today.
  - everything beyond today.
- C. Your decision will determine.

—KENNETH A. HUTCHINSON, Pastor  
First Church, Pontiac, Michigan

## "The Secure Investment"

(Series on Stewardship)

### I. THE DUTY OF OUR GIVING TO GOD

SCRIPTURE: Matt. 6:19-33; TEXT: Matt. 6:19-21

INTRODUCTION: In God's dealings with man, money has always played an important role.

#### I. THE OLD TESTAMENT AND THE DUTY OF OUR GIVING TO GOD

- A. Tithing taught in the Bible as the minimum of our giving to God. It is God's way of financing the Kingdom.
- B. The practice of tithing began before the Law was given.
  1. Abraham paid tithes to Melchizedek (Gen. 14:17-20).
  2. Jacob declared a tithe in his vow to God (Gen. 28:22).
  3. Many ancient peoples paid tithes to their deities.
- C. The Law and Tithing.
  1. Tithing became a part of the Law.
  2. The Law says the tithe is the Lord's (Lev. 27:30, 32).
- D. The prophets and tithing.
  1. Hezekiah preached to a backslidden people and they tithed (II Chron. 31:5-12).
  2. Nehemiah got them re-established, so they brought in tithes (Neh. 13:12).
  3. Malachi said men robbed God (Mal. 3:8-10).

#### II. THE NEW TESTAMENT AND THE DUTY OF OUR GIVING TO GOD

- A. Jesus and Tithing.
  1. Jesus upbraided people for their neglect but commended them for their tithing (Matt. 23:23).
  2. He pointed to the Pharisees paying tithes (Luke 18:10-12) and said that our righteousness must exceed theirs (Matt. 5:20).
  3. Jesus appointed a treasurer to care for the money brought in for the work (John 12:6; Mark 6:27; John 4:8).
  4. The Sermon on the Mount is higher than the Law (Matt. 5:17, 20; 6:20, 33).
  5. Jesus taught that man must have all yielded to God (Luke 18:22; Mark 8:34-38; Mark 12:30-31).
- B. The New Testament Church and Tithing.
  1. Many in the Early Church sold their possessions.
  2. Board elected to care for the business (Acts 4:34-35; 6:1-4).
  3. Paul gave instructions in giving (I Cor. 16:2).
  4. Giving cannot be a mere duty (II Cor. 9:6-8).
- C. The New Testament teaching has a deeper teaching.
  1. The Old Testament taught that a tenth was the Lord's and the remainder was owned.
  2. The New Testament teaches that we are stewards of all.
  3. Ten-tenths belongs to the Lord. We have the use of it, returning one-tenth (pay), and as much more as we can, immediately to the Lord (give); it is a higher law than the Old Testament.

—HAROLD M. DANIELS, Pastor  
Philomath, Oregon

## II. THE PRIVILEGE OF OUR GIVING TO GOD

TEXT: *Freely ye have received, freely give* (Matt. 10:8).

INTRODUCTION: If we genuinely love the Lord, the tithe will be the least that we will give. Because of:

- I. THE WEALTH OF GOD'S GIFTS TO MAN. "Freely ye have received."
  - A. We are recipients of divine love (I John 3:1; 4:9-10).
  - B. We are honored as God's redeemed (John 15:16).
  - C. We are the sons of God (I John 3:2; Rom. 8:16-17).
  - D. We have the friendship of the Lord (John 15:15).
- II. THE PRIVILEGES OF GIVING BACK TO GOD. "... freely give."
  - A. So many are lost; there is so much darkness.
  - B. It is a privilege to give to spread the gospel.
  - C. The Christian who loves God, and sees the world's need, gives (I John 3:17-18).
- III. GIVING ARISES FROM LOVE
  - A. God loved us—He gave.
  - B. If we love, we will give.
  - C. We must tithe because we love.

—HAROLD M. DANIELS

## III. THE CHALLENGE OF OUR GIVING TO GOD

TEXT: Mal. 3:10.

INTRODUCTION: Now let us catch the challenge there is in giving to God.

- I. IT WILL CHALLENGE OUR OBEDIENCE.
  - A. Obedience to God demands *demonstration*.
  - B. Giving of tithes and offerings *exercises* our obedience.
  - C. Consistent giving makes religion practical.
- II. IT WILL CHALLENGE OUR FAITH.
  - A. The excuses of non-tithers frequently are caused by fear; they are afraid to trust God (Matt. 6:33).
  - B. Consistent giving of tithes and offerings is an expression of our confidence in His promise.
  - C. The Christian cannot outgive God.
- III. IT WILL CHALLENGE OUR SPIRITUAL VISION.
  - A. We shall see souls saved.
  - B. We shall have an interest in all of the church, in missions, home missions, colleges, etc.
  - C. We shall thrill to see God's work flourish.
  - D. We shall rejoice in heaven to see the souls our money has helped to save.

CONCLUSION: Souls grope in darkness, their salvation depending upon whether or not we will be faithful in our giving.

—HAROLD DANIELS

## FIRST THE KINGDOM

TEXT: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Matt. 6:33).

INTRODUCTION: What a difference in this philosophy from that of the materialistic atmosphere that we live in! There are some definite reasons why we should give heed to this command.

- I. WE OWE SO MUCH TO THE ONE WHO ISSUED THE COMMAND.
  - A. Not the suggestion of some unknowing person.
  - B. The command of the Giver of every good and perfect gift.
- II. OUR OWN HAPPINESS DEPENDS UPON IT.
  - A. A reversal of the world's order of pursuit works!
  - B. Self-centeredness is disappointing.
  - C. "First the kingdom" produces real happiness. Ready to live—ready to die!
- III. THOSE FOR WHOM HE DIED ARE INVOLVED.
  - A. We'll do little about leading the lost to Him until the business of "first the kingdom" really grips us.
  - B. Love for Him will find expression in love for them!
  - C. We're not going to get by without doing something about the lost!
- IV. THERE IS SUCH A BRIEF PERIOD FOR SEEKING.
  - A. "The day is short, the task is great, the workmen are sluggish, the reward is much, and the Master is urgent." We have only one life to live; it will soon be past.
  - B. "The time is short, and the night is very near. Labour before the hand is palsied; give before the substance is beyond your control; speak before the tongue be forever silent."
- V. HE DOES NOT FORGET TO ADD.
  - A. He will reward now.
  - B. He will not forget to say, "Well done!"

CONCLUSION: "First the kingdom" really pays off. Personal testimony. "When life has all closed up and its day faded into the west, how will you answer the question, 'What hast thou done?'"

—C. W. ELKINS, Pastor  
Mobile, Alabama

### God

A boy was bringing home a loaf of bread. Someone said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?"

Then the truth dawned upon the boy's mind and he replied, "From God."

"Well, then, from whom did you get that loaf?"

"Oh, from God." The boy, in the last resort, acknowledged God to be the Giver of good.

—Moody Monthly

## BOOK BRIEFS

### The Book Club Selection for February

#### \*\*\*THE VOICE FROM THE CROSS

By *Andrew W. Blackwood, Jr.* (Baker, \$1.50)

There has not been an oversupply of material on the seven last words from the cross. Your Book Man's experience has been that pastors want help at this point. Many of them take part in Good Friday services and are assigned one of the seven sayings. Others wish to preach one or more sermons on this theme during the Easter season. It is therefore gratifying to have this book ready just before this Lenten time. These seven chapters are headed: The Prayer of Forgiveness, The Promise of Life, The Word of Kindness, The Cry of Dereliction, The Call for Help, The Shout of Triumph, and The Prayer of Trust. The emphasis in these messages is on the divine rather than the human. The approach and the development are different from anything your Book Man recalls.

Note that this book is by Blackwood, Jr., the son of the eminent preacher, writer, and teacher, Andrew W., Sr. Indubitably this book belongs on every pastor's shelf.

#### STEWARDSHIP STUDIES

By *Roy L. Smith* (Abingdon, \$2.75)

Brief interpretations of 237 stewardship texts. These articles have been syndicated in many of the denominational periodicals throughout the United States. You'll never find more effective ammunition for your stewardship arsenal than what is offered here.

#### THE GOSPEL OF GIVING

By *Herschel H. Hobbs* (Broadman \$2.25)

With challenging, attention-compelling approach, the author emphasizes the real meaning of Christian stewardship. He insists that Christians "desperately need to rediscover the doctrine of stewardship as presented in the Bible."

#### THE GLORY OF THE MASTER

By *W. B. Walker* (Pentecostal, 35c)

Eight sermons by this topnotch preacher, pastor of First Church of the Nazarene at Dayton, Ohio.

#### AN INTRODUCTION TO THE PAULINE EPISTLES

By *D. Edmond Hiebert* (Moody, \$4.50)

Not a commentary but an analysis and outline of each of Paul's Epistles. Extremely valuable material for the pastor who has an insatiable hunger for thorough Bible study. Dr. Hiebert is an ordained minister in the Mennonite Brethren church and professor of New Testament at Tabor College, Hillsboro, Kansas.

#### THE STORY OF REVELATION

By *H. G. Stunck* (Privately printed, price not stated)

A brief presentation (42 pages) of the truth set forth in Revelation.

#### THE PASTOR'S HOSPITAL MINISTRY

By *Richard K. Young* (Broadman, \$2.50)

An unusual and extremely helpful book in which all the problems and opportunities of hospital visitation are covered by one who has devoted a number of years to that particular ministry.

#### CHRISTIAN PERFECTION BEFORE WESLEY

By *Walter G. Henschen* (Wm. S. Deal, \$1.00)

A brief historical tracing of the doctrine of holiness from the New Testament Church until the time of the Wesleys.

#### YIELDED BODIES

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