

# The Preacher's Magazine

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COVER—Dwight L. Moody (See page 8)

Photo courtesy Moody Bible Institute

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## A Significant Theological Synthesis

By S. S. White\*

DR. H. ORTON WILEY's three-volume work, *Christian Theology*, is a significant theological synthesis. I call it this because it unites six major trends in theology—the classical, Protestant, Arminian, Wesleyan, the influence of Dr. William Burton Pope, and that of the holiness movement in the United States.

I illustrate the classical element with the doctrines of the Trinity and the person of Christ. Dr. Wiley's view as to these two beliefs is based upon the ancient formulas: Do not "divide the substance nor confuse the persons," and do not "divide the person nor confuse the natures." The word "person" used in both connections is the center, or individual subject, "by which the entire system of experience is united."<sup>1</sup> However, "it does not include the nature so united, nor the content or system of experience, nor is it the core or any part of this content."<sup>2</sup> Therefore, "the three persons of the Trinity are not differentiated by being three separate natures, or substances, but by the manner in which they share the same substance."<sup>3</sup> Likewise, in Christ as a theanthropic Being the two natures—the divine and the human—become

the instruments of one Person who is divine.<sup>4</sup> Further, the three distinctions in the Godhead—Father, Son, and Holy Spirit—are essential, or immanent, as well as economic.<sup>5</sup>

Next I discuss the Protestant feature of Dr. Wiley's synthesis. Here I limit my study to the doctrine of the Church. The Roman Catholics describe the Church as one, holy, universal, and apostolic. The Protestants hold that the Church is both one and diverse, holy and imperfect, catholic (universal) and local, and apostolic and confessional. There is unity of the Spirit, internal unity, but not uniformity, or external unity. At this latter point there is diversity. The Church is holy in that certain of its members are saved and sanctified, and its purpose and end is holy. It is imperfect, or unholy, because it may have members which have not yet been sanctified wholly. The Roman Catholic church tends to identify the visible Church, the body of true believers, with itself as a visible organization. Thus it falsely claims that it is the universal Church, and salvation lies only within its borders. Further, it claims to be apostolic in the sense that its authority has been handed down from Christ through Peter and the papacy.<sup>7</sup> Protestantism, on the

All references are to Dr. Wiley's "Christian Theology," IV, I, p. 320.

<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

\*Editor, "Herald of Holiness."

<sup>4</sup>V, II, p. 183.

<sup>5</sup>V, I, p. 423.

<sup>6</sup>V, III, p. 111.

<sup>7</sup>V, III, pp. 112-17.

other hand, is apostolic only because it is built upon the foundation of the apostles and prophets as their lives and writings are given in the Bible.<sup>8</sup> Also, for it the supreme factor is confession of faith in Jesus Christ as Saviour and Lord.<sup>9</sup> The mediatorial offices of the Church are excluded.<sup>10</sup>

The third major trend in Dr. Wiley's theology is Arminianism. Like the Arminianism of Wesley, Dr. Wiley's usually allies itself with what has come to be known as "Earlier Arminianism"—the views of Arminius himself—rather than with "Later Arminianism"—the position set forth by the Remonstrants.<sup>11</sup>

Calvinism is monergistic and Arminianism is synergistic.<sup>12</sup> With the former, the salvation of any man depends upon one energy, power, or will, and that is God's; but with the latter, salvation depends upon the co-operation of God and man, two persons—one divine and the other human—working with each other. God makes provision for the salvation of all men, and then by means of prevenient grace places this salvation within their reach. However, only man can meet the conditions for the transfer of the grace of the crisis experiences of salvation—which God alone can bestow. If a man refuses to meet these conditions, God cannot do His work.<sup>13</sup> The Arminian refuses to accept the Calvinistic idea of effectual calling which "denotes an interior grace or compelling power, by which the mind is led to accept the invitation of the gospel, and yield to the solicitations of the Spirit."<sup>14</sup> Therefore, the difference is found in the contrast between the elective grace

of Calvinism with its effectual calling and the individual probation of Arminianism.<sup>15</sup>

The fourth major factor in Wiley's thought is Wesley's theology. Evidence of this influence is seen in all three volumes of his *Christian Theology*, but chiefly in the second, which deals with the doctrines of grace.

The doctrine of prevenient grace, as advanced by the earlier Arminians, was brought to its distinct and final form by the Wesleyans.<sup>16</sup> All the good in human nature, outside of that which comes through regenerating grace, is prevenient grace. This includes conscience, the spirit of enlightenment, striving and conviction.<sup>17</sup>

Dr. Wiley discusses the witness of the Spirit, following the Wesleyan pattern with its stress upon the direct and indirect witness—or the witness of the Divine Spirit and the witness of man's own spirit. He also emphasizes the Divine Spirit and the witness of man's own spirit. He also emphasizes the fact that this is the common privilege of believers. The witness of the Spirit has special significance for Christian sonship and all phases of Christian experience.<sup>18</sup>

John and Charles Wesley and their associates developed the germ of the doctrine of entire sanctification, which had been handed on to them by Arminius.<sup>19</sup> It became for Wesley and the early Methodists the grand depositum which God had lodged with the people called Methodists.<sup>20</sup> Dr. Wiley follows Wesley in teaching that entire sanctification is a definite crisis experience which follows regeneration and yet is attainable in this life. The Christian can be sanctified by faith as truly as the sinner can be justified by faith. Entire sanctification

cleanses from sin and is wrought by the agency of the Holy Spirit. He also emphasizes growth in grace after the crisis and points out the limitations of the experience and the fact that the sanctified man can still be tempted and backslide. Although Wesley is his chief authority in this section, he also quotes from others, especially those who have been leaders in the holiness movement in America.<sup>21</sup>

The fifth major element in Dr. Wiley's theology is the influence of Dr. William Pope, a British theologian of the last century. The title of the latter's systematic theology is *A Compendium of Christian Theology*. It is a three-volume work and is the first listed in Dr. Wiley's *General Bibliography*.<sup>22</sup> Dr. Wiley follows Dr. Pope in using part of the name of his system of thought—*Christian Theology*—and in publishing it in three volumes. Moreover, the two works, leaving out the indices and bibliographies, are not far apart in the number of pages which they have—1,361 pages in Dr. Pope's and 1,397 in Dr. Wiley's. In addition, these theologies have quite a few similarities in outline and subjects.

There are 169 page references to Dr. Pope's writings in Dr. Wiley's theology, and the number of actual references must exceed 200, since some pages have more than one reference on them. It should be added that the references to Dr. Pope's writings probably double those to any other authority, even including Wesley's. They are found in all three of Dr. Wiley's volumes, with a somewhat larger concentration of them in Volume II. I discovered no instance where Dr. Wiley took issue specifically with any position championed

by Dr. Pope. Dr. Wiley refers to Dr. Watson as the first great Methodist theologian and to Dr. Pope as the last.

Dr. Wiley states that Dr. Pope perhaps gives the best definition of Christian theology.<sup>23</sup> He likes Dr. Pope's idea that universal theology relates all things to God and God to all things.<sup>24</sup> He agrees with Dr. Pope and other theologians in the fourfold division of Christian theology as a positive science: Biblical or exegetical, historical, systematic, and practical.<sup>25</sup> He makes much of prophecy as a credential of revelation and gives special attention to Dr. Pope's four laws of prophetic prediction.<sup>26</sup> He believes that Dr. Pope perhaps sets forth more clearly than any other theologian the value of system in theology.<sup>27</sup> He and Dr. Pope and many others champion the dynamical theory of the inspiration of the Bible.<sup>28</sup> He holds with Dr. Pope that the two divine perfections, holiness and love, may be called the moral nature of God; and that these two are the only terms which unite in one the attributes and the essence of God.<sup>29</sup> He also says that Dr. Pope's summary on the nature of divine providence is one of the best on the subject,<sup>30</sup> and that Dr. Pope takes a more scriptural position as to the value of righteous living than Strong does.<sup>31</sup> Like Dr. Pope, Dr. Wiley more nearly follows "Earlier Arminianism" than "Later Arminianism."<sup>32</sup> There is a decided similarity between Dr. Pope's outline as to the nature of the Church and Dr. Wiley's.<sup>33</sup> And finally, Dr. Wiley almost begins and closes his three-

<sup>8</sup>Ibid., pp. 116-17.

<sup>9</sup>Ibid., p. 116.

<sup>10</sup>V. I, p. 472.

<sup>11</sup>V. II, p. 107.

<sup>12</sup>Ibid., pp. 355, 416-17.

<sup>13</sup>Ibid., pp. 352, 356.

<sup>14</sup>Ibid., p. 344.

<sup>15</sup>V. I, p. 472.

<sup>16</sup>V. II, pp. 352, 415.

<sup>17</sup>Ibid., p. 292.

<sup>18</sup>Ibid., pp. 431-39.

<sup>19</sup>Ibid., pp. 454-55.

<sup>20</sup>Ibid., p. 455.

<sup>21</sup>Ibid., pp. 440-517.

<sup>22</sup>V. III, p. 394.

<sup>23</sup>V. I, p. 14.

<sup>24</sup>Ibid., p. 16.

<sup>25</sup>Ibid., p. 24.

<sup>26</sup>Ibid., pp. 157-58.

<sup>27</sup>Ibid., p. 53.

<sup>28</sup>Ibid., p. 175.

<sup>29</sup>Ibid., pp. 368, 370.

<sup>30</sup>Ibid., p. 487.

<sup>31</sup>Ibid., pp. 388-89.

<sup>32</sup>V. II, p. 108.

<sup>33</sup>V. III, pp. 111-17.

volume work with a quotation from Dr. Pope.<sup>34</sup>

The last major tendency in Dr. Wiley's theology is the American. It is minor in comparison with the others, but has special significance for the doctrine of entire sanctification as held by the Church of the Nazarene.

Wesley taught that the Holy Ghost is the Agent of the new birth, and he took the same position as to entire sanctification. However, he did not specifically identify the baptism with the Holy Spirit, or Pentecost, with entire sanctification, as the holiness movement in the United States has done almost from its beginning. It has been suggested that this trend resulted from a union of the Oberlin (Charles G. Finney, Asa Mahan, and others) emphasis upon the baptism with the Holy Spirit and the Wesleyan teaching as to the cleansing from sin in entire sanctification. But, however this came about, Dr. Wiley gives it theological standing in his *Christian Theology*.<sup>35</sup> He not only takes this position himself, but also quotes from or refers to several other leaders in the holiness movement in the United States who do the same—Dr. P. F.

Bresee,<sup>36</sup> Asa Mahan,<sup>37</sup> J. A. Wood,<sup>38</sup> Dr. H. V. Miller,<sup>39</sup> Dr. E. F. Walker,<sup>40</sup> Dr. J. W. Goodwin,<sup>41</sup> Dr. D. Shelby Corlett,<sup>42</sup> Dr. E. P. Ellyson,<sup>43</sup> and Dr. J. B. Chapman.<sup>44</sup>

In conclusion, let me say that Dr. Wiley is not the slave of any of the six tendencies discussed above. Everywhere the skill of his hand and thought is seen and felt. He is versatile and scholarly and masters and develops the various types of theology which have especially engaged his mind. He gives us a high-ranking, conservative Christian theology with force and yet with Christian courtesy and without dogmatism.

Also, I must add that his significant theological synthesis is an encyclopedia of conservative theological information and a systematic theology. As the latter, it is more valuable than it would have been if a single volume had been written on each of the three subjects. In *Christian Theology*, the three fields are interrelated as they could not have been if they had been written separately.

<sup>34</sup>*Ibid.*, pp. 323, 440, 468, 494-95.

<sup>35</sup>*Ibid.*, p. 458.

<sup>36</sup>*Ibid.*, p. 466.

<sup>37</sup>*Ibid.*, pp. 466, 469.

<sup>38</sup>*Ibid.*, p. 468.

<sup>39</sup>*Ibid.*, pp. 468-69.

<sup>40</sup>*Ibid.*, p. 469.

<sup>41</sup>*Ibid.*, pp. 470, 472.

<sup>42</sup>*Ibid.*, p. 470.

<sup>34</sup>V. I, p. 14, and V. III, p. 392.  
<sup>35</sup>V. II, pp. 322-24, 467, 494-97, 504.

#### THE SEAMAN'S PSALM

The Lord is my Pilot; I shall not drift; He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log.

He guideth me by the star of holiness for His name's sake. Yea, though I sail 'mid the thunders and the tempests of life, I shall dread no danger; for Thou art near me; Thy love and Thy care, they shelter me.

Thou preparest a harbor before me in the homeland of eternity; Thou anointest the waters with oil; my ship rideth calmly.

Surely sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever.

—CAPTAIN J. ROGERS

The Preacher's Magazine

## FROM THE EDITOR

### Alternative to Omniscience

THERE ARE TIMES when I think it would be a wonderful thing if I were omniscient, so that I could know all, understand all, and have unhindered intellectual processes. I feel this way when I am faced with a serious problem or need desperately to see through the intricate maze of interrelationships of one sort or another. Of course my better sense tells me when I pause to ponder this issue that it is much better that I am as I am, very much human and very limited in my ability to see and understand.

Yet there are those who would insist that a perfect understanding is essential to life and to the preaching of the gospel. "Don't ever believe that which you do not understand, and never preach that which your reason will not fully endorse," they tell us. We recognize this, of course, as an offshoot of the school of rationalism, which has human reason as its god and has set up human understanding as the final authority on all matters.

To be true, we rejoice that there was a renaissance in the history of thought which opened closed books and opened men's minds, so that creative thought became a pursuit of common men and ideas were broken loose from their shackles. This period of enlightenment brought about a new day for literature, for science, for medicine, and for theology. The Reformation was a branch of this total movement. As a result all of us have benefited from that great unchaining of religious thought and mode.

But by this same swing of the pendulum the world was carried to the other extreme where authority and faith and the miraculous in religion suffered alike in the superhumanism which resulted. If the world of science alone were affected, it would not seem to us to be too serious. However, religious thought has suffered as greatly as any area. And again if only the general church world were affected, that would not bother you and me too much. But the trouble is that each of us has felt the impact of the movement to deify human reason and to make it the supreme court of human thought.

In a practical way it comes down to us like this: "Do not accept that which you cannot understand, do not hold to a faith that cannot be explained in every detail, do not accept as final that which reason cannot fully support." Of course, we immediately recognize this position as being untenable from any standpoint. In a sense this is a call to omniscience, and of course we know that omniscience is beyond the grasp of the human mind. It is not possible for men to understand fully every area of knowledge. Just so, it is not possible to understand every truth having to do with religion. Even the scientist must work by hypotheses and suppositions. His processes are not supernatural and his findings far from final. So much so that science has been defined "as a systematic arrangement of the data which at the moment seems to be true." And so there is no reason

why we as preachers should be intimidated by such a philosophy. There is no crime in admitting that there are many things in life about which we do not have perfect knowledge. There is no harm in admitting that God's truth is bigger than we are and that without doubt there is some of it which is veiled from or beyond the grasp of our human understanding. We can keep face and still admit that we are not omniscient and that no stretch of the imagination could convince us that we ever will be.

What is the alternative to this "shocking" revelation? Some have fallen into a religious agnosticism which says, "Since I cannot know everything, I can really know nothing for sure." Such a position results in uncertainty and intellectual and spiritual confusion. It fills a person with fear and makes him uncertain of his own shadow. It makes for weakness and doubt and offers nothing for sure as a result of intellectual and spiritual quests. Even to those who are not swept this far down the stream of agnosticism, there are repercussions in personal spiritual uncertainty and a faltering pulpit ministry.

What then is the alternative? What certainty can we find in our finite world and with our finite intellectual qualities?

First of all, there are many things we can know. The processes of education have taught us this. There are many things about the gospel which have been tested and tried and about it we need have no doubts. The Apostle Peter tells us, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). There are many reasons as to the validity of the gospel and we can find them and we can know them.

Second, we can know God, the Author of truth, and we can have the Spirit of Truth, who will "guide us into all truth" (John 16:13). That is, we can have an understanding far beyond our intellectual capacities when we turn ourselves over to the God of Truth, and we can know of revelation heaped upon revelation as the Holy Spirit points out the answers to us.

Third, we can know the Word. Our Bible is an open Book, to which we can go in devotions and study. We in our day are highly privileged above Christians in days gone by, for we have the Word of God in our own language and we have many helps which enable us to read that Word and to study it. We need not complain that we do not know, for the written revelation of God is accessible.

Fourth, we can know the experiences of godly people in our day and through the printed page we can know of those who have lived in other days who have tested by experience the deep truths of God. For after all, truth is that which works, consistently and finally, in human life and experience. There is no more certain test of truth than that which is expressed by the voice of the Christian consciousness in every age.

Fifth, we can know through experience and the testimony of our own faith. Job caught this when he declared, "I know that my redeemer liveth." Handel caught this up and put it to music, "I know—I know—I know." Jesus expressed it thus, "I am the way, the truth, and the life. . . . If ye had known me, ye should have known my Father also" (John 14:6-7). John in his Epistle reminds us that we can know by certain infallible tests that we are of God and that we have passed from death unto life.

And so, while there may be on one

horizon the unsurmountable, snow-capped peaks of omniscience and out the other way the bottomless chasm of agnosticism, in between there are the rolling meadows of practical human experience dotted with the beautiful blue lakes of faith, in which meadow all of us can find a place to live. We must be diligent students set to learn what we can, but we should not be afraid to admit that some things we can never know. On the other

hand, we must be firm in our conviction that there is enough truth available to save any person and that there is a place of certitude in which every one of us can rest assured. Each of us could well make as his creed, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). This indeed is our alternative to omniscience.

### From Behind My Pulpit

## I See a Dusty Pew

By Willard B. Airhart\*

THE PASTOR figuratively "crossed his fingers" and literally breathed a prayer when he saw the thin carpet of dust covering the platform hardwood. For there came a haunting fear that someone might interpret the unkept condition of the church auditorium as a by-product of our message.

For the most part, it is probable that modest, attractive church buildings, no matter what the size, best represent the gospel that we preach. But the simple structural lines, inside and without, place the greater demands upon cleanliness. There is a good proportion of people who are offended by untidiness. Reasonable measures should surely be taken to keep their occasion for offense at a minimum. Certainly, we hinder our influence by carelessness in the way we keep the house of God.

Not every whim can be satisfied, of course, nor every needed improvement made immediately. But if we

have floors to walk on, let them be well cared for. If we have pews to sit on, let them be clean and shining. And what should be more disturbing than an altar and communion table made unattractive by smudges of dirt and a film of old dust? No doubt a good scriptural example might be in order here, but an appeal in the name of common sense should be sufficient. The pastor's sparkling white shirt, pressed suit and polished shoes should be matched by an environment similarly immaculate. A well-cared-for church will not cause anyone to be tidy who wishes to be otherwise (though it might help), but what a pity to force careful folk to worship under unpleasant circumstances! It takes the grace of God to live pure in a pagan world—but it is impossible to stay clean in a dirty church.

It may happen occasionally; yes, it probably will. But may the times be few and exceedingly far between when, from behind my pulpit, I see a dusty pew!

\*Pastor, Saskatoon, Saskatchewan.



## The Preaching of Dwight L. Moody

By James McGraw\*

**S**PURGEON WAS CALLED the pastoral evangelist; Chalmers, the parish evangelist; Finney, the revival evangelist; Howard, the prison evangelist; Whitefield, the field evangelist; Shaftesbury, the philanthropic evangelist; Bliss, the singing evangelist; McCauley, the evangelist of the out-cast; but Dwight L. Moody was the evangelist of the people."

So writes J. W. Hansen in his *Life and Works of Dwight L. Moody*, and so agrees the student who thoughtfully reads *Moody's sermons* and carefully examines his preaching.

Dwight L. Moody was not a great preacher as preachers would count greatness, for he violated many of the rules of homiletics; but he was a great preacher when the results are brought into focus and the rules of homiletics recede into a less conspicuous view, for he preached in a way that captivated the interest of his listeners, and he preached in a way that brought men to Christ. Even the most particular student of preaching must admit this is enough to account *Moody* worthy of distinction as a great preacher of the gospel.

Born in Northfield, Massachusetts, in 1837, Dwight L. Moody was one of a family of nine children in a home that had for two centuries seen its family produce preachers of note. There was Joshua Moody in the seventeenth century; there was Samuel Moody in the eighteenth century; and of course *Dwight L. Moody's* preaching is one of the bright spots

in a nineteenth century, preoccupied with wealth and growth.

The early childhood of Dwight Moody and his family was characterized by hardship and disappointment. His father died when Dwight was four, and the boy fought hard to help his mother provide for the family. At sixteen, he was making a name for himself as a shoe salesman. He overcame personal obstacles such as the awkwardness of long, lean, lanky adolescence and a tendency to stammer when nervous, and he developed skill in meeting people through salesmanship. This experience doubtless influenced his ministry as "the people's evangelist."

Moody's conversion is well known to every Christian, for one cannot forget the thrill of knowing how that obscure Sunday-school teacher, Edward Kimball, spoke to Dwight in the back of that Boston shoe store in such compelling, convicting force that the two were soon on their knees in prayer. Moody tearfully gave his heart to Jesus, and Kimball wept and murmured his thanks to God! D. L. Moody, at eighteen, found an experience that changed the course of his life.

Harry J. Albus, writing about Moody in his recent book *A Treasury of Dwight L. Moody*, tells of his moving to Chicago a year after his conversion in search of a fortune in salesmanship. Had he devoted his energies primarily toward the achieving of that goal rather than toward the winning of souls, he most certainly would have become a wealthy man.

He possessed the ability to make money. His foresight, his enthusiasm, his perseverance, his intelligence and cleverness, and his effectiveness in sales work would have been in his favor; But he put God first, and God had work for him to do. He organized a Sunday-school class of eighteen youngsters, which grew eventually into a class of over a thousand, and he severed all business ties to give his full time to soul winning.

Moody was a personal evangelist as well as an evangelistic preacher. Long before the demands came for his great public meetings, he was busy distributing Bibles, books, and tracts, and organizing "Bands of Brothers" among his converts, and training them to carry the gospel to others. He organized noon prayer meetings, visited workers in their jobs and soldiers in their barracks. He spoke to strangers on the street corners, and every day he was busy winning men to Christ.

Perhaps this explains why Moody became a great mass evangelist, for when he preached to thousands he preached as though he were talking with one individual. That individual felt the impact of the message, and he—and hundreds of others like him—moved to seek salvation.

Moody's preaching was clear. The most intelligent person in the audience gave rapt attention; but the humblest and least educated, and the smallest child, also heard and understood. The children were among the most eager of his listeners. Few men have been able to attain the art of convincing the old and at the same time captivating the young, as did Moody.

D. L. Moody believed what he preached. His faith was the faith of a little child, and he believed absolutely and implicitly in the message he preached. There was no laziness in his body or spirit.

Oratory was natural with him, but he did not seek to use it consciously. He knew how to make an illustration live vividly, and he was more than ordinarily emotional, especially in his climax, but it was not affected nor artificial. He loved anecdotes, Bible stories, analogies, or anything that helped make his points clear. His descriptive powers were far above average, and he used imagination in the best sense.

Moody knew how to make use of his keen sense of humor without cheapening the content of his preaching. Mixed with humor, he used pathos. From laughing to weeping, his audiences moved with him in the sort of attentive rapport every preacher covets and few realize.

D. L. Moody's introductions were perhaps the best example of how he violated the rules of homiletics—but did well anyway. W. E. Sangster declared that it is impossible to exaggerate the importance of the beginning of a sermon, and Charles E. Jefferson once wrote that if a man cannot say anything in the first ten minutes of his sermon he ought to drop the first ten and begin with the second ten! Moody sometimes had little or no introduction at all, and at other times made two or three false starts—unforgivable in homiletics class!—but his lovable and attractive personality plus his perfect submission to the Holy Spirit made up for it.

Moody was primarily a topical preacher. In his sermon, often preached at the beginning of a revival, "Stones to Be Rolled Away," he began with a rather lengthy introduction and then gave some of the stones that needed to be rolled away if God would give a revival. The stone of unbelief, the stone of prejudice, and the stone of sectarian spirit marked the three main divisions.

\*Professor, Nazarene Theological Seminary.

## The Preaching of Dwight L. Moody

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The early childhood of Dwight Moody and his family was characterized by hardship and disappointment. His father died when Dwight was four, and the boy fought hard to help his mother provide for the family. At sixteen, he was making a name for himself as a shoe salesman. He overcame personal obstacles such as the awkwardness of long, lean, lanky adolescence and a tendency to stammer when nervous, and he developed skill in meeting people through salesmanship. This experience doubtless influenced his ministry as "the people's evangelist."

Moody's conversion is well known to every Christian, for one cannot forget the thrill of knowing how that obscure Sunday-school teacher, Edward Kimball, spoke to Dwight in the back of that Boston shoe store in such compelling, convicting force that the two were soon on their knees in prayer. Moody tearfully gave his heart to Jesus, and Kimball wept and murmured his thanks to God! D. L. Moody, at eighteen, found an experience that changed the course of his life.

Harry J. Albus, writing about Moody in his recent book *A Treasury of Dwight L. Moody*, tells of his moving to Chicago a year after his conversion in search of a fortune in salesmanship. Had he devoted his energies primarily toward the achieving of that goal rather than toward the winning of souls, he most certainly would have become a wealthy man.

He possessed the ability to make money. His foresight, his enthusiasm, his perseverance, his intelligence and cleverness, and his effectiveness in sales work would have been in his favor. But he put God first, and God had work for him to do. He organized a Sunday-school class of eighteen youngsters, which grew eventually into a class of over a thousand, and he severed all business ties to give his full time to soul winning.

Moody was a personal evangelist as well as an evangelistic preacher. Long before the demands came for his great public meetings, he was busy distributing Bibles, books, and tracts, and organizing "Bands of Brothers" among his converts, and training them to carry the gospel to others. He organized noon prayer meetings, visited workers in their jobs and soldiers in their barracks. He spoke to strangers on the street corners, and every day he was busy winning men to Christ.

Perhaps this explains why Moody became a great mass evangelist, for when he preached to thousands he preached as though he were talking with one individual. That individual felt the impact of the message, and he—and hundreds of others like him—moved to seek salvation.

Moody's preaching was clear. The most intelligent person in the audience gave rapt attention; but the humblest and least educated, and the smallest child, also heard and understood. The children were among the most eager of his listeners. Few men have been able to attain the art of convincing the old and at the same time captivating the young, as did Moody.

D. L. Moody believed what he preached. His faith was the faith of a little child, and he believed absolutely and implicitly in the message he preached. There was no laziness in his body or spirit.

Oratory was natural with him, but he did not seek to use it consciously. He knew how to make an illustration live vividly, and he was more than ordinarily emotional, especially in his climax, but it was not affected nor artificial. He loved anecdotes, Bible stories, analogies, or anything that helped make his points clear. His descriptive powers were far above average, and he used imagination in the best sense.

Moody knew how to make use of his keen sense of humor without cheapening the content of his preaching. Mixed with humor, he used pathos. From laughing to weeping, his audiences moved with him in the sort of attentive rapport every preacher covets and few realize.

D. L. Moody's introductions were perhaps the best example of how he violated the rules of homiletics—but did well anyway. W. E. Sangster declared that it is impossible to exaggerate the importance of the beginning of a sermon, and Charles E. Jefferson once wrote that if a man cannot say anything in the first ten minutes of his sermon he ought to drop the first ten and begin with the second ten! Moody sometimes had little or no introduction at all, and at other times made two or three false starts—unforgivable in homiletics class!—but his lovable and attractive personality plus his perfect submission to the Holy Spirit made up for it.

Moody was primarily a topical preacher. In his sermon, often preached at the beginning of a revival, "Stones to Be Rolled Away," he began with a rather lengthy introduction and then gave some of the stones that needed to be rolled away if God would give a revival. The stone of unbelief, the stone of prejudice, and the stone of sectarian spirit marked the three main divisions.

\*Professor, Nazarene Theological Seminary.

Probably his best-known and greatest sermon was "What Think Ye of Christ?" from the text in Matt. 22:42. The introduction was, as might be expected, much too long according to all the rules, but one must admit it is interesting and captivating. Such an expression as, "But these are not the points I wish to take up," characterized his beginnings in the sermon. His main divisions were:

I. What think ye of Christ as a Teacher?

II. What think ye of Christ as a Physician?

III. What think ye of Christ as a Comforter?

He used gestures moderately, but his language was the language that gripped the hearts and minds of the people. "I would rather be narrow and right, than broad and wrong," he would say; and with eleven words, nine of which were of one syllable, he drove the point forcefully across. He would say, "Ahab had influence; Elijah had power"; "If you want results, just pray."

Donald J. Smith, in a study of Moody's ministry, attempted to summarize his personal characteristics as follows:

"... he must have believed all he preached... He was humble, consistent in Christian experience, able to firmly stand alone, modest, simple in mode and manner, courageous, strong, stable, impulsive, direct, analytical, peaceful, determined, intense in convictions, able to rebuke, quick in perception, a hero worshipper, and a diligent, consecrated servant of Jesus Christ."

The keynote of his ministry was struck in the experience he had of hearing the statement made, "It remains to be seen what God can do if he can find a man who will completely surrender to Him!"

Dwight L. Moody thought about that statement awhile, and fervently murmured, "I will be that man."

The results of his preaching in every large city in America, in four campaigns in England, in missions and slums on Skid Row, and well-appointed churches and well-filled auditoriums; his preaching in that very last revival campaign in Kansas City, which he was unable to finish—his last before his death—would all indicate that his fervent prayer was answered. Dwight L. Moody "was that man."

#### CHURCH ATTENDANCE

A clerical friend in a Southern California beach town tells this story: He was standing in front of his church before the Sunday morning service, while down the street poured throngs of people—down the street toward the church, and on past it to the pier and the amusement zone and the beach.

There came along a family of four—evidently father, mother, older boy, little girl. The little girl was attracted by the church, and was very curious about what went on inside it. A rather long discussion and argument ended with the father saying, "Oh, come on; we can sing hymns, and pray, and worship God just as well on the beach as we can in the church."

"But, daddy," the youngster protested, "we won't, will we?"

—GEORGE HEDLEY, "The Symbol of the Faith," *The Holy Catholic Church*.

## SERMON OF THE MONTH

### Behold Your God

(An Exposition of the 40th Chapter of Isaiah)

By Kenneth Meredith\*

*Text: O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! (Isa. 40:9.)*

The message of Isaiah is the message of the hour. It is a message of comfort and hope that is born of a vision of God. It is the message which the prophet received from God for a troubled nation, Judah. Judah had loved God, had been born of God, and had felt the divine touch of God's almighty hand molding and shaping her history. But Judah had fallen away; turned her back upon God, and now as a marred vessel of sin was being crushed in the Potter's hand. She had lost her lasting peace, was torn by personal sins of the people, national corruption of her leaders, and was suffering punishment under the wrath of God.

It was to a nation such as this that Isaiah came with these words, "Comfort ye, comfort ye my people, saith your God."

Seeing this hope through a revelation of God, it is little wonder that Isaiah was crying out, "Behold your God!" This message was very real to him, for it had been born of a per-

sonal experience when he saw God "high and lifted up." This vision had brought to him the reality of his sin and had caused him to cry out from an anguished, convicted heart, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Beyond this recognition he felt the live coal from off the altar as it was placed upon his lips and heard the voice of God speaking through the seraph say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

There is a close parallel between Judah and our own nation, known as a Christian nation, yet a country practically divorced from God in many ways. Were Isaiah standing in my pulpit today, he would speak out with courage and hope and say, "Comfort ye, comfort ye my people... Behold your God!"

#### I. BEHOLD YOUR GOD HIGH AND LIFTED UP.

A. *Behold Him greater than idols.* One of the outstanding sins of Judah was the worship of idols. They had turned from the worship of the true God, substituting in His place gods of their own choice and design. To discuss this condition we find these

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words: "To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."

Idol worship as mentioned here does not apply as a characteristic of people today but the sin in idol worship was not inherent in the idols themselves, but in the heart they substitute something else for God.

B. *Behold Him greater than nations.* Listen to these words beginning with the fifteenth verse of that fortieth chapter. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; . . . And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering, All nations before him are as nothing; and are counted to him less than nothing, and vanity."

After thinking upon this passage, our anxieties concerning world crises are lessened, for this gives us the comforting thought that God is big enough for any situation. It comforts us to realize that under God's control Communistic China is only a drop in a bucket and that Russia hasn't disturbed the balance of God: A nation can be removed by the gentle breath of God or with one sweeping motion of His arm. Grave as is the situation from the human point of view, God is still on the throne. He is sufficient for the needs of the nations, for He is greater than the nations. *Behold your God!*

C. *Behold Him greater than the rulers of the nations.* Behold Him, with Isaiah, as one "that bringeth the princes to nothing; he maketh the judges of the earth as vanity."

This also gives us great comfort. There shall come dictatorial rulers of nations and persecutors of God's people, but whether they be a Caesar

or a Kaiser, Bloody Mary or Adolph Hitler, Nero or Stalin, God can bring them to nothing. The world of today is one of involved political alliances, a world twisted and torn by political ideologies, a world that elevates minorities and suppresses and enslaves masses. In short, it is a sin-laden world. Yet Isaiah was living in an age with similar problems and he spoke words of comfort and hope. If you want a calmness, a spiritual poise in a wicked world, *Behold your God!*

D. *Behold Him greater than creation.* The vision of God enters the superlative when we ascribe to Him a greatness surpassing the totality of His creation, the limits of which cannot be known.

"Who hath measured the waters in the hollow of his hand; and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Think of it. In the hollow of His hand He held and measured the waters of the peaceful Pacific, the rough Atlantic, and the vast expanse of the Indian Ocean. When Isaiah saw God high and lifted up, he saw a God big enough for all our needs.

Think with me in the language of Isaiah. He "meted out heaven with the span." Exerting all your imaginative power, this expression is infinitely beyond all. The span of a man's hand is about eight and one half or nine inches. God's encompasses the whole of the universe.

Scientists tell us that our sun is dwarfed by the size of other stars. If the bright star Sirius were placed where our sun is, 93,000,000 miles away, the earth would be one-third of the distance to its center; which means that the distance from its center to its outer edge is one-third more

than the distance from here to the sun. That's a big star, and yet infinitely minute in God's cosmos.

It is little wonder that Isaiah with this vision fresh in mind continued to cry out, "To whom then will ye liken God? or what likeness will ye compare unto him?" He is a God who cannot be compared even with the greatness of His creation. Let imagination run riot and still no likeness can be found.

Isaiah does not stop, but continues, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

What does this mean? It means that Isaiah saw God in all of His power and might as a personal God with that power and might directed to the caring for His own. He is not only saying, *Behold your God*, high and lifted up, greater than idols, greater than nations, greater than His creation, but he is also saying,

## II. BEHOLD YOUR GOD AS A PERSONAL GOD.

A. *Behold Him as personally interested in you.* He "bringeth out their host by number: he calleth them all by names by the greatness of his might."

Psychologists tell us that every person likes to be known personally. There is a satisfaction which comes from being addressed by name. Businessmen and salesmen have made capital of this fact to draw people to them and to their merchandise.

Oh, the satisfaction that comes from realizing that God in all of His greatness is interested in me and calleth me by name! Yes, He is so personally interested in His creation that He knows when one of His sparrows falls.

He has placed the billions of stars in their sockets, He has numbered the sands of the seashore, yet He is personally interested in me and you and calls us by name.

B. *Behold Him as the Good Shepherd.* Isaiah says, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

This is one of the most beautiful passages of the Scriptures, for it portrays the tender, loving care of an almighty God. It anticipates the coming of the Messiah, who when He had come declared, "I am the good shepherd." He declared it with the realization of what it meant to be the Good Shepherd . . . realizing that the Good Shepherd goeth before His sheep. It is He who "preparast a table before me in the presence of mine enemies." It is He who goeth before, exalting every valley and bringing down every mountain, making the rough places smooth. It is He who prepared a highway of holiness, who conquered the ravenous beast. It was the Good Shepherd who was "tempted in all points like as we are, yet without sin." It was He who conquered sin and death and hell. It is through Him that we can cry out, "O death, where is thy sting? O grave, where is thy victory?" Why? Because Christ was the Good Shepherd.

Christ had the realization of the full task of the Good Shepherd when He also declared, "I am the door" to the fold. He realized that the time would come when He would stand in the gate receiving the punishment due His lambs. He realized that the wrath of heaven would be poured out upon Him. "The good shepherd giveth his life for the sheep." Yes, He was to become the Lamb for sinners slain.

"Surely he hath borne our griefs, and carried our sorrows: yet we did



esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

It gives me joy in my soul to remind you of that parable of the ninety-and-nine, which also shows the loving, personal care of the Good Shepherd. We see the shepherd as he counts by number and calls by name and finds that one is yet without the fold. I can see him as he goes out into the darkness of the night in search of that one lost sheep; as he seeks and searches till he hears that faint, bleating cry. Then I can feel him as he takes the lamb in his arms and carries him in his bosom. Why shouldn't this ring joy bells in my heart? I was that one lost sheep. Sin, darkness, and despair enveloped my life, but the seeking Saviour heard my sinner's cry. Then I heard the tenderness of His voice as He spoke my name, felt the strength of His everlasting arms as He picked me up out of the mire of sin, and was warmed by His infinite love as He gathered me to His bosom.

#### SELECTED SENTENCE SERMONS

"Some people weep more over the fatted calf than they do over the Prodigal Son.

"The burden of moving may be lightened by first taking home the things you have borrowed.

"A Christian is someone who makes you think of Christ.

"People seldom lose their religion by a blowout, usually it is just a slow leak.

"The thief on the cross had his first chance and accepted it."

—Selected

Praise God, we can behold Him high and lifted up, greater than idols, nations, rulers of nations, yes, greater than His creation!

Praise God, we can behold Him high as a personal God, personally interested in each of us because He is the Good Shepherd!

This is the message of Isaiah. It is the message of the hour. It is the message which is timeless. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

If Isaiah could bring comfort to his people through a vision of God, how much more we should be able to take comfort and renew our strength living this side of Calvary with the revelation of God made complete in Jesus Christ, with the veil of the Temple rent in twain, with the access we have to the throne on high!

## In Remembrance of Me

(Communion Message)

By Sidney Martin\*

SCRIPTURE: Luke 22:7-20

TEXT: Luke 22:19

Nowhere is the divine authority of Christ more clearly demonstrated than in these words, for when Jesus uttered them He was virtually declaring that an ancient ritual, the Passover, was obsolete. That ancient feast had been kept, unbroken, by Jews for fifteen hundred years. Now Jesus says, in effect, "Forget that past deliverance—a greater than Moses stands before you—through Me a far more wondrous deliverance is shortly to be wrought—remember Me."

And this from One whose death warrant was even then as good as signed! No wonder someone says, "Surely this was either audacity, approaching insanity, or Divine consciousness that He himself was the true Paschal Lamb." Of this latter fact we have no doubt, for with countless multitudes around the world we confess this morning, "Christ, our Passover, is slain for us."

Yet, in setting aside the old Passover, Jesus did not treat it with contempt—rather, with profound respect. He recognized the close link that would forever bind old feast and new—indeed it was He who forged that link, for He took substances of ancient meal and invested them with their true meaning. He knew that within the old ritual there were locked precious truths and that in himself such truths were to be given full and

final significance. "I am come, not to destroy . . . but to fulfil," and never were His words truer than in this case.

Then, as we seek to learn more of the significance of this sacrament, let us come to the new feast with some knowledge of the old, for the whole drama of atonement was written into usages of ancient Passover. With our Bibles open at Exodus, chapter 12, note that those who enjoyed the feasts, both old and new, experience—

#### PERFECT SAFETY

And that safety was through blood. Some would set this fact at naught, to whom the idea of blood atonement is repulsive. Yet here, "In the volume of the book it is written." Vain for the modernist to insist that such practice was all right for those living thirty-five hundred years ago but is not acceptable in this "advanced" age. "Modernism" is at least as old as Cain!

Do not deny that the principle of blood atonement is full of mystery. No "theory" of Atonement utterly exhausts its profundity. Why blood? How safety?

But was there no mystery in this distant day? Imagine hurry and agitation of the scene—yet Moses calmly outlines a most elaborate ritual to last at least eleven days. Furthermore, in midst of nervous tension, when any activity would have been welcome "safety valve," two whole days were to be spent in enforced idleness (see Exod. 12:16). Not only so, but soon

\*Pastor, Sharpe Memorial Church, Parkhead, Glasgow, Scotland.

dread power would sweep over the land, leaving death and misery in its wake, and the only safeguard was to be three crimson streaks. What did it all mean? That, first, salvation is of the Lord, as brought out in Eph. 2:8-10; and, second, that salvation is by Blood. When ancient people sprinkled blood they confessed their imminent peril and accepted, without question, the divinely appointed means of escape. Let those who will, condemn the Blood, but to Israel it was blood that warded off the avenging angel, and today it is Blood alone that gives the guilty conscience peace and delivers from "certain fearful looking for of judgment."

Hence, today, as of yore, we gather "under the Blood." Note that there was to be no blood upon the threshold, for God will not have it trampled upon (see Heb. 10:26-29).

#### PROVIDED SUSTENANCE

After the Passover blood was sprinkled, the Passover lamb was eaten—"first security, then sustenance." Note how meal was partaken of—

With bitter herbs, the memorial of bitter bondage. Note that Moses never allowed the people to forget this. "Remember thou wast a bondman in Egypt." As a bitter condiment will bring out full flavor of food, so the memory of former bondage enhances the enjoyment of present liberty (see I Cor. 6:9-11). "I stand amazed in the presence of Jesus, the Nazarene, and wonder how He could love me, a sinner, condemned, unclean."

With unleavened bread. Leaven speaks of fermentation and scientists define fermentation as chemical decomposition (G. Campbell Morgan). Therefore leaven is an element of destruction. Such is spiritual leaven, carnality—this is destructive of purity, hence we are admonished to "purge out the old leaven" (I Cor. 5:6-8).

But this element is also destructive of unity, and the ancient feast was meant to be productive of unity—the Passover lamb was to be—

Eaten whole (Exod. 12:46). Note how wonderfully this figure was fulfilled at Calvary, and note also that the lamb retained in its whole form meant that the respective families had to come together to partake. Stress the need for such oneness at the table—it is a "family" affair. Let no "leaven" disrupt it—"Necessary that we be of one heart. . . ."

#### PROPHETIC SIGNIFICANCE

The old feast pointed forward to expected event, hence partaken of in standing position with loins girt, feet shod, staff in hand, expecting any moment the command to march. Feast eaten in the night with assurance that deliverance would come with the dawn.

This feast points forward to expected event. In sense as never before we feast in the night—set our faces towards the east, with assurance that "sun of righteousness" is soon to rise. While we sit at the table, resting upon the fact of an event accomplished, we are, nevertheless, alert in spirit, ready for the march, ears strained for the sound, "Behold, He cometh, rise ye up to meet Him!" The event impending is His coming again.

Just as God cleft the seas in the act of deliverance, so will His Son cleave the skies and the saints will go marching home—a multitude which no man can number will go sweeping through the gates. For the description of the final feast, far outshining all others, cf. Rev. 19:1-9.

God help us all to partake of the new in the light of the old, appreciating their significance and appropriating their grace.

## The Minister and Social Security

FOR EIGHTEEN YEARS from January 1, 1937, through 1954 the Social Security law did not cover the earnings of ministers performing services in the exercise of their ministry. Then, beginning with January 1, 1955, these ministers were given the privilege of individually electing to bring their earnings under the Social Security program without involving the church in which they serve.

In just a few months from now, on April 15, 1957, the final deadline for the election for Social Security coverage will be reached for ministers who were licensed or ordained before January 1, 1955. Ministers licensed or ordained after January 1, 1955, have approximately two years after becoming ministers in which to make this choice.

Actually the minister is the only individual who has the privilege of choosing for himself whether he will bring his professional earnings under the Social Security program or not. All other types of work are either already automatically covered or not covered by law. This election for coverage on the part of the minister applies only to the minister's earnings from performing services in the exercise of his ministry. If a minister also performs work that is not in the exercise of his ministry, this work is covered by the law on the same basis as work performed by lay people.

Since the minister was left out of the Social Security program for many years, he really has a little advantage now that he is permitted to enter the program. For as soon as he builds up the necessary quarters of coverage,

he may benefit in the same respect and in the same amount as the individual who paid into the program for the eighteen years.

By signing the ministerial waiver, Form No. 2031, the minister does not waive, as some have mistakenly thought, all past Social Security credits from past years of secular work. On the contrast, when the minister chooses to bring his ministerial income under Social Security, he is actually building to and helping to maintain the average for which he has already been credited.

Between now and April 15, 1957, the "waiver" may be signed listing 1956 as the effective beginning date. By signing for 1956, one does not pay back taxes for 1955 but begins paying for 1956. This tax is due by April 15, 1957, and is reported along with one's federal income tax. It is reported on supplemental blanks and paid at the same time.

Ministers who are not now making the required \$400.00 net per year from services as a minister may sign the "waiver" and thus protect future ministerial earnings. When one signs the "waiver" he pays the Social Security tax only in the years that he earns \$400.00 net from his ministry.

Where can the ministerial "waiver" be obtained? From your nearest Social Security District Office or by writing to:

Dr. T. W. Willingham,  
Executive Secretary

Board of Pensions  
Box 6076  
6401 The Paseo  
Kansas City 10, Missouri

## The Minister's Prayer Life

By F. Lincicome\*

*But we will give ourselves continually to prayer, and to the ministry of the word (Acts 6:4).*

*We must give ourselves to prayer in order to have holy lives.*

Prayer and a holy life are one; they mutually act and react. Between a man's prayer and his life there is a constant action and a constant reaction. One's life will broaden or contract his prayers; and one's prayers will broaden or contract his life.

A holy life does not live always in the closet; but it can't live without the closet. Everything vital to godliness is nourished on closet air! It has been said, "The Reformation was born in Luther's closet." That is where all reformation is born. It is born there with me! I find the God-consciousness fading out of my life to the extent prayer fades out. It works with almost mathematical precision. If we expect to meet God in the closet, we will have to stay with Him out of the closet, for it is what we are out of the closet that gives victory or defeat in the closet.

If we do not have the desire to stay with Him in the closet, we won't stay with Him out of the closet! We won't stay with Him in our thought lives; nor in our secret lives.

If the spirit of the world prevails in our non-closet hours, the spirit of the world will prevail in our closet hours. If we are worldly-minded all week we shall be the same on Sunday. "The stream of our praying can't rise higher than the fountain of our liv-

ing." We can't rise higher than our own character. Brethren, we are praying feebly because we are living feebly; and we are living feebly because we are praying feebly!

*We must give ourselves to prayer in order to prevent spiritual decline.*

"Prayer is the Christian's breath; he who prays not, breathes not, and he who breathes not, lives not!" Religion does not give us any fixed state above which we cannot rise, nor below which we cannot fall. All life is subject to evaporation, decay, and death; and all life will die, except it be fed. This is true of all sorts of life—plant life, animal life, vegetable life, and also of spiritual life. When we were converted, God put the fire in our souls, but it will go out except it be fed. No organism can sustain itself, be it ever so complete.

There are two principles in every breast, a progressive and a retrogressive. When the progressive ceases to work, that hour the process of retrogression begins. We cannot stand still physically, mentally, nor spiritually. We are incapable of permanence. We are living souls and never twice the same.

There are always two forces at work: the force of construction and the force of destruction, an upward pull and a downward drag. One of the constant questions of life for all of us to settle is that of direction. Which way am I going? Am I going up or down? If I decide to go up, I will have to help myself, and fight to do so, for everything that goes up has to be pushed. Everything that goes

down will go of itself. Gravitation is always on the side of downwardness; hence, that is the reason it is so easy to be a sinner. Usually the people around a man push him in the direction in which he makes up his mind to go. If he makes up his mind to go up, they will push him up. If he makes up his mind to go down, they will push him down.

*We must give ourselves to prayer in order to keep ourselves spiritually sensitive.*

We have two things on our hands, an indifferent world and a passionless church. We are passionless because we are prayerless. Passion apart from prayer can't live.

When we lose our soul burden, we have lost our pungent, penetrating, heartbreaking force; then our work will result in reformation. The work of the Church is not reformation; it is regeneration!

I am amazed how easily I become insensitive to the world's need! How easily I become wrapped in the wool of self-indulgence! Jesus felt the world's need until He prayed in agony: "Being in an agony he prayed more earnestly." The word agonize was a very popular word in the Early Church's vocabulary, but in our day the word organize has taken its place.

It is not enough to be baptized with the Holy Ghost. Our spirituality must be energized and re-energized. Paul said, "Though the outward man perish, yet the inner man is renewed day by day." Not once a year at the annual camp meeting, nor once a quarter at the district quarterly meeting, nor once a week at the midweek service—the inner man must be renewed day by day.

Our religion is not like an eight-day clock, which can be wound with no more attention given to it for eight days. The children of Israel could not gather enough manna at one time to

last them for several days; they had to go out and get it fresh day by day. Thus it is with our spiritual food.

This energy is needed to make the service we render effective. It is not so important for us to see how much more we can do for the Lord than we are doing as it is to see how much more of God we can have on what we are doing. It is God on the special song that makes it effective; it is God on the sermon that counts!

One preacher said to another, "What our church needs is some new talent." Since it seems impossible to get the new talent, I will tell you what will help you out; that is to get more God on the old talent you have!

Little with God on it is much. A little oil and a handful of meal provided food for the old prophet and widow for a whole year! Five pebbles in the hand of a shepherd boy brought victory to a whole nation; a pot of oil saved two boys from slavery and bankruptcy; five loaves and two fishes fed a multitude with much left over!

Let each of us, as ministers of the gospel, be thus used of God.

We are organizing more than we are agonizing. Someone said, "There are three major passions of the day: (1) politics with its passion for power; (2) business with its passion for profit; (3) society with its passion for pleasure." Why did he not say, "There are four major passions," and name the Church as the fourth with its passion for souls? I think I know why. It is because there is little or no passion for souls. Let the Church exhibit a passion for souls like politics exhibits a passion for power, like business displays a passion for profit, like society exhibits a passion for pleasure, and the world will be glad to say there is a Church with its passion for souls.

\*Evangelist, Gary, Indiana.

We are serving religion too cold. God wants to make every one of us thermostats, rather than thermometers. A thermometer only registers the temperature of its surroundings, while a thermostat does something to change the temperature.

God never intended that His Church should be a refrigerator in which to preserve perishable piety. He intended it to be an incubator in which to hatch young converts.

*We must give ourselves to prayer in order to keep ourselves spiritually energized.*

The disciples were called on to heal a father's lunatic son. They tried and failed and Jesus said, "Bring him to me," and He healed him. The disciples said, "Why couldn't we do that?" Jesus told them, "This kind goes out only by prayer." They were lacking in power because they were lacking in prayer.

If we are failing in God's service and ask Jesus the why of it, and if He put His hand on your prayer life, could it be possible that He would have it in the right place?

## Pulpit and Parish Tips

### Rising Time

By E. E. Wordsworth\*

SOME INSIST on regimentation as to the hour a preacher should get up in the morning. Wesley arose consistently at 4:00 a.m. He retired at 10:00 p.m. Dr. J. B. Chapman often arose at 5:00 a.m. Some men require more sleep than others. General Wm. Booth, founder of the Salvation Army, and Woodrow Wilson, Princeton president and New Jersey governor and war president of the United States, each required nine hours of sleep each night. Napoleon could get by on two hours and Edison on four. Therefore, it is evident that no standard rule can be fixed, and it is utter foolishness for anyone to demand it.

Having said this, we wish to say that too many preachers are careless

about their sleeping habits. Some keep entirely too late hours; they go out after late church services to come home at unseemly hours of the night. Hence, they usually want to sleep in until nine, ten, or even later in the morning. This is certainly a questionable practice and it upsets the entire home schedule.

While no set rule can be made which will apply to everyone, nevertheless it is well to discipline oneself so that proper hours will be observed for eating, resting, studying, reading, praying, personal devotions, and work for souls and the kingdom of Christ. Many a preacher accomplishes little because he has not learned to discipline his time and thus demand big things of himself for Christ and the church. "Redeeming the time because the days are evil." Amen, so let it be.

\*Pastor, Goldendate, Washington.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 2:17-23

### JEW

The Greek word for Jew is *Ioudaios*. Strictly speaking, then, a Jew is a Judean; that is, from the tribe of Judah. That is the earliest use of the term, as found in II Kings 16:6 and in Jeremiah (32:12; 34:9; 38:19). Josephus apparently uses it for the first time as applied to Daniel and his companions (Ant. XI.5.7). The term came into common use during and after the Babylonian Captivity.

It is an anachronism to call Abraham or Moses or Joshua a Jew. The first is properly referred to as a "Hebrew." The other two, with the masses under their leadership, were "Israelites." But since most of those who returned from the Exile were from the former Kingdom of Judah the usual designation for them thereafter was "Jews." This is what we find in the intertestamental period and mainly in the New Testament.

When Paul wrote to the Romans, the term Hebrews designated primarily a language group—the Aramaic-speaking as distinguished from the Greek-speaking Jews (cf. Acts 6:1, where "Hellenists" and "Hebrews" are both Jews). The word Jew referred mostly to nationality. The term Israelite suggested a covenant relation to God. Trench says: "This name was for the Jew his special badge and title of honor."<sup>1</sup>

\*Professor, Nazarene Theological Seminary.

<sup>1</sup>"Synonyms of the New Testament," p. 142.

Why, then, does Paul use "Jew"? Sanday and Headlam suggest that the term "here approaches in meaning (as in the mouth of a Jew it would have a tendency to do) to *Israelites*, a member of the Chosen People, opposed to the heathen."<sup>2</sup>

Probably the term Jew in Jesus' day carried a sense of pride of both race and religion. The Jews considered themselves superior to the Gentiles because they were God's favored people, children of Abraham as to race, and descendants of those who received the law at Sinai.

### LEANING ON THE LAW

The seventeenth verse mentions three sources of Jewish pride. They were proud to be named Jews; they rested on the law; they boasted of a special relationship to God.

The word translated "retest in" is literally "rests upon." It is a compound formed with *epi*, which means "upon." The Revised Standard Version renders it "rely upon." The word occurs only here and in Luke 10:6.

The trouble was that the Jews were depending for their salvation on something outward rather than inward. It was possession of the Mosaic Law rather than possession of God's Spirit. It was an outward symbol rather than an inward reality. Robertson comments: "It is a picture of blind and mechanical reliance on the Mosaic Law."<sup>3</sup>

<sup>2</sup>Romans" (ICC), p. 64.

<sup>3</sup>"Word Pictures in the New Testament," IV, 338.



There are still plenty of people who are leaning on outward things for their salvation. Some rely on church membership, others on baptism, and still others on having been brought up in a Christian home. All these are just as inadequate as the Jewish reliance on the law.

#### PROVE OR APPROVE

In the eighteenth verse is found an expression that may be translated more than one way. The Greek reads: *dokimazeis ta diapheronta*.

We have already found *dokimazo* in Rom. 1:28. There we noted that it had two distinct meanings: (1) test; (2) approve as the result of testing. Similarly, *ta diapheronta* may mean "the things that differ" or "the things that excel."

This gives two possible translations: "distinguish the things that differ" or "approve the things that excel." The former idea is adopted by a number of private translators. Weymouth has, "appreciate distinctions." Moffat has a very free paraphrase: "with a sense of what is vital in religion." Goodspeed reads, "can tell what is right." Phillips paraphrases it: "truly to appreciate moral values."

But the King James, English Revised, American Revised, and Revised Standard versions all agree in adopting the second idea. It should simply be noted that "more" (before "excellent") in the King James Version is not justified.

Which of the two translations is preferable? Sanday and Headlam agree with the standard English versions. Robertson writes: "As in Phil. 1:10 it is difficult to tell which stage of the process [prove or approve] Paul has in mind." Moulton and Milligan note both meanings in the papyri, with the second prominent."

<sup>1</sup>Ibid.  
<sup>2</sup>VGT, p. 167.

James Denney concludes: "There are no grounds on which we can decide positively for either."

#### CATECHIZED

In verse eighteen the word "instructed" is *katechoumenos*, from which we get the term "catechumen" for one who is being instructed in the Christian religion. The verb (participial form above) means properly "to give oral instruction." Since the most usual form of early Christian instruction, as in later times, was apparently by an oral question-and-answer method, the word catechism came to be applied to a book used for such instruction.

It should be noted that the word for "instructor" in verse 20 has no relation to the word "instructed" in verse 18. In verse 20 it is *paideuten*, found elsewhere only in Heb. 12:9. There it is accurately translated "corrected" in the King James Version. The Revised Standard Version has "corrector" here, rather than "instructor," thus indicating that there are two different words in the Greek. This term comes from the verb *paideuo*, which literally means "train children" and is rendered "chastise" frequently in the King James Version of the twelfth chapter of Hebrews.

#### SACRILEGE

Before going into a study of the Greek for the last word of verse 22 we might notice a very common error in English. Often one hears the word "sacreligious." There is no such word! The prevalent fault is due to a misunderstanding of the composition of the correct word, "sacrilegious" (with the accent on the long e). It is evidently assumed that the term means "nonreligious."

But the "sacred" idea is in the first part of the word, not the last! The

<sup>1</sup>EGT, II, 599.

term is derived from two Latin words: *sacer*, sacred, and *legere*, to pick up, gather. Thus it refers properly to those who pick up or steal sacred things.

The King James Version has "commit sacrilege." But since that is a somewhat ambiguous term for the modern mind—it might easily be equated with "profane"—the Revised Standard Version has given the true and exact meaning, "rob temples."

The Greek word is *hierosuleis*, found only here in the New Testament. It comes from *hieros*, "temple," and *sulao*, "plunder" (found only in II Cor. 11:8). In Acts 19:37 the town clerk at Ephesus declared that Paul and his companions were not temple-robbers (*hierosuloi*, found only here in N.T.). This seems to show "that the robbery of temples was a charge to which the Jews were open in spite of their professed horror of idol-worship." Josephus (Ant. IV.8.10) has this pertinent passage: "Let no one blaspheme those gods which other

<sup>1</sup>Sanday and Headlam, op. cit., p. 66.

cities esteem such; nor may any one steal what belongs to strange temples, nor take away the gifts that are dedicated to any god." Evidently some Jews were guilty of doing this very thing. One wonders whether deliberate desecration of what others consider sacred is the best way to win them to the true faith.

#### A QUESTION?

Verse 23 is put in the form of a question in the King James Version, as well as in the Revised Versions. But the opinion of Sanday and Headlam is worth considering. They say: "It is probably best not to treat this verse as a question. The questions which go before are collected by a summary accusation." It seems to us that this accords somewhat better with verse 24 and alleviates the rather awkward connection of the two verses as they read in our standard versions. It should be remembered that in the early Greek manuscripts there is no way of distinguishing absolutely between a question and an assertion.

<sup>1</sup>Ibid.

#### ACCOMPLISHMENT

A psychologist wanted to try an experiment. He hired a man for yard work and gave him an ax.

"Do you see that log lying there?"

The man nodded.

"I want you to make like you're chopping wood; only I want you to use the back side of the ax, not the blade. I'll give you three dollars an hour."

The hired man thought the psychologist was crazy; but the pay sounded good, so he set to work.

After a couple of hours he knocked on the back door. The psychologist came and asked what he wanted.

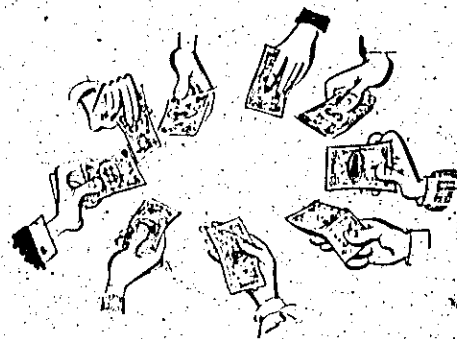
"Mister, I'm quitting this job!"

"What's the matter? Don't you like the pay you're getting? If it isn't enough, I'll raise your wages."

"No, mister," he replied, "the pay is good enough; but when I chop wood, I've got to see the chips fly!"

— The Chaplain

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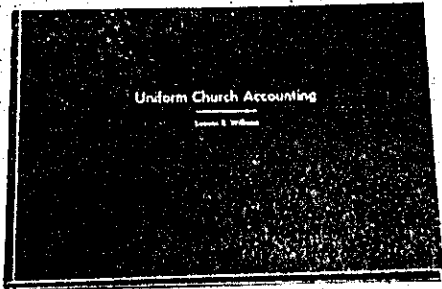


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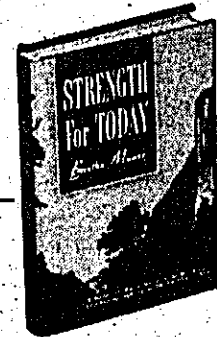
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## CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

### CRUSADE ECHOES

#### A Lawyer Wins a Soul

"My newspaper reporter friend died last Sunday morning. When I visited him the previous Wednesday, he had a brief period of strength, so that he could sit up and talk a little. His malady was cancer and he knew he hadn't long to live. When he was in good health, his attitude was somewhat cynical towards religion and he had no time for the church. He did respect sincerity in religion, but to him ritual was only 'religious hocus-pocus.' But a man's attitude towards God changes when he faces death.

"I had previously told him we were praying for him. On my Wednesday visit I felt this might be my last chance to try to help him spiritually. When I asked him, he said it was all right to discuss spiritual matters, so I told him simply the principles of salvation and asked if I could pray for him. I took his hand and prayed the simple type of prayer I would have liked him to pray had he been well enough to. As I quoted the promises of salvation, I asked him if he believed them, and he said, 'Yes.' I mentioned confessing sins and asked

him if he hadn't sinned. He said, 'Many times,' and that while I was praying he was confessing his sins to God.

"His responses were not demonstrative, but I felt he was giving as much assent as he could, considering how very ill he was. He said he believed the promises of salvation and that God saved him. As soon as our prayer and talk was finished, he fell back on his pillow and was too weak for any more conversation. I felt that I had done my best for him and that God had answered prayer in giving me the opportunity to see him when he was strong enough to talk. On previous visits he had been too ill for me to talk to him.

"The next day he began to hemorrhage and they took him to the hospital, where he lingered on until death came mercifully to relieve his intense suffering. His daughter told me he had asked her forgiveness. She said that in years gone by they had frequently come to blows. In his heyday he had been near the top in radio, although he had now been just a local newspaper reporter. We did what we could to comfort his wife and daughter, but the greatest thrill was to know that we had been able to point him to Christ as his Saviour."

The above account is from a recent letter from a Nazarene attorney in Visalia, California. It is another illustration of a Christian layman being an everyday witness for the Lord.

*The Crusade pays big dividends!*

### A PASTOR ASKS

**QUESTION:** *I have become greatly concerned lately about our failure to minister adequately to those who cannot come to church, but I find that in my busy schedule I cannot give them the time they should have. Can you give suggestions as to how I can share this responsibility, for I feel this is definitely a part of the Crusade for Souls?*

**ANSWER:** You are right in assessing importance to those who cannot attend to church, and that this is evangelism. It may not always be the type of evangelism that means a new, tithing member in a month or two, but it is the type that we see in the compassion of Jesus.

Those who cannot attend church may be divided into five groups. The following suggestions may be of help in ministering to them.

1. Those who are ill or incapacitated. Suggestions for reaching these shut-ins were given in this column of the June, 1956, issue. Contact groups of their own age level may be organized to keep in touch with them.

2. Those who work during church hours. The Home Department, Sunday-school classes, or men's and women's groups may be assigned these people for regular visitation.

3. Those away at school. Our young people in college or other schools need the friendly contact of a frequent letter from the home church. Particularly is this important if they are in state colleges or graduate schools where their faith may be attacked through the influence of ungodly teachers or associates. There should be a personal letter periodically from the pastor. Young people in the Sunday school or N.Y.P.S. may

also be enlisted to write to them. They should also receive recognition in services during holiday and vacation seasons.

4. Those in military service. Twice a month is not too often for one in military service to receive a letter from his home church. These letters may be the means of helping these young people to keep true in the midst of trying situations, temptations, and sometimes ridicule. The pastor will want to write them a personal letter at least once every three months, and the responsibility of more frequent letters assigned to Sunday-school classes.

5. Out-of-town members. These will include missionaries, some who live far from any church or from any Nazarene church, and some who have recently moved. These, as well as all of those in the other groups, should be on the church's mailing list to receive regularly the church bulletin and any newsheets. The missionary society may keep in touch with missionary members. Sunday-school classes may be assigned those unable to attend a Nazarene church. Every encouragement should be given to those who have recently moved to get into a church near their new home. Perhaps the name of the pastor may be secured and a letter sent to him. They need the values of church attendance and Christian service, and we should never allow a selfish attitude on our part to deprive them of the means of grace.

The church that is introverted—only concerned with what goes on within its four walls and within its own group—isolates itself from the spiritual needs of its community. Jesus said we should be insulated from evil, not isolated from need.

\*Secretary, Crusade for Souls Commission.

## The Sin of Overselling

By T. E. Horst\*

**O**VERSELLING in industry is merely poor business, but in religion overselling is damning.

Within the past decade, there has been a policy administered by some important sales executives which at close range might have seemed good but on a long-range basis was suicide and had to be reversed. It was the principle of overselling. Certain soap companies, for example, operated on the premise that, if you can sufficiently load a customer with your soaps, his shelves will be so full and his cash register so empty that he will be unable to buy any of your competitor's soap. One of the country's largest confections manufacturers also tried to apply this load-the-customer sales principle with his merchandise—candy bars.

The boomerang on the part of the merchant who bought too much soap was psychological. Gradually it began to dawn on him that he was being played as a sucker. Eventually, he might start buying the competitors' soap, purely out of revenge, although he didn't prefer it.

The boomerang in connection with the candy bar purchase, of course, had wings. Months after the "bargain purchase" when a box of bars was opened and the moths flew out, it was all over. In both instances, the salesmen who gloated over their fat commission checks one month were living on cheese and crackers six months later.

\*Pasadena, California.

Their "sins" of overselling had found them out! They lived to learn that it was smartest to keep a uniform flow of clean, fresh merchandise moving over their merchants' counters and selling on its own merit.

Ministers are "salespeople" who have one of the most difficult of "selling" assignments. Their prospective "customers" feel that the "product" is intangible, restrictive, and can easily be done without. Moreover, many past "customers" are displaying the "product so unattractively that the minister's job of "selling" is greatly increased. Also, for a number of reasons, in too many instances the "product" is short-lived. Certainly this doesn't help to attract new customers.

In fairness, then, we can certainly conclude that if the clergy resorts to "overselling" techniques their motives may not be at fault. They are tempted to make statements that are exaggerated or at least inaccurate. For example, a prominent evangelist may declare, "If you will become converted, in so doing you can solve every problem of your life." Splendid! Who wouldn't go the limit in order to solve all of his problems? The result is that many people "buy religion on trial."

Many people who are led into becoming converted on a trial basis by a minister who oversold could just as well have been "sold" correctly on a permanent basis. The evangelist could just as well have said, "Become converted by Bible standards and you will, at once, receive a love for God

and the right, and the power to attain to your new, loftier desires. Besides this, you will find a Friend who will go with you through life, helping you to solve every problem life holds."

The prospective convert would have accepted more intelligently. Then when life's challenging situations would begin to roll in upon him, he would be in a better position to meet them in stride—all this, because he was "sold" accurately in the first place.

Much of what is going on along this line of overstatement may be premeditated. Many preachers are tempted, no doubt, to use the housewife technique when she tries to get everyone to be ready for dinner promptly. So she announces her six o'clock dinner for five-thirty. As she does so, she mutters to herself, "They're always thirty minutes late, so by this trick method I'll have them on time."

Aside from the dishonesty of it, this method of overselling has other disadvantages. First of all, it will be effective only once or twice. Also, consider the gullible person who believes her to be sincere and comes at the time announced. He is made to suffer for the misdoings of others.

So it is with the preacher who has formed the habit of "overselling" because he believes that most of his

listeners have the habit of "under-buying." How about the sincere soul who believes that everything in the sermon can be taken at face value and in this attitude is led down some blind alleys? How much better that the careless person adjust himself to accuracy than that the careful, sincere soul be downgraded to become adjusted to inaccuracy!

Again it is true in religion, as it is in business, that a "customer" once disillusioned is almost impossible to "resell." The trouble is that too many people in the area of religion react completely negatively to disappointment.

Let us assume that a person's basic religious instruction has been inaccurate or filled with exaggerated claims. When disillusionment comes, it would be splendid if the person could re-examine his background and in an analytical manner retain the good and discard the error. But the average person won't do this. On the contrary, because it is true that he "bought" religion as a "package," when disappointment comes he will also discard the entire "package."

May the day come speedily when the clergy discovers the sin of overselling, just as it was discovered in industry.

Be sure, your sin (of overselling) will find you out.

### FAMILY ALTAR

The true civic center of our municipalities will be found, not in some towering edifice with stately approaches, nor in broad avenues flanked with magnificent mansions, but around the family altar of the American home, the source of that strength which has marked our national character, where above all else is cherished a faith in the things not seen.

—CALVIN COOLIDGE



# The Minister and His Correspondence\*

By Glen Williamson

**P**OSTPONING IMPORTANT PLANS while waiting for a letter which fails to appear can become a highly exasperating experience. Men who are adroit and efficient in other areas of their ministry are often careless in their correspondence. This inexcusable trait produces many adverse effects. For instance, when one fails to give prompt and satisfactory answers to his correspondence he seriously curtails the activities of others, whose plans are contingent upon his own. Pages can be written on how our lethargy in answering mail handicaps the other fellow, but most of us are interested in that which hinders us. These columns, therefore, are devoted to the ill effects our bad writing habits may have upon ourselves.

## CORRESPONDENCE IS A PRIVILEGE

When we travel we usually go by train or plane or automobile. In another very real sense we often journey great distances by telephone or letter. This last mentioned mode of getting places offers such rare privileges, we ought never to abuse it.

This week, I can go from my home in Iowa to the west coast, east coast, Canada, Liverpool and Hong Kong for the nominal sum of thirty cents. The fare is so low I do not ask for clergy rates. Neither do I bother with timetables, for highly trained government employees make the best possible connections for me without my asking. Upon arrival, my mes-

sage speaks my sentiments exactly for I revise it and rewrite it as many times as I like before I drop it in the mail. My average in oral conversation is not nearly as good.

## WE MUST BE PROMPT

With a little organized effort one can always be prompt with his correspondence, yet strangely enough this is one place where otherwise meticulous men often fail completely. Such men soon gain reputations which seriously retard their progress. Let me illustrate.

A few years ago our conference board of evangelism was considering the question of whom to engage as camp-meeting evangelist. A man who had every qualification was mentioned and unanimously approved. He was not invited, however, for the chairman said, "There is no use writing him; he won't answer for a month." The rest of us agreed, for we knew his reputation. Yet his poorest of traits has become so universal that we have now adopted the policy of extending all invitations by long-distance telephone. What a shame when we, like most evangelistic boards, are so tragically short of funds!

## NEATNESS NEXT TO PROMPTNESS

"Apparel oft proclaims the man," is an adage upon which most of us place our stamp of approval. We do this by adhering to its suggestion. Vocally, however, we may disagree and contend that clothing has little to do with the man who wears it. This

sentiment has found its way into verse. As a child, I heard my older brothers singing a popular chorus which presented the proposition that "many a true heart beats beneath the old coat of a tramp." Nevertheless, most of us try to dress properly and neatly, always aware that first impressions are lasting and later impressions can be disillusioning. What one of us would pay a visit to a fellow minister dressed in the old clothes we wear to wash the car or clean the parsonage garage?

Apparel, however, speaks only to the eyewitness. On radio, for instance, it is relatively unimportant, as voice and diction do the proclaiming. Likewise, in our correspondence it is the letter we write that describes us to the reader. Here, as in personal contact, appearance makes the first impression.

## APPROPRIATE STATIONERY IMPORTANT

Let us alter the proverb to read, "Apparel oft proclaims the missive." A conservative business envelope will do the same for a minister's correspondence that a well-fitting topcoat will do for himself. A simple, neat, attractive letterhead will do the same for his message that simple, neat, attractive attire will do for his wife.

The common postal card, like a leather jacket, is convenient and serviceable, but for a minister is usually in poor taste. Evangelists and superintendents who send many short notes will do well to have personal cards printed. On these, brief messages in either longhand or typewriting will be impressive, and two-cent stamps will carry them from coast to coast. Likewise, a personal memorandum makes it possible for one to care for a large amount of informal correspondence quickly and with dignity. Postage stamps should be placed evenly

for the same reason we straighten our neckties before meeting friends.

## MESSAGE MOST IMPORTANT

As suggested before, when we post a letter, we take a journey by mail. Upon arrival, introductions and first impressions are quickly made and we are ready to deliver our message. This is the reason we came. Let us be sure it is friendly, adequate, and brief. We must be careful of our spelling and grammar, remembering that errors show plainly in writing, and letters are usually filed away and make their appearance again.

Perhaps we will never know why a minister whose grammar and diction approach perfection will sometimes post a letter filled with mistakes. The reader will either severely underestimate the writer or feel that the writer considers him unimportant. In either case, the carelessly written letter becomes an expensive missive.

## THE PROBLEM IS EASILY SOLVED

For the encouragement of us all, let me say there is a short cut to becoming a good correspondent. In fact, this short cut is the only way out of the "brush."

Name a specific time of day for the caring of your mail. This will depend somewhat upon your postman, but just after lunch is especially good. Answer all letters and cards that deserve your attention, at once. For every final answer you are able to give today, you will experience a glorious peace of mind. Some answers, of course, cannot be given so quickly. In such case, drop a short note saying so and place the letter immediately in a pending file to keep it active. Run through your pending file daily, making all answers final as early as possible. Don't say you haven't time. The most systematic man you know "twiddles away" more

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time each day than it will take you to care for this important chore. For the meager expense, in both time and money, involved, nothing will pay us greater dividends than this.

## Pastoral Changes

### II. The Successor

By R. B. Acheson\*

FOR MONTHS we discussed some of the attitudes which a pastor should take with respect to his predecessor. We now turn our attention to that other nemesis of the ministry—the successor. Supposing I am just now leaving a charge, what is my attitude toward the one who shall follow me? It may be that I haven't done so well, the records show loss instead of gain—do I secretly hope that my successor will do no better? Such a hope may mother an unconscious influence that will make it rough sledding for the next fellow. Perhaps I have had a measure of success, the church is at the highest peak in its history—do I want my term of service to remain as the brightest segment in that history—even to the extent that I would secretly enjoy a slump after I had gone? Do I imagine myself as indispensable to the church's highest good? Do I want the people I leave to be prepared for the awful state of affairs that will result after I've gone "to be a great blessing" to another people? Would I like the fellow who follows me to understand that he

couldn't possibly hope to fill my shoes?

The minister's attitude toward his successor is probably more important than his attitude toward his predecessor. Every departing pastor should leave his successor a clean parsonage, and a good reputation in the community, including no embarrassing debts. Another important legacy is an up-to-date set of records. This is a subject worthy of separate treatment, but certainly our successor should expect no less than an up-to-date membership roll and a contact file of all the constituency with name, complete address, and other necessary information. If the new pastor so desires, the outgoing minister may supply him with much valuable information. However, it is doubtful that he should pass on all the faults and weaknesses he has discovered in the people. Harmon, in his book on *Ministerial Ethics*, said, "If there are hidden rocks in the channel, the new pilot should be apprised of them, but there are dark unfathomed caves in the pastoral deep, which, discovered accidentally by one pastor, need never be known to another. Let every man find out some things for himself. A

new pastor's ignorance will give him a good start toward solving many problems. He will be able blissfully and ignorantly to drive a coach and four through many a tangled knot of unregenerate personalities simply because he does not know what his predecessor knows, and everybody knows he doesn't know." There were some knots the former pastor couldn't untangle simply because he didn't understand the principle involved. It could be he didn't use the right approach. Maybe the new man will do better without his advice. I would like to say this in behalf of our laymen, they aren't always as cantankerous as we would like to tell our successors they are. Preachers aren't always right in their judgment of people. The local church very possibly needs a new approach to some of its lay problems, and if I influence the thinking of the new man too much, he may be hindered from finding that new approach.

It is the duty of the departing pastor to do all he can to wean the people from himself and to turn their affection, co-operation, and loyalty to their new pastor. If he has been successful and well liked, his attitude will have much to do with the new man's getting off to a good or bad start. Even though he has been voted out, the retiring preacher's attitude will have much to do with the next fellow's chances. There may be a temptation here to play on the sympathies of those who feel badly over his rejection; he can aggravate his hurt into a church split. The minister must remember always that the church is more important than himself. Better retire quietly and gracefully under a cloud of injustice than split a church in trying to clear your name.

It isn't easy to leave a pastorate where love has reigned and the church

has been one happy family. Ties like this almost bleed when they are cut, but cut them we must if the good we have done is to be preserved. If you will pardon a personal illustration: I had the experience of leaving a pastorate only once, but from that one experience I can testify that it isn't the easiest thing in the world. Practically the whole congregation had been converted while I was their pastor; I was the only pastor many of them had ever had. Almost a month was spent in preaching and in private, instructing them that they might make the change without loss. My aim was to eliminate myself completely from their midst and to urge them to be as loyal to the new man as they had been to me. I was aware of the fact that the depth and stability of the work I had done there was shortly to be tested. Were the people truly converted to God or were they "converted to me"? I was moving to a field not far distant, close enough that it would be easy for some of the folk to follow. We made very plain what was expected of them. It was like a blow in the face to some, but better than that to weaken the church and make my successor's task more difficult. As an example of the difficulties involved: One woman, during a discussion period in cottage prayer meeting, inquired, "But, Brother Acheson, what will happen if someone dies? We couldn't have anyone preach a funeral but you!" I replied, "You will have a pastor; you must learn to love and appreciate him as you have me. He will conduct your funerals and weddings. If you want me to be present, ask your pastor to invite me to assist him." This should be our conduct in such events. However, people won't always do as we tell them; in spite of everything, some may still want a former pastor. In

\*Pastor, Waynesburg, Pa.

that case, the present pastor should be informed and used where possible. No pastor shall solicit such engagements; but if they come to him unsought, he cannot be held responsible.

In brief, the pastor owes it to the church he is leaving to eliminate himself with the least possible hurt to the people he leaves behind. Dr. Chapman told of a preacher who used as a text for his farewell sermon, "Behold, your house is left unto you desolate." That preacher was doing everything in his power to make his prophecy come true. It is the leaving

preacher's duty to do all in his power to leave the people united, and to give them all the heart and courage he can for the future of their work, and to give his successor as good a chance as possible.

The best we can do will probably not be good enough. May we be sensible enough to keep our hearts bathed in the Blood; may God be good enough to give us an uncommon measure of common sense in our relationships with those brother pastors who are so unfortunate as to precede or follow us.

## Sermon Subjects for January

By the Editor

Acts 26:13-19

### Subjects

1. LIGHT FROM ANOTHER WORLD
2. HEARING THE VOICE OF THE LORD
3. RECOGNITION OF THE LORD OF LIFE
4. A DIVINE PURPOSE FOR EVERY CHRISTIAN
5. WITNESSING CHRISTIANS
6. THE PROMISE OF DIVINE ASSISTANCE
7. THE CHRISTIAN MINISTRY TO A DARKENED WORLD
8. SPIRITUAL DELIVERANCE FOR LOST MEN
9. A TESTIMONY TO FAITHFULNESS

### Scriptures

1. v. 13, *I saw in the way a light from heaven*
2. v. 14, *I heard a voice speaking unto me . . .*
3. v. 15, *I said, Who art thou, Lord?*
4. v. 16, *Rise, and stand upon thy feet: for I have appeared unto thee for this purpose.*
5. v. 16, *To make thee a minister and a witness . . .*
6. v. 17, *Delivering thee from the people . . .*
7. v. 18, *To open . . . eyes . . . to turn . . . from darkness . . .*
8. v. 18, *That they may receive forgiveness of sins, and inheritance among them which are sanctified . . .*
9. v. 19, *I was not disobedient unto the heavenly vision.*

## SERMON WORKSHOP

Contributed by Nelson G. Mink\*

### DECADENCE

"There is no condition more perilous to our highest well being than of unconscious decadence. The skillful physician knows how often the cessation of suffering means that mortification has set in."—G. CAMPBELL MORGAN.

### A LETTER FROM THE DEVIL

Brimstone Avenue  
Bottomless Pit, Eternity

Dear Members and Friends of (——) Church:

I visited your Sunday school last Sunday, and I was overjoyed to see that so many of you had not come. I heard some lessons that were not very well prepared, and some teachers reported they had made no visits or contacts for the week. This made my heart leap for joy.

I was thrilled, so thrilled, last Sunday when I saw so many people walk away after Sunday school, taking with them their wives, husbands, and children from the morning worship service. I always tremble when they attend the preaching service, because there they get their souls fed, and there is always a possibility that someone may accept Christ and be saved. It is always helpful to me for members of the Sunday school to dodge their responsibility. It gives me such a good chance to get in my Sunday punches.

Then, too, I laughed with glee when I saw how many of you failed to pay your tithes, and give much offering. I like to see you make the preacher and the church board squirm and worry

\*Pastor, Waco, Texas.

about finances. It takes them away from the time they could be using to win souls.

I am writing you this personal letter to beg you to stay away from the Sunday school and preaching services this winter and spring (or spring and summer, etc). You know it is more comfortable at home. Besides, when you stay home and fail to tithe and support the church, it makes my work so much easier.

Hope to have you with me real soon.  
Your Deceitful Serpent Friend,  
LUCIFER

—Original source unknown

### QUOTES

"There are three kinds of 'B's' in the world—bumblebees, honeybees, and used-to-be's.

"The colored man's prayer—'Lord, send us a rain. Not just a sizzle-sizzle, but a trash-mover and a goslin-drowner.'"

—FRED BOUSE

### WHAT THE EMPTY PEW SAYS

To the preacher—"Your message is not worth while."

To the prospective member—"You had better wait awhile."

To the visitor—"You see we are not quite holding our own."

To the treasurer—"Look out for a deficiency of funds."

To the faithful member—"Why don't you go visiting next Sunday, too?"

—Source unknown

## Food for Mind and Heart

### ENTHUSIASM

The faithful old organ pumper was talking with the new minister. "Yes, sir, I've been around here for a long time. Why, I've been pumping the music for this church for nigh onto forty-three years."

"Is that so?" said the minister, "how interesting!"

"Yes, sir. And I never found a piece yet I couldn't pump, either," the old man went on with obvious pride. "Why, say, last Easter I pumped one the organist couldn't even play."—*Sunshine.*

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### DIRECTION

The great thing in this world is not so much where we stand, as in what direction we are going.

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### WORDS—GIFTS

*It's not the man that knows the most  
That has the most to say.  
It's not the man that has the most  
That gives the most away.*

◇ ◇ ◇ ◇ ◇ ◇

### SINNERS

A lady noticed Mr. Struthers, of Greenock, coming out of the jail where he visited, and stopped him: "Mr. Struthers, what sort of people are there in the jail?"

"Very much like ourselves," he replied, "only they have been found out."

"All we like sheep have gone astray . . ."

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### OTHERS

Maybe if we'd try to put ourselves in the other fellow's place once in a while, we wouldn't be so eager to put him in his place.—*BOB HANNELLY, Better Homes and Gardens.*

### A FALLEN SIGN

A sharp little lad saw a man come out of a saloon, stand at the door, sway back and forth, and then fall his full length on the sidewalk. He rushed in and said to the saloonkeeper, "I say, mister, your sign's fallen down!" "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. 4:14).

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### SILENCE

One way to save face is to keep the lower end of it closed. *Sunshine.*

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### PERSEVERANCE

The best time to hold on is when you reach the point where the average fellow would quit.

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### SELF—OTHERS

What you do for yourself may start you up in the world. But from there on up, it's what you do for others.—*Better Homes and Gardens.*

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### SPITE

You can never get ahead of anyone as long as you are trying to get even with him.

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### WISE WORDS

The easiest person to deceive is one's self.

The louder he talked of his honor, the faster we counted our spoons.

Flatter the passions of the day, and you immediately become a hero.

Society is founded on hero-worship.

Heroes are bred by lands where livelihood comes hard.

*Sunshine*

*Selected by the Editor*

## PREACHING PROGRAM

for January

January 6, 1957

### Morning Subject: THE HIGHWAY OF ADVENTURE

SCRIPTURE: Isaiah 35; TEXT: Isaiah 35:8

#### INTRODUCTION:

The roadbed of the Highway of Holiness was planned in the council rooms of eternity, laid out in the Upper Room, and has stretched across the centuries until today as adequate for all peoples.

#### I. ADVENTURES IN HOLY-LIVING

A. A way of holiness and of wholesomeness with new experiences daily. Duncan Hines's "Adventures in Eating." "Taste and see that the Lord is good."

B. It's a way of vision (Isa. 6:8; Josh. 13:1).

#### II. ADVENTURES IN SACRIFICE

A. Entrance on basis of presentation as a living sacrifice (Rom. 12:1).

B. It is "give or die" (John 12:24).

#### III. ADVENTURES IN THE CHALLENGES OF GOD

A. The challenge of giving (Mal. 3:10).

B. The challenge of witnessing (Acts 1:8).

—RAYMOND C. KRATZER, Pastor  
Nampa, Idaho

### Evening Subject: BLOCKED CHANNELS

SCRIPTURE: Luke 24:45-53; TEXT: Luke 24:49

#### INTRODUCTION:

Effective witnessing is contingent upon an open channel through which God's Holy Spirit pours His power upon the individual.

#### I. THE WAITING POWER

A. We do not have to wait more for the Holy Spirit. Pentecost is here!

B. The Church needs the power of God for spiritual victory.

C. The individual needs his heart cleansed until the life of God will flow through him as a purification and empowerment.

#### II. A DEPLETED PEOPLE

A. Many individuals are defeated in life because of a lack of spiritual power.

B. Defeat stems from a lack of proper adjustment with God.

C. The way to renewed energy is to "tarry until . . ." (Text)

#### III. A SPIRIT-ENERGIZED LIFE

A. Something will happen to the Spirit-filled life.

B. It is life co-ordinated with the will of God. Swift progress is made by the consecrated (Ps. 18:33).

C. You will reach your highest potential in the will of God.

—RAYMOND C. KRATZER



January 13, 1957

Morning Subject: "SLEEPERS"

SCRIPTURE: Jonah 1:1-6; TEXT: Jonah 1:6

INTRODUCTION:

Physical drowsiness deters progress. Spiritual drowsiness is more serious. The Church is a "Sleeping Giant."

- I. A DOOMED WORLD
  - A. The Lord told Jonah to inform Nineveh of her destruction.
  - B. Doom hangs over the world today. Atomic warfare. A billion people have never heard of Jesus. Is it anything to you? In Nineveh only 600,000 were doomed.
- II. A DREAMING CHURCH
  - A. Like Jonah, unaware of the danger to the ship. Took a heathen shipmaster to point out the peril.
  - B. A dulled conscience to human need. The sleeping Christian is in as much danger as the doomed sinner.
  - C. It is a fearful thing to flee from God in disobedience.
- III. A DECISIVE MINORITY
  - A. God is not dependent upon vast numbers to start a revival. One alert saint can turn the tide and save a multitude.
  - B. Keep alert by active obedience.

—RAYMOND C. KRATZER

Evening Subject: "DODGERS"

SCRIPTURE: Luke 18:1-8; TEXT: Luke 18:8

INTRODUCTION:

The dodgers we refer to are those who dodge the promises of God.

- I. GOD AND THE PROMISES
  - A. God has been prodigal in making promises to all the world (Matt. 6:33; 21:22; Mark 9:23; I John 1:9).
  - B. The whole gamut of human need is cared for by God's promises.
- II. MAN AND THE PROMISES
  - A. They are for man's use in times of need.
  - B. The Early Church enjoyed unusual spiritual power because they took the promises at face value (cf. Peter and John at Temple). The Church today is dodging much of the way of life that the Early Church accepted as normal.
- III. FAITH AND THE PROMISES
  - A. Without faith we cannot please God (Heb. 11:6).
  - B. Appropriated promises become like ballast to hold our lives steady. Illustration: Woman framed \$12,000.00 check given her by dying friend. Later someone explained to her that it could be turned into cash.
  - C. Believe God for salvation, for achievement.

—RAYMOND C. KRATZER

January 20, 1957

Morning Subject: "THE PRAYER MILITIA"

TEXT: Acts 4:31

INTRODUCTION:

A militia is an organized military force which is available for a special service. The Christian is a part of a select group of prayer warriors defending the Church of God.

- I. THE CALL TO ARMS
  - A. God is searching for consecrated volunteers to save the world (Ezek. 22:30).
  - B. Now is the time to join in the battle for souls (John 4:35).
- II. THE SILENT RESERVE
  - A. There is a sob in the heart of God because of lack of prayer warriors (Ezek. 22:30; Isa. 59:16).
  - B. We must exercise our prayer potential. Silent reserves are idlers in the Kingdom.
- III. THE WARRIOR'S TRIUMPH
  - A. God will aid the crusading soul (Luke 18:7-8).
  - B. There is power in prevailing prayer (cf. Elijah, Moses).
  - C. Text says that prayer "shakes" things.
  - D. There is triumph here and hereafter for God's militiamen.

—RAYMOND C. KRATZER

Evening Subject: "FIVE CURATIVE CONFESSIONS"

SCRIPTURE: Proverbs 28:1-13; TEXT: Proverbs 28:13

INTRODUCTION: There is an old saying that says: "Confession is good for the soul." Even modern psychology accepts this Biblical truth.

- I. CONFESSION OF SIN
  - A. The only cure for sin is a full confession (I John 1:9).
  - B. An open heart will let in the healing light of God.
- II. CONFESSION OF THE SAVIOUR
  - A. Recognition of Christ's power to forgive (Mark 8:29).
  - B. True contact with God will result from the step of faith.
- III. CONFESSION OF SALVATION
  - A. Continued victory is contingent upon witnessing.
  - B. Witnessing is the natural result of salvation (Rom. 1:16; Acts 8:4).
- IV. CONFESSION OF SITUATION
  - A. Relative to our faults and blunders (Jas. 5:16).
  - B. A Christian in need should not be reluctant to ask a friend to pray for him.
- V. CONFESSION OF SEPARATION
  - A. Spiritual power depends upon Christian fellowship (Matt. 5:23-24).
  - B. Barriers between Christians hinders revival.

—RAYMOND C. KRATZER

January 27, 1957

**Morning Subject: "THE TRUMPET CALL"**

SCRIPTURE: I Corinthians 14:1-8; TEXT: I Corinthians 14:8

**INTRODUCTION:**

Many movements have a rallying call of some kind. In the moral and spiritual realm there is a call to action.

- I. A CALL TO DEEPER SPIRITUALITY
  - A. Clear and distinct in the whole fabric of God's Word (II Pet. 3:18).
  - B. Includes avoiding appearance of evil.
  - C. Cultivates a sensitive conscience toward God and man.
- II. A CALL TO COURAGEOUS LIVING
  - A. Willing to stand with the minority in spite of odds (Eph. 6:12).
  - B. Be unmoved by false doctrines, petty annoyances, pessimism.
- III. A CALL TO OPPORTUNITIES FOR SERVICE
  - A. Nothing so important as Kingdom work (Matt. 6:33).
  - B. Service includes local, district, and general faithfulness.

**CONCLUSION:**

Open doors of need are beckoning to us. Let us answer the "call to the colors" for King Jesus.

—RAYMOND C. KRATZER

**Evening Subject: "GETTING GOD'S ATTENTION"**

SCRIPTURE: I Kings 18:41-46; TEXT: I John 5:14-15

**INTRODUCTION:**

Relate the incident of Elijah praying for rain. What do we need to do in order to get God's attention?

- I. A NEED OF CONFIDENCE (Text)
  - A. True prayer is based on confidence in God's integrity.
  - B. It is wonderful to know that God hears (Ps. 77:1).
- II. A NEED OF CO-OPERATION
  - A. The text says we must pray according to His will (Jas. 4:3).
  - B. Anyone who co-operates with God may experience answered prayer. (Jas. 5:17).
  - C. God binds himself to answer believing prayer.
- III. A NEED OF CONCERN
  - A. Relate story of Elijah's persistency in holding on (Jas. 5:16).
  - B. Prevailing prayer is born of true love rather than of duty.
  - C. Whether seeking pardon, purity, or anything else, one must be earnest in order to get God's attention.

—RAYMOND C. KRATZER

**Fanaticism**

Fanaticism consists of redoubling your efforts when you have forgotten your aim.

—Fifth Wheel  
(Ind. Motor Truck Assn.)

SPECIAL

**A BOY KING EIGHT YEARS OLD**

(Children's Message)

SCRIPTURE: II Chronicles 34:1-5; 35:1, 18

TEXT: II Chronicles 34:2

**INTRODUCTION:**

How many kings in the Bible can you name?  
How about Herod, Nebuchadnezzar, David, etc.?  
Imagine an eight-year-old boy being a king.  
What kind of king do you think he would be?  
Would he want to sit and eat ice cream all the time?

- I. HE SOUGHT THE LORD WHILE HE WAS YOUNG.
  - A. It is wonderful to have a clean record. U.S. will not take any for the secret service who have mar anywhere.)
  - B. Knowing Christ early makes for happy memories.
  - C. Knowing Christ early makes your influence a great blessing to others.
  - D. If it is good to be saved at all, it is surely good to be saved early in life.
- II. NOTICE SOME OF THIS BOY KING'S REFORMS.
  - A. Josiah broke down images to false gods.
  - B. Josiah made dust of the images and scattered it far and wide. Complete destruction here.
  - C. Josiah decided, "I'm going to show the people the right way." He cut down groves to heathen gods.
- III. THE BOY KING AND "THE BOOK OF THE LAW."  
Hilkiah, the priest, said, "I have found the book of the law in the house of the Lord."
  - A. Josiah trembled when he saw how wrong his people were.
  - B. Josiah rent his clothes—sign of sorrow, repentance.
  - C. Josiah said, "Go, inquire of the Lord for me." People who seek God's help find it.
  - D. God lightened the sentence because the people turned to the right.

**CONCLUSION:**

God honored this boy king all his days, because he was a good and godly king.

God wants you to be like that in your place.  
God wants you to turn from all sin and be saved.  
God wants to sanctify you and help you to live a holy life.  
God wants to meet your needs here tonight.

—NELSON G. MINK, Pastor  
Oxford, Pa.

## THE DYNAMIC OF PENTECOST

TEXT: . . . *I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire* (Luke 3:16).

INTRODUCTION: It is very appropriate that Luke should use the metaphorical term *fire* when referring to the baptism of the Holy Spirit. As fire is the source of thermodynamics, so the Holy Spirit is the source of spiritual dynamics. This promise of a fire baptism was fulfilled on the Day of Pentecost (Acts 3:14). The power ushered in by the Holy Spirit on that day is the greatest dynamic of all times.

- I. A BLAZING, ILLUMINATING POWER.
  - A. Revealing the inmost secrets of the heart
  - B. A spiritual guide
- II. A PURGING REFINER'S FIRE
  - A. Purifying the soul
  - B. Sanctifying the members
- III. A FLAMING SOUL IGNITER
  - A. Inflaming the heart with love
  - B. Filling the heart with a glowing zeal

CONCLUSION: As a mill needs a dynamic to operate its machinery, so the Church of God needs the baptism of the Holy Spirit to give it the adequate dynamic of power.

—HERBERT ROGERS

## THE GIFT OF THE HOLY GHOST

TEXT: Acts 2:38

- I. CHARACTERISTICS OF THIS GIFT
  - A. Priceless
  - B. Beautiful
  - C. Practical
- II. GOD'S CONCERN FOR THIS GIFT
  - A. Purchased at great price.
  - B. God planned it for His children.
  - C. God wills we should have it.
- III. CONDITIONS TO RECEIVE THIS GIFT
  - A. We must prepare.
  - B. We must pledge ourselves as faithful stewards of it.
  - C. We must petition God for it.

—L. J. Du Bois

## BEHOLD THIS ALTAR—A WITNESS!

SCRIPTURE: Joshua 24:14-30

TEXT: Joshua 24:27

INTRODUCTION: Joshua gave his farewell sermon to the people. The last thing he did was to set up a stone. The stone marked the place of their commitment to God and remained as a silent witness of vows which they had made, of vows which were later broken, and of God's word to them. There it stands—a witness!

- I. THIS ALTAR IS A WITNESS TO VOWS MADE.
  - A. The scenes surrounding the altar are glorious.
  - B. The altar is the scene of vows of forsaken sins—cry of sorrow for sins and call to God for deliverance.
  - C. Altar is scene of vows of yielding to God for the work of heart purity; it is the scene of death to self.
- II. THIS ALTAR IS A WITNESS TO VOWS BROKEN.
  - A. Although the altar brings us joy in being a witness of vows made, for some it brings conviction of vows broken.
  - B. The Israelites soon broke their vows.
    1. They had seen God's hand leading so marvelously 24:17-18).
    2. They had echoed Joshua, after he had said, "As for me and my house, we will serve the Lord," by pledging, "God forbid that we should forsake the Lord, to serve other gods" (24:15-16).
    3. But they soon went back to the idols, forgetting God.
    4. But the stone still stood as a witness to vows once made.
  - C. Even after vows are made with God, and God's hand is seen moving and blessing, some will pick up again some pet sin, or remove things from the altar of consecration—forsaking vows.
    1. Slackness in guarding against the enemy gives entrance to carelessness in prayer life and Bible reading, in failing to tithe, and in a critical spirit.
    2. Vows made with the church are broken.
- III. THIS ALTAR IS A WITNESS TO VOWS GOD MADE.
  - A. God hates sin—there never can be a harmony between sin and God's law; a broken vow is never winked at by God.
  - B. Judgment rests upon those who have broken vows (24:20).
  - C. God commands (24:23).
  - D. The altar stands as God's message of judgment (Ezra 8:22).
  - E. If vows are mended God will again bless, but not until—"Your God is gracious and merciful, and will not turn away his face from you, if ye return unto him (II Chron. 30:9).

CONCLUSION: Behold, this altar—a witness!

—HAROLD M. DANIELS, Pastor  
Spokane, Washington

## GREATER RICHES THAN TREASURES

TEXT: Hebrews 11:26

### INTRODUCTION:

- A. America's gold—Fort Knox, Kentucky. There are four entertaining artists whose income tax pays the combined salaries of president, vice-president, cabinet, and senators.
  - B. Personal philosophy of Moses. His training. His evaluation of life's alternatives.
  - C. Moses dealt in superlatives—so do you. *Reproach of Christ vs. treasures.* Moses, here, faced three issues:
- I. CONSCIOUSNESS OF CHRIST
    - A. Immediately—an enslaved people, with a history, but no visible destiny.
    - B. Hopelessly overpowered—but God's plagues.
    - C. A Christ of life's problems—not revealed, yet He was persuaded.
    - D. A Christ of world proportions.
  - II. THE TEMPORALITY OF "THINGS"—at best
    - A. Extent of Egypt's wealth.
    - B. Egypt, a land of *yesterday*.
    - C. So, America . . . your things, apart from Christ.
  - III. THE VISION OF ETERNITY
    - A. There is another day—and bigger.
    - B. A day dependent, for me, on the here and now.
    - C. Moses—Transfiguration, heaven, eternity—the "Moses" of redemption's song.

CONCLUSION: Parable of the rich man and the beggar.

—HARLEY DOWNS, *Pastor*  
Indianapolis, Indiana

## SAVING THE LIFE

TEXT: Mark 8:35

- I. THE SAVING PLAN
  - A. Life as well as soul to be saved
  - B. Experienced in true self-realization
  - C. Possible in sanctifying experience
- II. THE SAVING PARADOX
  - A. Saving life comes by losing.
  - B. This is consecration.
  - C. Christ is the center of life.
- III. THE SAVING POWER
  - A. Resources for saving life beyond us.
  - B. Christ brings cleansing, resurrection, infilling.
  - C. Christ brings us the highest good, the highest task, the greatest strength.

—L. J. Du Bois

## EVENING

## WRONG CONCEPTS

TEXT: *Having the understanding darkened* (Eph. 4:18).

INTRODUCTION: In this enlightened day of advanced culture, and scientific successes, man should be well-nigh infallible in his evaluations; but far from that—he is as rash in judgment, as wrong in choice, and as confused spiritually as he was two thousand years ago. His "understanding darkened." Why?

- I. WRONG CONCEPTION OF VALUES (Luke 13:16)
  - A. Here was a crowd who valued colts above souls. How often we think the things pertaining to the flesh necessary, but neglect the soul!
  - B. If the Crusade for Souls can reawaken our sense of values, it will be well worth all the effort expended.
- II. WRONG CONCEPTION OF CHRIST'S MISSION (Luke 15, parable of the lost sheep)
  - A. Christ's primary purpose was to "seek and to save that which was lost."
  - B. Sometimes today the true purpose of the Church is lost in the whirl of social obligations and a maze of spiritual red tape.
  - C. Many times spiritual crybabies take so much time in pastoral pacifying that genuinely hungry souls go unfed, and unreached.
- III. WRONG CONCEPTION OF DESIRES  
"Give me the portion of goods that falleth unto me"—prodigal son.
  - A. In satisfying the baser desires of the body, we crucify the finer instincts of the soul.
  - B. Jesus said to a troubled Martha, "Mary hath chosen that good part . . ."
  - C. The fleshly appetite grows jaded and refuses to be satisfied. Solomon, after dabbling in all earth's dainties, wailed, "All is vanity and vexation of spirit."
  - D. The spiritual man's refrain is found in Ps. 23:1. "The Lord is my shepherd; I shall not want."
- IV. WRONG CONCEPTION OF GOD'S GOODNESS  
(Elder brother of prodigal son)
  - A. We often feel that God's goodness is wasted on anyone except those who are already good.
  - B. When we question home or foreign mission budgets we are really saying, "We are the only ones who deserve God's mercy."
  - C. Selfishness shrivels the soul; liberality enlarges the soul (Prov. 11:24).



## V. WRONG CONCEPTION OF DESTINY

"Demas hath forsaken me, having loved this present world."

- A. Destiny is determined by three things: choices, motives, practices.
- B. Your destiny can be changed to a certain point; after that it is sealed.
- C. Only you can live out your destiny. Let no one frivolously influence your choice of your road of eternal destiny.

—HAROLD LINER, Pastor  
Columbia, South Carolina

## A DRAMA IN SOUL WINNING

SCRIPTURE: John 4:1-30 TEXT: John 4:7

INTRODUCTION: Nowhere in the Scriptures do we have a more instructive account of soul winning than that given in our lesson.

### I. NOTICE THE SCENE OF THE DRAMA.

- A. The old well, dug by Jacob years ago, in Sychar of Samaria.
- B. The disciples go into the city for lunch. Jesus is tired; sits down by the well to rest.
- C. The sinful Samaritan woman comes to draw water.
- D. The scene is now set for the drama in soul winning.

### II. NOTICE THE STORY OF THE DRAMA.

- A. The characters.
  1. The sinful Samaritan woman. Was deep in sin. No doubt she desired a better life.
  2. The seeking Saviour. Wherever there is a sinful person, there is a seeking Saviour (Luke 19:10).
- B. The conversation.
  1. Christ was tactful in His approach.
  2. He received her attention.
  3. He told her of the gift of God.
  4. Jesus spoke of her need and of the Living Water.
  5. Christ tested her sincerity.
  6. The woman accepted Christ.

### III. NOTICE THE SEQUEL TO THE DRAMA.

- A. The woman became a willing witness for Christ.
- B. On disciples' return from lunch Jesus said, "I have meat to eat that ye know not of."
- C. Christ said, "Say not ye, there are yet four months . . . ?"

CONCLUSION: We are in a great Crusade for Souls. A lost world is waiting for us to come to them. Let us take to them the Living Water, which satisfies.

—DONALD K. BALLARD, Pastor  
Tuscaloosa, Alabama

## BOOK BRIEFS

### Book Club Selection for January

#### THE VITALITY OF FAITH

By Murdo E. MacDonald (Abingdon, \$2.50)

This month let a Scot speak to you. Speak with that bluntness and scholarly penetration so characteristic of Scottish writers. Here is a young man addressing his brethren of the church of Scotland in brilliant fashion. Listen to him!

As you read you will discover excellent spiritual insight into Scripture and everyday life. Thrilling new sermonic glimpses with splendid illustrations will stare at you. Your mind will be invigorated.

Also, as you read, you will discover that the author is definitely a liberal—and remember that as you read. He would accept the evolutionary hypothesis. He repeatedly reacts pessimistically toward the church life in Scotland. You will wish he would be more cheerful.

And he could so easily become more evangelical in his tone. But withal, a helpful book.

#### BILLY GRAHAM

By Stanley High (McGraw-Hill, \$3.95)

Here it is—the official story of Billy Graham. There have been smaller books and magazine articles uncounted. But Billy Graham authorized Stanley High to do this official account. You will soon be aware that High had access to a wealth of intimate details not previously made available to other would-be biographers.

A warm pulse-beat throughout the story bears you along in the reading. Graham's background, boyhood, early years in the ministry—then the meteoric rise to world fame as the revivalist of our times. Now known as the most dominant religious figure in the Protestant world, Billy Graham is a household name.

This is a substantial book, telling the substantial story of the successor to Savonarola, Luther, Wesley, Moody, Finney, Sunday—evangelists who have molded the religious world.

Stanley High is a writer par excellence. As editor of the *Christian Herald* and later an editor for *Reader's Digest*, he handles words—he doesn't string them. The mixture of factual material (necessary to a biography) with narrative keeps out any trace of monotony—the all-too-frequent bane of biography.

#### CHRISTIAN FAITH IN ACTION

Compiled by Foy Valentine (Broadman Press, \$2.00)

Here is presented a series of practical sermons on such pressing moral issues as divorce, citizenship, liquor, sex, love, and marriage. They come from the pens of a variety of authors. It is a great book. We could well wish that every minister and layman alike would read it. Parents, Sunday-school teachers, youth workers will find it especially pertinent and helpful.

E. E. WORDSWORTH

### DOCTRINAL PREACHING FOR TODAY

By Andrew W. Blackwood (Abingdon, \$3.00)

For a lot of preachers a Blackwood book is an "event." This is definitely up-to-par in caliber and practicality. It gives down-to-earth suggestions on "how to do it," and catches as one reads. It hits a fellow in the heart as well as the head. His position in the last two chapters, on the Bible and her critics, is great.

In chapter six he uses an illustration in a sermon on the use of tobacco. Here, we feel, he stopped the train short of the station.

A good book on doctrinal preaching—a worthy theme: beamed to our present day—a needy time.

JAMES MCGRAW

### STRENGTH AND POWER

By Harold Peters Schultz (Christian Education Press, \$1.25)

The subtitle of this book gives us a lead to its usefulness ("A Book for the Sick"). Here will be found a series of helpful meditations of deep devotional content. There are thoughts on prayer and hymns included. This is the kind of book very appropriate to leave by the bedside of shut-ins and the sick. It will have a very comforting and helpful ministry.

### THE GREATEST FORCE ON EARTH

By Thomas Payne (Moody, \$.50)

This is refreshingly vital. Over and over again the strength, efficacy, and results of fervent, intense prayer are pointed out. And happily, the author insists that entire sanctification is a requisite for an effective prayer life.

The very minor reference to eternal security could well have been omitted. But as a book on prayer it is the greatest half-dollar's worth of book I have ever read.

W. O. FISHER

### THE SCHOOL OF CALVARY

By J. H. Jowett (Baker, \$1.50)

The name Jowett as the writer of this book lets us know that this certainly is not a new book, but it is a reprint of one of those very superb books that Jowett gave us years ago. If you have this in your library of course you would not be interested in buying it again, but if you do not and would like to have an old-timer—a book with exceptionally fine type devotional material, something that is excellent for the pre-Easter season—then I would recommend this to you. As very few men have done, Jowett knew how to use words, and combined with that he had splendid spiritual insight.

The book certainly deserves your attention.

### TEEN-AGERS PRAY

William Kramer (Concordia, \$1.00)

It seems wise to include this in our book briefs even though it is designated as a teen-age book. Many of you may be inclined to purchase it because of the intriguing title. Your Book Man would have to be very fair and tell you that the book is doctrinally unacceptable to the Wesleyan position in that victory over sin is not suggested as a possibility. Apart from that it is interesting and devotional reading.



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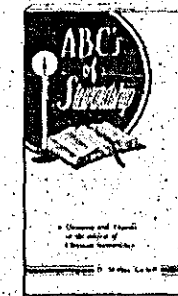
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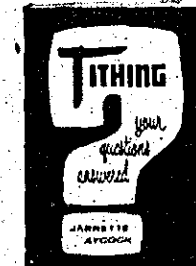


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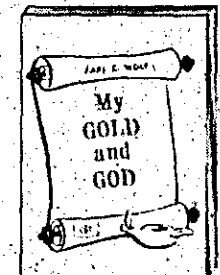
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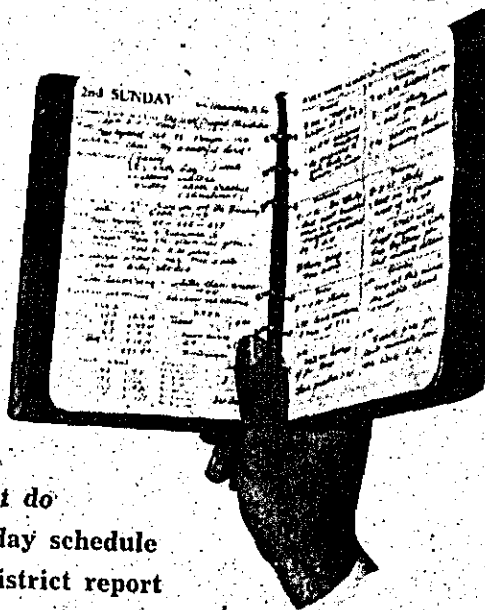
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## GUEST EDITORIAL

### How About Your Will?

By John Stockton\*

THE UTMOST CARE should be taken when you write your will. Either you should have a lawyer draw the will or you should have it examined by a lawyer after it is drawn. Often people make the mistake of depending upon their own knowledge in such matters and fail to comply with some law in the state in which they live, as the following actual case accounts illustrate.

#### PROCRASTINATION

She was a good woman and very much interested in her community. She had accumulated a good deal of property with the aid of her husband, who had died a number of years before. There is no doubt but what she had good intentions but she neglected to make her will. She had no heirs who could claim her property. There was a good college nearby where students attended who needed financial assistance. There were churches nearby that she could have helped, but she neglected making her will. After her death, since there were no heirs, her property, which was scattered over several counties, went to the state.

#### A COSTLY MISTAKE

Her brother was a lawyer and she conferred with him regarding her will. He examined the will and advised her that it was well drawn and

would stand in any court. She had written it in longhand, which was permissible in the state where she lived. Later she thought of some changes she wished to make and she asked a friend, who had a great deal of experience but did not know the laws of the state, to rewrite her will. He had the will typed and had a notary acknowledge her signature, but failed to get witnesses to sign at her request in her presence and in the presence of each other. After her death, the will was examined and the court declared it void because it did not comply with the laws of the state. A search was made for the original will that was written in longhand, but it could not be found. It was necessary for the state to divide her property without abiding by her wishes. It is important that we check with a lawyer who knows the laws of the state in which the will is written.

#### SIGNATURE OF WITNESSES

She was a loyal Nazarene and wished to leave a portion of her estate to the church. Her will was well drawn and she had made provision for the church to have 10 per cent. The will was signed by two witnesses. Her children were ungodly and cared nothing for the church. After her death, they contested the will and attempted to find some way of breaking it. The witnesses were called in and the judge asked them if they had

\*General Treasurer.



signed the will at the request of the testator in her presence and in the presence of each other. One of the witnesses stated that she signed it in her presence, and the other one stated that she was well acquainted with the woman's signature and that the will had been sent across the street for her to sign as witness. Immediately the court declared the will void, saying that it was necessary for witnesses to sign in the presence of the one making the will at their request and in the presence of each other. The state divided the property accordingly among the children and the church received nothing.

#### MISINFORMED

She had been well blessed so far as this world's goods were concerned and had been very active in the Church of the Nazarene. She wanted all she had accumulated to go to missions, but the state in which she lived permitted only one-third of an estate to go to the church. We were advised, after her death, that she would have had her wishes if she had obtained one waiver when the will was drawn. Under the circumstances, only one-third of what she left went to the cause of missions. It is important that we confer with a lawyer to see that the will is drawn properly and that our instructions will be carried out.

#### Too Busy

Fred Vinson, Chief Justice of the United States, made two wills—one in 1928, one in 1930—while he was representing Kentucky in the House of Representatives in Washington. But after that the pressure mounted steadily while he served, in the span of a relatively few years, as Director of the Office of Economic Stabilization, Federal Loan Administrator, director of the Office of War Demobi-

lization and Reconversion, Secretary of the Treasury, and finally Chief Justice of the United States.

At his death—from a heart attack, without warning—there was no will except those made so many years before, and they were submitted for probate. The first, which left his property to his wife and his sister, was in his own handwriting. Although it was not witnessed, it would have been good under the law of his native state of Kentucky. But it was not good in the District of Columbia, which was his legal residence at the time of death. The District of Columbia requires that all wills be witnessed. The second was not good either. It was typewritten and properly witnessed—but the signatures of the witnesses had been torn off. Under the law, therefore, the Chief Justice's estate was divided according to the law of the District of Columbia and not according to his instructions in his will.

For nearly a third of a century, Senator Robert A. Taft knew similar unrelenting pressure. As a legislator—first in Ohio, then in the U.S. Senate, where he served for the last fourteen years of his life—he faced constantly increasing responsibilities, which reached their peak when he became the valued leader of the Senate's majority party under the new Republican administration. That he had little time for personal affairs is more than easy to understand; but unlike Chief Justice Vinson, he was forewarned that he was seriously ill, and thus able to leave a will which was up-to-date in every way.

If we could be sure that we would be forewarned, it might be all right to wait about making our wills until a later date; but because life is uncertain, it behooves all of us to make our wills while we have time to plan them thoroughly. A good many peo-

ple have neglected making their wills because of the pressure of duties in serving others, but this is a mistake. We should at least make proper provision for our family and our church.

Getting Christians to make a will is not a new problem. As early as 1549 the Prayer Book of the Church of England contained these words in its instructions to pastors ministering to the sick: "Then shall the minister examine whether he be in charity with all the world. Exhorting him to

forgive from the bottom of his heart all persons that have offended him, and if he hath done injury or wrong to any man, that he make amends to his uttermost power, and if he have not afore disposed of his goods, let him make his will."

It is too bad that some people must think of such matters when death is approaching. Everyone should write a will, who has property, without delay.

## FROM THE EDITOR

### Frenzied Preaching

ONE OF THE MOST damaging and paralyzing of all emotions is frenzy, that madcap which dethrones reason and harasses one to action for action's sake. Devastating in the life of one in the common walk of life, it is ten times more so in the life of the preacher. And, yet, strange as it may seem, frenzy is not an infrequent visitor in the parsonage and to the pulpit. In fact, it is far more of a regular boarder than we would like to admit.

I have been awakened in recent months as to how much of our preaching is inshot with frenzy. By that I do not mean that I think one should not have a concern and a burden and a passion which reflects in his preaching. Certainly, we must have this, but frenzy is something different. It is that frantic beating the air, an anxiousness over matters which were essentially unrelated to the principal

task of the preacher of the gospel. I have been alarmed over the number of ministers who seem on too many occasions to be in a frenzy, motivated by one reason or another.

But this is not the pattern which we are to follow. This type of ministry does not produce the best results; it is paralyzing to the minister and it is barren in its fruits. It breeds ulcers and robs the man of God of the thrill which should be rightfully his as a colaborer with Christ in the greatest business in the world.

Perhaps it would help if we would point out a few of the more common motives which drive preachers into a frenzy.

#### 1. *Defending the Faith.*

From the beginning of the Christian Church to the present-day there have been defenders of the faith. Time was when such were needed and the call was for courageous souls

who would dare face the sword and who would dare stake their lives for Christ and His cause. Perhaps today on rare occasions there is a demand for such a spirit, but in the main the defenders of the faith today are without a serious cause. They are rather men in a frenzy over imagined enemies of the gospel of Christ. Few of us today are called upon to defend our faith with our lives. Recently I heard E. Stanley Jones tell of his first trip to India and how fearful he was for the faith which he held. He told, however, that after months and years of pitting his Christian beliefs against the best religious thinking of India and the East, he lost his frenzy and discovered that he did not have to keep his faith; his faith kept him. He reminded us that Christ does not need defending; He needs illustrating. And so with us as preachers; could we but calm ourselves in our frenzy to defend the faith, we might find sufficient poise and power to proclaim that faith in a more effective manner.

### 2. *Heralds of Calamity*

Closely akin to the defenders of the faith are those who are running to and fro, certain that any moment the Church of Jesus Christ is going to be engulfed by one antichrist group or another. Their preaching and their whole ministry are pessimistic and depressive. Theirs is not a message of faith but of despair. Theirs is the wail of a score of Elijahs, decrying that there are none righteous left but them, and the church is doomed to engulfment by the world, the Communists, the Jews, the government, or some other sinister force. Of course the preacher must be awake to problems and trends and world movements. Of course he must be alert lest the evils of the day make inroads into the church. But when the herald of calamity is spreading his

pessimism and doom he is not winning souls, he is not attracting the unsaved to the way of God, he is not even effectively solving the problems about which he is speaking. The greatest possible aid to the circumstances of the day is a positive faith in God and a positive message of hope in Him. The Church is still His Church, and in our day as in every day "the gates of hell shall not prevail against it."

### 3. *Builders of Reputation*

One of the most common motives to frenzy is the desire to build or protect a reputation as a preacher. After all, which one of us has not been pressured by the desire to be known as a great preacher at one time or another? Which of us has not heard the suggestion to put himself in the most favorable light possible in a given preaching assignment? But on the other hand, how many of us have seen services high in potential for the saving of souls or the sanctification of believers spoiled because the preacher of the occasion got in a frenzy? Indeed it is difficult for God to work out His will for a service and get through to the mind and heart of a minister who is set on putting his best foot forward, fearful lest his appearance will not be long remembered. It is most difficult for the preacher to maintain a proper poise and a spirit that the Holy Spirit can use to move men to God when he is in a frenzy inwardly lest his reputation as a fiery prophet of God will not be sustained. Might each of us always be content to preach only as the will of God dictates, and might each of us be content with having a reputation of being such a Spirit-led man.

### 4. *Protectors of the Pocketbook*

Let us face it squarely, guarding our reputations as preachers is not

alone that we might be lauded and applauded. Our economic security depends on it, or so we rationalize. And where is the preacher who has not felt the temptation to whip himself into a frenzy because he felt it would save his job, or get him a better one, or bring him a better offering, or get him a raise in his salary? I say temptation; I hope it is only this. Perhaps even some have succumbed to the temptation and have allowed themselves to be swallowed up in the frenzy. Perhaps it was the evangelist in a frenzy because the meeting was not going better or because there were not more seekers at the altar. After all, calls for other meetings would depend on the success of this one. Or perhaps it was the pastor who was in the frenzy because a wealthy member of his church who dictated the increases in the pastor's salary and selected the pastor's Christmas gift had told him to go easy on preaching evangelistically on Sunday evening; or perhaps it was the opposite, and he had told him that he must produce souls at the altar. God help us to be so dedicated that we can serve God and do our Spirit-led best to mind God without an unholy fear of starving to death.

### 5. *Bondage to the Crowd*

We are rightfully critical of the preacher who is under bondage to the worldly crowd. We say that such a one should not be a wearer of the cloth, not until he is more anxious to please God than he is to please men. But there is another type of bondage which is about as severe, and that is the kind in which the preacher bows to the will of the congregation, fearful lest he will dis-

appoint them in not preaching just what they want him to preach. "They may brand me as a compromiser, or as a liberal, or as a radical, or as a legalist, or as a fanatic," the preacher reasons. And there is no more certain method than this to throw a man into a frenzy; for his message is not his but the crowd's, not God's but his listening public's. And so he feels out his congregation, learns their shibboleths, and whips up his frenzy.

And what more could be said of the frenzy lest that problem split the church, or that wayward member run the revival, or the layoff at the shops wreck the finances of the church? Yes, there are plenty of circumstances which we can latch onto if we are short of frenzy food. There are always conditions which we can use as excuses for a frenzy if we want one.

But God doesn't want frenzied preachers. We must, at all costs, learn the secret of poise, of calm and faith. We must have the holy independence of the prophets, yet find the tender patience of the shepherd. We must have the zeal of rugged men, but it must be filled out with purpose and objectives. God must forever be the Determiner of our message; the Holy Spirit must be the motivation of our message. Christ must always be the theme of our message. And we cannot be effective and useful preachers if we are frenzied.

I am asking God to help me have a greater faith in Him, in His preached Word, in the work of the Holy Spirit, and in the loyalty of His people, that I need not have to maintain a spirit of frenzy in my ministry. I think He is beginning to answer that prayer.

The permanence of all joy depends upon the source from which it comes. If it be in God, then earth has no power to take from us the gladness.

—J. R. MILLER

## The Preaching of George Whitefield

By James McGraw\*

OH, THE RIGHTEOUSNESS of Jesus Christ! I must be excused if I mention it in almost all my sermons!"

Thus did George Whitefield characterize the emphasis of his preaching, and thus he perhaps unconsciously explained the success of his ministry. If there is any one thing that can account for the tremendous impact of the preaching of Evangelist Whitefield upon the people of his generation, it is that his preaching was Christ-centered. He exalted Jesus Christ with unlimited zeal, with unbounded love, and with unequalled skill.

Born in Gloucester, England, in 1714, his early life was irreligious. His own pamphlet, published in 1740, provides the only account of his early life, and indicates that his own feelings concerning his youth are those of regret that he did not find conversion earlier than he did.

Whitefield at first resisted the call of God to preach, but was ordained at twenty-two—still not enthusiastic but at least willing to give his life to the work of the ministry of the gospel. The ordination service itself seemed to provide a spark that had been lacking before; he said later that the bishop's hand on his head "melted" his heart down. With a melted heart he preached with eloquence that few preachers of history have equaled and none had surpassed. A. S. Billingsley in his biography of Whitefield writes that his eloquence "burst upon the world like a volcanic erup-

tion, like torrents of red-hot lava it carried everything before it."

Whitefield arrived in Philadelphia in 1739, and none other than Benjamin Franklin described in his own autobiography some of the eventful days that followed his first sermons there. "He was at first permitted to preach in some of our churches," Franklin writes, "but the clergy, taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields."

The Philadelphia printer, who was later to become America's first great statesman, soon became a fast friend of Whitefield; and although there is no record that he was one of Whitefield's converts, he held the great evangelist in high esteem and was definitely influenced by his ministry.

Franklin, noted for his frugality, gives a most interesting side light in his autobiography concerning the effect Whitefield's oratory had upon him, as indeed it had upon everyone. Attending a meeting at which Whitefield was to preach, and after which Whitefield was to receive an offering of cash for some worthy project, Franklin recalls: "I silently resolved that I would give the coppers I had in my pocket. Another stroke of oratory made me ashamed of that," Franklin continues, "and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collection dish, gold and all!"

In appearance, George Whitefield was large and portly, and not particularly handsome. He wore a large

wig, and preached in the gowns such as were worn by the clergy of the Church of England.

In content, Whitefield's sermons were Biblical; some were expository, few were topical, many were textual. His introductions were long; many would say they were too long. His sentences were often long and involved, but they were frequently punctuated and usually characterized with short, pungent phrases which made them clear to his listeners. The most striking thing observed in the reading of his published sermons is the skill with which he makes his transitions. Such expressions as, "First, then"; "But further"; "Further"; "But then"; "Once more," and the like keep the reader aware of the logical divisions in his outline of thought without making the reader weary of the monotony of his style.

It must be said, however, that the reading of the published sermons of George Whitefield is likely to provide disappointment for one who expects to be "impressed" because of Whitefield's reputation as an orator. His oratorical skill is due almost entirely to his ability in extemporaneous speaking, and it does not appear in his written manuscripts.

What, then, was unusual about the delivery of George Whitefield? For one thing, he possessed a voice such as few men have ever been able to use in their preaching. Biographer Joseph Belcher (*A Biography of George Whitefield*) said his voice could be heard clearly at a distance of a mile in ideal weather conditions. Clara McLeister writes in her book *Men and Women of Deep Piety*: "His voice . . . was smooth, variable, and could express the gentlest emotions. It was capable of swelling into thunder peals, and then every ear tingled and every heart trembled." Benjamin Franklin, in his book mentioned, tells

how he doubted the reports he had heard about how twenty-five thousand people heard George Whitefield preach without an amplifier for his tremendous voice. Franklin then gathered the facts as to how far Whitefield's voice could be heard, calculated the number of people who could be placed within an area thus covered, and came to the conclusion that the reports were true! Thirty thousand people could have heard Whitefield, according to Franklin's figures.

Another significant observation about Whitefield's delivery is the unusual intensity of feeling that he had as he preached. It was seldom that he preached a sermon without tears born of genuine soul passion appearing in his eyes. This was usual, not the unusual. Cornelius Winter, who accompanied him on many of his preaching journeys, said he hardly ever knew Whitefield to preach a sermon through to its finish without some tears. The intensity of his emotions was evident, not only in his feelings of pathos and passion, but also in the expression of other deep feelings as he spoke. The expression of his face as he spoke would thrill an audience with its radiant joy, its solemn concern, its fear of judgment, its expectancy of future bliss.

Whitefield's gestures were excellent as a help in expressing with his hand, his finger, or a movement of his arm the "language" that made his words more vivid as he spoke them. His power of description was often so forceful that his audience were completely "carried away" during a moment of great feeling. James Lawson (*Deeper Experiences of Famous Christians*) writes that Lord Chesterfield was in the audience when Whitefield related an illustration about a poor, blind beggar stumbling dangerously along on a dark night near a steep cliff. Deserted by his dog near

\*Professor, Nazarene Theological Seminary.

the edge of the precipice, he had nothing to aid him in his groping along in the path but his staff. "Whitefield so warmed with his subject and enforced it with such graphic power," writes Lawson, "that the whole audience was kept in breathless silence as if it saw the movements of the poor old man; and at length, when the beggar was about to take the fatal step which would have hurled him down the cliff to certain destruction, Lord Chesterfield actually made a rush forward to save him, exclaiming, 'He is gone! He is gone!'"

After a study of George Whitefield's life and ministry, James Tapley, a seminary student, aptly observed, "Few men, perhaps, ever gave their hearers so much wheat and so little chaff." The secret of Whitefield's "wheat-filled" sermons was his attitude toward his calling, his task, and his Lord. He loved souls for Christ's sake, and he loved men for their souls' sake. Some of his critics have said that his extemporaneous style of delivery reflected a carelessness in his study habits, but nothing could be further from the truth. He tried other styles; he studied longer hours and more extensively for this style than he would have been required to do for reading a manuscript or even memorizing a sermon. He preached like he preached because he believed he could achieve better results, and the facts verify his opinion as being a sound one.

Whitefield announced himself as in agreement with Luther's statement, "Study, meditation, and temptation are necessary for a minister of Christ." He also quoted many times the words of Bishop Sanderson: "Study without prayer is atheism, prayer without study is presumption." Whitefield, in the latter years of his ministry, read the complete six-volume work of Matthew Henry's expositions of the

Scriptures—in a kneeling posture!

This man who "preached like a lion and looked like an angel" often said he would rather wear out than rust out. He got his wish. For thirty-four years he gave the best of his energy, his passion, his brain, his heart, and his strength, in spite of his frequent suffering from asthma. The crowd who heard him preach his last sermon in Newbury Port followed him home, where he stood on the stairs of the house, with a lighted candle, preaching on as though he had not already exhausted his strength. The candle died down and he retired. It was his last sermon, and when he awoke, it was to behold the glory of the Christ he loved and served.

When John Wesley preached George Whitefield's funeral, the ministry of history's greatest evangelist was ended.

\* \* \* \* \*

#### INDISPENSABLE

Sometime when you're feeling important, sometime when your ego's in bloom, sometime when you take it for granted you're the best qualified in the room, sometime when you feel that your going would leave an unfillable hole, just follow this simple instruction and see how it humbles your soul.

Take a bucket and fill it with water, put your hand in it, up to the wrist. Pull it out—and the hole that's remaining is a measure of how you'll be missed. You may splash all you please when you enter, you can stir up the water galore, but stop, and you'll find in a moment that it looks quite the same as before.

The moral in this quaint example is do just the best that you can. Be proud of yourself, but remember, there's no indispensable man.

—The American Way

The Preacher's Magazine

## SERMON OF THE MONTH

### The Investment of Life

By F. Lincicome\*

TEXT: *For what is your life?* (Jas. 4:14.)

Your life is an investment. Since we only have one life to live, and it is so very brief, our great concern should be, "How shall I invest it?" There is one of three ways you may invest it.

#### THE MISER

First, you can invest it as the miser who hoards. The miser lives on the mean basis of appropriation—always getting and never giving. The miser spends the first part of his life raking it in and the last half trying to hold on to it. He believes in getting all he can and canning all he gets. Someone has roughly divided humanity and put them into two groups, namely, givers and getters. The givers have found the way to get the most out of life is to give. They will give a friend more than they can expect to get back. They make friends, not for what they get out of them, but for what they are. The getters meet each new day with the thought in mind, "What am I going to get out of it?" They make friends for what they get out of them. They will join an organization, even a church, if they can see a chance to get something out of it.

The getters, however, are soon forgotten by what they get, while the

\*Evangelist, Gary, Indiana.

February, 1957.

givers are long remembered by what they give! The difference between givers and getters is the difference between a cistern and a spring. A cistern takes in everything and holds it, while a spring gives out everything and blesses. Our lives are not to be cisterns, they are to be channels; not to be reservoirs, but rivers.

Of what value to the world is the life of a miser? He is a fruitless tree that cumbereth the ground. The world won't be any darker when his light goes out or any colder when his cold, selfish heart ceases to beat. No one has ever been warmed or cheered by his friendship. Don't live like that; put your life in italics and do more when you die than to leave a tombstone at your head and an obituary in the daily newspaper to remind the world you have been here.

#### THE PRODIGAL

Second, you can invest it as the prodigal, who wastes. "He wasted his substance." Some words imply more than they express, and "substance" is one of them. Time is implied in substance. When you waste time you waste the most valuable article this side of Jordan's icy stream. You waste the stuff we make life out of. One very serious thing about time is that it can't be recovered when once lost. You may lose your wealth and by hard work get it back, lose



the edge of the precipice, he had nothing to aid him in his groping along in the path but his staff. "Whitefield so warmed with his subject and enforced it with such graphic power," writes Lawson, "that the whole audience was kept in breathless silence as if it saw the movements of the poor old man; and at length, when the beggar was about to take the fatal step which would have hurled him down the cliff to certain destruction, Lord Chesterfield actually made a rush forward to save him, exclaiming, 'He is gone! He is gone!'"

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\*Evangelist, Gary, Indiana.

your health and by proper means restore it, lose your knowledge and by intense application get it back, but not so with the loss of time. A billion-dollar corporation need not advertise, "Lost yesterday, sometime between sunrise and sunset, two golden hours, each studded with sixty diamond minutes." The past is not yours to improve nor modify. The past is a finished product. The present is the raw material out of which you can make a better product.

#### THE STEWARD

Then, if I am not to invest my life as a miser, who hoards, or the prodigal, who wastes, how am I to invest it? Invest it in honest-to-goodness service for the betterment of mankind; for whether we be endowed with one talent or ten, the real business of our lives is service.

It is said, "David . . . served his generation." If you serve your generation, you can't do it by following it nor by secluding yourself. There is only one way to make the force you have in you felt, and that is by contact. We are to live a separated life but not a separate life. Christ prayed, "Don't take them out of the world; just keep them from the evil in the world." Let them ride on the same train, teach in the same schools, work in the same factory—in other words, don't isolate them, only insulate them.

The business of life is service. That may be why we put the emphasis on "deeds" rather than on "creeds." By your fruits they are to know you.

Religion makes its most potent appeal when dramatized. The Good Samaritan was dramatizing religion when he wrapped up the wounds of the sick man and then took him to the inn.

Christianity is more than a message to be heard. It is a deed to be done.

It is more than a matter of believing and escaping. It is not only something to be received; it is to be reflected. It does not say, "Let your lips so speak," but "Let your light so shine that those about who see your good works may glorify God." It is what the world sees that settles their attitude toward Christ and the Church. "Man looketh on the outward appearance." His vision stops with the surface of my life. The world can't see our love, but it can see our loving; can't see our motives, but can see our methods; can't see our character, but can see our conduct; can't see our proclivities, but can see our performances.

If you desire to serve, you won't need to search long to find someone less fortunate than yourself. There is the man of genius who is poor—you can pay for his dinner; him that is weak in body—you can carry his luggage or shine his shoes; the man bereft of loved ones—you may pray for him; the man of lonely heart—you can lead him to Christ.

Always an opportunity to do little things, and that is all most of us are capable of doing. Not many talented men—most of us have but one.

Christ said if we give a cup of cold water in His name it will not go unnoticed nor unrewarded. There is never a day passes that we don't have an opportunity to minister several cups: the cup of cheery greetings, cup of gentle tones, cup of appreciation, cup of sympathy, and the cup of helpfulness.

Since service is the business of life, what shall be the spheres of my service? I call attention to three of them: the home, the church, and the community.

First is the home. The home, when it is what it ought to be, is the most competent picture on earth to be

found, but it takes more than brick and mortar, lumber and nails to make a home. Brick and lumber may make a house but not a home. A house is no more a home than a hut is a hall.

Our homes are so many streams pouring themselves into the current of social, political, domestic, and national life.

As the home goes, so goes the church; as the church goes, so goes the nation; and as the nation goes, so goes civilization. There is much talk at present if civilization is going up or down, and one man's guess is as good as another. But whether it does go up or down is not in the hands of the legislature, educators, or politicians. It is in the hands of the fathers and mothers who stand at the head of our homes.

Fathers and mothers make up the cornerstone of our nation, and as I see it the cornerstone is fast crumbling. The home rules the nation. No nation is weaker or stronger than the family life.

We can no more build a great civilization without the right kind of homes than we can build skyscrapers on shifting sand. To solve the home problem would be to solve the crime problem.

The second sphere for your service is the Church. To be sure, the Church has failed time and again. It has gone off on side issues; it has emphasized wrong angles of truth, it has been guilty of wrong conduct. But with all its limitations, it has accomplished more than any other organization in the world. Every other institution that has any lifting force about it has received its inspiration from the Church.

The value of the Church does not only consist in what it has accomplished but in what it has prevented. The Church is the nations' greatest police force. Take the church out of

your city and your daughter would not be safe in broad daylight. Take the churches out and real estate would drop 50 per cent on the dollar.

We are all partakers of the benefit of the blessings it bestows, so that puts us all under obligation to support it. I can't greatly respect the person who partakes daily of its benefits and gives nothing to keep it alive. The man who does not stand by the Church is a traitor to the nation. The man who does not stand by the Church is voting for three things: moral delinquency, heavier tax loads, and increase in crime.

The third sphere for your service is the community in which you live. Here we see the heritage of the home and the investment of the Church coming together in a life to give it outreach and influence. Here is our world, our sphere of life. Here is our field of lost and hungry and sick and sorrowing humanity.

Let us be among those who invest their lives for God and for the Kingdom.

#### Lord, Lead Me Gently

By LISA HOLSO

*Lord, lead me gently by the hand, for oft my steps are weak.  
Walk beside me as I go, and some kind sentence speak.  
Help me face the future, Lord, free from doubts and fears,  
Till I reach that abiding place at the ending of the years.*

*Sometimes the way is very dark, through tunnels I must grope;  
But far ahead I see the light, the little flame of hope.  
Lord, lead me gently by the hand and guide my steps aright,  
For oft the way is rough and steep, and stormy black the night.*

*And though my soul is steeped in fear, I hear Thy voice afar,  
And the storm clouds rift to show a single guiding star.*

## I. The Importance of Christian Ethics

By W. T. Purkiser\*

ONE OF THE strangely neglected areas of Christian thought lies in the realm of ethics. There is a great deal of literature about doctrine, and much about devotion, but far less about duty. Yet in a real sense, both doctrine and devotion must lead to right concepts of duty, or they become either barren or baneful. Little that may be held in theory or felt in worship is as important as that which is exemplified in life. All religious truth is in a way instrumental; that is, it is finally for the purpose of guidance in living, and a right adjustment to the spiritual kingdom within which Christian living takes place.

There is, of course, a close but not necessarily one-to-one relationship between what we call religious experience and the practical ethics of the Christian life. There can be no Christian life without Christian experience. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

On the other hand, the ultimate purpose of the Christian experience is to produce a truly Christian life. The experience of God provides the dynamics for living. The guidelines within which those dynamics are directed are drawn in that branch of

Christian thought properly described as ethics.

That is, in the total Christian life there are two centers, or foci. One is the subjective area of religious experience. The other is the objective area of conduct. One has reference to what we are. The other has reference to what we do. One is the realm of motive. The other is the realm of act or deed. Both are essential, and neither can properly function without the other.

Unfortunately, there have been those who have sharply separated these two correlated centers. There have been those who have laid major stress upon the subjective, heart, or experience side of religion. The result is sentimentalism—"Love the Lord and do as you please." Then there have been those who have laid major stress on the objective, outer, or conduct side of religion. This has led to legalism, and in its more extreme forms to Phariseeism.

To debate which of the two foci is the more important is just about on a par with the question as to which is the most important leg of a walking man, or the most important wing of a flying bird. Both are essential. "By their fruits ye shall know them," said the Master (Matt. 7:20). The final determination of the quality and kind of the root is the fruit it bears. On the other hand, the root has for its

reason for being the fruit it may produce. "Work out your own salvation with fear and trembling," (Phil. 2:12) is only one side of the question. The rest of it follows immediately, "For it is God which worketh in you both to will and to do of his good pleasure" (v. 13).

John Wesley has long been quoted as having said, "Much grace doth not imply much light, nor doth much light imply much grace." Here we have another recognition of the fact that right living is a function of two variables. It depends upon a proper motive, a right desire or inclination, the dynamics of life, all that is implied in Wesley's term "grace." It also depends equally upon true ethical standards or content, correct knowledge, material rightness, and all that is implied in Wesley's term "light."

With this preliminary comment, let us turn to the sphere of ethics particularly, that is, the area of knowledge, light, correct standards, guides for conduct. To be a Christian by experience means commitment to do that which is right. To be a Christian by ethics means an undying search for knowledge and light as to what is right. What we believe, the way we think, and feel, and intend is less important to those around us than what we do, the way we act, the manner in which we conduct our lives.

Ethics is generally conceived of as a study of the norms of conduct, the principles of right and wrong. It is concerned with tracing the meaning of the "ought" we experience in life. In technical terms, ethics is a normative discipline, in contrast, for instance, with psychology, a descriptive science which is also concerned with human behavior.

These two have a way of getting mixed up in popular thought. To paraphrase Dr. Arthur L. Bietz's com-

ment in the Carver Lectures at Pasadena College in the fall of 1955, "You can never derive an 'ought' from an 'is.'" That is to say, you can never deduce what people ought to do simply by studying what they actually do.

Now, logic is the normative discipline concerned with how people ought to think, that is, how they do think when they think correctly. Ethics is the normative discipline concerned with how people ought to conduct their lives, that is, how they do conduct their lives when they live properly. Psychology, on the other hand, is also concerned with thinking and behavior, not *qua* psychology with how thinking and behavior ought to be, but descriptively with how they actually are carried on. This is not to say that psychologists do not moralize. But when they do, they are not speaking as psychologists but as ethicists.

To keep this distinction clearly in mind will save us from a multitude of confusions. It will save us, for instance, from excusing our misdeeds on the basis that "others do." We shall be less concerned when in Rome about doing as the Romans do, and more concerned with doing as the Romans ought to do. We will not be swept off our feet by such psychologically appealing advertising as that which insists that "five million people can't be wrong." Nor will we be so prone to "herdism," to deciding matters of right and wrong by a count of noses.

Tragically, multitudes do not seem to be able to make this very vital discrimination. Therein lies the peril of such studies as the Kinsey reports on the sexual behavior of American males and females. It is significant that Dr. Kinsey is by training an entomologist, a student of bugs, including presumably the kind of bugs

\*President, Pasadena College.

you see when you turn over a rock that has been undisturbed for a long time.

I profoundly suspect that some of Dr. Kinsey's interpreters have forgotten one of the first laws of scientific research in the gathering of data—namely, that greatest care shall be taken to insure that the sample on the basis of which generalizations are made is truly representative of the whole. I wonder what kind of persons are most likely to volunteer to reveal the intimacies of their lives, even to a so-called scientific researcher. On the face of it, one would suspect a certain amount of exhibitionism, and hence sex-deviation, among the subjects studied.

But the more dangerous aspect of this study lies in the implications drawn by the unsuspecting from the statistics given. Supposing these shockingly high percentages of sexual

immorality to be typical (which, again, I seriously doubt), by no possible logical process of inference can it be imagined that because such numbers are immoral therefore immorality is either desirable or right. Plato was correct when he said that, though all men should be sick, health is still preferable to disease.

Because it is concerned with the "ought" which should govern human life, ethics is a subject of vital importance. No less is this true of Christian ethics. One may fail dismally in the Christian life either by reason of inadequate motives, a faulty experience of grace, or by reason of wrong standards of right and wrong. We shall turn in another article to the nature and source of that truth about Christian living which is so very important to us all both in theory and in practice.

#### MEN WANTED

The great want of this age is men. Men who are not for sale.

Men who are honest, sound, true to the heart's core.

Men who will condemn wrong in friend or foe, in themselves as well as others.

Men whose consciences are steady as the needle to the pole.

Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the truth.

Men who neither brag nor run.

Men who can have courage without whistling for it, and joy without shouting to bring it.

Men in whom the current of everlasting life runs still and deep and strong.

Men who know their duty and do it.

Men who know their place and find it.

Men who mind their own business.

Men who are not too lazy to work.

—The Instrouma Messenger

## Radio in Church Public Relations

By Milo L. Arnold\*

FOR NEARLY nineteen years I have been a voluntary slave to a microphone. Much of that time the programs have been daily, either five, six, or seven days a week. The experience has covered my present pastorate and the two immediately preceding. Folks sometimes ask if I think it pays, and my continuing acceptance of its demands upon my life indicate that I think it does. It is a valuable tool in public relations but it can likewise be a tool for our self-destruction. A program that has large audience appeal and at the same time offers sound religious emphasis is valuable. If the church radio program is to be valuable, it must measure up to three fundamental demands.

1. It must be interesting to the public at large.

2. It must compare in quality of production with the commercial programs coming over the network.

3. It must present the gospel truth in a way that relates it to the daily lives of people who do not know theology.

I am sure that I have at times produced, and I have heard, religious programs that failed all three. But I am likewise sure that all three can be made compatible and included in a very popular program. To produce a program that lacks any one of the three qualifications is a liability to the public relations program of the church.

Not all preachers are by nature and preparation fitted for good radio

\*Pastor, Dodge City, Kansas.

work, just as all news writers can't rate as newscasters. Some men can make a much more valuable use of their time and church's money in other fields of endeavor. There is something about some men that just "clicks" in radio. They are able to project their personalities effectively. They can make radio valuable as a means of acquainting the community with their church. There are some things I try to remember every time I go on the air; and since many have asked questions, I'll list the things I keep reminding myself of.

1. Remember to whom you are speaking. In church you preach to a congregation but on the radio you're not in church, where people are gathered, well-dressed, attentive, and looking at you as you speak. You're talking to one woman, washing dishes or ironing. You're talking to one man eating breakfast or driving a car. I find that if I talk to these people via radio just as I would talk to them in their homes, they like it better. They may like to be preached to in church but they like to be talked with in their homes. The people who need your message most may turn the button when you start "preaching" to them in the informal atmosphere of dishwater and mop cloths.

2. Remember your vocabulary. Your church members know theological terms—maybe, but the radio audience does not. They are folks who like to have you use words they can understand and words that put you



on their level. The simpler the words and the simpler the truths, the better.

3. *Remember the commonplace.* The people will find their attention captured if you talk of some commonplace thing such as washing dishes, fixing cars, fishing, meeting folks, the pranks of babies, and the foibles of children. If you can wrap your truth around some simple story and drive it home, they'll keep listening and they'll remember it every time they see or experience that simple thing. Jesus gave the best lessons for radio speaking that you can find anywhere. I've studied His technique of preaching over and over and believe it is the best technique in the world. He used simple illustrations with which people were most familiar; and then showed them how religion and life were like that.

4. *Remember the setting.* Your program has to fit in between professional programs with highly paid performers. If your music does not compare favorably it is a liability. If it is not of professional quality it is better to use recordings of professional singers. I find the station happy to buy them and play them for me. If your own preparation for the program is inadequate, it will show. Radio programs don't just happen to be good; they are good when men spend time and sweat on them. If you are not in position to produce a good program don't enter the field of radio, for it will hurt rather than help your public relations. The use of English must be correct but not stilted. The presentation of the truth must be solid but not offensive. The material used should be acceptable to other churches or to the unchurched. Avoid controversial issues. Appeal to people. People in church are too embarrassed to walk out while

you're preaching, but a radio audience has no sense of shame when they silently turn the button. Religious programs deserve to be the best produced and most interesting programs of the day.

5. *Remember the judge.* Every time your microphone opens, your program is on trial for its life. The unseen people are the judge. If they don't like it there is no appeal from their judgment. You've got to make them like it and at the same time get your message of the gospel to them. It isn't easy. One careless program can cost hundreds of important listeners.

6. *Remember the station.* They place a cash value on the number of listeners that are on the station when your program signs off. If your program causes the audience to diminish, they lose money. Some religious programs cause an 85 per cent loss of audience, while others build the official rating of the station for their period of time. It isn't just because it is or isn't religious. The test is in whether or not it is interesting. If religious radio keeps its place it should be both interesting and religious. The two are compatible. Station managers can help us preachers learn our weaknesses and correct our faults if we'll go at it right in seeking their help. They know more about radio than we, and we know more about religion. A radio program needs the benefits of skill in both.

7. *Remember your appointment.* Your program must fit into a network schedule. There is a given second for it to start and another given second for it to end. To be forgetful of these seconds is unforgivable. A few seconds may seem short to you but they can ruin you on radio. Also, when

you take a contract to produce a radio program daily, live up to it. It is a hard taskmaster, but its cracking whip must be obeyed. If you're going to be out of town for a day or a month, don't ask them to play sacred music as a fill-in. You owe it to the station and to your own investment to produce a program every day. Record ahead when you need to be away. Make the programs complete with accurate timing, music, announcements, and every thing the program ever has.

8. *Remember you can be boring.* Just because it's you doesn't guarantee that other folks are impressed.

Avoid using such worn-out words and phrases as "Folks in Radio Land," or the use of terms peculiar to your own denominational vocabulary. I personally avoid the use of such terms as "Brother" or "Sister." The folks I'm talking to are more familiar with such terms as "Mr.," "Mrs.," or "Reverend."

You can't escape the public relations factor every time you stand before an open microphone. It is public relations inescapably, but your program decides whether it is good or bad. A radio program alone will not build a church, but it will help a pastor get hold of a community so that his total effort will build it.

## Why Some Preachers Fail

By Harold Liner\*

*But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway (I Cor. 9:27).*

Our generation has been subjected to terrible scenes: a ship foundering far out at sea; a bomber over a strange land, hit by antiaircraft fire, and disintegrating in mid-air; a raging inferno, as fire sweeps a city block; the sweeping force of a spring flood that carries all before it.

But out of the sad mist of grim possibility rises one more tragic picture. Before the throne of God stands a man, face blanched, hair disheveled, eyes bulging with unearthly

fear; for this is the picture of a preacher who failed.

### WHAT CONSTITUTES FAILURE?

It is certainly not the fact that the preacher is not a world-traveler or nationwide preacher; for the Lord Jesus Christ, the greatest of all preachers, crossed the borders of His tiny homeland only once, and that in infancy, to escape the sword of Herod. It is not altogether the fact that he does not see sweeping results; for Paul, that prince of preachers, declared that some plant, others water, while still others reap the increase. It is not altogether that one failed to build fine sanctuaries; for Christ preached one of His most memorable sermons to a lone woman on the curb-

\*Pastor, Columbia, South Carolina.

stone of a well. It is not necessarily a mark of failure because one cannot preach a sermon that is hailed as a literary masterpiece; for one of God's greatest leaders, Moses, had to have someone as a mouthpiece for his messages. It is not a sign of failure to pastor a home-mission church, or a rural congregation, and live and die in seeming obscurity; for I believe that some preachers whose crowns will wear the jewels of God's eternal approval will be some who have served without the notice or applause of men. For God who "seeth in secret shall reward thee openly."

#### WHAT, THEN, IS FAILURE IN A PREACHER?

I believe failure in the man of God is to do any less than God and conscience demand, whether it be in fields great or small, near or far, to the abjectly poor of earth or to the rich in high places. Failure in the ministry is not only failing mankind, but failing the Son of God, who snatched a soul as a brand from the burning fires and placed him on the highest pedestal of earth's glory, and wonder of all wonders, made of him a preacher of the everlasting gospel! Are you, my companion-in-arms, doing less than your honest best, in your God-given sphere of service?

#### NOW FOR SOME REASONS WHY PREACHERS FAIL

1. *They took up preaching as a vocation.* Perhaps the most acute reason for failure in preachers is the fact that they are not called of God. Jer. 23:21 "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." No doubt many are in the ministry today because of parents who hoped their sons would preach, because in a kind of "eeny meeny, miney, mo" spirit they chose it for an occupation.

Or in still other cases friends insisted they had heard from heaven in their behalf. But if God wants us as preachers of the glorious gospel He will send an unmistakable, inescapable, firsthand call to us. Better to spend many sleepless nights, and miserable days; better to wait until we receive a call thundered in tones of Sinai, interlaced with the lightnings of God's threatened judgments, than to enter lightly and unadvisedly into the most solemn of all life's works.

2. *Some fail because of their spirit.* Doubtless the most noticeable of all visible tests of the success or failure of the preacher is his spirit. By this I mean the attitude he takes toward all problems facing him in his day-by-day ministry. A grumbling, fault-finding, complaining spirit will doom a man to failure anywhere he goes. A preacher with a sour outlook on life, a censorious attitude toward everyone and everything, has two strikes on him before he starts. Some have a domineering spirit; they bully the board and then sulk and pout and threaten to quit unless they have their way. Under pressure, with the community looking on, they go to pieces and bring reproach on the Cross and the church. Many a man eminently able in other ways is defeated by his spirit.

No wonder the young prophet Elisha, chosen to succeed the veteran Elijah and faced with the responsibility of choosing a blessing from the departing man of God, bypassed any request to be a miracle man or an outstanding orator, and prayed simply: "Let a double portion of thy spirit be upon me."

3. *Some fail because of lack of vision.* Some men in the ministry are hard pushed to see beyond their noses. They declare the fields are all

burnt over, the patriarchs are all dead, the church is backslidden, and its leaders are all modernistic. They further declare they can't "see" why budgets are so high, or why a district would plunge into debt for a district camp or center—they vow that the only time the district superintendent ever comes to see them, or notices them, is when he decides to raise another offering. Instead of paying a thousand dollars for a building lot on Main Street, they shop around until they find a "bargain" on the back street for a quarter of that amount, and their lack of vision tells them they have saved the church money. Vision lifts men, nations, and churches out of the mediocre and commonplace, and makes them "more than conquerors." It transforms dreams to reality, puts wings on hope, legs on prayer, and teeth in our gospel. It arms the warrior, feeds the multitudes, puts the wicked to flight, builds bridges across the gulf of despair, makes saints of sinners, changes hovels on earth to mansions in glory, makes priests and kings of redeemed mortals, introduces us to the "Kingdom of which there is no end."

4. *Some fail for lack of planning.* "Anything worth doing is worth doing right." This proverb may seem trite and outmoded, but is nevertheless true, as applied to preachers.

We should and must, it seems to me, have some plans or fail. (1) I believe we should plan our preaching program. I am coming more and more to preaching a series of messages on given lines of thought, and building toward a definite goal for the people along the chosen theme. It requires more work than the "hit-or-miss," "bless-God-pour-it-on" tactics, but the preacher will find that planned preaching will feed the people, keep him out of a rut, and get the lost to

Christ. (2) We need plans in our building programs. It seems a tragedy to learn of a preacher who intends to build, and when asked about his plans breezily replies, "Oh, it will be from forty to eighty feet wide, and between eighty and a hundred feet long, and will probably cost from four thousand to forty thousand dollars." It may cost more money to engage an architect or buy a set of plans and would take longer to finish the building, but such a course will gain the respect of the community and afford a personal satisfaction, and will avoid heartbreaking failure, besides.

5. *Some fail because of carelessness.* (1) Carelessness in relationship to God. It is essential that the preacher not lose the burden of prayer and the taste for the secret hours with God. This leads to the loss of that vital touch of God that enables a man to preach and overcome every blockade of hell. Busy building, busy visiting, yes, busy indeed, but out of contact with God! Better to lose all else than to lose the first love, the keen edge, the breathing, living, moving presence of God. (2) Carelessness in personal appearance—a preacher who never shines his shoes, shaves only every three days, is careless of breath, teeth, and hair, wears a suit three weeks without pressing it, is almost sure to fail. The fireside scripture, "Cleanliness is next to godliness," may not be in Holy Writ, but it is found engraved on the pages of experience and will do much toward writing the final chapter in the history of your life as a preacher. (3) Carelessness toward the opposite sex—perhaps more preachers have made shipwreck of their lives and careers here than anywhere else. It is better to be accused of being "standoffish and stuck-up" than to be overly friendly with the opposite sex, shake hands too long, talk indis-

creetly, act unwisely, and lose your call and your soul. One can be friendly and yet be careful.

6. *Preachers fail because they lose the glory.* I think one of the saddest things we can picture is one who has lost the glory; and saddest of all is a preacher, empty and void of the sweetness of God's abiding presence, and inscribed over the door of his crumbling house of eternal misery, the single word, ICHABOD.

To see one who used to preach with fire and tears preaching now with ice and irony; to look on one who used to lead men into the deep waters of everlasting truth now splashing in childlike, careless abandon in the mudholes of compromise, to behold a man who one time saw fruitful altars but now sees barren benches and a diminishing congregation, to see a preacher who used to be a healthy, happy, well-fed, rejoicing soul winner reduced to a dying man, miserable, wretched, and unfruitful, and ravaged with the galloping consumption of defeat, and a victim of the deadly cancer of failure—these are the true pictures of tragedy.

I may wind up in a smaller church with less salary, and without a place of honor in the hall of pastoral fame; but my prayer to God is: "Let me love Him more, fight the devil harder, jump higher, run faster, preach sweeter, wax more mellow, win more souls to the precious Saviour, and above all, live better than I ever have before." This course will lead to true success and will admit an entrance into glory to hear the sweetest words to fall on redeemed ears, "Well done, thou good and faithful servant."

*My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.*

*Oh, watch and fight and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.*

*Ne'er think the victory won,  
Nor lay thine armor down;  
The work of faith will not be done  
Till thou obtain the crown.*

*Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee at thy parting breath  
To His divine abode.*

#### THE CHRISTIAN CAUSE

There is so much to do and so little time in which to do it! We need to be in dead earnest about our main business of winning the world for Christ's kingdom.

A man engaged in conversation a Communist who had put a leaflet in his hand. He advised the Communist, "It is no use; you will never get anywhere doing this. At best there are but two hundred thousand Communists in America, while we Christians number seventy-five million."

The Communist replied, "Remember Gideon's band? They had only three hundred. Members of my party are willing to live on the barest necessities of life. Every dime we earn above and beyond our simple needs we turn back to our cause; we believe in it with all our hearts." Then he went on to say, "We are going to be victorious, and, if you want to know, I will tell you why. We have an unshakable faith in our cause. We are even willing to die for it. That is more than you are willing to do!" Is it? How far will you go to serve your cause?

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

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 2:24-29

#### BLASPHEMY

Paul writes to the insincere, inconsistent Jews that through them the name of God is "blasphemed" among the Gentiles. The English word comes directly from the Greek *blasphemeo*. But does it mean the same as our English word *blaspheme*? *Abbott-Smith's Lexicon* gives these meanings: "1. to speak lightly or profanely of sacred things, esp. to speak impiously of God, to blaspheme . . . 2. to revile, rail at, slander."

It is interesting to note that in the other two occurrences of this word in Romans it is rendered "be slanderously reported" (3:8) and "be evil spoken of" (14:16). In both of these instances God is not involved and so "blaspheme" would hardly be the appropriate term.

A check of the New Testament shows that the word is used almost equally in reference to God and in reference to man. The term occurs thirty-five times. In nineteen instances God (or the Word of God) is the object and so "blaspheme" is used in the King James Version. In one instance (Acts 19:37) we find "blasphemers of your goddess." In Matt. 27:39 those that passed by the cross "reviled" Christ, in Mark 15:29 they "railed" on Him, and in Luke 23:39 those hanged with Him "railed" on Him. But in the other twelve

instances the object is man. Ten of these times the word is translated "speak evil of." That is its proper meaning in relation to man. But to speak evil of God is to blaspheme Him. Moulton and Milligan note that the etymological meaning of the cognate noun *blasphemos* is "injurious speaking."<sup>1</sup> Only when related to God did the word take on the technical meaning which it has in English.

#### CIRCUMCISION

In verses 25-29, which form the closing paragraph of this second chapter of Romans, the word *circumcision* occurs six times and *uncircumcision* four times. Still more interesting is the fact that of the thirty-six occurrences of *peritome* in the New Testament, fifteen are in Romans and seven in Galatians. It is in these two books that Paul gives greatest attention to the problem of the Jew and the Gentile in relation to salvation. Furthermore, aside from twice in John's Gospel (7:22, 23) and three times in Acts (7:8; 10:45; 11:12), the word is found only in Paul's Epistles. The great apostle was vitally concerned with this question.

The word *akrobustia*, "uncircumcision," is found twenty times in the New Testament. Again we find it most frequently in Romans (eleven times) and Galatians (three times).

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<sup>1</sup>VGT, p. 112.

With the exception of one time in Acts (11:3), it occurs only in Paul's Epistles.

In Greek the terms for circumcision and uncircumcision have no apparent relationship. *Peritome* comes from the verb *peritemno*, "cut around," which is the literal meaning of circumcise. The English term is derived, of course, from the Latin. *Akro-bustia* meant first the physical part removed in circumcision and then, abstractly, uncircumcision.

In this passage Paul is arguing for the truth that the formal rite of circumcision meant nothing unless it was accompanied by a faithful adherence to the Law. He went a step further and insisted that true circumcision was not "outward in the flesh," but "of the heart, in the spirit." He is simply emphasizing the universal teaching of the New Testament that true religion is in the spiritual realm, not the material.

The rite of circumcision is an ancient one. It was practiced among the Arabians, Moabites, Ammonites, Edomites, and Egyptians.<sup>2</sup> It is first mentioned in the Bible in the seventeenth chapter of Genesis. It was required of Abraham and his descendants as a sign of the covenant between God and His people. Since the Moabites, Ammonites, and Edomites were descended from Abraham, this fact would sufficiently explain their observance of this custom. The Egyptians may have adopted the rite from the Israelites while the latter were living in that country. <sup>3</sup>Josh. 5:5 states that the Israelites that came out of Egypt were circumcised, but that those born in the wilderness were not. This situation was remedied at Gilgal, which received its name thereby (Josh. 5:9). Since the

first clear evidence of circumcision in Egypt comes from the fourteenth century before Christ<sup>4</sup>—approximately the time of Moses—there does not seem to be any reason for denying the possibility that the Egyptians borrowed the rite from the Israelites. Of course, many scholars would prefer to assume that the Israelites borrowed from the Egyptians.

Ishmael was circumcised at the age of thirteen (Gen. 17:25), and among Moslems circumcision is usually performed between the ages of six and sixteen, although it is not enjoined in the Koran.<sup>5</sup>

But Isaac was circumcised when eight days old (Gen. 21:4), in accordance with God's instructions to Abraham (Gen. 17:12), and that custom obtains among orthodox Jews to the present time. It is then that the child is named (cf. Luke 2:21). It is a very solemn, elaborate religious ceremony, attended by relatives and friends.

Of the significance of this ceremony for the Jews, Macalister makes this comment:

"Among the Jewish teachers circumcision was regarded as an operation of purification, and the word foreskin has come to be synonymous with obstinacy and imperfection. The Rite was regarded as a token in the flesh of the effect of Divine grace in the heart."<sup>6</sup>

Jeremiah accuses the Israelites of his day of being "uncircumcised in the heart" (9:26). This language is based on Deut. 10:6—"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart,

<sup>2</sup>A. Macalister, "Circumcision," *A Dictionary of the Bible*, ed. James Hastings (New York: Charles Scribner's Sons, 1898), I, 442.  
<sup>3</sup>Ibid., p. 443.  
<sup>4</sup>Ibid.

and with all thy soul, that thou mayest live."

Paul makes the spiritual application of this for Christians in Col. 2:11—"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The language of Deut. 10:6 suggests that this spiritual circumcision of the heart is necessary if one would love the Lord with all his being. The application of this to the New Testament experience of entire

sanctification is too obvious to be missed.

John Wesley used Rom. 2:9 as the text for his great sermon on "The Circumcision of the Heart," which he preached on January 1, 1733, before the University of Oxford. He declared that "circumcision of heart implies humility, faith, hope, and charity." His definition of humility is unsurpassed: "a right judgment of ourselves." Humility is not a pious pose; it is an honest evaluation of ourselves.

## Pulpit and Parish Tips

### The Pastoral Prayer

By E. E. Wordsworth\*

**R**ARELY should the pastor have another offer the Sunday morning prayer. Some insist there should be no exception. This is well named "the pastoral prayer." It is well for the pastor to come prepared for this prayer by making notes on the sermon subject and the general, particular, and sometimes special needs of the membership and congregation.

If the pastor's text is "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16), it is fitting to formulate the prayer in terms of light and contrasting darkness. The following is an example of what I mean:

"Our Heavenly Father, Thou who art the Father of Lights, with whom there is no variableness, neither shadow of turning, shine into our darkened minds and hearts this morning. May

the Sun of Righteousness send forth His illuminating rays to dispel the darkness and gloom from our souls. We greatly need shafts of light from Thy throne and adorable presence. Too often our lives are foggy, dismal, and gray when they should be irradiated and crystal-clear. Enter Thou the dark domain of man's soul with the glorious light divine. Cleanse us from the awful darkness of sin in our hearts and lives. May we, one and all, see light in Thy light, and help us to walk therein all our days until we enter the City of Light eternal: This we ask in Jesus' name. Amen."

Such a planning of the pastoral prayer will afford variety and save from needless repetition. But, of course, there must always be abandonment to the blessed Holy Spirit, and His anointing is the first essential. And above all, the pastoral prayer should not be stilted nor leave the impression that it has been memorized.

\*Pastor, Goldendale, Washington.

<sup>2</sup>T. Lewis, "Circumcision," *International Standard Bible Encyclopedia* (Rev. ed.; Chicago: Howard-Severance Co., 1929), I, 656.

# Add New Life to Those Old Stewardship Messages

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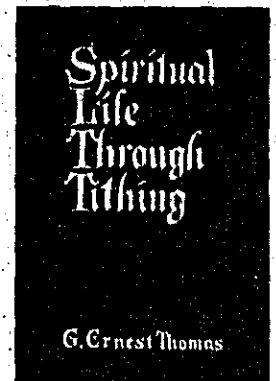
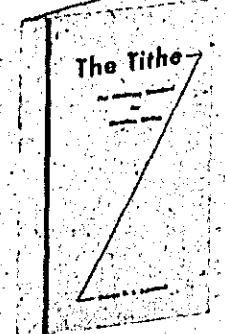
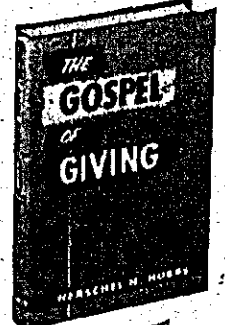
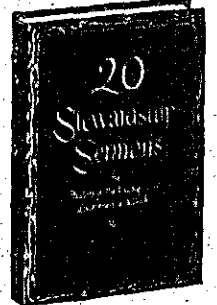
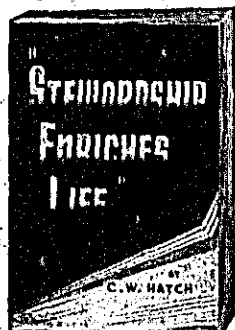
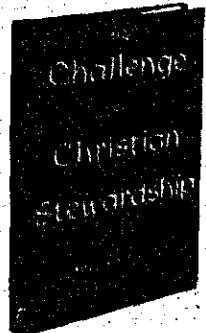
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# CRUSADE FOR SOULS

Supplied by V. H. Lewis\*

## Evangelism Our Greatest Need

The world's need for Christ today is critical. War, human suffering, and paganism have led the world into a terrible period of suspicion, hate, and strife. The four enemies of man, namely, sin, ignorance, poverty, and death, abound everywhere. New foes of Christianity have been born. They are communism, atheism, materialism, and in many places, nationalism. The religion of America is a new economic order. The religion of many nations is the totalitarian state. The answer, and the only answer, for this appalling need is evangelism. Evangelism is a part of vital Christianity. It is the Great Commission alive in a pure heart. Evangelism is not a technique; it is a passion for lost souls expressing itself in a Christian's heart. It must be the dominant force in our church!

### GREAT EVANGELISTS OF THE PAST

John Tauler lived from 1300 to 1361. He was a great mystic. He was about fifty years of age and was preaching in Strassburg when a friend urged him to seek a new experience of "losing himself in God." Tauler, deeply stirred, went into retirement for two years. There he spent most of his time in prayer and fasting in search of what he termed "the higher life." When he started preaching again he found that he could not talk for weeping. The Holy Spirit used him mightily. His audiences wept

and groaned over their sins, and sought God in great numbers.

He became one of the most famous evangelists of his day and was a tremendous influence for Christ throughout the area along the Rhine River.

His converts formed prayer circles and continually interceded with God. It was largely due to these prayer groups that prayer was kept to the forefront in Christian circles in Germany for more than a century.

## CRUSADE ECHOES

S. M. Sayford was led to Christ by a traveling salesman named Edward R. Graves, who called often to see Mr. Sayford on business. On one visit Mr. Graves gave Mr. Sayford a tract concerning the evils of liquor. Then, on his next visit, he gave him one on profanity. Then, after a time, he asked Mr. Sayford if he would allow him to place his name on his prayer list. When Mr. Sayford answered in the affirmative, he produced his prayer list and asked Mr. Sayford to write his own name on it. Mr. Sayford signed his own name to the prayer list with a hand that trembled. His heart was stricken with conviction. It was on Mr. Graves's next visit that Mr. Sayford was won to Christ.

Later, Mr. Sayford won a man named C. K. Ober to Christ, and Mr. Ober was the one God used to lead John R. Mott to the Lord. John R.

Mott is a familiar name to all ministers, for he won hundreds to Christ and became a famous soul winner.

What a great thing it always is to win someone to our Saviour! Try it this week!

## The Crusade for Souls Version of Heb. 12:1-17

1. Wherefore seeing we are compassed about with so great a crowd of nonbelievers, let us lay aside every flimsy excuse and the alibi which doth so easily betray us, and let us walk with patience from door to door.

2. Looking unto Jesus, the Author of personal evangelism, who, for the joy of telling men of salvation, endured the problems, despising the shame, and is ready now to go with you.

3. For consider the Fuller man that endured such sales resistance against his products, lest ye be wearied and faint in your minds.

4. Ye have not yet persisted unto blisters pushing doorbells.

5. And ye have forgotten the exhortation which speaketh unto you as unto Nazarenes: Now, Nazarenes, despise not thou the work of visitation evangelism, nor faint when thou art called upon to do some.

6. For whom the pastor respects he calls, and keeps busy every member whom he receiveth.

7. If ye endure visitation, ye work then as a real Nazarene; for what member is he who is not expected to do visitation?

8. But if ye be without any responsibility to do visitation, whereof all needs must be participants, then

are ye illegitimate representatives of the gospel of Christ, and not true members.

9. Furthermore, we have secular organizations which made similar demands of us and we respected them. Shall we not much rather be cooperative in this great Crusade for Souls, and live?

10. For they made unimportant demands reflecting their own whims, but this for our profit, that we might be participants in spreading the doctrine of heart holiness.

11. Now no visitation at the moment will seem especially joyous, but maybe arduous; nevertheless, it yieldeth the glorious fruit of precious souls being brought into the gospel of Christ.

12. Wherefore, lift up the hands which hang down and the feeble knees;

13. And make straight paths for your feet, lest those which are lazy fail to pound the pavement; rather, let them be revived.

14. Follow peace with all men and do visitation evangelism, without which no church shall experience revival;

15. Looking diligently lest a man fail to do his part, lest any root of excuse springing up delay you, and thereby many be sidetracked;

16. Lest there be any fornicator or profane person, as John Doe, who for one TV program stayed at home.

17. For you know how that afterward, on Sunday when he would have the church to be full, there were only a few, and he found no way of remedying his negligence at that time, though he prayed loudly and with tears.

—SAMUEL N. SMITH

\*Secretary, Department of Evangelism.

## Strive, Brother Preacher, Strive

By Milton Harrington\*

ONE OF THE MOST deadly opiates of this day, or of any day, is the desire to be like others. Individual conscience becomes hushed because of others living and doing contrary to that distinctive conscience, and who are considered religious. Israel succumbed to this opiate when they pleaded so hard with God to give them a king, so they could be like other nations. The long list of graves in the progress of God's distinctive separation need not be repeated here. What warnings they are! Most of them succumbed to death via the route of being like others.

How shall we shake this opiate, or ward off its injection? *Strive, brother preacher*, strive to walk constantly and consciously under an open heaven. Of all men it is our responsibility to keep the upper window in good repair and open at all times. It will take some time. It will take some travail. It will take some burden. You have the stuff in you to do it or God wouldn't have called you to preach. Let the phraseology, "Get the glory down," be more than an inspirational exhortation from the lips; it must burn from the heart until it is down. That poetic preacher of other generations testified, "He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . thou anointest my head with oil; my cup runneth over." It may lack dignity (in worldly terms) for the preacher to get blessed until he is unable to contain himself; but

it certainly doesn't lack propriety. I have learned the preacher's blessings will be shared by the people, until they too long to walk under an open heaven. Brethren, let's take time, let some other things go undone, to ascertain we are under the spout where the glory descends.

*Strive, brother preacher*, strive to maintain an evangelistic passion in your heart. May I share a broken-hearted secret with you? For an entire year in my pastorate the people at my altar could be numbered on one hand. I found myself just attempting to pacify my listeners on Sunday night without much burden, without much passion. My desire was to preach evangelistic but I just didn't have the heart. I preached under an opiate. Then in a desperateness I turned to God for help. He replaced the fires burning again. He replaced that evangelistic passion until the messages seemed to come from the roots of my soul. In three Sunday nights three times the number of seekers were at the altar as were there in the previous year. O brethren, we dare not let the problematical Sunday night rob us of our evangelistic passion. We must keep fired; we must keep burdened; we must not let go of the ropes and allow ourselves to drop into the pits of so many others in our day. I grant you the problems are many, the discouragements overwhelming, the indifference appalling but I also know God can kindle a fire that all of these and many more cannot quench. We must strive, strive, strive. It is an

upstream situation; but with God's marvelous grace we can make it.

*Strive, brother preacher*, strive for that distinctive cause of holiness which has branded the holiness church, of all ages. We are rapidly coming to a place of aloneness in our unique standards. The cry is becoming more voluminous, "Others do—why can't we?" The solemn question greets us: Are we God's last hope of the holiness

standard? Sensibly we know that we are not, for God will raise another people if we fail. But why should we fail? Why should we surrender the glorious heritage and blessing of clean living, clean dress, clean amusements to the opiate of this day? We may not always be successful in leading all of our people to high holiness standards; but we ourselves can keep our garments unsullied and uncreased.

## The Local and District Program

By W. Don Adams\*

*I heretofore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:1-13).*

As we lift our eyes and look at the size of the task before us in the church, we realize that it is too vast to be confined to the small circle of influence in which we as individual

men are the center point. In analyzing our responsibilities, let us first be fully cognizant of the fact that it is imperative that we be thoroughgoing Christians, sold on the church in which we minister, hook, line, and sinker—local, district, general. If we are not thus committed we have no business in the ministry of that church. Let us also remember that when we became members of the church we became members of the whole church, not just a local group. Hence, our responsibility reaches out beyond our own borders.

The pastor's relationship to his local church is unique in that his membership in that church automatically changes with the change of his pastorate. However, his district membership remains on the same district until it is transferred by the district assembly. It would seem to me, then, that although the pastor is president of the local church corporation and spiritual leader of the local church, he is, in fact, the liaison officer between the district and the local organizations; the resident district authority in the local church. He is not ame-

\*Pastor, Porterville, Calif.

\*Pastor, Kallispell, Montana.  
Paper read at Rocky Mountain Preachers' Meeting, 1956.

nable in the last analysis to the local church, but to the district.

The front line of the battle against sin is at the local level, whether that local area is on foreign soil or in the homeland. Hence, it is easy for us as pastors to think that our problems and our program are paramount to everything else. Let us remember, however, that our program is not something that has been hatched in our own little intellectual incubator, but it is a working out of the over-all planning of the general church. Our task, then, is to reinstate this entire program into effective action on the local level. As the "Country Parson" says, "In life as in baseball, it is the feller who is in there pitching that gets the credit—and criticism."

The question often presents itself, Where is my greatest responsibility, to the district or to the local program? In reality, there is no conflict. The district and the general programs are aimed at buttressing the local program of the church. It is the pastor's chief duty to preach the Word. Many of us are not strong preachers, but let us not hide behind the thought that we are strong on some other point. It is our God-given responsibility to take advantage of every district and general help to make us better exponents of God's Word. The man who fails to attend pastors' retreat, workers' conventions, and assembly, as well as read extensively after our holiness writers, is apt to become lopsided in his preaching. It is our duty to preach not only evangelistically but also on the line of sound doctrine and good ethics.

Foreign and home missions go hand in hand with personal evangelism at the local level. To promote extensive effort for souls in the next town or on the other side of the world without building a vision for local advancement and outreach is to promote a shallow-

ness which will let the souls of our constituency dry up and wither away. Looking only to the local advancement will promote smallness of vision and littleness of soul which will eventually backfire on the pastor himself. Our only hope of keeping a sustained, living drive for the souls of men is to present, with God-given wisdom, the total program of the church with an enthusiasm which is born of the urgency of the hour.

The hope of the church of tomorrow, and that should be of vital concern to each pastor, is the youth of today. As a pastor, I am concerned with the spiritual welfare, not only of my own youth, but of the youth of the district and general church, for from this group will come the leaders of the future generation. Summer camps should not be just an extracurricular activity for the pastor. They are an essential tool put into his hand for the express purpose of helping to save, sanctify, and establish the youth, not only of one local church, but of the whole district. I feel that any pastor who side-steps this great responsibility is side-stepping his own youth as well as those of the district.

We are not fighting a lone-stand battle. We have been given one sector of the vast frontal attack on sin. If we draw back, if we isolate ourselves to our little, local group, we have aided and abetted the enemy of the souls of men, have also thrown an additional load on our fellow pastors; and we are flying false colors, for instead of flying the banner of the church, we should be flying the banner of self.

We are ambassadors for Christ through the channels of the church. Let us persuade, let us beseech, let us pray in Christ's stead that men be reconciled to God. Let us present a united front.

## The Minister and Social Security

**M**OST ORDAINED and licensed ministers who were ordained or licensed before 1955 have only until April 15, 1957, to decide to participate in the Social Security program of our government as ministers if they have not done so already. Should these ministers fail to sign the ministerial waiver (Form Number 2031) and deliver it to the district director of internal revenue for the internal revenue district in which they have legal residence by the final deadline (April 15, 1957), they can never participate in the program.

All ministers who become licensed after January 1, 1955, have approximately two years in which to make their decision on the Social Security question. After this two-year period has passed, most ministers cannot come into the program.

It is very important that each minister study this matter and avail himself of all information concerning providing benefits for himself and family through Social Security.

Many ministers are asking, "Just what are the benefits under Social Security?"

**First:** Social Security provides monthly benefits to the retired worker (age sixty-five) and his wife (optional at age sixty-two). These monthly benefits are based on the average earning of the individual during the time since he began participation in the program. Under certain conditions, up to five years of low or no income can be dropped out before figuring the average.

**Second:** Social Security provides for survivors' benefits. Should a min-

ister die and leave a widow with dependent children (under eighteen years of age), they would receive monthly benefits until the children are eighteen years old. Then the widow would be eligible for monthly benefits again at age sixty-two if she did not remarry.

**Third:** Social Security provides for a lump-sum payment upon the death of the insured for burial expenses. This payment may be as much as three times the insured person's old age insurance amount, but not more than \$255.00.

Listed below is a formula for determining retirement and survivors' benefits. The retired individual may earn up to \$1,200.00 per year from wages and still receive these benefits. After age seventy-two there is no limit on earnings for those receiving Social Security benefits.

### MONTHLY BENEFITS FIGURED UNDER THE 1954 BENEFIT FORMULA (Based on Earnings After 1950)

Average Monthly Earnings After 1950	Worker	Worker and Wife	Widow, Child, Or Parent	Widow and 1 Child	Widow and 2 Children
\$ 45	\$ 30.00	\$ 45.00	\$30.00	\$ 45.00	\$ 50.20
100	55.00	82.50	41.30	82.60	82.60
150	68.50	102.80	51.40	102.80	120.00
200	78.50	117.80	58.90	117.80	157.10
250	88.50	132.80	66.40	132.80	177.20
300	98.50	147.80	73.90	147.80	197.10
350	108.50	162.80	81.40	162.80	200.00

\*After drop-out of up to five years of lowest (or no) earnings.

**NOTE:** Social Security benefits derived from ministerial earnings are based upon the monthly average of such covered earnings subsequent to January, 1955, less one possible additional drop-out year. One's final

Social Security benefits, based on ministerial earnings, might be raised by prior or current earnings from secular work.

For further information or for booklets explaining old-age and survivors' insurance in greater detail, get in touch with your Social Security district office.

Next month—"How the Minister Reports and Pays His Social Security Tax."

T. W. WILLINGHAM,  
Executive Secretary  
Board of Pensions  
Box 6076, 6401 The Paseo  
Kansas City 10, Missouri

## Contest Winners

We are happy to announce the winners for the 1956 "Preacher's Magazine" contest, which called for special-occasion sermons in manuscript form. Winners, and their awards, are as follows:

**First**—Robert Leffel, Wichita, Kansas  
Award: One year's Book Club selections

**Second**—L. K. Mullen, Yarmouth, Nova Scotia  
Award: Six months' Book Club selections

**Third**—George Privett, Jr., Donalsonville, Georgia  
Award: Three months' Book Club selections

The sermons from these winners, as well as other entries, will appear in the "Preacher's Magazine" during the coming year.

## Suffering and Then Death

(Funeral Message)

By Forrest W. Nash\*

**TEXT:** *For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh (II Cor. 4:11).*

Perhaps more mysterious than death itself is the problem of suffering before death. At least it seems so when such is the case in our own immediate family circle. How often have we said, "Why does God permit His children to endure months and years of suffering before they are taken out of this world?" The answer is best found in the Christian view of life.

First, if Christians were freed from physical suffering the moment they accepted Christ as their Saviour, the tendency would be to serve Him only for what the body could receive. And real devotion to Christ is higher and deeper than that. Real devotion to Christ is based on love that says, "In spite of hardship, pain, suffering, and reverses, I will be true to my Lord in the full commitment of my devotion." If we served God for physical satisfaction only, then the most selfish would be the most religious.

Second, to endure suffering makes possible a real basis of human sympathy. Only those who have passed through dark valleys can understand in a real sense the burdens of others who are experiencing like pain and suffering. The story is told of a mother whose infant died in her arms; the mother in her deep grief would

not release the infant; she clutched the cold, dead form close to her. None could persuade her to hand over the dead one she loved. Finally a neighbor woman who only a short time before had lost a child, came and told this grief-stricken mother about her experience. And when she asked for the mother to release to her the child, the saddened mother gave it with these words, "I will give you my dead child, for only you have understood my problem, for you have passed through the same experience." Oh, how valuable is such sharing of our burdens by those who have passed through the same troubled waters as we!

Third, suffering is a trust from God. God is not able to trust all His children with suffering. While some chafe under the load, others are able to suffer and in the midst of it all remain sweet and patient, letting the world know of God's sustaining grace. Many have been won to Christ and eternal life because they saw some Christian suffer and through his heartbreak and sorrow show forth a beautiful spirit, bearing a testimony for Christ.

Fourth, in a life of suffering God is given an opportunity to show forth His glory. God will not let pain go on in the world without His answering. So when it strikes one of His own He comes near to strengthen and sustain in a way that He could not do in times of serenity and sunshine.

In the last place, Christians suffer that they might be partakers of God's holiness. When we fellowship with

\*Pastor, Topeka, Kansas. Message preached at funeral of a young man who had been bedfast four years prior to his death.

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

God through Christ, our sufferings serve to help refine our character. There is the refining of that which will be with God through all eternity. So if suffering makes us more like Christ and better prepares us for heaven with Him, then we will gladly accept pain with an attitude of submission and surrender, awaiting the blessed morning when we awake in His likeness. God is fitting us for eternity. The crippled child asked

its mother, "Why did God make me like this?" The wise mother answered, "God is not finished with you yet, for He is still making you." Eternity will give us the full and glorious answer. As Paul has said, "Now we see through a glass, darkly; but then face to face."

[Much of the theme of this message is credited to a booklet *Why Do the Righteous Suffer?* by Dr. John R. Church.]

## Sermon Subjects for February

From the Editor

Isaiah 55:1-8

Subjects	Scriptures
1. GOOD NEWS FOR THIRSTING SOULS	1. v. 1, <i>Ho, every one that thirsteth, come ye to the waters . . .</i>
2. POOR MEN IN THE MARKET PLACE	2. v. 1, . . . <i>he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.</i>
3. SQUANDERING LIFE'S DOLLARS	3. v. 2, <i>Wherefore do ye spend money for that which is not bread? . . .</i>
4. THE SINNERS TAKE-HOME PAY	4. v. 2, . . . <i>and your labour for that which satisfieth not? . . .</i>
5. GOD'S DIET FOR LEAN SOULS	5. v. 2, . . . <i>hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.</i>
6. LIFE FOR DEAD SOULS	6. v. 3, <i>Incline your ear, and come unto me: hear, and your soul shall live . . .</i>
7. GOD'S SURE COVENANT	7. v. 3, . . . <i>I will make an everlasting covenant with you, even the sure mercies of David.</i>
8. THE TIME TO SEEK THE LORD	8. v. 6, <i>Seek ye the Lord while he may be found, call ye upon him while he is near:</i>
9. CONDITIONS FOR A DIVINE PARDON	9. v. 7, <i>Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy . . . he will abundantly pardon.</i>

### BEATITUDES FOR CHURCH MEMBERS

1. Blessed is he who will not strain at a drizzle and swallow a downpour.
2. Blessed is he who tries a little harder when all around say, "It can't be done."
3. Blessed is he whose program contains prayer meeting night.
4. Blessed is he who serves faithfully on a committee.
5. Blessed is the church official who is not pessimistic.

—Religious Telescope

### GOOD OBJECTIVES

1. Strive to keep these things clear:
  - Your eyes
  - Your complexion
  - Your conscience
2. Strive to keep these things soft:
  - Your hair
  - Your hands
  - Your heart
3. Strive to keep these things clean:
  - Your lips
  - Your name
  - And your mind

—Bulletin exchange

### SENTENCE SERMONS

A rainy night should insure the prayer meeting against being dry. Only the most spiritual will be there.

Curiosity took Zacchaeus up a tree, but love brought him down. What he lacked in stature he made up in speed.

All men live in one of two tents—content or discontent.

God never alters the robe of righteousness to fit any man.

—Selected

\*Pastor, Waco, Texas.

February, 1957

### A FAITHFUL MOTHER

It is said that Catherine Booth before she was twelve years old had read the Bible through from cover to cover, eight times. "Was it for this that I had nursed her?" exclaimed her mother, when she saw many being moved by her handling of the Word.—Selected.

### HOW THE SHEPHERD KNOWS

A missionary, meeting a shepherd in one of the wildest parts of Lebanon, asked him if he knew all the sheep. He replied, "Master, if you were to put a cloth over my eyes and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it were mine or not." Jesus said: "I know my sheep . . ." (John 10:14). "Your Father knoweth" (Luke 12:30.—Anon.)

### CONCERNING THE COLLECTION

A man on Sunday morning asked the druggist for change for a quarter. "Certainly," he replied, "and I hope you enjoy the sermon."

Said the man, "I didn't see you in church last Sunday."

"I know you didn't," replied the other, "I was taking up the collection."—Anon.

### RAYMOND BROWNING ONCE SAID

"The devil hasn't had to make a new excuse in a thousand years. He has them like Ford parts up there on a shelf.

"Shamgar saw six hundred Philistines coming after him and swapped ends with the ox-goad and said: 'I'll do the best I can.'"



## Food for Mind and Heart

From J. B. Chapman

### TESTING

While the grind gets the quitters, the grind polishes the persistent. Heaven is inhabited by those who have been "purified, made white, and tried."

\* \* \* \* \*

### LIFE

Life is today, death is tonight, eternity is tomorrow. Day stands for labor, night for rest, and tomorrow for rewards. But without labor there can be neither rest nor reward.

\* \* \* \* \*

### GOD'S PRESENCE

But when we see God upon His throne we may be sure that He has not just now taken the throne, nor will He leave it ever. He is God when it is dark, just as He is when it is light.

A lions' den with God is better than a castle without His presence. A furnace in the company of Jesus is happier than a garden of herbs in which one must walk alone.

\* \* \* \* \*

### THE LOWLY JESUS

Jesus stands in Mary's path, not as a Caesar, nor as a Plato, nor as Croesus, but as a humble, hard-working Gardener. From which I learn that Christ is in special sympathy with every hand that toils, every foot that tramps, every back that bends, every brow that sweats, and every heart that aches.

\* \* \* \* \*

### HOLINESS

Freedom from sin marks the minimum boundary line of the grace of holiness, but there is no maximum at which the devout must stop.

### PRAYER

It seems a strange thing to say, but the truth is there is a tendency on our part to hold ourselves in the presence of God, as though we could keep Him from knowing the deepest secrets of our hearts. We have not really "prayed in secret" until we have opened our hearts fully and freely in communion with Him.

\* \* \* \* \*

### SELF-PITY

It is not ours to solicit sympathy, no matter how lowly our estate; for with God for us, everybody and everything is for us.

\* \* \* \* \*

### IMMORTALITY

I believe in a future life because I believe in the integrity of God, and a God of integrity could not mock His creatures by revealing a shadow which has no corresponding substance.

\* \* \* \* \*

### TRIALS

God has not promised that our mines shall yield nothing but gold; but He has promised that we ourselves shall come out of the furnace as refined gold.

\* \* \* \* \*

### SERVICE

My religion demands that I identify myself with the deep needs of dying humanity, and that I serve my day and generation as God shall show me how, without respect to the approval or disapproval of those whom I seek to save and to serve.

—SUBMITTED BY SAMUEL YOUNG

## PREACHING PROGRAM

for February

February 3, 1957

### Morning Subject: THE STEWARDSHIP OF SPIRIT

SCRIPTURE: Matt. 25:14-30; TEXT: Matt. 5:16

INTRODUCTION: "Stewardship" includes our inner life or personality, which we shall refer to as man's "spirit."

#### I. THE SPIRIT'S CURE

- A. Man was created perfect (Eph. 4:24), but sin produced a malady that has spoiled the health of the soul.
- B. God has provided a cure for the malady.
  1. The new birth (John 3:3).
  2. Sanctification (Eph. 5:25-27).

#### II. THE SPIRIT'S WORK

- A. Text: "Let your light so shine."
  1. The spirit of man is God's tool for Kingdom building. (Prov. 20:27).
- B. A Christian must improve his "spirit" as a good steward (I Pet. 4:10).
  1. Includes the fruits of the Spirit (Gal. 5:22).

#### III. THE SPIRIT'S HELPER

- A. Sanctification does not preclude future help (Rom. 8:26).
- B. How God fought for Israel (I Kings 20).

—RAYMOND C. KRATZER, Pastor  
Nampa, Idaho

### Evening Subject: DETHRONED POWERS

SCRIPTURE: Matt. 10:32-39; TEXT: Matt. 10:39

#### INTRODUCTION:

God cannot make us do right and Satan cannot force us to do evil. However, the carnal self has the ascendancy in the human heart. This self must be "dethroned" to please God.

#### I. THE HUMILIATION OF SURRENDER

- A. Many sing the praise of Christ, but their homage is only lip service.
- B. Behind every stubborn will is the will of Satan.

#### II. THE COST OF SURRENDER

- A. Perfect peace will cost you everything.
- B. Man does not need freedom, but a Master!

#### III. THE GLORY OF SURRENDER

- A. He who gives up self-rule for God-rule gains everything.
- B. If peace, happiness, and security can come only through surrender, then why not surrender?

—RAYMOND C. KRATZER

February 10, 1957

Morning Subject: **THE STEWARDSHIP OF ABILITY**

SCRIPTURE: Acts 9:36-42; TEXT: Eccles. 9:10

INTRODUCTION:

We have a responsibility to God and others in the proper use of our native abilities (Matt. 25:14-30; I Cor. 3:8).

I. GOD'S GIFTS

A. Each person is divinely endowed. None are deprived of talent.  
Illustration: Dorcas of the scripture lesson made her life's work that of sewing for widows and orphans.

B. Self-evaluation is necessary.

Illustration: God's quest for Moses' talents (Exod. 4:2).

II. MAN'S OPPORTUNITIES

A. God is offering investment opportunities for God-given abilities.

B. The least talented can accomplish great things even if handicapped.

III. GLORIOUS RESULTS

A. One does not work for God for nothing (I Cor. 3:8).

B. God will lengthen your usefulness. Miracle performed upon Dorcas.

—RAYMOND C. KRATZER

Evening Subject: **TOWARD THE MARK**

SCRIPTURE: Phil. 3:7-14; TEXT: Phil. 3:12

INTRODUCTION:

Christian perfection is twofold: (1) perfection of the heart, and (2) perfection of outward deportment. It will take a "heap-o-livin'" to hew out a perfect life. The emphasis of the text is upon apprehending or "laying hold upon" that more perfect life.

I. A PRESENT AWARENESS

A. "Not as though I had already attained."

1. No one has "arrived" at the highest for his life.

B. A true sign of sainthood is a sense of "much more land to be possessed."

II. A PLANNED GOAL

A. "That for which I was apprehended [was laid hold upon] by Jesus Christ."

1. Saul's previous ambition changed by the Damascus Road experience.

B. Human plans are uncertain. God's plan means success.

III. A PRESSING AMBITION

"I press toward the mark."

A. Religion will do little good until it possesses you.

B. To get most out of religion, you must put your best in.

—RAYMOND C. KRATZER

February 17, 1957

Morning Subject: **THE STEWARDSHIP OF TIME**

SCRIPTURE: II Pet. 3:1-14; TEXT: II Pet. 3:11

INTRODUCTION:

Just as certainly as we are responsible for use of our possessions, we are to be careful stewards of our time. In the truest sense we are all living on borrowed time.

I. RECOGNITION

"Seeing then that all these things shall be dissolved."

A. We must realize that all material things are passing.

B. The admonition is to "redeem the time." Buy it up and invest it for eternity.

II. RESOLUTION

A. People should resolve to be the persons they "ought . . . to be."

B. Systematize time. Avoid waste.

III. REFORMATION

"In all holy conversation and godliness."

A. Personal habits will be improved.

B. Church will prosper through careful stewards of time.

—RAYMOND C. KRATZER

Evening Subject: **THE DIVINE VACCINE**

SCRIPTURE: Heb. 9:11-14; Exod. 12:3-5; 7:12-13

TEXT: Zech. 13:1

INTRODUCTION:

On April 12, 1955, after many years of research, from the University of Michigan the news was released that the Salk polio vaccine was safe, effective, and potent. However, the virus of polio is not nearly so deadly as the virus of sin, which has permeated the whole human race. Let us observe the divine vaccine as the potent cure for sin.

I. THE PROMISE OF A POTENT CURE

A. For centuries the cure was prophesied.

B. The Salk vaccine finished the search for polio's cure.

1. The Cross provided the "blood-red" divine vaccine which finished the promised cure.

II. THE EFFECTIVENESS OF THE VACCINE

A. The Salk vaccine was to be 80 to 90 per cent effective.

B. The divine vaccine is 100 per cent effective (Hebrews 10; I John 1:7).

III. THE ONLY ALTERNATIVE—ONLY REMEDY

A. The Salk vaccine is the only effective remedy for polio.

B. The blood of Christ is the only remedy for sin.

1. Education, money, culture—all come short.

2. There is safety in the blood of Christ.

—RAYMOND C. KRATZER

- B. In every church there are those who say, "Let others do it." But the Lord invites all to work.

## II. SHOULD BE THE BEST (v. 21-27).

- A. Each brought his best.
- B. We must do our best. Some can pray, others can pay, others can invite. But we must put forth our best efforts.

## III. SHOULD BE DONE WILLINGLY (vv. 21, 29).

- A. Hearts were stirred to the need. The world needs men and women who are stirred to action.
- B. Their spirits made them willing. They wanted to do it. When we are filled with the Spirit, we will want to work for Jesus.
- C. New Testament standard: II Cor. 9:7.

CONCLUSION: Unto the Lord. Not selfishly done, but out of love.

—HOWARD SAYES

## MUST GIVE OUT TO KEEP FULL

SCRIPTURE: II Kings 4:1-6

TEXT: *And the oil stayed* (II Kings 4:6c)

INTRODUCTION:

- A. Widow was a follower of God (v. 1).
- B. Called upon God and the prophet.
- C. She was in debt.

### I. MUST BE FILLED FIRST (v. 2).

- A. Widow had a pot of oil.
- B. Oil, type of the Spirit.
- C. We must be filled with the Spirit (Acts 1:8).

### II. MUST FIND EMPTY VESSELS (v. 3).

- A. Sons went out to borrow vessels.
- B. Vessels represent sinners, believers, and others.
- C. We must go out after them. Go out and compel them to come in. (See Matt. 22:9-10; Luke 14:21-23.)

### III. MUST GIVE OUT TO GET (v. 5).

- A. As the woman filled the vessels, the pot remained full.
- B. We are to give the gospel (Luke 6:38).
- C. The more we tell others of Christ, the more He blesses us.

—HOWARD SAYES

## SELF-EXPRESSION

It is better to write one poor poem than to memorize Shakespeare. It is better to play a musical saw yourself than merely be able to identify every melody in Beethoven. To own the smallest talent is greater than to be a cultural hanger-on.—HAL BOYLE, Associated Press columnist.

## Sermons on the Beatitudes

### 1. RICHES OF THE POOR

SCRIPTURE: Matt. 5:3

INTRODUCTION: Christ begins His sermon, chapters 5—7, with blessings. The O.T. ended by suggesting a curse. Our great High Priest blesses. Note some of the benedictions in this sermon, often called "The Constitution of Christianity."

#### I. THIS OPENING STATEMENT (TEXT) IS DESIGNED TO RECTIFY THE WRONG CONCEPTIONS AND RUINOUS NOTIONS AND PRACTICES OF BLIND, CARNAL, AND WORLDLY-MINDED MEN.

- A. They say: Blessed are the rich, the affluent, the great, the honorable, the mighty, that spend their days in mirth, pleasure, luxury, material comforts; that eat the fat of the land, live in ease and plenty; happy the people in such a case.
- B. Christ corrects the fundamental error, however paradoxical it may seem, and gives to us quite another notion and concept of blessedness.

#### II. IT IS DESIGNED TO REMOVE THE DISCOURAGEMENTS OF THE WEAK AND POOR WHO RECEIVE THE GOSPEL.

- A. Christ always loved the poor and ministered unto them.
- B. The eighth chapter of Matthew is filled with incidents.

#### III. IT IS DESIGNED TO INVITE SOULS TO CHRIST.

- A. We must come as needy creatures—poor, undone, unworthy.
- B. Humility precedes conversion.

#### IV. IT IS DESIGNED TO TEACH US TO BE HUMBLE AND LOWLY IN HEART AND LIFE.

- A. Job was poor in spirit when he blessed God for taking away, as well as giving.
- B. Laodiceans were poor in spiritual things while outwardly rich in worldly goods.

#### V. THIS POVERTY OF SPIRIT IS PUT FIRST AMONG THE CHRISTIAN GRACES.

- A. The philosophers did not reckon humility among the virtues, but Christ put it first.
- B. Self-denial is the first lesson to be learned in the school of Christ.
- C. Those who would build high must begin low.

#### VI. NOTE THE POSSESSIONS OF THE HUMBLE.

- A. They are a happy people. Wesley translates "blessed" as "happy."
- B. They possess the kingdom of Christ.
  - (1) Kingdom of grace (Rom. 14:17).
- C. They will ultimately possess the Kingdom of glory (Luke 17:20-22; Eph. 1:14).

—E. E. WORDSWORTH, Pastor  
Goldendale, Washington

## THE DIVINE ELECTION

(A concern of the Triune God)

SCRIPTURE: I Peter 1:2

- I. According to the Foreknowledge of God—THE FATHER
- II. In Sanctification of the Spirit—THE SPIRIT
- III. Unto Obedience and Sprinkling of the Blood of Jesus Christ—THE SON

It takes the whole Trinity to satisfy the heart of man.

—R. E. PRICE, Professor  
Pasadena College

## THE GREAT SALVATION

SCRIPTURE: I Peter 1:3-5

- I. BORN ANEW (1:3)—INITIAL SALVATION
- II. TO THE INHERITANCE OF HOLINESS (1:4)—FULL SALVATION  
(cf. Acts 20:32)
- III. KEPT THROUGH FAITH (1:5)—FINAL SALVATION  
GUARDED  
FOR A FINAL SALVATION

—R. E. PRICE

## THE INCORRUPTIBLE INHERITANCE

SCRIPTURE: I Peter 1:4-5

- I. ITS NATURE
  - A. Incorruptible, Imperishable
  - B. undefiled
  - C. Unfading  
(Cf. the fading wreath given to the Olympic victor.)
- II. ITS GUARANTEE
  - A. An inheritance in heaven
  - B. An inheritance now—"Ready to be revealed in a time of extremity."
  - C. An inheritance doubly guaranteed—
    1. Guarded by the power of God
    2. Kept by faith
 It is not enough to have it kept for us; we must be kept for it. (Cf. Peter's fall and restoration and establishment.)

—R. E. PRICE

## THE MASTER CALLS FOR THEE

SCRIPTURE: John 11:17

TEXT: *The Master is come, and calleth for thee* (John 11:28).

INTRODUCTION: To "call" is to summon officially, invite, or request. It suggests imperativeness and personal in comparison to the word "speak." Hence the Master's call becomes the call of both life and death.

Let us consider the calls:

- I. THE CALL OF PHYSICAL LIFE
  - A. Comes not by choice of our own.
  - B. Not by our appointed time.
- II. THE CALL TO SPIRITUAL LIFE
  - A. It makes a difference what we believe.
  - B. Is sincerity enough?
  - C. We must believe the right thing (verse 27). *Yea, Lord, I believe that thou art the Christ, the Son of God.*
- III. THE CALL OF LIFE ETERNAL
  - A. The believer shall never die (verse 26).
  - B. Life eternal swings on hinge of life spiritual.
  - C. Present life determines future destiny.
- IV. THE CALL OF DEATH
  - A. Again it is not ours to choose.
  - B. However it is certain (Heb. 9:27).
  - C. Can be a blessing.
    1. The death of a Christian (Num. 23:10).

CONCLUSION: We do not choose to die—but we choose the way we die.

FLOYD H. POUNDS, Pastor  
Menomonie, Wisconsin

## REFUGE IN THE ROCK

TEXT: *When my heart is overwhelmed: lead me to the rock that is higher than I* (Ps. 61:2).

INTRODUCTION: Life's extremes are happiness and grief. In the hour of grief we are made to feel:

- A. The inadequacy of the human.
- B. The sufficiency of the divine.
- I. IT IS WEIGHTY—the promises of Christ.
  - A. No wavering—real stability.
  - B. Strength of omnipotence in the arms which come to our aid.
- II. A ROCK OF DEFENSE—"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."
  - A. Problems will come.
  - B. Things we cannot understand.
  - C. Yet we can trust.

### III. IT IS PERMANENT.

- A. Other foundations will crumble, but not the Rock.
- B. Hopes built on anything else are but sinking sand.
- C. We may tremble—but not the Rock!

CONCLUSION: In this your hour of extreme grief, seek refuge and comfort in Christ. He is the Hope of earth and the Joy of heaven.

C. W. ELKINS, Pastor  
Mobile, Alabama.

## THE TWELVE-YEAR-OLD BOY JESUS AND HOW HE SURPRISED HIS PARENTS

(Children's Message)

SCRIPTURE: Luke 2:42-52; TEXT: Luke 2:44

INTRODUCTION: From Jesus the Babe to the Boy at twelve, we know only this: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40). The hidden years at Nazareth meant a lot to Him. His parents were faithful at church. Jesus had a good home, parents, background.

### I. JESUS LOST IN THE TEMPLE

- A. A most unusual place to lose the Saviour.
- B. A most unusual time—the feast.
- C. A most unusual manner—while worshipping.

Jesus was not lost himself; but as far as His parents were concerned, He was.

### II. THE BOY JESUS FOUND AGAIN

- A. He does not go away from us; we go from Him.
  - 1. We go about our pleasures.
  - 2. We go about interests of the flesh.
  - 3. Like sheep: "We nibble ourselves lost."
- B. He was found just where He was left.
  - 1. Have you left Him for things for yourself?
  - 2. Have you left Him because you wanted to do some things you knew He wouldn't like?
- C. He was found about His "Father's business."

### III. WHAT HE MEANT BY "MY FATHER'S BUSINESS"

- A. The Father's business is, first, to seek the lost sheep, like the Good Shepherd.
- B. The Father's business is to get us safe once again in the fold of salvation.
- C. The Father's business is to make us over anew, until we are really His children.

CONCLUSION: His business here in our town, our church, our hearts. He wants you to be saved, sanctified, victorious. He is yearning to do this for someone tonight.

—NELSON G. MINK

## BOOK BRIEFS

### Book Club Selection for February, 1957

#### STUDIES IN THE BOOK OF JONAH

By James H. Kennedy (Broadman, \$1.75)

Frequently of late our men have requested books of a Bible study nature. There is a decided swing toward Biblical preaching. People are hungry to hear "The Word" expounded. *Jonah* is one of the most delightful books for sermonic material. It fairly oozes human interest and sparkles with plot and counterplot.

Kennedy has given us a conservative study, studded with spiritual insight. Each chapter really becomes a splendid sermon suggestion and there are eight chapters. True, in the second chapter he reveals his Calvinism, but on the whole there is very little doctrinal objection. To be honest, the author had a hard time forgetting that he was a seminary professor and his language is all too much the style of a ponderous "man of learning." And with his pedantic style he lacks the incisive clarity that we enjoy in a book.

Nevertheless here is a splendid book of "sermon ingredients."

#### HORIZONS FOR OLDER PEOPLE

By George Gleason (MacMillan, \$2.95)

A vast source of information on the problems of the rapidly growing older population. Not totally devoted to the spiritual ministry, but it does outline the responsibility of the church in caring for the loneliness of our older people. Also deals with group programs, housing, hobbies, recreation. Opens up a new avenue of service for the church and will open the eyes of any reader to the increasing need for attention to the lonely hearts who are cut off from the hubbub of bustling life at the heyday.

#### PERSONAL EVANGELISM

By J. C. Macaulay and Robert H. Belten (Moody, \$3.25)

An extensive text on the theme of personal evangelism. Not much original about the treatment. Doctrinally it is dominantly Calvinistic, and carries an independent tone relative to church membership. Would not support or encourage denominational loyalties. Too much straw to thresh for the wheat available.

#### MRS. MINISTER

By Olive Knox (Westminster, \$3.00)

In recent years there has been quite a heavy flow of books portraying the minister's wife with her joys and sorrows. *MRS. MINISTER* is another in that growing procession. However, it is not one of the best, by a considerable measurement.

It tells the story of the struggle of a Presbyterian minister's wife who came from Canada to join her husband in the United States. To her, "Mrs. Minister" was the highest role she could ever desire; but sad to say, "Papa" could never quite get the farm out of his system. So the story is the battle between the minister's love for the farm and his wife's love for the manse. It is related by one of the eight children in a very heart-warming way. The story lacks an evangelical tone, and throughout there are several objectionable features which would certainly spoil the book as a gift item, although one reading it for himself could screen these out and in that manner derive considerable benefit from the story as a whole.





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