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GUEST EDITORIAL

The Present Status of Biblical Theology**

By Ralph Earle*

IT WAS TEN YEARS ago, in January of 1946, during the first school year of the new Nazarene Theological Seminary, that I first became intensely interested in the subject of Biblical theology. Watching its progress for the past decade has been a fascinating—yea, an exciting—experience.

The starting point of this new interest was the annual meeting of the Midwest section of the National Association of Biblical Instructors in Chicago. At the opening session three papers were read. Wilbur Smith—then of Moody, now of Fuller—presented the conservative point of view. As may be guessed, he pulled no punches but gave a forthright declaration of the traditional Christian faith. Representing the liberal view was Thomas Kepler, of anthology fame. G. Ernest Wright, of McCormick, was chosen ostensibly as a representative of the neo-orthodox school, although he publicly stated that that was a new label for him.

Thomas Kepler made much of the idea that there are seven different kinds of religion in the New Testament. It happened that G. Ernest Wright was rather busy glancing over his own paper, which was to be read next. When he rose he first remarked that he wished to take issue with the previous speaker's

assertion that there were twenty-seven varieties of religion in the New Testament. The ensuing laughter soon showed him his mistake.

But this session was a historic occasion for me, for it highlighted the turn of the road in Biblical studies. During the nineteenth and early twentieth centuries the main emphasis had been upon historical and literary criticism. Now there was to be a new interest in what the Bible itself taught.

This revival of Biblical theology is one of the most significant movements of the last decade. We wish to note its relation to the Old Testament, the New Testament, and the unity of both in one Bible.

I. THE OLD TESTAMENT

It is a very significant fact that the last standard work in English on Old Testament theology before 1946 was published in 1901.¹ We refer to *The Theology of the Old Testament*, by A. B. Davidson.

But in this epochal year the situation was remedied by the appearance of two important books in the field—*The Distinctive Ideas of the Old Testament*, by Norman Snaithe, a Methodist

¹So states Norman Snaithe, "The Distinctive Ideas of the Old Testament" (Philadelphia: Westminster Press, 1946), p. 12. Some might wish to note an exception to this in Albert C. Knudson, "The Religious Teaching of the Old Testament" (New York: Abingdon-Cokesbury Press, 1918). Knudson follows the older approach of the evolutionary development of the religion of Israel. It is not a "theology" of the Old Testament.

**Paper read at Breakfast Club, November 3, 1956.
*Professor, Nazarene Theological Seminary.

leader in England and professor of Old Testament at Wesley College, Leeds; and *The Re-discovery of the Old Testament*, by H. H. Rowley, professor of Hebrew language and literature at Manchester, England, and now commonly rated as the leading Old Testament scholar of our generation.

The main thesis of Dr. Snaith's book is that the New Testament has too long been interpreted in terms of Plato and Aristotle rather than the distinctive ideas of the Old Testament.² He therefore called for a return to the basic teachings of the Old Testament.

Dr. Snaith outlined the main pattern that Biblical theology has followed in the decade since by his emphasis on the covenant aspect of the Scriptures. The "distinctive ideas" which he discusses are "The Holiness of God," "The Righteousness of God," "The Salvation of God," "The Covenant-Love of God," "The Election-Love of God," and "The Spirit of God." As will be seen this is true *theology*; that is, it is God-centered.

My own reaction to Snaith's book was well expressed in a review by the editor of *Interpretation*, in which he said:

It is in a real sense an Old Testament Theology, one of the best, if not the most exhaustive, in the English language. It is more than that; it is a passionate appeal for a return to the Old Testament, not for illustrations or for proof-texts supporting a doctrine or sermon, but for a thought pattern for Christian theology.³

The first chapter in H. H. Rowley's *The Re-discovery of the Old Testament* is entitled "The Abiding Value of the Old Testament." After noting the typical modern attitude toward the older Scriptures, he makes this statement:

Against this we are now witnessing a healthy reaction, and the rise of a new sense of the meaning and worth of the Old Testament.⁴

But it was not until 1949 that a new school textbook in the field appeared. Then Otto J. Baab's *The Theology of the Old Testament* was published. Dr. Baab, professor at Garrett Biblical Institute, sounded the keynote of his book when he wrote in its preface:

Nearly twenty years of teaching, both in college and in theological seminary, have made clear that an emphasis which is placed exclusively upon a critical analysis of the biblical text and literary materials tends to produce both confusion and indifference. What is needed is the presentation of the material contained in the Bible in the form of living truths to which its writers were so passionately dedicated.⁵

While Professor Baab would by no means pass for a Fundamentalist, yet in this book he definitely criticizes the evolutionary interpretation of the history of the religion of Israel⁶—which had been substituted for Old Testament theology—and calls for a belief in divine revelation.⁷

II. THE NEW TESTAMENT

Turning now to the New Testament, we note that the decade we are studying was shortly preceded by two books which summarize the attitude of that earlier period. In 1939 appeared *The Religion of the New Testament*,⁸ by Ernest William Parsons, professor of New Testament interpretation at the Colgate-Rochester Divinity School. The title would have been more accurate if the word "religion" had been pluralized. For the book really presents seven distinct "religions," as the chapter headings clearly indicate—

²H. H. Rowley, "The Re-discovery of the Old Testament" (Philadelphia: Westminster Press, 1946), p. 11.

³Otto J. Baab, "The Theology of the Old Testament" (New York: Abingdon-Cokesbury Press, 1949), p. 7.

⁴Ibid., p. 174.

⁵Ibid., p. 138.

⁶Ernest William Parsons, "The Religion of the New Testament" (New York: Harper & Brothers, 1939).

those of Jesus, the pre-Pauline Christians, Paul, the Synoptic Gospels, the Epistle to the Hebrews, the Apocalypse, and the Fourth Gospel. Apparently here is where Thomas Kepler found his seven kinds of religion in the New Testament.

In 1943 there appeared a similar work, but with a more accurate title—*The Varieties of New Testament Religion*, by E. F. Scott. Revelatory of the author's point of view is this statement: "We cannot but feel that the writers are at variance in their whole conception of the Christian message."⁹ Again he says: "The one gospel, before a generation was over, had branched out into many."¹⁰

But in 1944 the Westminster Press published a book that set a new direction in this field. First published in Great Britain with the title *The Unity of the New Testament*, it was reprinted here as *The Message of the New Testament*, by A. M. Hunter, professor of Greek and exegesis at Mansfield College, Oxford. Dr. Hunter writes:

Anyone conversant with the most recent work on the New Testament must have sensed in it a change of approach, a change of direction. . . . There is a growing recognition of the essential unity of the New Testament and of the need for synthesis.¹¹

He also declares:

The older approach was analytical; the newer approach will disclose unity amid that variety.¹²

In 1946, at the beginning of the decade we are especially noting, the Westminster Press published W. F. Howard's *Christianity According to St. John*.

Like his fellow Methodist, Dr. Snaith, Professor Howard is opposed to the modern habit of finding the

⁹Ernest F. Scott, "The Varieties of New Testament Religion" (New York: Charles Scribner's Sons, 1943), p. 3.

¹⁰Ibid., p. 19.

¹¹Archibald M. Hunter, "The Message of the New Testament" (Philadelphia: Westminster Press, 1944), p. 9.

¹²Ibid., p. 17.

roots of New Testament theology in Greek philosophy, which has been done especially in the field of the Johannine writings. He says:

The more closely the Johannine Writings are studied the more clearly does the Jewish character of both language and thought stand out.¹³

The following quotation is a far cry from the dominant attitude of much New Testament scholarship in our day:

Christianity according to St. John is a revelation of the glory of God in the historic life of Jesus, in whom we find the Way, the Truth, and the Life.¹⁴

F. C. Grant's *An Introduction to New Testament Thought*, published in 1950, leaves much to be desired. But coming from the pen of an outstanding liberal scholar it is surprisingly conservative at some points. For instance, Professor Grant says:

The most significant thing is, of course, not the variety in New Testament theology, with each type to be studied in isolation, but . . . the consistency, the unity, the unity in and through variety, the consentient testimony.¹⁵

Among liberals there would probably be a general agreement that the outstanding work in New Testament theology during the past decade is the two-volume *Theology of the New Testament*, by Rudolph Bultmann.¹⁶ But Bultmann's very radical views—which we need not note here—have been criticized severely by a very large proportion of New Testament scholars.

Probably the work which really deserves the accolade is *New Testament Theology*, by Ethelbert Stauffer.¹⁷

¹³W. F. Howard, "Christianity According to St. John" (Philadelphia: Westminster Press, 1946), pp. 29-30.

¹⁴Ibid., p. 192.

¹⁵Frederick C. Grant, "An Introduction to New Testament Thought" (New York: Abingdon-Cokesbury Press, 1950), p. 45. Note his striking statements about New Testament theology on pp. 26-27.

¹⁶Rudolph Bultmann, "Theology of the New Testament," tr. Kendrick Grobel (New York: Charles Scribner's Sons; Vol. I, 1951; Vol. II, 1955).

¹⁷Ethelbert Stauffer, "New Testament Theology," translated from the fifth German edition; first edition, 1941 (New York: Macmillan Co., 1955).

²Snaith, *op. cit.*, p. 9.

³"Interpretation," I (1947), 87.

This is a thorough, surprisingly conservative treatment of the subject and deserves careful reading.

Mention might be made at this point of two outstanding volumes by Erich Sauer,¹⁸ one on the Old Testament and one on the New. The thoroughly Biblical character of these books is shown by the fact that the first has about 2,200 scripture references and the second about 3,700. This is Bible-centered theology.

James Stewart, of Edinburgh University, has made a plea for evangelism based on a Biblical theology of the Incarnation, forgiveness, the Cross, the Resurrection, and Christ.¹⁹ It is a strong defense and presentation of the new approach to New Testament theology.

III. THE UNITY OF THE BIBLE

For a long time it had been assumed in most scholarly circles that there was no such thing as a Biblical theology. But in the epochal year of 1946 there was published a book entitled *An Outline of Biblical Theology*, by Professor Millar Burrows, of Yale.

As would be expected, the book is not at all completely conservative in its handling of doctrinal matters. But the amazing feature of this work by a liberal scholar can be seen by glancing at the footnotes. Here are hundreds of scripture references, with a frequent alternation between the Old and New Testaments. Dr. Burrows has treated the Bible as one Book, and he holds that this Book is divinely inspired.²⁰

A much more positive statement of the unity of the Bible may be found in R. V. G. Tasker's *The Old Testament in the New*. In this the pro-

fessor of New Testament exegesis at the University of London says:

Perhaps the most important feature of recent New Testament scholarship has been the stress which it has laid upon the essential unity of the Bible, and of Biblical theology."

In 1955 the Westminster Press published a book by John Wick Bowman, of San Francisco Theological Seminary, entitled *Prophetic Realism and the Gospel*, and carrying the subtitle "A Preface to Biblical Theology." In this significant volume Professor Bowman points out "The Three Current Positions in Biblical Theology" as being: (1) Humanistic Optimism—The Monologue of Reason; (2) Apocalyptic Pessimism—Conversing with God at Long Range; (3) Prophetic Realism—The Dialogue of Revelation.

The title of the book is intended to equate prophetic realism with the gospel. He states: "The theology of prophetic realism, accordingly, is evangelicalism speaking the terminology of the present day and in the context of modern thought."²¹ He also says, "By 'prophetic realism' is intended revelational theology," and adds: "Prophetic realism is the theology of the Spirit and its content is determined by the Spirit."²²

Though Professor Bowman would not pass muster with full-fledged Fundamentalists, his basic approach is constructive and conservative. He is decidedly critical of the Liberal social gospel, as well as of Bultmann's radical views. Many of his arguments are strengthening to our position.

The *Unity of the Bible* is the title of a book by H. H. Rowley, published in England in 1953 and in this country

¹⁸"The Dawn of World Redemption" and "The Triumph of the Crucified," both published by Wm. B. Eerdmans Publishing Co. (Grand Rapids), 1952.

¹⁹James Stewart, "A Faith to Proclaim" (New York: Charles Scribner's Sons, 1953).

²⁰Millar Burrows, "An Outline of Biblical Theology" (Philadelphia: Westminster Press, 1946), pp. 8-9.

²¹R. V. G. Tasker, "The Old Testament in the New Testament" (Philadelphia: Westminster Press, 1947), p. 13.

²²John Wick Bowman, "Prophetic Realism and the Gospel" (Philadelphia: Westminster Press, 1955), p. 13.

²³Ibid., p. 14.

in 1955. This is one of the most stimulating books that I have read in some time.

The author begins by saying:

When the writer began his theological studies it would have seemed a hazardous thing to announce a course of lectures on the *Unity of the Bible*. The emphasis then was predominantly on the diversity of the Bible."

Dr. Rowley defines the unity of the Bible which he endorses as "a dynamic unity and not a static unity."²⁵ By that he means that there is a development of thought, but under the inspiration of the Spirit.

Professor Rowley finds "the bond that unites the two Testaments" is the fulfillment of Old Testament promises in the New.²⁶ He also underscores the Cross as "one of the outstanding marks of the unity of the New Testament."²⁷

The very fact that the outstanding Old Testament scholar of our day could write a book on the "Unity of the Bible" shows how far Biblical studies have traveled from a generation ago.

Dr. C. H. Dodd, of England, is widely recognized as the leading New Testament scholar of our day. In *The Bible Today* he says: "We have in fact moved during recent years into a new period of biblical study, which may be described as 'post-liberal.'"²⁸ His later work, *According to the Scriptures*, carries the secondary title: "The Sub-structure of New Testament Theology." The significance of this is indicated in the following quotation: "What is certain is that while the theology of the New Testament contains a substantial Hellenistic element, its fundamental structure, on the other hand, is not

Hellenistic but biblical."²⁹ While Dodd is not as conservative as some other writers we have mentioned, yet he agrees on this essential emphasis on the close relation of the Old and New Testaments.

The last book which we wish to notice is *Jesus Christ the Risen Lord*, by Floyd Filson, of McCormick. The jacket carries the description, "A Biblical Theology Based on the Resurrection."

In the first chapter the author states: "Biblical theology accepts as a sound working basis the unity of the Bible."³⁰ He explains it as a unity in variety, just as in a family. He goes on to assert: "The task of biblical theology is to discern and state this unity."³¹

Dr. Filson states the thesis of his book as follows: "Biblical theology finds its clearest starting point and interpreting clue in the resurrection of Jesus Christ."³² He holds that this is even more central than the Cross.

Professor Filson makes a very strong case for the unity of the Bible. He says: "The controlling center of the entire Bible is the New Testament message of Christ and the Spirit."³³ In keeping with H. H. Rowley he states: "The Christ-centered unity of the Bible is expressed in the theme of promise and fulfillment."³⁴

Time will not permit a further review of this book. Suffice to say that it is a very readable and easily understood presentation of Biblical theology. With few exceptions, the statements of the book are thoroughly conservative. The author's emphasis

²⁵C. H. Dodd, "According to the Scriptures" (New York: Charles Scribner's Sons, 1953), p. 136.

²⁶Floyd V. Filson, "Jesus Christ the Risen Lord" (New York: Abingdon Press, 1956), p. 20.

²⁷Ibid., p. 21.

²⁸Ibid., p. 25.

²⁹Ibid., p. 80.

³⁰Ibid., p. 88.

²¹H. H. Rowley, "The Unity of the Bible" (Philadelphia: Westminster Press [1953]), p. 1.

²²Ibid., p. 7.

²³Ibid., p. 90.

²⁴Ibid., p. 126.

²⁵C. H. Dodd, "The Bible Today" (New York: Macmillan Co., 1947), p. 26.

on the importance of the Resurrection is helpful.

In closing we might note two evidences of the dominant interest in Biblical theology during the last decade. One is the new journal *Interpretation*, which began publication in January of 1947. In 1955 it carried an extensive symposium on the unity of the Bible, which space forbids our more than mentioning.

Then in 1950 there was begun a new series of "Studies in Biblical Theology." More than a dozen of these monographs have already appeared. The second one was *The Old*

Testament Against Its Environment, by G. Ernest Wright,³⁵ and the third was a similar volume on the New Testament by Floyd Filson.³⁶ These two scholars, both McCormick professors, are the advisory editors for this country, while Great Britain is represented by T. W. Manson and H. H. Rowley, both of Manchester.

At last Biblical theology has come into its own. We may thank God for it, and seek for further understanding of this vital field of study.

³⁵G. Ernest Wright, "The Old Testament Against Its Environment" (Chicago: Henry Regnery Co., 1950).
³⁶Floyd V. Filson, "The New Testament Against Its Environment" (London: SCM Press, 1950).

FROM THE EDITOR

Their Take-Home Pay

IN RECENT YEARS we have heard a great deal about the "take-home pay" of workers. Whereas once the amount of wages and salaries was judged on the basis of their total amount, with the inauguration of the plans of withholding tax and payroll deductions they are now judged on the basis of what one takes home after these deductions have been made. This trend in thinking has given rise to such "daffynitions" as, "The Eiffel Tower is the Washington Monument after deductions." Certainly this idea of "take-home pay" is important to the worker, for it is from this amount that he pays the rent, the grocery bill, buys clothes for the family, and provides for their other needs.

I was thinking the other day in terms of our church services and wondering just what is the "take-home pay" that we give our people

on Sunday. It seems to me that we as preachers ought to be alert to our people's daily needs to the extent that our services will best meet these needs. Too often our services are ends in themselves, our sermons are tailor-made for the specific occasion, our goal is a well-ordered service with little thought to giving our folks something which they can take home with them for the other six days of the week. Perhaps it will not strike you as it did me, but may I relate some of the factors which crowded my mind as I thought of it? What parts of the service most consistently contribute to our people's "take-home pay"? What are the factors which "deduct" from this pay and make the values of a particular service only temporary in nature? How can I better plan so that my people will have more to take home with

them? Let us notice a few of the answers, as I see it, to these and related questions.

1. *Planning to meet people's needs.* Perhaps number one would be a pastor's consideration of the needs of his people. He must have these needs in mind as he plans the service and as he carries out the service. It does not hurt to think of the specifics in this regard. Mrs. Jones buried her brother this past week. The Smiths are having home difficulties. The Peterson boy has quit school and gone to the city to work. Three young men from the church are in military service. One of them is on his way overseas. Such a review of the problems which our homes are facing will help the pastor as he prays and plans for the Lord's day services. Then, as he comes into the service he will see these people and, sensing their needs, he will recall other needs which had slipped his mind. All in all, as the service progresses and as he delivers his message he will be providing food for troubled and perplexed souls. The amount of the "take-home pay" for these people will depend largely upon how well their pastor has planned for them.

2. *The amount of Bible content in the message.* We must ever keep in mind that it is God's Word, not ours, that is inspired. If we can point our people to the Bible and leave with them a significant truth from its pages, we have given them something that will stay with them after the service is over. It is true that our illustrations are the "windows" that let light in on truth, but we must be careful in presenting our illustrations lest we leave our needy people with a nice story which conceals rather than reveals the truth of God. Many strong ministers today are changing their emphasis at the point of "mov-

ing" illustrations. They were discovering that their people were retaining stories and not scripture. We ought to remember that the best service we can render to our listeners is to give them solid food from the Word of God. This will be that which the Holy Spirit can use during the week to apply to their daily lives. Let us increase the "take-home pay" with an increase of Bible truth.

3. *The value of a key idea.* Let us ever remember that the average mind can grasp only one idea at a time. Hence, if we try to load our sermons with too many ideas we leave our people with nothing for sure which they can take with them. It is much like trying to fill a drinking glass with a fire hose; there is so much water and so much pressure that only a few drops will remain in the glass to slake the thirst of the one trying to get a drink. If, in our preaching, we can present one idea, with all of our illustrations and our truth centered around it, we give our people something they can grasp. Too many of our sermons are too complicated. They are too big. They are geared to save the world and not to help one individual. They are gauged to put out an international conflagration and not the fire of the enemy on one family of our congregation. Let us purpose to give those to whom we minister something simple enough that they can grasp it and take it with them.

4. *Let us make our preaching clear.* Closely related to the above is this matter of simplicity of presentation and clearness of logic. Let us think clearly and let us preach clearly. It would be a good idea to keep the boys and girls in mind and preach so they will understand what we say. The greatest compliment that a preacher can receive is when

the children of his congregation want to hear him preach, when one exclaims, "I understood everything my pastor said this morning." And in preaching to them we will, in the main, be understood by the older people also. Here it is important that we outline our sermons clearly. The outline should be so clear that we know what we are going to say and our people know what we have said. A muddled message with poor logic, poor progression with overlapping and backtracking will only result in a muddle in the minds of our listeners. As a result, they have little that they can take home with them. We have cut their "take-home pay."

5. *Let us provide a spiritual lift.* Every service should be planned and directed so that needy hearts will be lifted by the Spirit of God. A cold service, though it be ever so perfect, a feelingless message, though it be ever so profound, will not lift the weary hearts to whom we minister. We must pray and work and plan to "get the glory down." There must be a tone of victory and blessing upon our services, so that our people are helped and blessed. And this is a thing which cannot be whipped up at the last minute. This is intertwined with the total spiritual overtone of our church and the spiritual warmth of those who take part in the service. It relates to the amount of prayer that goes into the service. It relates to the spirit of good will and fellowship which prevails among the people. It relates to the atmosphere created by the pastor, by the singers, and by the congregation. It relates to the manner in which we allow the Holy Spirit to move in our midst. It relates, perhaps most of all, to the attitude and the bearing of the pastor. But whatever its relationship, we should see that all of these are in order, for if we do not give our people a spiritual

lift they will go from the service with little to take home with them.

6. *Let us be sure there is a solid base for spiritual blessing.* While we must strive to maintain a spiritual rapport with our people which will lift them, we must beware lest we try to stimulate this through improper means, following a pattern of "emotion for emotion's sake." This not only is not right but the result will hinder our people rather than help them. A service which is planned with nothing but emotional response as its goal will leave our people empty once the particular mood of the service is gone. Again and again comment has been made, "My, wasn't that a wonderful service!" But just why it was, the person couldn't say. The point is this, we must give a sound basis for spiritual blessing. That must be the Word of God, the true presence of God, a personal response in true worship. Hilarity is not blessing. Response to the shallow and superficial is not genuine blessing. Reaction to a whipped-up, pumped-up emotional pressure cannot long last because it has little if any foundation in the genuine moving of the Spirit of God. Such empty emotional responses will leave our people "cold." They will have little that they can take home with them.

Perhaps more could be said, but above all, let us work harder to give our people a higher "take-home pay" from our services. Let us labor diligently to cut down on the number of factors which will deduct from the sum total of the service. Our people have needs to meet during the week, and if they are to be victorious they must have adequate spiritual resources. Let us strive so that the Sunday and midweek services contribute to these victories by increasing the amount of values they can keep with them as they go from the church.

The Preaching of Reuben A. Torrey

By James McGraw*

ROBERT HARKNESS, in his excellent biography of Reuben Archer Torrey, writes: "Heaven will reverberate with the glad song of the redeemed, led into the glorious liberty of Christ because of the consistent, faithful message of this man." Torrey was faithful, and he was consistent; and Torrey had a message!

Born in Hoboken, New Jersey, in January of 1856, R. A. Torrey was given the best education that money could buy and effort could achieve. He received his A.B. at Yale in 1875, and three years later in the same school earned his B.D. Not satisfied with these honors, he studied in Germany at Leipzig and Erlangen under such instructors as Delitzsch, Luthardt, Kahnis, and Frank. Contrary to all that may have been expected—he was critical when he began his studies, but definitely conservative by the time he had finished.

Torrey's conversion involved a decision which seemed to him at the time to be the most difficult he had ever made. He wanted to be a lawyer, but he had felt for some time that he was called to preach. The inner conflict became unbearable to him, as he wanted God's will, and yet wanted so stubbornly to have his own way. He tells us in his own words how he settled it with a complete surrender, only after he had come dangerously near to suicide:

"... I awoke one night filled with an awful agony and despair. I jumped out of bed and hurried to the wash-

stand to take out of it the weapon that would end the whole miserable business. As I fumbled around for it, for some reason I could not find it. I don't know till this day why I could not find it. I still think it was there. In my awful despair I dropped to my knees and lifted up my heart to God, and I told God that if He would take the burden off my heart, I would preach the Gospel, though previously the whole ambition of my life was to be a lawyer."

Torrey found peace that night, thanks to the mercy of a great God, who did not let his hand find the revolver while his misery drove him to desperation and he sought to end his life. It was a year later before he made a public confession, but his mental assent brought peace, and he began at once to make his plans to enter the ministry.

R. A. Torrey's effectiveness as an evangelist was due to prayer more than any other cause. While in one of his first pastorates in Minneapolis, and in the midst of some trying circumstances, he read George Mueller's book, *The Life of Trust*, and he was never the same again. New faith was stimulated, new trust in the resources which were available through God's grace, and new power in his pulpit ministry were the result.

Soon after this experience he accepted the call to become superintendent of Moody's Bible Institute in Chicago, and four years later the pastor of the Chicago Avenue church along with his other duties. At thirty-seven he had become a teacher

*Professor, Nazarene Theological Seminary.

and preacher of tremendous influence; and his influence was used to the fullest possible force in behalf of evangelism.

As a man of prayer, Torrey not only set the example himself but he also knew how to inspire others to prayer. His first sermon in the Chicago church ended with an appeal that the people pray for the pastor. They did, and it helped them assume responsibility such as they would not have been willing to assume had they not prayed for him. An interest in prayer, begun in Torrey's church, resulted in prayer meetings being established throughout every part of the city. Later a mass prayer meeting was spontaneously begun in Torrey's church on Saturday night from nine until ten o'clock, and the attendance soon averaged three hundred. One of these meetings continued until two o'clock in the morning, and it was in the burden of prayer at that hour, after many hours of communion and a real sense of the Spirit's presence, that Torrey knew he would preach the gospel around the world.

Within a week Torrey was invited to conduct revival services in Australia, and his world-wide ministry began to be a reality. Who can doubt the effect of prayer in the preaching ministry of this man?

Torrey's message was Christ-centered. He knew the value of making Christ his appeal, and he seemed to believe that his own personality, with any attempt to appear clever or profound, should be kept out of the way, so that Jesus might be seen. Harkness said of his preaching: "He bent all his energies in the direction of proclaiming Christ and Him crucified as the only hope of a sin-cursed world."

His background in earlier life as a young man preparing for the law profession had its effect in making his

preaching logical and orderly. The points of his outline stood out clearly, and each seemed to add another strong link in the chain of evidence which made his preaching convincing. His method was somewhat didactic, but mainly argumentative. He used the Scripture to convince his audience they needed Christ, to persuade them to seek Him, and to encourage them to believe on Him. Sound reasoning characterized his preaching.

John W. Dennis and Douglas D. McAdams, seminary students, studied several of Torrey's sermons, and found them to be mostly topical in style of construction. This would be expected of him for two reasons. Topical preaching seems to have been the method of most of the popular preachers of this era and seems to have been the method most frequently used by the revivalists in their evangelistic ministry.

There is one notable exception, in his sermon "The Drama of Life in Three Acts," from Luke fifteen, the parable of the prodigal son. He has an excellent expository outline here in the following:

- I. Act 1. Wandering, or the Nature of Sin
- II. Act 2. Desolation, or the Fruits of Sin
- III. Act 3. The Wanderer's Return, or the Remedy for Sin

His sermon on "Jesus the Wonderful" is the best illustration of his style and also of his emphasis in exalting Christ. After a contextual introduction, which began like this: "The prophet Isaiah, with a mind illumined by the Holy Spirit, looked down 740 years and saw the coming of Jesus of Nazareth and uttered these sublime words of our text," he developed his thought as follows:

- I. Jesus Is Wonderful in His Nature.

II. Jesus Is Wonderful in His Character.

III. Jesus Is Wonderful in His Work.

Torrey used a variety of introductions in his preaching. Sometimes the introduction was contextual, as already seen, and frequently it was drawn from the audience or the occasion. He hit hard and came directly to the point in his sermon "Which Shall We Believe, God or Man?" from the text Rom. 3:3-4: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." The essence of his introduction is:

"This sermon will save some of you, . . . but alas! It will lead to the eternal doom and destruction of some of you, also. . . . Truth heeded saves; truth rejected damns."

Torrey made frequent use of illustrations, many of them from his own experience and many from the Scriptures. Some of them were excellent; some, it would seem from our examination of them in the light of good homiletical practice, were very ordinary in their appeal. For example, he begins an illustration in one of his

sermons (*Revival Addresses*) by stating he heard it, but did not know whether or not it was true! Splendid way to declare your honesty, but poor way to give an illustration!

His style of delivery was one of reverence and dignity. He preached boldly, sometimes scornfully condemning sin with blistering denunciations; but with it and behind it his spirit was not harsh. His method was to make striking statements, back them up with scripture, and then clinch them with good illustrations.

Dr. A. M. Hills (*PREACHER'S MAGAZINE*, November, 1930) paid the tribute to Torrey that he was a preacher who "mastered his material." "He seemed to know the Bible from cover to cover," declared Hills.

He knew it, he loved it, and he preached it. He preached it in England, in Scotland and Ireland, in Germany and France. He preached the Word in Australia, in Tasmania and New Zealand, in China and Japan, and in India. He preached the Word saturated with his own prayer, and he set an example of evangelism that every preacher would do well to follow.

MINISTERIAL SUCCESS

The story is told of a young minister who had just completed his seminary training and was ready to move to his first charge. He said to his mother and father: "I have lived in a parsonage all my life. I have finished my formal training for the ministry. I would like to know if either of you has a final word for me before I start my first pastorate."

His mother said: "I have a word for you, Son. First, wear out the seat of your trousers in the morning in the study, wear out the soles of your shoes in the afternoon visiting, and wear out the knees of your trousers praying."

—HARRY DANMAN

SERMON OF THE MONTH

We Stand at the Crossroads

By Champ Traylor*

TEXT: *And I sought for a man among them . . .* (Ezek. 22:30)

In the twenty-second chapter of Ezekiel, God's prophet catalogues the sins of his people and characterizes the trend of his day. Jerusalem is described as being in a state of moral tumult and disorder as a consequence of its sin and guilt.

Out of the throes of this heart-rending circumstance, Ezekiel desperately sobs out with unspeakable anguish and excruciating pain the words of our text: "And I sought for a man . . . but I found none." This penetrating proclamation comes down to us today as a present challenge.

In many ways this day in which we live parallels that of the prophet's. With this scriptural background in mind let us note what even a casual interpretation of the facts indicates as the three outstanding characteristics of our present age.

First of all, this is a sinful age. The moral and ethical standards of our day are among the lowest in the history of mankind. Ours is an age more interested in engineering than ethics, in horsepower than horse sense, in cash than character, in profit than principle, and in price than value. The philosophy of materialism has dangled its delights before us and we have tinkered with its tinsel and danced to its tune to the undoing of our souls. While church records re-

veal a nation increasingly Christian, the facts indicate an increasing paganism.

There have been two world wars in one generation. And they have been tragically destructive. Dr. P. A. Sorokin of Harvard, after an exhaustive study of twenty-five hundred wars in the last twenty-five centuries, observed that our century is by far the bloodiest in history. This symptom of a sick civilization substantiates Elton Trueblood's contention that our civilization is a "cut-flower civilization." It has no life-giving roots. While we have created an economic and political plenum, in the same breath we have created a spiritual and moral vacuum.

Not only is this a sinful age; it is also a fearful one. Into the minds of men long shadows have fallen, and into their hearts has come a fear that strangles faith. Fear is the keynote of our day. Man has the jitters. He is so frustrated and fearful he is literally biting his fingernails. It's fingernails instead of faith.

Man has finally devised a destructive force that can blow him from the face of the earth. In learning to split the atom, he has failed to learn to unite mankind. And he is afraid. Afraid of what? He is afraid of that which he has created with his own hands. In his bid for power he has exceeded the limit that God has placed on all human enterprise. In doing so he has bumped his head on the ceiling of frustration and fear. And today it

is not the preacher who most loudly rings the bell of fear. It is the politician, the statesman, and the scientist. These are the men who are climbing the pulpit stairs and most effectively drawing the outlines of doom.

But, thank God, this is not only a sinful and a fearful age; it is also a seeking age. Out of its spiritual and moral vacuum the world looks longingly for something better than it has.

There is presently a nearly universal acknowledgment that man is in a predicament. Albert Schweitzer recently observed: "It is clear now to everyone that the suicide of civilization is in progress." And out of its sin, fear, and frustration, the world is looking for something to give peace and purpose in a hostility-ridden age. Man today needs a faith, a faith that works, a faith that keeps, and a faith that ultimately saves.

Oh! What a golden opportunity for the Christian Church! Never was there a time when the Holy Spirit knocked more loudly on the door of time, seeking for a man, a woman, a church, who will rise up and present to this sinful, fearful, seeking age the all-sufficient Saviour.

If we as Christians could see the collective guilt that hangs over the world as seen through the eyes of a holy God, not many of us would survive the vision. And yet, in the light of this fact we just sit, complacently lounging on the couch of lethargy and watching from the balconies of bliss a hungry world face problems we know it is powerless to solve. We give our gospel lip service and raise institutions in its name, yet we void its very power by a counterfeit consecration and a spasmodic devotion. Immersed in a paralyzing unconcern, we are feeding starving souls on wartime rations as though the Church were suffering from a steady siege. We are more interested in cushions than

crosses. In our desire to be all "vogue" on the outside, we have become all "vague" on the inside. In a desperate effort to keep one eye on the public press and the other on the recording angel, our spiritual vision has become tragically blurred.

What are we going to do about it? We can do something if we will. As one outstanding leader says: "This age would again hearken to a clear and sound Christian bell because it knows all too well that its own bell is cracked. It would surely pay more heed to the church bells if they too were not cracked. Our task is to melt down these cracked bells and to forge a Christian bell that will ring true enough to be convincing and loud enough to be heard." A dynamic New Testament Church is the only answer to this confused and chaotic world. And God is seeking and longing for such a Church.

In order for the Church today to stand in the gap and stem the awful tide of sin and point a seeking people to a sufficient Saviour, it is evident that we must recapture a sense of urgency concerning three positive and fundamental truths.

First of all, we must, in our deeper selves, come to a fuller realization of the true worth of God's greatest masterpiece—the human soul. In this jet-propelled age we seem to have let slip from our minds' grasp the significance of the soul. While we have rubbed elbows with many, we have rubbed hearts with few. Influenced by the present-day materialistic interpretation of life, we tend to calculate a man's wealth instead of his worth. Not until we right this wrong perspective can we, as a church, become a healing agent in lifting men from the guttermost to the uttermost.

The second great truth about which we must have a renewed sense of urgency concerns the power of Jesus

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Christ to "take away the sin of the world."

In the midst of a wondrous creation God set man as an offspring of His righteousness and holiness. Man's possibilities for fellowship with God were unlimited. Then man erred and was distanced from God by sin. Thus God's great masterpiece became God's great disasterpiece. Though man left God, God did not leave man. And when the fullness of time was come Jesus willingly and lovingly cast aside His regal regalia and became man in order that He might save man. He came not only as the Messenger but also as the Message.

One of our greatest needs today is to see again the full meaning of the redemptive purpose and power of Jesus. We must give more than lip service to the great truth that Jesus Christ can meet man's deepest need. Christ is our only answer. His is the Cross that splits every guilt-stained horizon. His is the hand that can steady a staggering society. His is the heart that can cause cords that are broken to vibrate once more. His is the name that is above every name, the name that can transform a sinful, fearful, seeking society. We as a church, unworthy as we may be, must present Him as the only sufficient Saviour, yours and mine.

The third truth that we must ever keep before us is that without the Holy Spirit we can do nothing. Oh, that we might journey back to Pentecost and renew our recognition of the place, person, and work of the Holy Spirit! For if something is to happen through us, it must first happen to us.

Organization alone will not save the world. God is more interested in the agonization of Spirit-filled Christians than in any type of organization. Our abandonment to the Holy Spirit counts more than our ability. Without the Spirit our torches will flicker but not

flame; we will mutter instead of utter the gospel; we will muddle but not master; we will continue on the treadmill and not the treadle; without the Holy Spirit we will do God's work blindfolded and our lives will result in a minus in place of a plus. Until He comes, the riches within our reach will continue to elude our grasp. Only a new experience of God in the Holy Spirit can genuinely save the world. For this let us live and pray!

We stand at the crossroads! One road leads to destruction and the other to life eternal. Arnold Toynbee puts it pertinently when he states that "civilization is on trial." But, thank God, the future is not in the hands of fate; it is in our hands.

The handwriting is on the wall! The die is cast! The time is now! If we as a church will but cease to "Rip van Winkle" our opportunities away and realize that God is more interested in our scars than our degrees, in our tasks than our titles, we can save our own age from a catastrophic climax. If we will but cast all our Isaacs on the woodpile and become overpowered with an overmastering must, we can preface a new and glorious day. Let us go forth believing that we can and must do something about the predicament of modern man! Let us go forth and live and work in such a way that history will not be compelled to record that the Church of the Nazarene's Nero fiddled while Rome burned.

There is no lack of voices to prescribe a panacea for the ills of our world. All sorts of radical remedies have been proposed. The various centers of world power have spoken loudly their words of salvation. We have heard from Washington, we have heard from Paris, we have heard from Moscow, we have heard from Peiping, we have heard from London,

Our supreme need is to hear the still small voice from Calvary. This voice alone can rescue this world from its race with death. The present crossroads' challenge is to make this still small voice heard, showing to a darkened world that salvation can come neither from the east nor from the west; it can come neither from the south nor from the north—it must come from above!

It is said that Napoleon, when about to enter a decisive battle, marched his men up to one of the ancient pyramids of Egypt. As he pointed to its towering spire he said to them: "Men, we are going into battle today; many of you will never return, but remember, eighteen centuries look down on you."

Twenty centuries are looking down on us. The spotlights of the past, present, and future are now focused upon us to reveal what we are going to do as momentary actors on time's befuddled and chaotic stage. The curtain of our lives has been pulled aside and the drama of life is being played as all the world looks on. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

And in the years to come, those who follow us shall rise up and call us blessed.

The Foundations of Christian Ethics

II. The Nature and Source of Christian Ethics

By W. T. Purkiser*

WE HAVE SEEN that ethics in general and Christian ethics in particular are concerned with the "ought" that governs human life. But whence are the norms of ethics derived? How do we come to know the "ought" which must guide us rather than the "is" by which too many shape their lives? What is the nature of the "ought," and the moral law of which it is the personal reflection?

It would probably be best to consider the latter question first. Christian ethics proclaims a moral law which is external to man, which does

not depend either upon his preference, his experience, or his reason for its sanctions, although happily it may be in harmony with all three. That is to say, for the Christian the ground of right is entirely objective. Archimedes yearned for a point beyond the earth, so impressed was he with the power of the lever. Given such a point, he would have moved the world. It is the claim of Christian ethics that there is such a point. That point is the nature, will, and purpose of God.

This means that Christian ethics has an irreconcilable quarrel with the ethics of expediency, of hedonism, and

of pragmatism. "I ought" never means "I want" or even "It would be best for me." There is a vast difference between saying it is right to tell the truth because it works out best, and gives most lasting satisfaction, and saying that truthfulness is right because God is truth. Christ is truth, the Bible is truth, and truthfulness is in harmony with the very structure of things as they are.

Even the popular proverb, "Honesty is the best policy," Christian ethics believes to be just about as wrong as it is possible to be. He who is honest only on the basis of policy is at heart profoundly dishonest. No one is really honest who is not honest by principle, instead of by policy. In a campus discussion of the honor system of giving examinations, one student remarked that he did not cheat in Professor X's class because Professor X trusted his students and went out of the room while the examinations were being given. This may be a human reaction, but it isn't honor. Honor means the principle of personal integrity whether anyone is watching or not.

Now this is no creed for soft souls. It proclaims a moral law independent of human changes, desires, needs, and interests—a moral law which is eternal, and fixed. It is not one thing at one time and another thing at another. It strikes directly at the heart of the assumption that whatever one can get by with is thereby all right. It challenges at point-blank and vigorously the aimless, shallow, and rootless age in which we live.

And yet this ethics is vastly rewarding. It is liberating to the seagoing vessel which finds its way by it. The ship which says, "Away with the old-fashioned compass and yesterday's chart; I'll sail at liberty where and when I please," is not really free. No ship on the reef or

at the bottom of the ocean is free. As Halford E. Luccock has so well expressed it: "When life acknowledges no great imperatives, it comes under the cruelest tyranny that it can ever know, the tyranny of the whim of the moment. The word 'must,' as it comes from the command of Jesus, does not come into life like a ball and chain but like a key that unlocks a jail."

Others have seen this with equal clarity. Bishop Gerald Kennedy has said: "Freedom is not the removal of authority but the discovering of the real authority. It is not the absence of discipline, but it is finding the discipline which will make us able to enter into our inheritance and accomplish our destiny." That is, real freedom comes to us only when we discover the law which is the framework God has provided for us to live by.

Again, Hubert Cunliffe-Jones writes: "To oppose the authority of God to the freedom of man as though they were incompatible is ridiculous. The authority of God is the source of man's freedom."

All this, of course, does not give us the content of the "ought" which the Christian recognizes as grounded in the unchanging nature and purpose of God. That content, I believe, is given in the very same manner in which religious truth is given. The transcript of what God is and what we ought to be is given in the life and character of Him who is the perfect self-manifestation of God, and in the Book which is chiefly about Him, the Bible.

Students of ethical philosophies will have recognized that the description I have given of Christian ethics places it among the so-called formal ethics, instead of among those ethical systems which are described as teleological. That is, Christian ethics is the ethics of *right*, as contrasted with

the various ethics of *results*. It is willing to acknowledge that desirable results do follow right actions, to the extent to which human life and society have been brought into approximation to the will of God. However, it is unfaltering in its claim that the consequences do not make the deed right, but the consequences may be desirable because the act is antecedently right or morally good. And it is willing to admit that, human society being what it is, the right may not always turn out best for the person who lives by its law. At least, it may not turn out best if judged by human criteria. Judged by human standards, did things turn out all right for Jesus, for Stephen, for Paul, or for Peter? The proper concern of the Christian is not that he shall be happy or successful, but that he shall deserve happiness and success.

But while Christian ethics is a formal ethics, in the sense that it is an ethics of right and moral law, it differs in a fundamental way from the Stoic and Kantian ethics, both likewise formal ethics. That is, the moral absolute in Christian ethics is not abstract law as it was for the Stoics, nor abstract reason as it was for Kant, but the concrete exemplification of righteousness in the person of the Lord Jesus Christ. Christ is not only Truth; He is also Life, and the Way—terms with profound ethical significance.

Just as we affirm that the Book which is about Christ is the supreme authority for Christian doctrine and religious truth, we also affirm the conviction that the Bible is the supreme authority for the Christian ethic. The function of reason and experience in Christian ethics is not to pick and to choose among the ethical data given in the Scriptures, but to assist in grasping its underlying principles as guidelines for living.

March, 1957

Reason and experience may verify for us the fact that God has spoken. They cannot dictate *what* God shall say!

Here again the Christian needs the same amenability to the facts concerning the moral life which are found in Scripture as the scientist displays toward the facts underlying his particular science. Again, it would be a pretty poor scientist who would decide beforehand what he wanted to see, and who would observe only those facts which would tend to confirm his desires and inclinations.

This is not to deny that interpretation is a function of reason, and must be exercised by the Christian ethicist just as it is by the scientist. What I am trying to say is that I have no more right to use my rational powers to justify personal inclinations and desires in connection with Christian ethics than the scientist would have to discard all facts which did not fit in with his theories. When I am convinced that God has spoken, I must be amenable to *what* God has said.

In this connection, Professor E. S. Brightman made a very fundamental point concerning the moral life when he indicated that self-accepted ideals are binding upon each person. That is to say, one may not be compelled to play the game, but once he has chosen to play the game he is obliged to play according to the rules. If I am right in my Arminian interpretation of human nature, God compels no man to be a Christian. He owns no slaves. But when once I have made my commitment to the Christian faith and life, then I am obliged to live by the principles set forth in the Book as pertaining to the Christian life. And I am obliged to take them as they are, and not to alter them to suit myself.

Therefore, for the Christian, right and wrong are determined by the

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nature of God and the moral universe which He has created. The source of knowledge of right and wrong can then be found in the Bible with its revelation of the character and purpose of God as embodied in the person

and ministry of the Lord Jesus Christ. That this is the moral law for all mankind in all generations is the point we shall consider in the next article, when we look at the certainty and universality of the Christian ethic.

Evangelism in the Sunday School

By G. B. Williamson*

THE SUNDAY SCHOOL has often been called the educational department of the church. That is true, but it is educational evangelism. All departments of the church carry forward their respective work, but all of it converges at the point of evangelism.

In the adult school.

An effective program of evangelism can be carried forward in the adult classes in the Sunday school. Leaders and members of such groups are able to invite people of all vocations and of every character. Thus they are brought under the influence of the church and the teaching and preaching of the Word of God. In the lives of many this contact will result in their salvation. Through the avenue of the Sunday school we have an approach to people of the world which is wide open. There are no barriers. The only limits are those fixed by our negligence and sloth. Wide-awake Sunday-school teachers and workers can keep a church going and growing by bringing in needy people and keeping them interested. No doubt a large portion of a pastor's list of prospective members for the

church is made up of those who are enrolled in the Sunday school.

Some groups especially susceptible.

There are two groups that are especially susceptible to the appeal of the Christian life. Boys and girls of high school age compose one group, and young married couples make up the second. Of course there are others, but in those two categories we have almost unlimited opportunity.

In building our Sunday-school program we should see farther than building the enrollment or the attendance. The goal is to get these people into the church after they are saved and sanctified. Each class could carry on its own program of visitation evangelism. The technique for such work will be discussed in another chapter. Here we will devote our attention to the evangelistic work among children.

The child in the midst.

The first thing to be done, to be sure, is to get the children into the Sunday school. It is not too soon to enroll them as infants. One with an evangelistic spirit recognizes the possibility of ultimately winning a baby for Christ. He sees that life unfold in

beautiful Christian character, rendering valuable service to God and man. Such a person will be friendly to the parents and keep in touch with them and the child until at last he sees the child and maybe the parents too in the Kingdom. This work is more difficult and delicate in homes where the parents are not Christians, but it can be done, and often bears very satisfactory fruit. It is worth the effort. The Cradle Roll Department is not to pad the enrollment. It is a great opportunity and a fertile field to cultivate. It affords a likely list of prospects for the church and the Kingdom in years to come. The day a child is born is the day to begin his religious training, and the day to begin to bring influences to bear that will result in his salvation. The consecrated, praying Christian who sees the opportunity and begins his work will realize some satisfying results. His efforts will not be 100 per cent effective, but the percentage may be as high as that realized in any other field of endeavor. His work is in the foundation and may never be recognized or acclaimed, but he will receive his reward. Every church could well have an evangelist to the infants. Making calls, sending pretty cards, watching, hoping, praying may seem to be work that is unimportant, but in the judgment it will have high commendation. The Lord of life was deeply moved at the sight of infants. He knew their possibilities. He bade them come and be blessed.

Every department in the Sunday school should have its workers organized to bring in new members. The teachers must take the lead but others can help. The boys and girls can bring in names of prospects. Some they meet in school, or at playgrounds, or on the street; some have recently moved into the vicinity; others have dropped out of other Sun-

day schools and are ready to make new contacts. The following of such leads will result in building class attendance and at last in the salvation of souls. Persistent interest, kindness, and love are needed to make the bond a strong one. No life is ever redeemed, no soul is ever saved without long, enduring, passionate love. In all its phases evangelism is a "labor of love."

Teaching is only a means to an end.

After boys and girls are won as permanent members of the Sunday school there must follow a period of patient and careful instruction. The foundation for Christian experience is laid in religious education. But religious education is not enough. It is not an end in itself. It is a means to an end. Satisfactory results in evangelistic efforts can be gained only when the instruction in Christian doctrine, experience, and ethics has been thorough. That period for instruction varies in length according to the home training received. Always the teaching must be adapted to the age of the child. When the child is able to see the point in nursery rhymes and stories with a moral in them, he is able to grasp the things that are spiritual when they are wisely presented. Teachers in the Kindergarten and Primary departments should prepare themselves to give the eternal truth to childish minds by object lessons, by stories, by demonstrations, and by example. If they can feel that they are evangelists as well as teachers they will have a more exalted conception of the importance of their task. This work of preparatory instruction must be carried on in the Junior and sometimes in the Intermediate departments.

Watching for souls.

There comes a time when life's great choice should be made. None

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should be no difficulty in gathering a class of varying size annually.

The importance of this work.

Some may doubt the desirability of such a program in a church devoted to aggressive evangelism. They may feel that the future of such youthful members is too uncertain. They may hesitate lest the church be filled with those who do not have a vital experience. These attitudes should make all of us careful, but they should not discourage us in making every effort to save our boys and girls to the church. A church with a vital spiritual program should give large place to the work with the youth of the church. In such a church they will either keep an experience and take their place in the active life of the church, or its spiritual emphasis will keep them under conviction until they will eliminate themselves. It is to be hoped that the eliminations will be few. The salvation of the church is not in excluding the youth but in keeping the whole organism alive and fervently spiritual. To be neglectful of our boys and girls is to lose them to the world and consent to their being lost forever. That there will be some percentage of loss at best one cannot deny. Nevertheless the percentage is not as high as among those who profess conversion after they have reached their majority [maturity].

Furthermore, those who grow up around a spiritual church without accepting Christ often become hardened by the very means of salvation offered them, and they are lost as the result of sheer indifference. The gospel is a savor of death unto death or of life unto life (II Cor. 2:16). To obey is to be saved. To reject is to be lost. Thus we should put forth a supreme effort to persuade them to accept the gospel overtures in childhood and live by its teachings throughout life. A very large majority of Christians were converted in youth. A still larger majority of church leaders found Christ in their early years. These facts indicate clearly that if our evangelism does not reach the youth of the church, the church will ultimately fail in its mission; and those who should have been saved will be lost.

The church can find no way to carry on an aggressive program without taking some risk. The way is hazardous however we travel. We should anticipate the dangers and safeguard ourselves as much as possible. If we know the danger zones we can prepare for them. Certainly no way is more beset by peril than the way of extreme conservatism. Every sincere Christian should share the burden of responsibility for the youth of the church. By prayer, by faith, and by good works we should save a large per cent of our boys and girls for Christ and the church.

BIBLE AND PSYCHIATRY

While talking not too long ago with a psychiatrist I saw a Bible on his desk. When I referred to it he told me that it was in his hands every day. He had learned what many a minister has still to realize, and realizing to work out in his preaching, that the soundest and shrewdest psychology is to be found in the Bible.

—ROBERT J. McCracken, in *The Making of the Sermon* (Harper and Brothers)

The Layman Looks at the Pulpit

By Nelson Bell

IT IS SUNDAY MORNING and we sit in the sanctuary, quietly and restfully. The setting is of minor importance. Whether severe in simplicity or cathedral-like in beauty, no aesthetic or worshipful atmosphere can, of itself, supply the spiritual needs of mankind.

Only two kinds of people occupy the pews . . . those who have a saving relationship with Jesus Christ, and those who have not.

There are some in the pew today who feel that preaching has tended to complicate rather than to simplify the gospel message. By dealing so much with the fringe results of sin in disordered lives, it has obscured the basic need of every human heart.

The layman needs Biblical teaching, and the average layman wants it. He needs a dynamic for daily living, not simply an ethic a little loftier than his own high aspirations. He needs as much to be told where he can get the power to do the thing he knows to be right as to be told what to do.

Looking over the Sunday morning congregation, made up of the redeemed and the unredeemed, we are moved to reflection. Are not hundreds of sermons wasted, at least in part, because they are instructing non-Christians how to act like Christians?

The pew serves no good purpose when it contributes to an excessive sense either of ministerial insecurity or of security. Some occupants of the pew criticize their pastor, no matter how well he preaches or how faithfully he serves them. Others would gush over the preacher if he got up and repeated a nursery rhyme in a pleasing tone with soft modulation.

The layman has a right to expect certain things from the pulpit. We would suggest five: simplicity, authority, power, urgency, and opportunity for a decision.

(Editor's Note—This article is an excerpt from an editorial appearing in the October 29 issue of "Christianity Today." It was written by the executive editor of that new magazine on the evangelical front.)

SINCERITY

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

—WM. COWPER

nature of God and the moral universe which He has created. The source of knowledge of right and wrong can then be found in the Bible with its revelation of the character and purpose of God as embodied in the person

and ministry of the Lord Jesus Christ. That this is the moral law for all mankind in all generations is the point we shall consider in the next article, when we look at the certainty and universality of the Christian ethic.

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THE SUNDAY SCHOOL has often been called the educational department of the church. That is true, but it is educational evangelism. All departments of the church carry forward their respective work, but all of it converges at the point of evangelism.

In the adult school.

An effective program of evangelism can be carried forward in the adult classes in the Sunday school. Leaders and members of such groups are able to invite people of all vocations and of every character. Thus they are brought under the influence of the church and the teaching and preaching of the Word of God. In the lives of many this contact will result in their salvation. Through the avenue of the Sunday school we have an approach to people of the world which is wide open. There are no barriers. The only limits are those fixed by our negligence and sloth. Wide-awake Sunday-school teachers and workers can keep a church going and growing by bringing in needy people and keeping them interested. No doubt a large portion of a pastor's list of prospective members for the

church is made up of those who are enrolled in the Sunday school.

Some groups especially susceptible.

There are two groups that are especially susceptible to the appeal of the Christian life. Boys and girls of high school age compose one group, and young married couples make up the second. Of course there are others, but in those two categories we have almost unlimited opportunity.

In building our Sunday-school program we should see farther than building the enrollment or the attendance. The goal is to get these people into the church after they are saved and sanctified. Each class could carry on its own program of visitation evangelism. The technique for such work will be discussed in another chapter. Here we will devote our attention to the evangelistic work among children.

The child in the midst.

The first thing to be done, to be sure, is to get the children into the Sunday school. It is not too soon to enroll them as infants. One with an evangelistic spirit recognizes the possibility of ultimately winning a baby for Christ. He sees that life unfold in

beautiful Christian character, rendering valuable service to God and man. Such a person will be friendly to the parents and keep in touch with them and the child until at last he sees the child and maybe the parents too in the Kingdom. This work is more difficult and delicate in homes where the parents are not Christians, but it can be done, and often bears very satisfactory fruit. It is worth the effort. The Cradle Roll Department is not to pad the enrollment. It is a great opportunity and a fertile field to cultivate. It affords a likely list of prospects for the church and the Kingdom in years to come. The day a child is born is the day to begin his religious training, and the day to begin to bring influences to bear that will result in his salvation. The consecrated, praying Christian who sees the opportunity and begins his work will realize some satisfying results. His efforts will not be 100 per cent effective, but the percentage may be as high as that realized in any other field of endeavor. His work is in the foundation and may never be recognized or acclaimed, but he will receive his reward. Every church could well have an evangelist to the infants. Making calls, sending pretty cards, watching, hoping, praying may seem to be work that is unimportant, but in the judgment it will have high commendation. The Lord of life was deeply moved at the sight of infants. He knew their possibilities. He bade them come and be blessed.

Every department in the Sunday school should have its workers organized to bring in new members. The teachers must take the lead but others can help. The boys and girls can bring in names of prospects. Some they meet in school, or at playgrounds, or on the street; some have recently moved into the vicinity; others have dropped out of other Sun-

day schools and are ready to make new contacts. The following of such leads will result in building class attendance and at last in the salvation of souls. Persistent interest, kindness, and love are needed to make the bond a strong one. No life is ever redeemed, no soul is ever saved without long, enduring, passionate love. In all its phases evangelism is a "labor of love."

Teaching is only a means to an end.

After boys and girls are won as permanent members of the Sunday school there must follow a period of patient and careful instruction. The foundation for Christian experience is laid in religious education. But religious education is not enough. It is not an end in itself. It is a means to an end. Satisfactory results in evangelistic efforts can be gained only when the instruction in Christian doctrine, experience, and ethics has been thorough. That period for instruction varies in length according to the home training received. Always the teaching must be adapted to the age of the child. When the child is able to see the point in nursery rhymes and stories with a moral in them, he is able to grasp the things that are spiritual when they are wisely presented. Teachers in the Kindergarten and Primary departments should prepare themselves to give the eternal truth to childish minds by object lessons, by stories, by demonstrations, and by example. If they can feel that they are evangelists as well as teachers they will have a more exalted conception of the importance of their task. This work of preparatory instruction must be carried on in the Junior and sometimes in the Intermediate departments.

Watching for souls.

There comes a time when life's great choice should be made. None

*General Superintendent.
Reprinted from "Labor of Love," Beacon Hill Press.

can tell at what age or on what occasion that time may come. The spiritually-minded teacher should watch for the evidences of the Spirit's dealings and gently but faithfully guide the awakened boy or girl to a saving acceptance of Christ. The occasion may be in the class. It may even be in the midst of a quiet personal conversation. Often the private or informal situation affords the richest and most fruitful opportunity for evangelism. The intimacy of the experience as a child and a close adult Christian friend meet God face to face is in itself most precious. No doubt many boys and girls can be led to a definite surrender to Christ by the devoted Sunday-school teacher.

When such results are obtained they should be reported to the pastor of the church, who in turn should take a vital interest in the establishment and development of that boy or girl in the Christian way of life.

Evangelistic services for children.

Occasionally, perhaps not oftener than once or twice a year, an evangelistic service may be held in the Sunday school. Preparation should be made for such a service. Teachers should be informed of it in advance. They should lead up to it by class instruction and by personal work for a few weeks prior to the date. If a church is equipped with enough rooms adequate in size for different groups, these services should not include too wide an age-range. Primary, Junior, and Intermediate departments can be united for such a service; or in some instances the Intermediate group should be included with the older boys and girls and even with the adults. Children of the Kindergarten Department are too small. They hinder rather than help in an evangelistic service, and furthermore the presence of older ones often em-

barrasses the ones you want most to reach. The message may be brought by a visiting evangelist, provided he possesses an aptitude for work with children. But at least occasionally it is well for the pastor to bring it himself. The message should be scriptural. It should contain the eternal truth of God's Word. At the same time it should be simple. In the preaching of Jesus we have the ideal. By the simplest illustrations from life and by stories of universal meaning He proclaimed the eternal truth to people of all ages and classes. Look, for instance, at the story of the Prodigal Son. It is so simple, so true to life, so easy to understand, and yet it conveys the deepest truths the mind can grasp. That is the kind of preaching children should hear. They will understand it too. The message should not be long—fifteen to twenty minutes. Very naturally, it should end with an appeal that will melt the heart and move the will to action. It should be the intention of the speaker to produce an atmosphere of deep feeling, but it should not be high-pitched, exciting tension. Quiet, strong appeals should be made. Tender, moving invitation songs should be sung. Personal work by teachers is desirable. Undue pressure is not good. If this service does not bear fruit the next will. The individuality of each child should be respected. Choices made should be personal and voluntary. It is neither helpful nor necessary to do violence to any personality. When the call to the altar is ended, if there has been a response, there should be a prayer for all, in which all unite. Then each child should have some attention from a worker. Let none be coerced. If the light does not come to a soul he should not be urged to make a profession without experiencing a change of heart. Do not prolong the

altar service unduly. When the effective work is complete let all stand and sing an appropriate song, such as "Where He Leads Me I Will Follow."

Follow-up work.

Now the work is not complete when the altar service ends. Careful, patient guidance should be given to those children. If they have Christian parents, they will be a big aid; but if not, then their sole dependence is on the church workers. Therefore the follow-up work is as important as the preparation and the decision. Indeed, the evangelistic service might prove to be even detrimental unless there is an adequate following through. It is little short of criminal to bring a boy or girl into spiritual life unless that life is to be sustained and nurtured until mature Christian character is developed. It is comparable to bringing a baby into this world to be left without care, without food, and without protection, to starve and die.

The teacher's responsibility.

In all cases, and especially in homes that are not Christian, a large responsibility rests upon the Sunday-school teacher. That responsibility cannot be discharged in the thirty minutes occupied with teaching the lesson on Sunday. There must be some attention given to the need of each child. Time must be spent in prayer for him, calls must be made in his home. His parents should be awakened to their opportunity and their need. The child should feel that he has an example, a counselor, and a friend in his Sunday-school teacher.

The pastor's responsibility.

The work of the teacher should be faithfully supplemented by the interest and help of the pastor. A personal knowledge of the child should be

gained. Often words of encouragement should be spoken and calls should be made in the home of each child that has been converted.

Leading children into church membership.

The progress of the young converts should be observed by the teacher and reported to the pastor. At a given season of the year the pastor should gather those who give evidence of having received a definite experience of conversion and who are mature enough to understand, into a class for instruction in preparation for church membership. This class should meet once a week for several weeks, during which time the pastor should define the teachings of the church with regard to doctrine and practice. He should give the class clear instruction as to the meaning and responsibility of church membership. The climax of the classwork should be to receive into church membership all who have responded satisfactorily.

Such work takes time and patience. Many pastors think they are too busy. They are only bypassing one of their great opportunities to build church membership and experience the untold joy of seeing the fruit of their labors. These boys and girls will be saved from wasted years. They will someday be the backbone of the church.

The ideal arrangement is to have the evangelistic service in the Sunday school during the fall revival, and to carry through the follow-up work until six or eight weeks before Easter. About that time organize the pastor's class for instruction for church membership, and receive those who qualify into the church on Palm Sunday or Easter. Local conditions may not justify such a program every year. But in the larger churches there

should be no difficulty in gathering a class of varying size annually.

The importance of this work.

Some may doubt the desirability of such a program in a church devoted to aggressive evangelism. They may feel that the future of such youthful members is too uncertain. They may hesitate lest the church be filled with those who do not have a vital experience. These attitudes should make all of us careful, but they should not discourage us in making every effort to save our boys and girls to the church. A church with a vital spiritual program should give large place to the work with the youth of the church. In such a church they will either keep an experience and take their place in the active life of the church, or its spiritual emphasis will keep them under conviction until they will eliminate themselves. It is to be hoped that the eliminations will be few. The salvation of the church is not in excluding the youth but in keeping the whole organism alive and fervently spiritual. To be neglectful of our boys and girls is to lose them to the world and consent to their being lost forever. That there will be some percentage of loss at best one cannot deny. Nevertheless the percentage is not as high as among those who profess conversion after they have reached their majority [maturity].

Furthermore, those who grow up around a spiritual church without accepting Christ often become hardened by the very means of salvation offered them, and they are lost as the result of sheer indifference. The gospel is a savor of death unto death or of life unto life (II Cor. 2:16). To obey is to be saved. To reject is to be lost. Thus we should put forth a supreme effort to persuade them to accept the gospel overtures in childhood and live by its teachings throughout life. A very large majority of Christians were converted in youth. A still larger majority of church leaders found Christ in their early years. These facts indicate clearly that if our evangelism does not reach the youth of the church, the church will ultimately fail in its mission; and those who should have been saved will be lost.

The church can find no way to carry on an aggressive program without taking some risk. The way is hazardous however we travel. We should anticipate the dangers and safeguard ourselves as much as possible. If we know the danger zones we can prepare for them. Certainly no way is more beset by peril than the way of extreme conservatism. Every sincere Christian should share the burden of responsibility for the youth of the church. By prayer, by faith, and by good works we should save a large per cent of our boys and girls for Christ and the church.

BIBLE AND PSYCHIATRY

While talking not too long ago with a psychiatrist I saw a Bible on his desk. When I referred to it he told me that it was in his hands every day. He had learned what many a minister has still to realize, and realizing to work out in his preaching, that the soundest and shrewdest psychology is to be found in the Bible.

—ROBERT J. McCracken, in *The Making of the Sermon* (Harper and Brothers)

The Layman Looks at the Pulpit

By Nelson Bell

IT IS SUNDAY MORNING and we sit in the sanctuary, quietly and restfully. The setting is of minor importance. Whether severe in simplicity or cathedral-like in beauty, no aesthetic or worshipful atmosphere can, of itself, supply the spiritual needs of mankind.

Only two kinds of people occupy the pews . . . those who have a saving relationship with Jesus Christ, and those who have not.

There are some in the pew today who feel that preaching has tended to complicate rather than to simplify the gospel message. By dealing so much with the fringe results of sin in disordered lives, it has obscured the basic need of every human heart.

The layman needs Biblical teaching, and the average layman wants it. He needs a dynamic for daily living, not simply an ethic a little loftier than his own high aspirations. He needs as much to be told where he can get the power to do the thing he knows to be right as to be told what to do.

Looking over the Sunday morning congregation, made up of the redeemed and the unredeemed, we are moved to reflection. Are not hundreds of sermons wasted, at least in part, because they are instructing non-Christians how to act like Christians?

The pew serves no good purpose when it contributes to an excessive sense either of ministerial insecurity or of security. Some occupants of the pew criticize their pastor, no matter how well he preaches or how faithfully he serves them. Others would gush over the preacher if he got up and repeated a nursery rhyme in a pleasing tone with soft modulation.

The layman has a right to expect certain things from the pulpit. We would suggest five: simplicity, authority, power, urgency, and opportunity for a decision.

(Editor's Note—This article is an excerpt from an editorial appearing in the October 29 issue of "Christianity Today." It was written by the executive editor of that new magazine on the evangelical front.)

SINCERITY

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

—WM. COWPER

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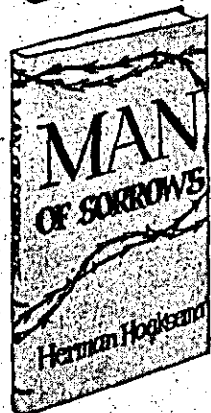


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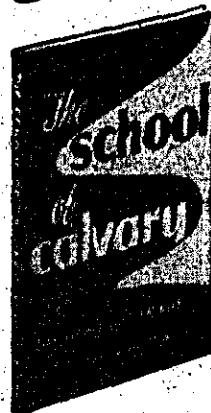


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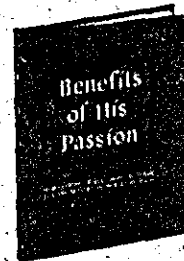


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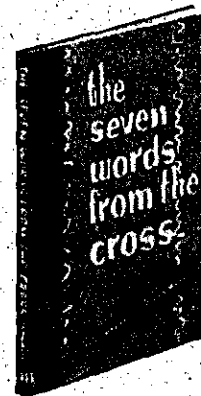


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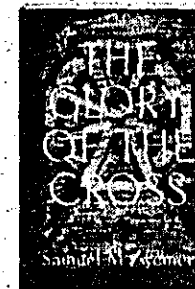


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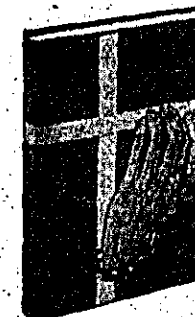


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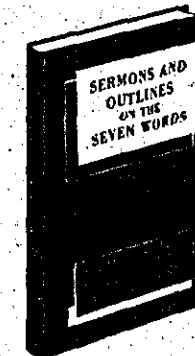


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CRUSADE FOR SOULS

By V. H. Lewis*

CRUSADE ECHOES

Thought for Today

There is one sure way to have a revival. Take a chair and kneel at it. Then take a piece of chalk and draw a circle around both yourself and the chair on the floor. Stay there until a revival breaks out in that circle.

—GYPSY SMITH

Gleanings from Soul Winners

It is said of the learned John Smith "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." He said, "I am a broken-hearted man, not for myself, but on account of others. God has given me such a sign of the value of precious souls that I cannot live if souls are not saved. Oh, give me souls, or else I die!"

* * * * *

David Brainerd could say of himself on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and, when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

*Department of Evangelism.

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"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction; and I would rather beg my bread from door to door than undertake this great work."

* * * * *

John Bunyan said, "In my preaching, I could not be satisfied unless some fruits did appear in my work."

* * * * *

Philip Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything beside. Methinks I could not only labor, but die for it with pleasure."

* * * * *

The Halfway Covenant

In the American colonies, around 1710 to around 1730, the spiritual life was at a low ebb. Churches had lost their early enthusiasm which they had obtained in their origination by the Puritans and the others who came to this country for religious freedom. But, in the period of time which I have mentioned, there was great spiritual loss and a laxity of rules and regulations. The colonists had now begun to turn their thoughts to the gaining of material things of this world.

We gather from the writings of Dr. Increase Mather and Dr. Cotton

The Preacher's Magazine

Mather and other religious leaders of that day that the affairs of God among men were in a period of decline. In the writings of Cotton Mather we read that the children of New England were the children of godly men, but that, while the fathers of these people had come for religious purposes that they might worship God, now the eyes of men were turned to the gaining of material things of the world.

Quoting him in one sentence in which he dramatically says: "Oh, degenerate New England, what art thou come to at this day? How art those sins become common in thee that once were not so much as heard of in this land?"

In an effort to gain the attention of the people and turn their thoughts back toward God and the church, a number of the churches of New England in an effort to persuade the parents to present their children for baptism, introduced what became known as the "halfway covenant." It was a convenience intended for parents who were not members of the church and who had no personal faith to enable them to bring their children into the church. Along with a rather vague faith in the truth of the Scriptures, the parents promised to partake of the Lord's Supper as soon as they saw their way clear, and with this promise upon the part of the parents the churches then baptized the children. But, after the children were baptized into the church, few of the parents ever proceeded to carry out their part of the bargain, so "the halfway covenant" never went any further than halfway, it seemed, in getting wandering people back into the fold of the church, which brings us to the realization today that to go only halfway is always fatal.

And while this "halfway covenant" did not provide even a measure of

personal relationship with God and was only a matter of church relationship, it failed even miserably there; for the rite of baptism did not convert the children and the parents felt they had washed their hands of responsibility spiritually as to their children's welfare by introducing them to the rite of baptism. But the continued godless influence in the home robbed even the ritual of any meaning and the ties of the church were not strengthened and the religion of the people was not uplifted.

As we, in this day and this age, face up to somewhat of a similar condition in our generation of masses of people bent upon the gaining of the temporal things of the world, let us never fall into the fallacy of the halfway covenant. The Church's greatest glory and the times of her greatest attraction to men have been those times in the pages of history when the presence of the Holy Spirit was very real and the glory of God was upon His temple and the fervor of His presence shone in the hearts and the lives of His followers. Only when the Church has maintained a full covenant with God has she been able to exercise her God-given power to the uplift of men.

I am made thankful today for the great Church of the Nazarene, that preaches and proclaims the full gospel of salvation, the gospel that tells men the good news of conversion, the new birth; and tells them also of the full right of the converted soul to be filled with the Holy Spirit of God—carnality, inbred sin, cleansed from within. Only as a soul makes the full step and the complete covenant with the Master are the powers of sin shattered and the enslavement of sin removed. Jesus spoke well when He said, "If the Son therefore shall make you free, ye shall be free indeed."

March, 1957

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How the Minister Reports and Pays His Social Security Tax

(Third in series of four articles concerning Social Security for ministers)

How should the ministers report and pay his Social Security tax after he has qualified himself to participate in the program by filing "waiver" Form 2031 with his District Director of Internal Revenue?

After the minister has signed the "waiver," his ministerial earnings for Social Security purposes are treated as self-employment income, even though such income may in fact be earned by him as an employee.

In addition to filing a "U.S. Individual Income Tax Return," Form 1040, he must also obtain, and file with the Form 1040, a Schedule C (Form 1040), "Profit (or Loss) from Business or Profession." Page 3 of Schedule C (Form 1040) is used for the reporting of self-employment income and the computation of self-employment tax.

If a minister has business or professional income and expenses which involve the preparation of a profit and loss statement, he will also use page 1 of Schedule C.

However, if the individual is an employee, he ordinarily shows the amount of his salary and honoraria on line 5, page 1, of Form 1040. If the gross amount is properly reducible by traveling, transportation, or reimbursed expenses, he shows only the net amount on line 5 of Form 1040 and attaches to Form 1040 an explanatory statement showing the gross amount, the expenses, and the remaining net amount. If no other expenses are incurred in earning the income, the same net amount will also be entered

on line 28 (c), page 3, of Schedule C and no amounts will be shown on page 1 of Schedule C.

On the other hand, if other expenses are incurred in earning the income, and deductions for such expenses would be allowable if itemized on page 2 of Form 1040, the net amount to be entered on line 28 (c) of Schedule C will be computed by subtracting the amount of such other expenses from the amount entered on line 5 of Form 1040. This computation also should be shown in a statement, to be attached to the return, explaining the amount on line 28 (c). The amount of self-employment tax will be shown both on line 34 of Schedule C and on line 15 of Form 1040.

The amount of tax to be paid for the taxable year 1956 is 3 per cent of the net ministerial income. The minister must have at least \$400.00 net annual income before he can pay any Social Security tax. In no case should an individual pay the Social Security Tax on more than \$4,200.00 net annual income.

Should income be from more than one source, income from covered wages takes precedence over self-employed earnings. An example: A minister has a part-time job working for wages covered by Social Security. He receives \$2,000.00 annually from this job. His employer deducts 2 per cent from his wages each pay period for Social Security and matches this amount with another 2 per cent, making a total of 4 per cent. He also

receives \$3,000.00 net annually for performances of services as a minister. This is treated as self-employed income on which he pays 3 per cent. However, since both incomes total more than \$4,200.00 he can pay the 3 per cent self-employed tax on only \$2,200.00 instead of the \$3,000.00 he actually received.

Summary: The minister pays his Social Security tax once each year along with his federal income tax. This is paid between January 1 and April 15 for the preceding year. He pays only on his net ministerial income. Net ministerial income is gross ministerial income less expenses incurred in earning that income.

Copies of Form 1040 and of Schedule C (Form 1040) may be obtained from any district director and from many post offices and banks. Offices of the Revenue Service will also be able to provide any additional information or specific answers to questions that may be raised.

Note: Federal income tax blanks line numbers in this article apply to the 1955 Income Tax Form 1040, as the 1956 forms were not available at the time of this writing. However, the same principle is involved in each year's blanks.

BOARD OF PENSIONS
T. W. WILLINGHAM
Executive Secretary

INFORMATION ON WILLS

By John Stockton*

Part I

WHAT IS A WILL?

A will is a document which provides the manner in which property is to be distributed after the maker of the will has passed away. The law of the state in which you live grants every person in your state the privilege of making a will, and the laws of that state also provide how a will must be made.

WHO MAY MAKE A WILL?

First, a person making a will must be of age unless a special statute lowers the age limit.

Two, the law requires that a person making a will must be of sound mind and disposing memory.

Three, a person making a will must be free from improper influences.

*General Treasurer.

March, 1957

HOW IS A WILL MADE?

A will must be in writing. In nineteen states a will entirely in your own handwriting and dated is legal provided it is obvious it is a will and not an informal letter or memorandum. If a will is printed it must be witnessed. Most of the states require only two witnesses but some of them require three; and in order to be safe, it is better to have three witnesses. It is easier to find two of them, which is sufficient in most states in case they are to be called in court as witnesses.

A will must be dated and properly signed by the testator. The witnesses should be told that it is a will and that they are signing as witnesses to a will, but it is not necessary for them to know the content. If the will is typed and any of these formalities

required by law are not adhered to, the paper is not a will and no court can accept it as such.

MAY A WILL BE CHANGED?

Yes, as often as the testator desires. Changes are usually made by a simple written addition called a "codicil." However, any change must be made with the same formalities as the law requires for making the will.

FOR HOW LONG IS A WILL GOOD?

A will is good until it is changed or revoked. Changes in circumstances after a will has been made, such as tax laws, marriages, births or deaths in the family, divorces, or even a substantial change in the nature or amount of a person's property, may make it necessary to change a will. Also if a person moves to another state, he should check with a lawyer to see if his will should be changed.

DOES A WILL INCREASE PROBATE EXPENSE?

No. If a will is properly drawn and executed according to the law, it can lessen probate expense. In case a person has no will, the probate court must determine who the legal heirs are, and then cause someone, who is appointed, to distribute the estate to them. A will can save both money and trouble for the deceased's family, if it is prepared by a lawyer who is trained in all phases of the law.

HOW LARGE AN ESTATE IS NECESSARY TO JUSTIFY A WILL?

If you own a home or have as much as a \$1,000.00 worth of property of any kind, you have an estate large enough to benefit by making a will.

HOW CAN I MAKE A WILL DISPOSING OF MY PROPERTY WHEN IT IS SO UNCERTAIN HOW MUCH PROPERTY I WILL HAVE AT MY DEATH?

After making provision for just

debts, you can leave your bequests on a percentage basis.

MAY A PERSON DISPOSE OF HIS PROPERTY IN ANY WAY HE DESIRES BY MAKING A WILL?

Almost, but not quite. A married man cannot completely exclude his wife. Neither can a married woman completely exclude her husband. There are a few other restrictions which a lawyer could explain at the time you have the will drawn.

WHAT HAPPENS WHEN YOU FAIL TO MAKE A WILL?

If you fail to make a will, your property will be distributed by your state in which you reside without any consideration for what you might have wanted done. Those who have young children or grandchildren should never be negligent about making a will, and in case they die without one, the law gives the property to the children however young, necessitating the expense of an administrator and the cost of a bond and guardianship, etc. It is necessary for the guardian to apply to the court for every change in investment in the property, and this procedure will continue until the youngest child reaches twenty-one years of age. A will could have avoided such expense and at least designated the person who is to be the guardian, giving him proper power to act, if a guardian should be necessary.

WHO WILL MANAGE YOUR ESTATE?

If you make a will you may name the person whom you want to manage your estate during the period of administration. If you do not make a will, probate court will appoint someone whom you yourself might not have selected. An executor of a will derives his power to manage the property from the wording in the will,

which under supervision of the court guides and directs him. If there is no will the administrator appointed by the court derives his power from the court which guides and directs him in managing, disposing of, and distributing the property. Directions of the court to the administrator are never oral, but the administrator must file a written application in court for advice on every question he wants answered. For example, if there is not sufficient cash on hand, he cannot sell any real property to pay debts of the estate without obtaining an order from the court to do so. He cannot make distribution without obtaining permission of all the heirs, and an order from the court. There are many other examples. Each request to the court is a proceeding which requires notice to each heir, a hearing (unless all agree), which causes extra expense of court costs, stenographers, and attorney fees, in addition to the time the administrator must devote to the task. All of the money representing this extra expense and loss of time, incurred by failure to leave a will, might very well have been bequeathed to charity, or members of the family who would not share under the law. In other words, it represents an expense and loss of effort that go to no useful purpose.

DOES A WILL REDUCE INHERITANCE AND OTHER TAXES?

Yes. A properly prepared will may reduce the taxes that have to be paid. Many wills written without consideration of recent federal tax laws should be re-examined with reference to tax problems, and only a lawyer who knows both the law regarding the will and the federal and state tax laws can give safe advice. The trust under your will may be the means of passing many more dollars along to your family than is possible under

your present plan—dollars that might otherwise be paid in taxes. For example, if you set up a trust under your will, your property will be taxed at your death but will completely exclude federal tax at the death of your wife if she is your beneficiary. The taxable estate comprises tax for everything you own, including your life insurance and jointly owned property. However, there is tax exemption of the estate that does not exceed \$60,000.00. If your estate would be above \$60,000.00 a married person may split his estate for tax purposes. However you should confer with a lawyer and see that this is properly done in order to obtain the tax exemption.

(To be continued next month)

Help! Help! Help!

Increasingly the subscribers to PREACHER'S MAGAZINE are keeping their volumes each year and in many cases are having them bound for permanent use. Since the inauguration of the yearly index the magazines are of great value.

We are receiving requests from those who lose an issue or two and want to fill out their volume for binding. We are also having new subscribers who are asking for back volumes if and when they are available.

If you are about to discard your copies of the PREACHER'S MAGAZINE please get in touch with us. We shall have you send them to us or in some cases give you the name and address of someone who needs desperately just what you have. This applies to several volumes or just a few issues. Help us all you can.

—EDITOR

The Curtis Reprint

By J. Kenneth Grider*

OLIN ALFRED CURTIS' *The Christian Faith* has long been unobtainable, and yet in much demand. Now it has been made available by Kregel at \$5.95. It is an exceedingly important volume for us in the Arminian-Wesleyan tradition.

Curtis' originality captivates you. His logic convinces you. His depth of commitment to Christ inspires you. His love for his subject interests you. His use of the first person all the way through makes you feel that he is intimate with you during the whole journey, and not only in the preface—to which most scholars limit their personal remarks. The systematized character of his thought, in which all the doctrines cohere, makes you sure that, after all, theology is the queen of the sciences. You remember being told that he spent whole nights in prayer, seeking the Lord's guidance in certain doctrinal areas. So you pursue him on and on, from one teaching to another, intent upon what God will say to you through this praying theologian who, though dead, yet speaks in this his *magnum opus*.

No wonder this volume has been in wide use among holiness people since it first appeared in 1905. No wonder Dr. S. S. White, who majored under Dr. Curtis at Drew Seminary, considers it the best one-volume statement of theology. No wonder I was offered twenty dollars for my copy by a professor in an Eastern university.

The air you breathe here is that of Bostonian personalism—Kantianism

*Professor, Nazarene Theological Seminary.

by way of Bowne. This is shown by Curtis' beginning with man instead of God, the Trinity being the last doctrine treated; and by his passion for the moral, running throughout. He is especially Kantian when he says, "Deeds are moral . . . only when they express a man's own conception of duty, . . ." (p. 61). Yet he amalgamates that with the Christian view when he continues: ". . . or his own feeling of moral love. . ." (*Ibid.*). When you see only two scripture quotes in the first 150 pages, one incidental (p. 91) and the other not *distinctively* a Christian one since it is Paul's quote from a heathen poet (p. 147), you think there is more dependence on Kant and Bowne than on Paul and John. But as you continue to read you find more of a Biblical buttress.

Curtis is generally conservative, but bursts the boundaries at some points. For one thing, he is a theistic evolutionist and not a creationist (pp. 7-13). Also, he opposes the conservative view of the Bible. He says, "In a word, the Bible is authority on redemption" (p. 174). Then he adds: "It follows from what has been said that the Bible is not a final authority upon any scientific question" (p. 174). He also writes, "Even on matters not scientific, absolute inerrancy in the Bible is not required, provided the portrait of Christ, the facts and doctrines of redemption, and the principles of Christian conduct are supplied in sufficiency for the Christian conscience" (p. 175). In this the door is opened for mistake upon

mistake in our Bible. Does one find the Book wrong? Oh, but that is not on an important matter. Discard that, and there is still enough to lead us to salvation. But wait! Discard that which is not directly related to redemption and what is to assure you of the Bible's authority on redemption? What archaeologist ever found anything with pick and shovel to support, say, the atonement? Archaeologists corroborate Scripture on factual, historic, scientific matters. But if those are insignificant, one would think Dr. Albright and others would go and do a useful job—like tunneling out cities for subway systems.

Another teaching hardly conservative is his view that so much is accomplished in the intermediate state. He writes, "We cannot allow any theologian to make out that the intermediate state is a *useless pause* on the way to glory. Something, in that state, must take place of everlasting value" (p. 396). For one thing, infants there accept Christ as their own Saviour. He says, "In the intermediate state all these children come to full personal experience just as surely as our children do in this life" (p. 404). For adults it is ". . . the university where the education for eternal brotherhood is completed" (p. 456). One wonders how those entering it the day before the Second

Coming would receive fair treatment.

Curtis seems to teach Christian perfection as we in the holiness movement do, as he follows Wesley point by point. But he teaches that one *might* receive that experience without crisis. After showing that one receives it by crisis he writes: "I can conceive of another way of obtaining Christian perfection in love" (p. 392). The "other way" which he suggests as at least "a theoretical possibility," and as a method used by "a few of the saints," is the purely gradual one. Since inbred sin is a condition cleansed all at once by the fiery baptism with the Holy Spirit, is a work of the Almighty, and is only received instantaneously in Scripture, we in the holiness movement would not believe in the possibility of any piecemeal entire sanctification.

But in spite of a few tendencies toward the liberal viewpoint, which had so wormed its way into the thought patterns of Curtis' day, and regardless of the somewhat theoretical point which we in the holiness movement would not make room for, we have in this one-volume systematic theology an ingenious, forthright, Wesleyan statement. Along with the treatments of H. Orton Wiley and A. M. Hills, it should—and now can—find its way into the libraries of our ministers everywhere.

It Really Happened—

The pastor had had his vote and a few people voted against him. The next Sunday he was having a baptismal service. It was the first one his young daughter had ever observed. Just as he was about to immerse the first candidate, his little daughter stood up in the seat by her mother, the pastor's wife, and screamed, "Oh, no, Daddy, not her. She's not one of the ones that voted against you!"

—B. V. Seals

New Policy for Subscriptions

With the beginning of the new year a new policy with regard to subscriptions to PREACHER'S MAGAZINE was put into effect. Heretofore subscriptions have been discontinued when they expired. This has resulted in considerable inconvenience to pastors who through oversight let their subscriptions expire, thus missing one or two copies and thus breaking the continuity of their volumes. Increasingly, pastors are keeping files of the PREACHER'S MAGAZINE for future use. The yearly index makes this plan of value to the busy pastor.

In order to help our subscribers at this point and to cut down on the cost and effort of renewing subscriptions, the Publishing House has set up a "Continuous Subscription Plan." This means that at the time a subscription would expire the subscriber is simply billed for

the new year. This is entered on his regular charge account at the Publishing House. Copies will be sent in order without a break.

In order to do this, we should have a statement from each present subscriber that he is in agreement with this plan. A post card will do it. Just state, "Place my subscription to the PREACHER'S MAGAZINE on the continuous basis and bill me each year at expiration time." Do it before the time of expiration and it will save confusion. Of course, a subscription may be discontinued at any expiration date by so notifying the Publishing House. Hence, we feel the plan will have no drawbacks and yet will accommodate your publishers as well as being a convenience to many of the subscribers. We hope that you will be one who will like the plan.

Our Readers Say . . .

"I receive the PREACHER'S MAGAZINE each month and have yet to find a publication for the ministry that is as worthwhile as this. I truly think that each copy is worth the price of the entire subscription."

A. W. R.—Minnesota

"Please permit me to congratulate those who have a part in the publication of the PREACHER'S MAGAZINE. Every issue is a fresh blessing and a new means of inspiration.

"The sections on new books are especially helpful, since we who are far from good holiness bookrooms have so little opportunity to acquaint ourselves with the new books."

H. E. B.—Oregon

"I received my copy of the PREACHER'S MAGAZINE today. I was glad to get it because I enjoy the articles and also the 'Sermon of the Month.'

"I feel that this is a very good magazine and is meeting a need in our church today. I have read other similar magazines and feel that our own is one of the best."

L. A.—Kansas

"I have taken the PREACHER'S MAGAZINE for nearly twenty years. I have always enjoyed it, and it has always been very helpful. However, it is my humble opinion that the present one is, by far, the best ever published. At least I get more help along every line."

R. E. L.—West Virginia

The Preacher's Magazine

Contributed by Nelson Mink*

SERMON AMMUNITION

Christ and the Castes

1. High Caste, NICODEMUS, John 3
2. Low Caste, SAMARITAN WOMAN, John 4
3. Downcast, INFIRM MAN, John 5
4. Outcast, BLIND MAN, John 9

Asterglow Religion

"Our fathers worshipped in this mountain . . ." (John 4:20).

The Whole Deity Comes in to Sanctify

" . . . and we will come unto him, and make our abode with him" (John 14:23).

Four Characteristics of the Church (I Cor. 1:2)

1. "Sanctified in Christ," viewpoint of experience.
2. "Called to be saints," viewpoint of character.
3. "All . . . in every place," viewpoint of universality.
4. "Their Lord and ours," viewpoint of unity.

CONCERNING THE COLLECTION

When the family returned from the Sunday morning service Father criticized the sermon, Daughter thought the choir's singing was atrocious, Mother found fault with the organist's playing, but the subject had to be dropped when the small boy of the family piped up, "But, it was a mighty good show for a nickel, don't you think, Dad?"—OAKLAND, MARYLAND, NAZARENE BULLETIN.

WORK

If you would like to leave footprints in the sands of time, you had better wear work shoes.—HENRY F. HENRICHS, *Sunshine Magazine*.

*Pastor, Waco, Texas.

March, 1957

HOW NOT TO PRAY

And there was the tired secretary who closed her prayer with these words: "Awaiting your early reply, I am sincerely yours."

JOHN D. ROCKEFELLER SAID:

"I never would have been able to tithe the first million dollars I made if I had not tithed my first salary, which was \$1.50 a week."

SENTENCE-SERMONS

"Experience is a wonderful teacher, but the only difficulty is that you get the examinations before you get the lessons.

"A Christian is one who feels the grace he cannot express, but the hypocrite is one who expresses what he cannot feel.

"I know the Bible is divinely inspired because it finds me at a greater depth of my being than any other book.

"If you're always longing for the 'good old days,' try reading these items by oil lamp."—FIRST BAPTIST CHURCH, ANGLESEA, NEW JERSEY.

"So live that your autograph will be wanted, not your fingerprints."

"No one ever gets lost on a straight road."

"An atheist's most embarrassing moment is when he feels profoundly thankful for something, but can't think of anyone to thank for it."—*Sunshine Magazine*.

"This is an aspirin age—only half alive."

FOUR THINGS WRONG

1. *The Church is out of place.* She is waiting for her Lord to come any time and take her to the great marriage with the Bridegroom.

2. *The Jew is out of place.* He belongs in Palestine, where he is to finally be the head of the nations (Jer. 23:5-8).

3. *The devil is out of his place.* He is "running to and fro." Will later be incarcerated forever. Then peace will reign.

4. *The King is out of place.* (Matt. 2:2). Christ came as King, but Caesar was chosen in His place. Now after 2,000 years of self-chosen kings, the world is tired. The rightful Heir to David's throne is coming yet to reign.

—REV. EDWARD DREW

REASONS?

1. "I work so hard all week that when Sunday comes . . ."

2. "When I was a boy I was made to go to church three times on Sunday, and so now . . ."

3. "Company came just as we were about ready . . ."

4. "I came twice and not a soul spoke to me . . ."

—FIRST BAPTIST CHURCH,
WATHENA, KANSAS

PLAY SAFE

To drink and drive, and still survive, my friend, the safer scheme is to pour the liquor in your tank, and drink the gasoline.—Rock Island Safety Council.

General Theme—"Christ—the Alpha and Omega"

(Sermon Series)

- | | |
|---|---|
| 1. Introductory Message: "Christ—the Beginning and the End" | 15. N "Christ—the Nazarene" (Matt. 2:23) |
| 2. A "Christ—God's Amen" (Rev. 3:14; 1:5) | 16. O "Christ—Our Passover" (I Cor. 5:7) |
| 3. B "Christ—the Bread of Life" (John 6:48) | 17. P "Christ—Perpetual Sameness" (Heb. 13:8) |
| 4. C "Christ—the Chosen of God" (Luke 23:35) | 18. Q "Christ—Quencher of Fear" (Luke 12:32) |
| 5. D "Christ—Dayspring from on High" (Luke 1:78) | 19. R "Christ—Rock of Offense" (Isa. 8:14) |
| 6. E "Christ—Emancipator of the Bound" (Luke 13:11-17) | 20. S "Christ—Shiloh" (Gen. 49:10) |
| 7. F "Christ—Friend of Sinners" (Luke 7:43) | 21. T "Christ—Teacher Come from God" (John 3:2) |
| 8. G "Christ—the Good Shepherd" (John 10:11) | 22. U "Christ—Universal Saviour" (I Tim. 4:10) |
| 9. H "Christ—Horn of Salvation" (Luke 1:69) | 23. V "Christ—Vindicator of the Law" (Matt. 5:17) |
| 10. I "Christ—I Am" (John 8:58) | 24. W "Christ—Worker of Miracles" (John 11:47) |
| 11. J "Christ—Judge of All Nations" (Matt. 25:31-46) | 25. X "Christ—Ex-resident of the Grave" (Matt. 28:6) |
| 12. K "Christ—King of Kings" (I Tim. 6:15) | 26. Y "Christ—Yokemate" (Matt. 11:29, 30) |
| 13. L "Christ—the Light of the World" (John 8:12) | 27. Z "Christ—Zion's Founder" (Isa. 14:32; Col. 1:18) |
| 14. M "Christ—Man of Sorrows" (Isa. 53:3) | |

—M. C. GARRISON
Natchez, Mississippi

The Preacher's Magazine

Food for Mind and Heart

VALUE OF MAN

Not too long ago the worth of a man was computed at 98 cents, based on the chemical content of his body.

Now, with atomic power in view, this is all changed. Someone has figured that the atoms in the human body will produce 11,400,000 kilowatts of power per pound, provided they could be harnessed. On this basis of computation, a man weighing 150 pounds is worth \$85,500,000,000.

—HENRY F. HENRICHS,
Sunshine Magazine

SELFISHNESS

Two very young boys climbed on a small hobbyhorse. After a few minutes, one said to the other, "If one of us got off, I could ride better."—HENRY F. HENRICHS, *Sunshine Magazine*.

FAITH UNLIMITED

*Be like that bird that, halting in his flight
Awhile in boughs so light,
Feels them give way beneath him, and
yet sings,
Knowing that he hath wings.*

—VICTOR HUGO

WORK

There are three types of people: the few who make things happen, the many who watch things happen, and the big majority who have no idea what has happened.

—Speed Queen News

FENCES

When we build fences to keep others out, erect barriers to keep others down, deny to them freedom which we ourselves enjoy and cherish most, we keep ourselves in, hold ourselves down, and the barriers we erect against others become prison bars to our own souls.

—BENJAMINE MAYS, *Christian Advocate*.

LAWS

Some fellow has figured that we have 35,000,000 laws trying to enforce the Ten Commandments.—HENRY F. HENRICHS, *Sunshine Magazine*.

PUSH-PULL

Respect an outside pull—'twill help turn many a trick; but it's the inside push that really makes us click!—HENRY F. HENRICHS, *Sunshine Magazine*.

MISFORTUNE

The longer you dwell on your misfortunes, the greater is their power to harm you (Selected).

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority (Selected).

PEACE

He that would live in peace and at ease must not speak all he knows, nor judge all he sees.—BENJAMIN FRANKLIN.

LEADERSHIP

You cannot lead anyone else farther than you have gone yourself (Selected).

CONVICTION

*The man who cannot settle in his mind
Where he should stand, but merely
stays astride
The fence, is certain in the end to
prove
Himself of little worth to either side.*

*But he alone will be of value who,
Though sometimes pressure may be
brought to bear,
Knows in his heart where he should
stand and then,
Despite the consequence, stands
firmly there.*

—INEZ CLARK THORSON

Selected by the Editor

March 3, 1957

Morning Subject: POWER TRANSFORMATION

SCRIPTURE: Rom. 12:1-11; TEXT: Rom. 12:1-11

INTRODUCTION: No matter how powerful an automobile engine, its power must be transferred to the wheels before there is progress. There is a striking similarity in the spiritual world. The double-minded person is unstable—powerless.

- I. PROPER EVALUATION OF SELF (Rom. 12:3)
 - A. Place yourself alongside of Jesus (Phil. 3:10; 2:5-8).
 - B. True greatness finds its roots in humility.
 - C. Complete consecration coupled together with faith for the sanctifying power will transform the heart and life.
- II. PROPER ESTIMATION OF OTHERS
 - A. In social life (Rom. 12:10, 18, 20).
 - B. In service to others Christian ethics should govern (Rom. 12:17).
- III. PROPER SENSITIVITY TOWARD GOD
 - A. Awareness of the importance of His least commands.
 - B. Sensitivity toward God's cause in the matter of soul winning.

—RAYMOND C. KRATZER, Pastor
Nampa, Idaho

Evening Subject: FORSAKEN NETS

SCRIPTURE: Mark 1:16-22; TEXT: Mark 1:18

INTRODUCTION: The insight we get from reading the New Testament is that to follow Christ should be one's main vocation. Every other task should be subsidiary to it. Describe the fishing industry of Galilee to show the picture of the disciples leaving their nets to follow Jesus.

- I. THE CALL (Mark 1:17)
 - A. God has always been looking for men to follow Him and work for Him. Perhaps that is why He chose hard-working fishermen.
 - B. Observe the drawing power of Jesus. All men are drawn to Him, but many resist.
- II. THE CONSIDERATIONS
 - A. To hesitate is to be lost. Conviction should motivate acceptance.
 - B. Mistaken values cause men to postpone their salvation. Jesus is the most important Personage in the universe.
- III. THE CERTAINTIES
 - A. First think of the uncertainties of life outside of Christ.
 - B. Certain blessings are in the offing for the yielded soul.

CONCLUSION: The life of "forsaken nets" pays great dividends.
—RAYMOND C. KRATZER

March 10, 1957

Morning Subject: ACTIVATED CHRISTIANITY

SCRIPTURE: Acts 4:31-33; TEXT: Acts 1:8

INTRODUCTION: The word "activated" denotes vigor, life, and power. The need of the world today is an "activated Christianity." Let us discuss three things.

- I. A LISTLESS CHURCH
 - A. In spite of widespread revival spirit, the church is listless.
 - B. The church is unconcerned about the shocking evils about us. Illustration: Governor Martin of Pennsylvania said, "The trouble with our country is not our laws. It is a lack of true religion."
- II. A LATENT SOCIETY
 - A. The world of people about us are loaded with possibilities.
 - B. Christian people should see people in the light of their potential.
- III. A LISTENING GOD
 - A. God is waiting for the full consecration of His Church.
 - B. His Holy Spirit is eager to be outpoured upon those who "tarry until."

—RAYMOND C. KRATZER

Evening Subject: DISCOVERING GOD

SCRIPTURE: John 17:1-5; TEXT: John 17:3

INTRODUCTION: The existence of God needs no proof. But the discovery of God needs to be emphasized. Each person should strive to find God in a new and fresh way in his own heart.

- I. DISCOVERING GOD IN PERSONAL EXPERIENCE
 - A. We can know that God has touched our hearts in saving power (Rom. 8:16-17).
 - B. The sincere seeker may find God through the application of the promises (I John 1:9).
 - C. Children of God have the family trait and seek to maintain the family honor.
- II. DISCOVERING GOD IN INTIMATE FELLOWSHIP
 - A. The Transfiguration experience for the three disciples was exceedingly precious.
 - B. Each person may discover that God desires to share with you in favorable circumstances and in difficult situations too (Ps. 37:4; Ps. 27:13).
- III. DISCOVERING GOD IN CHALLENGING PARTNERSHIP
 - A. We may be "workers together with God" (II Cor. 6:1). Illustration: Members of a family share in the work of the home.
 - B. We are workers with God in the "household of faith."

—RAYMOND C. KRATZER

March 17, 1957

Morning Subject: **CRUSADING FAITH**

SCRIPTURE: Gen. 18:16-33; TEXT: Gen. 18:14

INTRODUCTION: The outstanding Bible character who exemplifies faith at its highest is Abraham.

I. THE ADVENTURES OF FAITH

- A. Think of the aspect of faith in relationship to Abraham's leaving his native land and home.
- B. It takes "crusading faith" to venture for God.

II. THE DENIALS OF FAITH

- A. Abraham's decision concerning Lot and the herdsmen.
- B. Choices in the hour of crisis shows a man's character.

III. THE IMPOSSIBLE MAY BE ACCOMPLISHED THROUGH FAITH

Illustration: The birth of Isaac.

IV. THE SACRIFICES OF FAITH

- A. Abraham staggered not at sacrificing Isaac.
- B. We know God has a purpose behind each command.

V. THE TRIUMPH OF FAITH

- A. The returns for Abraham are still coming in.
- B. God is challenging us to take the long view of the life of faith.

—RAYMOND C. KRATZER

Evening Subject: **THE OFFENSE OF THE CROSS**

SCRIPTURE: Rom. 10:8-13; TEXT: Rom. 9:33

INTRODUCTION: In Gal. 5:11, Paul speaks about the "offense of the cross." Primarily this means that salvation can only come through the sacrifice of Christ. It implies that the cross is not to be considered just an ornament, but a symbol of death to self and an obedience to the way of life it represents.

I. THE PARTIAL DISCIPLE

- A. Partial disciples follow Jesus up to a point. New light, new denials, new duties cause them to quit.
- B. The Christian life is one of surprises. Instant obedience brings delight and strength.

II. THE STUMBLING DISCIPLE

- A. Jesus first draws men, then surprises them by His requests, then repels them, if they refuse to obey His will (Rom. 9:33, text).
- B. Many disciples, when faced with the rigors of the Christian's life, stumble and fall.

III. THE REALISTIC DISCIPLE

- A. The true disciple faces things as they are.
- B. The bitterness of the Cross is changed into glory (I Cor. 1:18).

—RAYMOND C. KRATZER

March 24, 1957

Morning Subject: **A TUNEFUL LIFE**

SCRIPTURE: Ps. 40:1-5; TEXT: Ps. 40:3

INTRODUCTION: It is estimated that there are six million pianos out of tune in America, but no one knows the number of people who are out of tune. A harmonious life is the result of a harmonious heart in tune with the pitch of heaven.

I. THE HARMONY OF HEAVEN

- A. David talks about the "new song" in his mouth. This new song does not come from "Tin Pan Alley" but from heaven.
- B. Heaven is the highest example of harmony. No discord.

II. THE HARMONY OF THE HEART

- A. The gospel broke upon the world on the wings of a song (Luke 2:13-14).
- B. Christian experience results in heart harmony (Ps. 40:3). There is melody even when under pressure (Acts 16:25).

III. THE HARMONY OF HOLINESS

- A. Heart holiness helps in making life's adjustments.
- B. Many will see a wholesome life and "trust in God" (text).

—RAYMOND C. KRATZER

Evening Subject: **THE WAY OF DEMAS**

SCRIPTURE: II Tim. 4:1-10; TEXT: II Tim. 4:10

INTRODUCTION: Demas was a fine worker with Paul. He is mentioned twice with honor as an influential member of the church. However, the last commentary we have of him is that of a backslider. Many have gone his way.

I. THE PROVIDENCES OF GOD

- A. Think of the wonderful environment of Demas—association with Paul.
- B. One day, however, the desire for worldly gain overwhelmed him. Regular self-examination is necessary to fidelity.

II. THE PULL OF THE WORLD

- A. It is easy to get caught in the pull of worldliness.
- B. Avoid the appearance of evil.

III. THE PATH OF SAFETY

- A. Love of ease, of pleasure, of dress, etc., can destroy your soul.
- B. The path of safety is to flee from worldliness. These days demand fervent spirits.

—RAYMOND C. KRATZER

March 31, 1957

Morning Subject: THE DIVINE INVASION

SCRIPTURE: Luke 24:49-53; TEXT: Acts 2:2

INTRODUCTION: In spite of the seal that Pilate put on the tomb of Jesus, He came forth to invade the world with His presence. The influence of many great men is still in the world, but they are dead. But the presence of Christ is still here as well as His influence.

I. GOD'S INVASION OF THE WORLD

A. Before Calvary, God had been more or less aloof from the world.

1. The world was in a sorry state because of God's withdrawal.
2. Things were rancid like the earth becomes without wind.

B. At Pentecost the "mighty wind" was God's Spirit let loose.

II. GOD'S INVASION OF THE INDIVIDUAL

A. The pre-Pentecost emphasis was: "Tarry until—then go!"

B. Before one can have spiritual victory he must be invaded with a "God-consciousness."

III. GOD'S INVASION THROUGH THE INVADED

A. God has always moved into human hearts through human instrumentality.

B. Every Christian is possessed with a moral force. The Kingdom languishes because of lack of personal evangelism.

—RAYMOND C. KRATZER

Evening Subject: IF THOU HADST KNOWN

SCRIPTURE: Luke 19:41-44; TEXT: Luke 19:42

INTRODUCTION: The world is long overdue for the judgments of God. No doubt Christ weeps today over our situation as He did at Jerusalem prior to its destruction.

I. A WEeping SITUATION (Luke 19:41)

A. The mercies of God have been without number.

B. Help refused brings heaviness to those who know the future.

II. A WANTING OF INFORMATION, "IF THOU HADST KNOWN."

A. The text indicates a lack of comprehension of truth.

B. People do not lack information today, but they refuse to interpret it in the light of eternity. Illustration: Secular reading takes precedence over the Bible.

III. A WOEFUL TRIBULATION

A. Past prophetic fulfillments presuppose future certainties in the line of judgments (Luke 19:43-44).

B. One cannot trifle with the laws of God and be guiltless.

—RAYMOND C. KRATZER

MID-WEEK

DEATHLESS JOY

SCRIPTURE: I Peter 1:6-7

I. REJOICING IN TRIALS

Greatly—in spite of
Now—for "a little while" (cf. John 16:16; 16:22)

II. REFINING IN FAITH

As gold in the fire

III. REDOUNDING IN GLORY

At the revelation of Jesus Christ.

Praise, glory, honor

—R. E. PRICE, Professor
Pasadena College

THE CHRISTIAN'S SECRET OF ENDURANCE

SCRIPTURE: I Peter 1:8-9

I. LOVING

Without having seen Him (cf. John 20:27)

II. BELIEVING

Without seeing—walking by faith and not by sight

III. REJOICING

With unutterable joy

IV. OBTAINING

The salvation of one's soul as the outcome of one's faith
So we hold on and so we hold out.

—R. E. PRICE

THE CONTINUITY OF SAVING GRACE

SCRIPTURE: I Peter 1:10-12

I. THE INQUIRY OF THE PROPHETS

Prophesied of this grace

Inquired about this salvation—its time and Person

Inspired by the Spirit of Christ

Predicting Christ's sufferings

Serving the ages to come—"Not themselves, but you."

II. THE SUFFERING SAVIOUR

And the subsequent glory, i.e., His finished work

III. THE WITNESS OF THE APOSTLES

To the things which have now been announced—"The Good News"

Through the outpoured Holy Spirit.

IV. THE CURIOSITY OF THE ANGELS

Watchers from another world

The twofold mystery:

(1) Human sin (2) Divine redemption

All the ages focus upon us, the recipients of this matchless grace:
The prophets foretold it.
The Saviour provided it.
The apostles proclaimed it.
The angels attended it.
But have you obtained it?

—R. E. PRICE

A MAN WHO COULD NOT KEEP HIS HANDS OFF OF BEAUTIFUL THINGS

(Children's Message)

SCRIPTURE: Jos. 7:19-26; TEXT: Jos. 7:19

INTRODUCTION: This man, Achan, couldn't help wanting pretty things. He wanted things at any cost. He didn't seem to care about what happened afterwards.

- I. SIN CONCEIVED—I saw, v. 21
 - A. Sins often begin with a look.
 - B. Early beginnings are serious times.
 - C. Which way will he turn?
- II. SIN COVETED—I coveted, v. 21
 - A. The wrong look is ripening for action.
 - B. Courting sinful action, often fatal.
 - C. God teaches us to be content with what we have.
- III. SIN CONCEALED—They are hid, v. 21
 - A. Sinners always try to hide their sins.
 - B. He only thought his sin was concealed.
 - C. Christ alone can safely cover our sins.
- IV. SIN CONFESSED—I have sinned, v. 20
 - A. Seven men say the same thing: Pharaoh, Balaam, Achan, Saul, David, Job, and Judas. Some of these confessed too late, or were not serious about it.
 - B. Confession must be with "godly sorrow."
 - C. God delights to hear it, and to forgive.
- V. SIN CONDEMNED—All Israel stoned him, v. 25
 - A. God will never compromise with sin.
 - B. God will punish forever those still guilty.
 - C. God will be merciful when we turn to Him.

CONCLUSION: This man was a warning to all of us. God will save us from all our sins now. He doesn't want us to be lost. If you have sinned, tell God about it tonight.

—NELSON MINK, Pastor
Waco, Texas

Sermons on the Beatitudes

2. THE BLESSED MOURNERS

SCRIPTURE: Matt. 5:4

INTRODUCTION: This is another strange blessing, and fitly follows the former. The poor are accustomed to mourn; the graciously poor mourn graciously. We are apt to think, Blessed are the merry, the lighthearted, the gay, the carefree; but Christ said, "Blessed are the mourners." Christ himself was a great Mourner. Text had special meaning to Israel, looking for the "consolation of Israel"—Messiah. Luke 2:25. Simeon.

- I. FIRST, THERE IS A SINFUL MOURNING WHICH IN ITSELF IS AN ENEMY OF BLESSEDNESS.
 - A. It is the sorrow of this world.
Despairing melancholy; being disconsolate; grieved on account of temporal situations; unhappy. Sorry because caught in a bad situation.
 - B. There is a natural mourning.
 1. It may prove a friend to blessedness.
Death of a loved one.
"It is more blessed to go to the house of mourning than the house of feasting" (Bible).
Abraham mourned for Sarah.
David mourned for Absalom (II Sam. 18:33).
 2. When calamities and other sorrows come.
- II. THERE IS A PENITENTIAL MOURNING FOR ONE'S SINS.
 - A. Mourners' bench. Penitent form. Altar. But more than this.
 - B. It is a godly sorrow for one's sins.
Publican—Temple, prodigal son, David.
"The sacrifices of God are . . . a broken and a contrite heart" (Bible).
- III. THERE IS THE MOURNING FOR ONE'S INNER CARNAL STATE.
 - A. "Repentance of Believers"—Wesley's sermon.
King David, Psalms 51.
- IV. THERE IS THE MOURNING OVER OUR SHORTCOMINGS, SPIRITUAL INDOLENCE, DAILY IMPERFECTIONS, AND INFIRMITIES.
"Forgive us our debts"—trespasses—sins (Bible).
Our omissions, neglects, irregularities, etc.
- V. THERE IS A SYMPATHETIC MOURNING FOR THE AFFLICTIONS, TROUBLES, AND HEARTACHES OF OTHERS.
"Weep with them that weep."
Christ at grave of Lazarus—wept.
- VI. THERE IS THE MOURNING OVER THE SINS AND DEPLORABLE CONDITION OF A LOST WORLD (Ps. 126:5-6).
Christians are burden-bearers.
Wesley—"The world is my parish."
Bresee—"We are debtors to every man."

VII. NOTE, THEY SHALL BE COMFORTED.

- A. There is the consolation of pardoning grace.
Publican. Prodigal son.
- B. There is the comfort of divine peace.
"My peace I give unto you"—Jesus. (Rom. 5:1.)
- C. There is the comfort of the Divine Presence.
"Lo, I am with you always."
- D. There is the comfort of the Holy Ghost (John 14:16-17;
II Cor. 1:3-7).
- E. There is the comfort that awaits the righteous (I Thess.,
4:18).
Lazarus: "Now he is comforted" (Luke 16:25).

—E. E. WORDSWORTH

**THE LURE, THE LAIR, AND THE LIAR, OR
THE BAIT, THE DEN, AND THE DEVIL**

SCRIPTURE: I John 2:14-17

INTRODUCTION:

- A. John is writing to stable Christians.
 - B. These Christians were spiritual enough not to be plagued with doubts and fears.
- I. JOHN ADMONISHES RELATIVE TO THE LURE (v. 16).
- A. A lure most often used by the devil is the lust of the flesh. The sensual and impure desire expressed in wine, women, and song.
 - B. Another lure that is successfully used by Satan is the lust of eye. That which pleases the eye, gaudy, finery, "the best."
 - C. Another lure that catches many is the pride of life. It causes one to seek honor, position, office (but not responsibility).
- II. JOHN'S ADMONISHMENTS RELATIVE TO THE LAIR (v. 15).
- A. Satan's lair is the world—the orderly, necessary, good world, but subject to corruption by corrupted hearts.
 - B. This world is a passing world, elusive in its pleasures, with a continuous change affecting all.
 - C. All of the dangers of this world, with its passing lusts (v. 17) which are never satisfied, will come to an end.
- III. JOHN'S ADMONISHMENTS RELATIVE TO THE LIAR (v. 17b).
- A. Our best defense against the liar is to do the will of God, and serve Him who is truth.
 - B. Implication of this scripture is that to obey the liar is most certainly to perish.
 - C. John is warning these Christians, lest they believe the liar, and thereby are lured into the lair of Satan and are cast as a piece of rubbish upon the eternal fires of hell.

—DELMAR STALTER

BOOK BRIEFS

Book Club Selection for March, 1957

GUESTS OF GOD

By John F. Jansen (Westminster Press, \$2.00)

These are meditations for the Lord's Supper. And as Easter approaches it would seem to be clearly appropriate.

The author has gathered from very unusual sources definitely above-average communion messages. Under three general headings: "The Grace of the Lord Jesus Christ," "The Communion of Saints," and "Self-examination" there are arranged twenty-one brief sermons.

As I said, these are unusual messages; when you scan the texts, you will doubt the relevancy. But read on and you will find that the path leads finally and blessedly to the upper room.

Whether you are searching for communion sermon-suggestions for the quarterly service of Communion or for messages at other seasons with a strong note of "communion solemnity," here is a good source of help.

THEY WHO PREACH

By J. M. Ellison (Broadman, \$2.50)

Had it not been for the price, which is above the average desired for our Ministers' Book Club, this would have been a Book Club choice. It warrants that kind of attention.

The author is a Negro minister. The reader will soon discover the delightful fluency and beauty of expression so frequently characteristic of Negro preachers. Ellison, however, does not only possess fluency of expression; he reveals clarity and depth of thought. You will also deeply desire to be a better man as well as a better minister, for the author probes the depths of the spirit.

The chapters deal with the congregation, the preacher, the sermon, getting attention, and illustrating the sermon. Perhaps one of the most unusual and perhaps the best chapter is entitled "The Christian Minister and Unrealized Ideals."

There is a slight Calvinistic tone but doctrine is definitely not a strong element in the book. On the whole one of the finest books for ministers I have seen this year.

AN INTRODUCTION TO BIBLE ARCHEOLOGY

By Howard F. Vos (Moody, \$.35)

Being a paperback, you would not choose this for a permanent library volume. But it offers a wealth of scholarly research in the field of archeology. Would be especially good for Sunday-school teachers who did not want the expense of a cloth book. Its 128 pages are full to the brim with information true to the Bible, conservative to the luscious limit.

AN HISTORIAN'S APPROACH TO RELIGION

By *Arnold Toynbee* (Oxford, \$5.00)

A world-famous historian and thinker speaks out bluntly relative to religion. You will disagree violently in places with Toynbee's pattern of thinking; but you will agree he makes you think. His exhaustive study of the past reveals the real scholar. Certainly as he suggests an eclectic religion as the logical one for the future, rather than good old rugged Christianity, you will want to burn the book. But this will at least let you see what is being cogitated in religious circles among intellectuals. That is really the value of this substantial volume.

JAMES YOUR BROTHER

By *Lehman Strauss* (Loizeaux Brothers, \$3.00)

A series of expositions with clearly conservative emphasis. However let's be honest about it. They are not well outlined and the progression of thought will not be easily followed. The author's Calvinism is pronounced and forthright; decidedly a book to be chosen with reservations.

THE BIBLE AS HISTORY

By *Werner Keller* (Wm. Morrow and Co., \$5.95)

This has been a sensational best-seller in Germany, and is now being widely circulated throughout Europe. Now is available for the first time in America. It sets out to confirm the Book of Books. It is scholarly and still true to the Bible—430 pages of research in the historical records of the Bible.

From the story of Sodom down to the story of Christ, the author deals factually and carefully with the facts of the Biblical account. A vast storehouse of research material for ministers, Sunday-school teachers. Up-to-the-minute and written so well you will read it for sheer pleasure.

This is exciting and Bible-confirming.

THIRTY YEARS A WATCH TOWER SLAVE

By *William J. Schnell* (Baker, \$2.95)

A thrilling story of a man who escaped the "Cult Curtain." While we all might not agree with the author's present doctrinal position, all must realize that his battle for freedom was terrific and soul-shattering—years in Europe as a Watch Tower leader—caught up in the dictatorial machinery—slowly followed the gleam to spiritual liberty. He unfolds the Watch Tower pattern, reveals its iron grip on members, and documents the Jehovah Witness treachery and malevolence.

VICTORIOUS PRAYING

By *Alan Redpath* (Revell, \$2.00)

This book offers much about prayer but precious little about spiritual victory. His earlier book, *Victorious Christian Living*, fell beneath the same indictment: much of living, little of real spiritual victory.

There is a welcome warmth in the writings about the Lord's Prayer. The author is certainly an expositional artist. He knows how to open up Biblical phrases, how to bare the human soul, how to point a soul to clear Christian victory. His premise that a continued sin-consciousness is necessary for continued humility is both stale and silly as an argument.

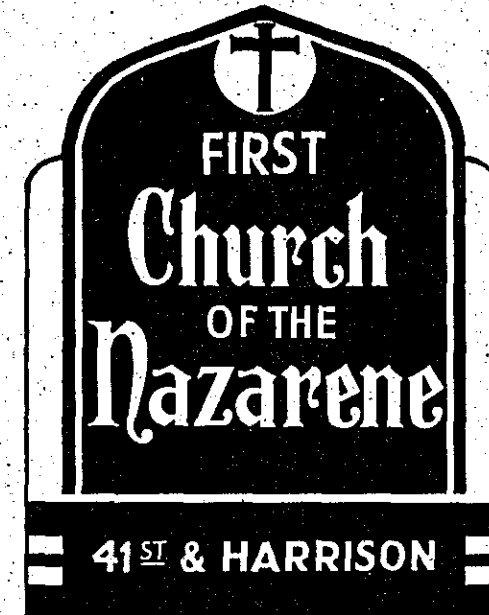
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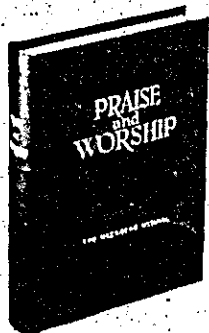
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GUEST EDITORIAL

The Toughest Thing in the World

By T. Crichton Mitchell*

WELL—WHAT is the toughest thing in the world? Tough—"not easily broken or separated, tenacious, strong, durable"—what best meets this test?

Many waters cannot drown it; great struggles cannot weaken it; swords cannot kill it nor foes affright it; heavy burdens cannot deter it nor deep trial appall it—what is it? You do know, don't you?

Much suffering cannot sour it—it suffers "long, and is kind"; success cannot inflate it—it is "not puffed up"; harsh injustice cannot embitter it—it "thinketh no evil"; taunts cannot poison it—it "is not easily provoked." What is it? Now you do know, don't you?

The toughest thing in the world is LOVE!! Now what would Henry Drummond say? He was right, of course—it is the greatest thing in the world; but it is the greatest because it is the toughest. That was Napoleon's verdict, pacing the island of his banishment in bitter disillusion: "We tried force, Alexander and Charlemagne and I; but the Christ?—love was His weapon and across the world millions swear His allegiance!" Or Julian, far back the road there: "Thou hast conquered, O pale Galilean!" To be sure He had; He always does! For love is the toughest thing in the world, and never was love like

His. But you don't have to ask Napoleon or Julian or any other:

1. You know the power of fear, don't you? "Afraid"—that sums up so many lives now. So many are afraid of so many things and in so many ways. Some are afraid of life, and fling out of it through the dark door; with others it is death and they become immersed in feverish activity—exteriorizing their restlessness. "Afraid"—of today, tomorrow, illness, bankruptcy, poverty—and a thousand and one other things!

And fear imprisons; it did the Psalmist: "Fearfulness and trembling are come upon me . . . Oh that I had wings like a dove! . . ."—and it does us. Further, fear depresses and discourages. "Fear hath torment," says John. "Indeed it has," echo thousands on the Square, the Strand, and Broadway, "Indeed it has!" And psychoanalysis, hypnotism, pleasure-seeking, and heartbreaking endeavor seem all to avail so little.

But hear this will you: "God hath not given us the spirit of fear; but of . . . love." There it is—the toughest thing in the world and a gift at that! And "perfect love casteth out fear"—that's what you want, isn't it, to be rid of your fear? Fear, that binds men and nations, can be beaten by love alone! Love—sheer, naked love—is the toughest thing in the world!

2. And you know the strength of trial, don't you? "From trials unex-

*Pastor, Lancashire, England.

empted His dearest children are." That's true! Anything can happen to anyone. How often the enemy comes in like a flood! In the morning Job was the richest man in the East; in the evening he was among the poorest. On Monday he was one of the healthiest; on Saturday, among the sickliest. Aye! Good people suffer; there's no immunity for anyone. "Think it not strange," that's Peter's advice. But how hard it is—to carry around in your flesh the sentence of death—or worse, to stand by and watch some dear one do so; to see the innocent suffer—like that child who was killed the other day by the drunken driver! Oh, but trials can be hard and the best spirits may be tempted to the fatalism of "What's the use?"

But hear this word, will you! "We triumph in our trouble!" Now there's a claim for you! And it sounds good, heroic, noble—like something that would come from a Paul or a Job or a Joseph. But who among us lives at that level? And yet, hear it again, "We triumph!" Did you catch it? "WE"—"all of us" here in the Early Church, in days of blood and smoke—"We triumph." All of them! And what more they than us? And truth to tell, it IS an open secret. We triumph "because the love"—there it is again, the toughest thing in the world—"is shed abroad in our hearts by the Holy Ghost." And that's where we need it, isn't it, and want it so badly?

Trials break mere heroics and courage; but not love! Love's tough—the toughest thing in the world! "Love never faileth." You can gamble your life on that! What happens to you is not important; what is important is how you react to what happens to you. And what better reaction than triumphing in trouble because the love of God is shed abroad in your heart by the Holy Ghost?

3. And you know the power of sin, don't you? See that monarch with a world at his feet and bending to his will? Alexander may rout the enemy in the field but the one in his heart will overthrow him at the last! And what a roll could be called! Of strong men, mountains of men, and women of wit and wisdom; wrestling hopelessly with the demon in their breasts! Or whole empires, proud and powerful, laid low in shame; and sin did it—that's how strong it is!

But you don't need to ask a Saul; you know! Your most miserable moments have not been those of pain or poverty, but when sin sprang at you from the thicket and left you bleeding and mangled by the roadside. Sin did it! Sin lights the torch of war and throws it out hissing among the nations; sin ruins strong men and tender women; sin blasts homes and blights hearts—"sin," with a capital "I" at its heart!

That's the strength of sin—but hear this, will you? "Unto him that loved us, and washed us from our sins." There it is—the toughest thing in the world! All the strength in the world—all the might of man and law—cannot do it. But LOVE can—His LOVE! The love inscribed upon the cross in shining letters! The Love poured out in streams of blood!

"Did e'er such love and sorrow meet?"

Love will do it—break, beat, and banish sin from your life, too! He never admits failure in the battle with sin. Pilate washed his hands of Christ, but Christ washes His hands of no one! Sin breaks everything but His love. Ask that man from the tombs; he'll tell you! Sin broke the ties of home, and the chains of the law; but at one word from LOVE, he is free—he is clean. Love did it! The toughest thing in the world! And His love still does it. "Unto him that loved us, and

washed us from our sins . . . be glory."

4. You know the might of death—don't you? How weak we are in the long run, for all our pride and boasting! For all our surgical skill, our radium and penicillin—a germ can beat us, or a rusty old pin pierce our guard! And all the power of empire avails nothing with death. What weight has a king's command with the waters of death? Do the pleadings of princes or paupers halt the rider on the pale horse? Rude, ill-mannered death, cluttering up our drawing room with graveyard clay—even the apostle must name it his enemy!

Yes—we know death's power. But hear this, will you? "I am persuaded, that neither death, nor life . . . shall be able to separate us from the love . . ." There it is again—the toughest thing in this world or any other—Throwing a bridge even over the

"mournful bourne"! "To me to live is Christ, and to die is gain." You can't break love—not His love!

Our own Alistair McLean has that lovely story of a German and a French soldier found locked in a loving embrace in poman's land, with the Death Angel hovering over them. "Love is stronger than hate," murmured the German—"And than war," echoed the French soldier—and the two voices blending and fading—"Than death." Indeed it is—it is the toughest thing in the world!

Do you want to be tough? To live without that tyrannizing fear; to capitalize on your calamity; to live above sin; to smile at death? Then, down on your knees, man, and pray, in Christ's name, to your Father. Ask Him to shed abroad His love in your heart by His Spirit—and rise to live by the law of love—the toughest thing in the world!

FROM THE EDITOR

Today's Gethsemane

AGAIN THIS YEAR we shall all read the scripture accounts of our Lord's passion, of His night tryst in Gethsemane, of His morning agony in the mock trial, of His staggering march to Golgotha, of His suffering on the cross. Perhaps, as we read, our lives will be impressed. Perhaps we shall read and preach and sing and our lives will be little different—our lives as preachers, I mean. It seems that so little of the real passion of the Master soaks in through

the waterproof protection of today's rushed living.

But at the moment, I should like to direct our attention to Gethsemane. Not that it was so much greater than the other aspects of His passion but because in a certain sense it was the beginning of His visible passion. Gethsemane—place of prayer, place of alignment to the full will of God, place where the full significance of the Sin Offering that He was to be burst upon Him. This matter of

prayer was not new to Him. In fact, He chose the Mount of Olives on this occasion much out of habit. Perhaps He found himself there almost before He knew it, as His mind and spirit were overwhelmed by the last meeting with His apostles, in which He faced Judas with his planned betrayal, and by the consciousness of what lay before Him through the night and the following day. As never before the "it must needs be" of the Cross was forcing itself upon Him. And, as in every other like instance, with all of this coming to fulfillment, Christ went to the place of prayer.

It should seem that the eleven apostles would have wanted to share in this time. Perhaps they could not know in any real sense what lay before their Master. He asked them to watch and pray but they could not find the strength to heed His most simple request. He found them sleeping "for sorrow." Perhaps here His followers missed the one great opportunity of a lifetime. Perhaps it was here that they really missed their great chance to share the cup of suffering with the Master. One wonders what their lives would have been if they had caught the vision of it at this time.

But I have been thinking about us as preachers today. Are we doing any better? Does the challenge of prayer grip us any more than it gripped them? Are we sleeping through the agony of the Master over our world today? I expect in many respects we are about as guilty as the followers of Jesus in that ancient day.

But need we fall asleep? Need we fail our day and generation through a passionless, burdenless ministry? Of course, we would be driven to answer, "No." Every one of us would feel that he could do better than he

is doing. Perhaps this Passion season would be a good time for each of us to take a good look at himself and his personal prayer program, to the end that he might find a handhold in this matter of prayer that would shake him out of his sleep.

There is a growing feeling among ministers whom I know that the solution to the deficiencies which exist—in our church program, in our revivals, in our efforts at personal soul winning, in our regular services in the church, in our outreach in our communities—lies with the ministers themselves. It is we who must lead the way in any great advance; it is we who must provide the spiritual impetus to lift the church out of any indifference and apathy. And this help for us as preachers can be found in only one place—the place of prayer.

We have been promoted to death. We have been pressured to the bursting point. We have the books and the know-how as no generation of the church has had it. There are more books on preaching and the task of the preacher than on almost any other field of religious thought. We have better facilities, better advertising means, better transportation, better of about everything. But methods and facilities will not alone do what has to be done in the work of God. We do not work with the instruments of science or of social organization. We are a church and our weapons must be spiritual.

In short, each of us *this year* needs a personal Gethsemane—that place of prayer where he can face his part in this whole plan of redemption, where he will see as a divine revelation just what it will cost him to be counted worthy of being a colaborer with the Master. And this is not something which we can be pressured into or organized into or driven into. Men

may be driven to their knees but no man will be driven to pray. That desire must come from within.

There are a few of our men who have been suggesting that we as ministers must find a time to pray for ourselves. We do pray in our churches, we pray for the sick, we pray in our own homes; but we are the only persons in our parishes who have no pastor to pray for us. We must find a time when we can do just that, as our own priests, pray for our own souls and for our own needs. And by and large we let such a time be crowded out by the very pressure of our spiritual ministry to others. I must confess, I need a Gethsemane. I am inclined to feel that many of you will join me in a confession that you, too, feel the need of it.

The suggestion has come from some, and I shall not mention any names lest it appear to be a type of promotion, and the idea is slowly catching fire, that we as ministers set a time each week when we can pray for ourselves. This time suggested is ten o'clock Monday evening. If there are several ministers in an area who feel this way about it, they could meet together. If it is not possible to get together, then a group could pledge that each in his own church, at his own altar, or in any other convenient place, would be keeping that rendezvous with the Master.

They are doing just this—the ministers of our church—some in the South, some in the East, some in the North, some in the West. But the groups should be more in number and those joining in this present-day Gethsemane must increase in number. Not by the pressure of a program or a "must," lest someone point his finger at us; but because there is an inner drawing, a heartfelt concern that we as ministers must find a revival with-

in our own hearts before we can ever precipitate a revival in our church.

Might I, through this very impersonal means of the printed page, challenge our PREACHER'S MAGAZINE readers to take part in this? Perhaps there are several of you in a given community. Perhaps you are of several denominations, but what matter? How better could the shepherds of God in a given community fulfill their individual responsibilities than by joining with others with like responsibilities in the place of prayer?

Or what a challenge, coming up to our fiftieth anniversary, if throughout our church it would be the common thing that ten o'clock Monday nights, of the time zone in which you live, there would be ministers praying, some longer, some shorter, but all praying for a mighty outpouring of the Holy Spirit of God upon the ministry of the church!

A week ago, as I write, I was in New York City. Three of us were there who had been alerted to this movement. And that night, in the heart of a great city that was throbbing with the traffic of a community that turns night into day, we prayed. And God came! Just how He found us in this setting might be a mystery to some. Certainly from all outward appearances there were few others around who were concerned about spiritual things. But that experience became a symbol to me that night of the fact that God wants to get to our day and generation. He wants to break into the big cities and into the small towns and hamlets alike. But to do so He must find some hearts that will conduct Him and relate Him to the needy of those communities.

But in this matter of today's Gethsemane, we cannot expect that just one such prayer meeting will do what needs to be done. With each of us this must be an accumulative thing;

it must be a growing thing. We must not expect to be inspired once and then relax or fall back into habits of long standing. Not at any one time can we plumb the depths of God's expectancy of us for our day. We must pray and pray and then pray again and all the while allow the Holy Spirit to help us to be brutally honest with ourselves and probe as He wants to probe. That is why it seems that it ought to be a continual practice, a week-by-week tryst, a ten o'clock Monday meeting, a twentieth-century Gethsemane repeated again and again and again.

I am very conscious as I have been writing, with my typewriter beating a staccato much faster than my usual speed of thought, that I have not relayed the feeling of this idea as it should be relayed. It is so hard to say anything like this without its appearing that it is just the promotion of another scheme. It is hard to put heartache and tears on paper. It is hard to convey the passion of the Master and in our day, as in that day, I too find myself sleeping. But, nevertheless, I leave this with you. Perhaps you may find in it a way to answer the inner cry of your own heart.

The Preaching of Billy Sunday

By James McGraw*

I NEVER PREACH a sermon until I have soaked it in prayer!" These are the words of an evangelist whose popularity exceeded anything the world had yet seen, who, at the age of seventy, still climbed folding chairs, pounded the pulpit, flailed the air with his arms, and cried that the platform was not high enough for him. The crowds came, the people laughed and loved him, and as many as eighteen hundred were converted in one service—but Billy Sunday gave the credit for his success to the power of prayer.

Born in a humble cabin in Ames, Iowa, in November of 1862, William A. Sunday never lost his touch with the common man. His own life made him understand the needs and problems of those to whom he preached,

and one of his strongest appeals was in his ability to speak their language.

His father was killed while fighting in the Civil War when Billy was a month-old baby in his mother's arms, and this was just the first in a series of tragedies that came early in his life. He and his brother Edward were placed in an orphanage while still very young, and it was when he reached high school age that he began to come into his own because of his athletic prowess. Those who lived in Marshalltown, Iowa, around 1880, if still living today, could probably tell of the fleet, strong, supple, muscular lad who attracted the attention of big league scouts and soon found himself in the stadium of the Chicago White Sox listening to the applause that greeted his baseball skill.

While his athletic ability brought him to a place of fame and good

fortune, it also proved to be his nemesis. He fell into habits of gambling and drinking that brought him under conviction. It was in the famous Pacific Garden Mission in Chicago that he was converted, and in 1887 he left organized baseball to serve the Lord.

He served with the Y.M.C.A. for a brief time, and then traveled with Evangelist J. Wilbur Chapman as his business manager. When Chapman went back to pastoral work in 1896, however, Billy was left without a job. His Y.M.C.A. work was no longer open to him, and he could not go back into baseball. It was a crisis which he never forgot, for it was during that period of uncertainty and insecurity that he received an unexpected call to Garner, Iowa, to conduct a revival. Billy Sunday the evangelist was on his way. That revival was the beginning of a fruitful, spectacular ministry that brought hundreds of thousands to hear him, and resulted in the salvation of many souls.

Rev. James Ingalls recently made a study of Sunday's life and ministry, and came to the conclusion that the outstanding characteristic of his ministry was his ability to reach the men and women of the lower and middle classes of society. He spoke their language, knew their "slang," and won their confidence. He did not "talk down" to his audiences in a patronizing sort of way, but addressed them as though he considered himself one of them.

Who else could picture in such earthly, vivid language the futility of waiting for the deathbed before repenting? Sunday would say, "Deathbed repentance is burning the candle of life in the service of the devil and then blowing the smoke into the face of God!"

People did not have to guess what he was trying to convey to them when

he would shout, "The reason you don't like the Bible, you old sinner, is because it knows you." He could disturb the complacency of backslidden church members, clinging to a dead, cold shell of religious profession, by declaring with his characteristic vigor, "Going to church doesn't make a man a Christian, any more than going to a garage makes him an automobile." There was something about his forthright, logical, down-to-earth messages that made men stop and think. He explained temptation as being "the devil looking through the keyhole, and yielding is opening the door and inviting him in."

Many of Billy Sunday's illustrations were, as might be expected, clothed in baseball language and colored with baseball expressions. "That's the reason your spiritual batting average is not up to God's league standard," he would say. "That's where you strike out!" he would shout. His gestures and bodily movements in the pulpit were frequently the dramatic descriptions of zealous exhortations, and brought as much perspiration to Billy Sunday the preacher as had been experienced in the playing days of Sunday the pitcher.

Humor played a significant part in the preaching of Billy Sunday. W. T. Ellis, in his biography *Billy Sunday, the Man and the Message*, writes that "there is scarcely one of Sunday's sermons in which he does not make the congregation laugh." He was often criticized for his use of humor, which sometimes found its way even into the public prayers he prayed, but he seemed to believe that it was important that he be able to make his audience laugh. "Some people pray like a jack rabbit eating cabbage," he would chide, and his hearers would roar with laughter. But after they had enjoyed their laughter, they

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would see themselves as he wanted them to see—and they would shed superficiality and strive for sincerity in the prayers.

Pungent similes often found their way into Sunday's sermons. For example, he would say, "To see some people, you would think the essential orthodox Christianity is to have a face so long they could eat oatmeal out of the end of a gas pipe."

Charles H. Spurgeon used to advise his fellow preachers, "Gentlemen, don't go creeping into your subject as some swimmers go into the water; first to the ankles, then to the knees, then to the waist, and then to the shoulders. Plunge in at once over your head and ears!" Billy Sunday certainly did that. His introductions were always short, and sometimes so brief as to be abrupt. He was anxious to "come to the point," and he seldom could be accused of "beating around the bush." Typical is the opening sentence in his sermon "Food for a Hungry World," in which he began: "I wish to draw some practical lessons from this miracle."

Sunday was a militant preacher. He struck with all the force he could command at sin and Satan, and did it, as he did everything else, in a manner that left no doubt as to his intentions. "I believe that cards and dancing are doing more to damn the spiritual life of the church than the grogshops," he would shout, "though you can't accuse me of being a friend of that stinking, dirty, rotten, hell-soaked business." In no uncertain note he would declare, "Whisky is all right in its place—but its place is in hell."

Frequently his forthright style proved shocking to some in his audiences, but it was effective. He once described a conversation he had with a certain University of Pennsylvania professor who had criticized his

preaching on hell. The professor did not believe there was a hell. Sunday startled his audience by saying, "That man will not be in hell five minutes before he knows better."

His voice did not have the beauty of an orator, but in spite of some huskiness and apparent strain, it carried easily to every corner of his great tabernacles without the aid of amplification. His manner was not that of an orator, but rather the simple, direct, informal style of one who considered himself a friend and an equal.

His bodily action was something to see. It was not uncommon for Sunday to slam chairs to the floor, jump upon a chair or off one, or even climb upon the top of the pulpit to emphasize a point.

Even in the midst of one of his prayers he sometimes gesticulated violently, as he did while praying once as though he knew the devil was also listening to the prayer. "O devil," he said, "why do you hit us when we are down? Old boy, I know that you have no time for me and I guess you have learned that I have no time for you. I will never apologize to you for anything I have done against you. If I have ever said anything that does not hurt you, tell me about it and I will take it out of my sermon!"

He was a painstaking worker, and took copious notes with him into the pulpit even in his later ministry. Ellis tells of his notes he used in a "leather-bound black book" which he glanced toward quite frequently while he delivered his sermons. The *Des Moines Register* in describing one of Sunday's meetings in 1932, when he was seventy years old, would indicate that he never preached without his notes. "Laughter and applause greeted his sallies and his biting comment again and again," this article states. "Breathing heavily he would

glance at a notebook in these moments and then launch out again."

William W. Sweet, in *Revivalism in America*, states that Sunday reached his peak in 1915, in the Philadelphia revival campaign. The cards signed during that campaign numbered 41,724 "converts," and there were 1,858 on the closing day alone. A farewell gift of \$52,849.97 was given to the evangelist, and collections for local expenses were well over the \$50,000.00 mark.

Whatever else may be said of Billy

Sunday, it must be said that he was a revivalist. Perhaps the heart and core of his effectiveness was in the tremendous soul burden and compassionate spirit he carried. He believed his beliefs without a question. He was sure that a man was lost without Christ. He was sure that only by the blood of Christ could lost humanity be saved. His methods may have seemed modern, but his message was old-time religion. To the end, he had a message to preach, and he preached it.

SERMON OF THE MONTH

The Crowning Gift

By Howard S. Sylvia*

To day shalt thou be with me in paradise (Luke 23:43).

Two thieves walked the death march together with Christ toward Calvary. Christ marched to His coronation as King of Kings. One of the thieves marched to his doom of eternal night. The other thief moved toward the richest prize known to men—redemption from a life of sin.

Had this robber believed at the tomb of Lazarus, or when thousands were miraculously fed, or when Jesus walked the waves of the sea and hushed the midnight storm on Lake Galilee, or at the Resurrection or the Ascension, we might not have wondered so much. But his faith is remarkable when we notice that it occurred at a time when the confidence of Christ's followers, who had witnessed the wonders of His

life, was shattered; when the Lord was actually dying, amid the curses of His nation, the same dread death with the robber himself; when He was being derided and deserted. Through all of this the thief exercised at that dark hour a living faith in the blessed Saviour. "Lord, remember me when thou comest into thy kingdom."

Many today would have hushed him for daring to obtrude his request at such a time as this. "Don't bother Christ now. Don't you see His agony and suffering? He is in too much pain to give any attention to you now. And what can He do for you anyway, for He is dying!" But he dared to speak and gained for himself the greatest possession in the universe.

I. The Gift of Salvation

Christ speaks of it here as paradise. Paradise signifies a place of pleasure and delight. Such was the Garden

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of Eden and such will be our final and eternal abode.

That Christ could promise paradise in the hour of death reveals His power. In the day when He seemed the weakest, He showed that He was a strong Deliverer. In an hour when His body was racked with pain, He showed that He could feel tenderly for others. At a time when He was dying, He was able to confer eternal life. There have been leaders who could call forth enthusiasm when their fortunes ran high. But He, when His enemies had done their worst, so bore himself that a crucified felon looked into His dying eyes and saluted Him as a King.

The gift of salvation is the gift of Christ. No other has the power. A heathen was worried about his sins and went to a priest to ask how he might get relief. "If you will drive spikes into your shoes," replied the priest, "and walk five hundred miles you will get over it." The deluded heathen began the pilgrimage, trembling, tottering, and agonizing on the way. After twenty miles, he sat down under a tree exhausted. Nearby a missionary was preaching Christ. When the heathen heard him say that Christ would relieve from the burden of sin, he pulled off his spiked sandals, threw them as far as he could, and cried, "That's what I want; give me Jesus."

II. The Glory of Salvation

The glory of salvation is not only that it involves things—paradise, beautiful streets, mansions. The greatness, grandeur, and glory of heaven will be most marvelous. Indeed, words fail to describe fully its freshness, fragrance, and fullness. But the real glory of salvation is incorporated in the presence of Christ. "To day shalt thou be *with me*." The center of heaven will be our Saviour,

the crucified and resurrected Jesus. The beauty and perfections of himself will in every respect excel the beauties of the place. He will be the center of attraction in that bright celestial scene. The attractiveness of His person will thrill us through and through. It will not be the jasper walls, the pearly gates, or golden streets which shall attract our attention just at the most wonderful moment on that auspicious day—we shall surely see these later. God will not even need to send Gabriel or a multitude of angels to welcome us. Our first attraction will be the Saviour; He will receive us unto himself.

The glory of salvation is not only that we shall see the saints of past ages. Indeed, it will be thrilling to be able to talk over experiences with Abraham, Moses, David, Paul, and Wesley. But even these will pale into insignificance as we come into the presence of Jesus Christ. I want to see my Saviour first of all.

Sweet it is while upon earth to have salvation; it will be sweeter to have the Saviour. We have redemption now; then we will have the Redeemer. Once it was the blessing, then the Blessor; and once the gifts, but then in heaven we will have the Giver. What a revelation it will be to see himself, the living, loving Lord of Glory, who in great grace, matchless mercy, and limitless love gave, not ten thousand words, not ten thousand angels, but himself for me!

III. The Thrill of Salvation

The thrill of salvation is found in that it is personal. "Thou." You may read in the paper that a million dollars has been bequeathed to a certain individual in a will. You pass it off lightly. But if a lawyer should call you on the telephone and inform you that you have been named in a will to receive a million dollars, you would

be thrilled beyond words. There were others in the crowd on that day of the Crucifixion but there was only one to whom Jesus spoke and said, "Thou shalt be with me in paradise." The same thrill may be your experience.

The fact that you are a sinner need not deter you, for so was the thief on the cross. Regardless of what the past may have been, the thrill of salvation is for you. Others may mock,

ridicule, neglect as they did on that day, but you can have the thrill. This is a thrill that even angels have never experienced.

*Holy, holy, is what the angels sing,
And I expect to help them make the
courts of heaven ring;
But when I sing redemption's story,
They will fold their wings,
For angels never felt the joys that our
salvation brings.*

The Sufferings of Our Master

By W. B. Walker*

The sufferings of Christ, and the glory that should follow (I Pet. 1:11).

There are many kinds of suffering in our world. There is physical suffering. I know something about it, for I did not have any health until I was fourteen years of age. But there is a suffering that is keener and deeper than physical suffering. Yonder is a person who has enjoyed great liberty and purity in Christ. But in an unguarded moment, and under the stress of temptation, he falls into sin and shame. He sadly disappoints his friends, his hopes are blighted, his future is wrecked, his family is disgraced, God is offended, and the Spirit is grieved. What would physical suffering be compared to suffering like that? Spiritual suffering is keener than that of either the mind or the body.

Our God entered the realm of

human suffering through Jesus Christ. John says: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus was God manifested in the flesh. The Father had never hungered, but Jesus hungered and found no fruit upon the fig tree. God never slept, but Jesus was worn with fatigue and slept in the vessel on the wind-swept lake. God was never weary, but Jesus sat weary at the well's curb. God never labored, for He commanded and it was done and it stood fast—Jesus blistered His hands at the carpenter's shop in Nazareth and trudged up the hillside at eventide to His little cottage with the earnings of the day. The Father had never known the silence of the tomb, but Jesus laid himself down in the tomb.

Jesus staggered down the street of Jerusalem, and struggled up the hill

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to the cross. His suffering was so great that the sun in all its strength and beauty refused to shine, and pulled sackcloth of darkness across its face. The moon looked cold and sad, and refused to look upon the horrible scene. Every star receded to covering and the rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs and the cedars of Lebanon bowed and swayed with awful grief—the earth heaved and broke its heart, while the mountains were convulsed with heart-breaking sorrow. And on the cross God met hell's most malignant challenge and conquered in the realm of its own selection. It was hate meeting love, anarchy meeting holiness, carnality meeting purity, hell in combat with heaven, Satan matching arms with Jehovah, and there could be but one issue—heaven was victor.

The apostle speaks of the "glory that should follow." It was the glory of salvation. The Master said: "It is finished." The plan of human redemption was finished. This salvation saves all types of sinners. Yes, all may come to this cleansing fountain. Doubtless the apostle is also speaking of the glory of immortality. "Jesus Christ . . . brought life and immortality to light through the gospel." I have often wondered how unbelievers could bury their dead and not die. The heartbroken heathen beat their brows upon the ground and wail without hope.

When death came into my home I walked the street, but people did not seem to understand that I had lost the dearest one in all the world to me. I walked into the field, but the flowers bloomed with the same blush and tint as if no death were in the land. The birds seemed to sing as blithely as ever, and seemed to be unconscious

of my great loss. I wandered out under the stars, and they shimmered on in their glory, and the moon shed her silvery beams across my path as though no one had ever died. I said—"Who can help me? How can I bear it? Who can solve the riddle of life? But thank God, Jesus left a light burning in the tomb that all the doubts and storms of the centuries could not extinguish! Thus immortality is sure—a future life is guaranteed.

There is also the glory of conquest. In the days to come Jesus will break into pieces the kingdoms of this world. He shall set up His wonderful kingdom that shall never come to an end. In the days to come He will possess the earth that He purchased with His own blood. The Word says, "Every branch which is not of my Father's planting shall be plucked up." The day will come when all wars shall cease. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more."

This blessed Conqueror shall give us a new heaven and a new earth wherein dwelleth righteousness. He shall set up His kingdom that will never be destroyed. In that day righteousness shall cover the earth as the waters now cover the sea. Sickness and death shall be banished from the earth, and a little child will play with the asp. The wolf and the lamb shall lie down together. What a glorious day awaits the saints of God! Soon the Lord shall take away all sickness and wipe all tears from our eyes. There will be no more "sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He shall make all things new, and unto the ages of the ages He will be King over His people. Blessed hope!

The Arminius Reprint

By J. Kenneth Grider*

IN LATE SIXTEENTH and early seventeenth century Holland, from a pulpit in Amsterdam and later from a professorship at Leyden, something epochal transpired in the area of Christian doctrine—through James Arminius (1560-1609), whose writings have now been reprinted by Baker Book House (1956), the three volumes, 1,776 pages, selling for \$17.50!

CONDITIONAL PREDESTINATION

Protestantism was well launched by Arminius' time. But it was a Protestantism that largely followed Augustine. It is true that Melancthon had opposed the Augustinian unconditional predestination, which opposition helped to keep the doctrine out of the Lutheran creeds. But Luther had taught it, and Calvin had expounded it merrily. Moreover, in Arminius' day Theodore Beza and Francis Gomarus, the leading Reformed theologians, out-Calvined Calvin in this area.

In his *Agreement by Genevese Pastors*, Calvin had only taught what was to be called sublapsarianism—that God unconditionally predestinated all men except Adam, after that first man's free sin. This is what Augustine and Luther had advocated. But in his *Institutes*, Calvin had taught supralapsarianism—that God also determined Adam's sin, electing or reprobating him and all other individuals who would live on the

earth. Beza and Gomarus made pious defense of this kind of harsh doctrine.

James Arminius gave twenty arguments against supralapsarianism,² which arguments he thought of as applying in general to sublapsarianism also. Boiled down, his opposition was based on the fact that both those forms of unconditional predestination make God the Author of sin.

Arminius himself taught a kind of predestination, the kind he felt St. Paul taught. This was conditional predestination—that God foreordains that all believers will inherit eternal life and that all unbelievers will go into eternal death. This kind of predestinarian doctrine, of course, assumes man's freedom. The pre-Augustinian fathers in general, both Greek and Latin, had taught man's free agency, as had the Biblical writers. So Arminius was not originating novel teachings, but simply helping to throw off the dead hand of the influential Augustine.

OTHER IMPORTANT INSIGHTS

In the not-too-easy task of pursuing what Arminius teaches, there are numerous insights which make the venture sufficiently rewarding. One is the distinction he makes between symbolical and natural law. In the natural laws God gives, man is to obey on matters which, because man is an image of God, man can see to be reasonable. An example of this kind of requirement is that man is to love God and his neighbor. It is natural,

¹Before the appearance of the reprint some who possessed the set were asking as much as \$100.00 for it.

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²See "Declaration of Sentiments," Vol. 1, sec. 2.

from the way man is made—containing the imprint of the Divine—to yield obedience here, and it is natural for God to require it. But in the symbolical law God "... prescribes or forbids some act which, in itself, is neither agreeable nor disagreeable to God. . . ."³ An example of this was God's requirement that Adam should not eat a certain fruit, so pleasant to the eye and so nourishing. The purpose of this law was to test man's blind obedience. This is the crucial test of obedience. Modern men, so prone to bow to reason and to test tube, surely need to learn this kind of childlike trust in God's wisdom.

Another important insight, the one on which he did his most scholarly research treatise, is his view that chapter seven of Romans depicts an unregenerate man. Through careful study of the Church fathers he found that all of them who wrote on the subject took the "unregenerate" view. In their nineteen-page dedication prefacing Arminius' dissertation on Romans, chapter seven, his "nine orphan children" say of their father's findings: "He contends that the interpretation now generally received is quite new, and was never embraced by any of the ancients, but rejected by many of them."⁴ This "unregenerate" view has been held by most holiness theologians and Biblical scholars, Dr. Godbey being one of the few exceptions.

ANTICIPATES WESLEY

Dr. Wiley conducts students through Arminius at Pasadena College, as does Professor Bangs at Olivet. Perhaps other Nazarene colleges also have a course in this area. Here at the Seminary it was offered as an elective last year, with a large group enrolled.

³"Private Disputations," Vol. II, XXIX, Sec. IV.
⁴Vol. II, p. 213.

We Nazarenes foster this kind of study because Arminius anticipates the kind of doctrine Wesley taught.

Arminius anticipates Wesley in teaching man's free agency. Arminius understood that it was never lost in the Fall; and Wesley taught that it was lost and then restored by prevenient grace. But both believed that man possesses this power of choice.

A corollary of this is that Arminius understood, as did Wesley later, that a person might not persevere in grace. He says that "... if David had died in the very moment in which he had sinned against Uriah by adultery and murder, he would have been condemned to death eternal."⁵

Another corollary of his free will doctrine is what Arminius taught about the possibility of a man's living without acts of sin. Although he questions whether anyone ever does, he admits its possibility. A follower of Calvin would never allow this.

Still another way in which Arminius anticipates Wesley is in the doctrine of assurance. The Hollander writes, "With regard to the certainty of salvation, my opinion is that it is possible for him who believes in Jesus Christ to be certain and persuaded, . . . that he is a son of God, and stands in the grace of Jesus Christ."⁶ Luther had had no such confidence at all, and Calvin's was less vigorous. Wesley's teaching on the witness of the Spirit, taken from John and Paul in particular, was no more vigorous—it was only by Wesley given detailed treatment and recurrent emphasis.

There are even passages in Arminius which sound quite like those in Wesley on entire sanctification. It is true that you find Arminius writing, "Who can deny, when the Scriptures

⁵"Apology Against Thirty-one Defamatory Articles," sec. 2.
⁶"Declaration of Sentiments," Vol. I, p. 255.

affirm, 'that there are in us the remains of sin and of the old man as long as we survive in this mortal life.'" Yet he also writes:

"It [sanctification] is a gracious act of God, by which he purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from indwelling sin and from its lusts or desires, and imbues him with the Spirit of knowledge, righteousness and holiness, that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of righteousness and of the glorious grace of God, and to his own salvation."⁷

Then he continues:

"Therefore, this sanctification consists in these two things: In the death of 'the old man, who is corrupt according to the deceitful lusts,' and in the quickening or enlivening of 'the new man, who, after God, is created in righteousness and the holiness of truth.'"⁸

It is even received by faith, as Wesley later insisted, "For the word does not sanctify, only as it is preached, unless the faith be added by which the hearts of men are purified."⁹

Lest it appear from these last quotes, however, that he might have taught what we Wesleyans do on entire sanctification, reference must be made to the way in which he opposes its instantaneous character on the page following those apparently sympathetic statements. There he explains:

"This sanctification is not completed in a single moment; but sin, from whose dominion we have been delivered through the cross and the death of Christ, is weakened more

⁷Vol. II, p. 263.
⁸Vol. II, p. 120.
⁹Ibid.
¹⁰Ibid.

and more by daily losses, and the inner man is day by day renewed more and more, while we carry about with us in our bodies, the death of Christ, and the outward man is perishing."¹¹

Arminius also anticipates Wesley in the area of *agape*. Not the roughish, name-calling Luther. No self-protecting, peevish Gomarus. He was defamed by half-true statements, opposed by professional jealousy, condemned unheard by his own brethren. Yet he opened not his mouth in guile. Here he was surely like the man from Epworth, in Wesley's peculiar genius.

CONCLUSION

Professor Carl Bangs, who is completing a doctoral dissertation on Arminius and who recently made investigations in Holland and Switzerland, says that there are sufficient extant writings not included in the Nichols-Bagnall edition to make a fat fourth volume. But in this recent three-volume reprint one has access to most of Arminius' output.

It is not an extensive systematic theology, as we might have hoped for. Arminius had too much illness and died too young (at forty-nine) for that, although it was his plan.¹² Yet his "Seventy-nine Private Disputations"—called "private" because it was what he gave to a class of university students which did not include the public, and "disputations" because theology was warmly contested in those days—is an unfinished systematic theology in rather brief form. After reading the "Orations" and the "Declaration of Sentiments" in Volume One, as introductory, a person would likely want to turn next to the "Private Disputations." Then one should be sufficiently oriented in the

¹¹Vol. II, p. 121.
¹²See Vol. II, p. 212.

writings to pursue further according to his particular interests.

Arminius' writings are not as urgent as James Stewart's, nor as interesting as those of C. S. Lewis. There is little of the literary charm of Andrew Seth Pringle-Pattison or Edwin Lewis. And at points, as on the four decrees he affirms,¹³ one might wish he were

¹³See "Declaration of Sentiments," Vol. 1, sec. 5.

"Sick, and Ye Visited Me"

I. The Ministry

By John W. May*

THE WORK of the minister in calling on the sick is paramount in importance. The pastor is Biblically termed a shepherd and the goal is to be a good one. Though he must look after all the sheep, he desires to give close and tender attention to the sick ones. They are in his care and are his obligation. This is his special field of duty. He does not call on them just to make a good report at an annual meeting; his ministry is on a higher plane. As success in any field is no accident, it is no less true in the field of dealing with the sick. The demands are great but the dividends are worthy of the effort. In the hospital work of the minister this is especially true. Here he may come into a close relationship with patient and family that it is impossible to attain otherwise or elsewhere. He may break the ice of unfriendliness or reservedness that may exist. Certainly, if he gives of his time and

more "Arminian" than he is. But one can realize that theological history was being made when Dr. Arminius was teaching this kind of doctrine in a calvinistic university one hundred years before Wesley was born. And if one wades through it he is sure to find a more-than-sufficient profit for his somewhat difficult undertaking.

effort without guile, he will get the heartfelt thanks and gratitude of most people he will serve.

This ministry of service in hospital calling is especially the work of the clergyman. No one can invade nor enjoy success in this field like him. The doctor has his place, and the nurse hers; the friends of the patient are welcome, but the minister has a special place in the sickroom. In an interview with Rev. Gene Phillips¹ I asked for an opinion as to what is the greatest offense of the minister in regard to this work. His answer was, "The greatest is that he doesn't!" There can be no real excuse for the minister's absence at the bedside of the sick of his congregation unless he is out of town or unable to reach the bedside. In a twofold answer to the same question Dr. A. B. Mackey² said, "The lack of proper regard for the rules of the hospital authorities. The second would be the lack of

¹District Superintendent, Iowa District.
²President, Trevecca Nazarene College.

courtesy for those other patients who are not concerned with his visit. Along the same line Dr. E. C. Oney³ said, "To visit at their busy hours and fail to use wisdom." He also decried the fact that so many do not call, and if they do call, they do not pray. He said further, "Hospital calling with the proper approach has certainly netted me lots of people."

Dr. J. B. Chapman⁴ wrote: "People are strange and in many ways unreasonable. Even church members complain when they have sickness in the family and the pastor does not call. When the pastor later explains that he did not know anyone was sick, the people are, if anything, more hurt than ever. They figure the preacher should have known there was sickness, even though they made no arrangement whatever to give him the information, and 'outside' people are like that. They probably would not think of inviting the preacher to come to their home for prayer and pastoral service, but many of them expect that the preacher will take the initiative anyway and if he does not, they harbor in their minds the idea that the preacher is not interested in them." This is especially true when they have someone in the hospital. Someone wrote a humorous poem about a woman who got up the "miff tree" because the pastor didn't call on her when she was sick. She had called the doctor but not the pastor. She also paid the doctor with a nice check but the pastor "got it in the neck." Actually every minister with a pastor's heart desires to be prompt in attendance to this ministry. It is not always pleasant nor enjoyable but it is rewarding.

One of the things that gladden the heart of the preacher is success in

this field. I received a telephone call one afternoon about five o'clock to call on a man in the hospital that was dying. When I arrived at the hospital I found him in an oxygen tent. His son was in the room with him. I sought to bring the attention of the man to the condition of his soul. In answer to my question how it was with him he said, "I don't know." I prayed for him and asked him to pray for himself. When he said he was too weak I told him that he could pray in his mind and he consented to do so. After praying again I asked him about the condition of his soul and he told me everything was all right, that Jesus was in his heart. After a prayer of thanks to the Lord I left. His son, in tears, came out into the hall and thanked me for coming. I was only gone from home a short time and came back with a happy heart because I had enjoyed the privilege of leading someone to God. He died that night and I held his funeral in a few days.

There may be those who might question my method or the certainty of his testimony. (There are no doubt better approaches than the one I used.) I would rather believe that a dying man is in earnest when he knows he is about to change worlds.

The minister does not always see the results of his call. His influence may touch numbers of people. There are other patients if he happens to be in a ward, nurses, doctors, and the hospital administration. The patient may introduce him to others in the ward. Or he may increase his pastor's influence by remarking when he has gone, "That was my pastor." It is not always wise to go to each bed, though sometimes it is very beneficial to the pastor's ministry. The atmosphere of the ward should be a clue to whether he should make overtures of friendliness to others in the ward.

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³District Superintendent, West Virginia District.
⁴"Preacher's Magazine," September-October, 1943.

In any event the minister is an outstanding blessing to the most of those on whom he calls.

It is a ministry of inestimable value. It is important to bring courage to individuals who need special help in a trying time. To be sure, promises are made to pastors by conscience-stricken patients who forget their vows when they are well, but some will remember and keep the vows.

This is a ministry of faith and love. It is often the heartfelt interest and attention of the minister that help alleviate mental and emotional strain in the patient. As the minister represents the church, and is an ambassador for Christ, his presence may help the patient to root his faith and hope for a successful recuperation, or to resolve himself to the lot which God may be pleased to allow to come to him.

This is a ministry of spiritual victory. The patient usually is approachable, the atmosphere conducive to spiritual conversation and pursuit. It is usually expected that he pray and speak words of confidence. He has the privilege many times of leading a man or woman to definite spiritual decisions, or to a living relationship with Christ. "The person who is ill is most responsive to kindness in Christianity," said Dr. A. B. Mackey, "He feels his inadequacy." Rev. Murray Morford⁵ said that this is the "right time for spiritual approach." Dr. D. I. Vanderpool⁶ said that anyone receives spiritual value when he sees the preacher. "He represents the church; it represents God." Hospital Chaplain Albert Raloff⁷ said, "I would say of the spiritual value of the hospital call that it is immediate and that, while it may not have

the permanency of a call in the home, it nevertheless represents an opportunity for the patient to discuss his fears, guilt complex, and spiritual need with the pastor."

There is also psychological value here. Chaplain Raloff also said, "Psychologically it is a good time for the pastor to call because the patient may be brought face to face with the needs, fears, and the realities of life for the first time, and if the pastor is there to share with the patient, much good may be done in the personality adjustment and the emotional stability of the patient." Rev. E. E. Hale,⁸ former chaplain in the armed services, said that a hospital call stimulated the courage side of the mind. He said, "Courage fills almost as great a place as faith does." Dr. Mackey said, "The organic is helped or hindered by psychological attitude." He further stated that we should have faith in divine healing but we should give God the glory for the provisional plan in dealing with sickness, i.e., the doctor, nurse.

We must consider here the therapeutic value of the hospital call. The minister is not usually trained in medicine and should abstain from endeavoring to prescribe medicine, treatment, or make a diagnosis. This is the doctor's work. He may ask the minister to aid him in case of emotional upset or when the sickness is nonorganic, but the minister will wrong himself and the patient by entering into the physician's field. He may guide the thinking of the patient and help him to gain a confidence in God that brings faith and peace. Dr. Vanderpool said that the therapeutic value of the call is that it sets the mind at ease and brings comfort. Certainly such a call may speed up the recovery of a patient.

The Foundations of Christian Ethics

III. Certainty and Universality in the Christian Ethic

By W. T. Purkiser*

THERE ARE ALWAYS those, of course, who take advantage of the limitations of human knowledge to argue for a thoroughgoing relativity even in Christian ethics. They cite instances of different and even contradictory notions of Christian duty, and from these derive the wholly unwarranted conclusions that the moral law is what we choose to make it, or what we may find in the mores and customs of our own day. I heard one university professor gleefully "prove" that there is no moral law because every type of action now condemned has been approved by some people somewhere, and every action now approved has by some people somewhere been condemned. A greater piece of logical confusion would be hard to find. There is no scientific conclusion now accepted but that some people somewhere have denied it. This is quite on a par with arguing that, because the majority of people who have lived on this earth believed that the sun revolved around the earth, there is therefore no astronomical truth to be learned.

Admittedly, all Christians do not agree in their understanding of Christian ethics, any more than they agree in their formulations of truth about the spiritual order in general. But this does not for a moment suggest that there is no ethical truth to be

found, or that all ethical ideas are equally valid. More times than not the disagreements arise through failure to determine what God's Word says, and not because the Bible is ambiguous on any fundamental ethical point.

It is a fundamental requirement of any true ethic that it embody the principle of universality. Too much has been promoted as "ethics" which has for its chief aim the rationalization of special interests and individual wishes. Usually this is accompanied by strong insistence on the duties and responsibilities of others.

Both Jesus and Paul make special point of this aspect of a realistic ethics—realistic in the technical sense that it recognizes the objectivity of the moral law. In Matt. 7:3-5, Jesus asks the penetrating question: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (R.S.V.). Again in 23:24, "You blind guides, straining out a gnat and swallowing a camel" (R.S.V.). This is likewise the tenor of Rom. 2:1-3, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou

⁵Pastor, California.
⁶General Superintendent.
⁷Adrian, Michigan.

⁸Oak Hill, West Virginia.

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judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

One is tempted to comment on the vivid imagery of Jesus in the passages just cited. Can you not see a person attempting to pick a speck of sawdust from the eye of another, while from his own eye protrudes a huge log? Or one meticulously straining out the hapless gnat which had fallen into the lemonade, while he casually gulps down a full-grown camel, its hairy legs sliding down his gullet?

It seems sadly true that the more particular one becomes about splinters or specks in other people's vision, the more unconscious he is of logs in his own eye. Or, conversely, the more camels he gulps, the greater is his concern for gnats. Many painful examples from the history of Christian ethics could be given. Indeed, one would not have to go back into history.

The truth here, of course, is the principle rediscovered centuries later by Immanuel Kant and given the dignified but quite proper title, the "categorical imperative." As Kant put it, and I quote extensively from the context:

Now what must be the nature of a law, the idea of which is to determine the will, even apart from the effects expected to follow, and which is therefore itself entitled to be called good absolutely and without qualification? As the will must not be moved to act from any desire for the results expected to follow from obedience to a certain law, the only principle of the will which remains is that

of the conformity of actions to universal law. In all cases I must act in such a way that I can at the same time will that my maxim should become a universal law. This is what is meant by conformity to law pure and simple; and this is the principle which serves, and must serve, to determine the will if the idea of duty is not to be regarded as empty and chimerical. As a matter of fact the judgments which we are wont to pass upon conduct perfectly agree with this principle, and in making them we always have it before our eyes.

Kant's principle has been so misunderstood that I am constrained to quote one illustration which he gives:

May I, for instance, under the pressure of circumstances, make a promise which I have no intention of keeping? The question is not whether it is prudent to make a false promise, but whether it is morally right. To enable me to answer this question shortly and conclusively, the best way is for me to ask myself whether it would satisfy me that the maxim to extricate myself from embarrassment by giving a false promise should have the force of a universal law, applying to others as well as to myself. And I see at once, that, while I certainly will the lie, I cannot will that lying should be a universal law. If lying were universal, there would, properly speaking, be no promises whatever. I might say that I intended to do a certain thing at some future time, but nobody would believe me, or if he did at the moment trust to my promises, he would afterwards pay me back in my own coin. My maxim thus proves itself to be self-destructive, so soon as it is taken as a universal law.

In the area of personal relationships, of course, Jesus gives statement to this in the famous golden rule, "Therefore all things whatsoever ye would that men should do to you,

do ye even so to them: for this is the law and the prophets" (Matt. 7:12). A more popular statement is the couplet, "What kind of church [school, class, world, etc.] would this church be if every member were just like me?"

Morality may be much more than this—it cannot be less. The essence of an immoral, that is, a morally

wrong, act is that it springs from disregard for the universality of moral law and makes exception for itself.

In addition to the principle of universality, there are two other guides to the knowledge of right and wrong in the Christian life. These are the principles of objectivity, that is, the effect of our acts upon others and the practice of the presence of God. To these we turn in a concluding article.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:1-8

ORACLES

The Greek term *logia* is used four times in the New Testament and regularly translated "oracles." In Acts 7:38 it refers to the contents of the Mosaic law. Here in Rom. 3:2 it indicates God's "commands in the Mosaic law and his Messianic promises."¹ In Heb. 5:12 the reference is to "the substance of the Christian religion," and in I Pet. 4:11 to "the utterances of God through Christian teachers."² In every case it means the words or utterances of God.

Logion literally means "a little word" or "a brief utterance." By Greek writers it was used of divine oracles, since they were usually brief. In the Septuagint it was used for the breastplate of the high priest, which he must wear when seeking to find out God's will. It is always related to the idea of God speaking.

In Philo the word *logia* refers to the

Old Testament prophecies and the ten commandments. In the Septuagint it occurs five times in Isaiah and frequently in the Psalms—seventeen times in Psalms 119—for "the word of the Lord."³ It came to be used in the Early Church for the sayings of Jesus. But in this passage it means the sacred writings of the Old Testament. Denney says that the expression *ta logia tou theou* "must be regarded as the contents of revelation, having God as their author, and at the time when Paul wrote; identical with the Old Testament Scriptures."⁴

UNBELIEF OR UNFAITHFULNESS

In verse 3 the King James Version uses "did not believe" and "unbelief." The American Standard Version reads "were without faith" and "want of faith." But the Revised Standard Version has "were unfaithful" and "faithlessness," and Williams reads "proved unfaithful" and "unfaithful-

¹Thayer, "Lexicon," p. 379.

²Ibid.

³Professor, Nazarene Theological Seminary.

⁴Sanday and Headlam, "Romans," p. 70.

⁵EGT, II, 603.

ness."⁵ Moffatt says "proved untrustworthy" and "faithlessness." The Greek words are *apisteo* and *apistia*.

It will be seen that a number of recent translations prefer the idea of unfaithfulness to that of unbelief. The same division of opinion may be found among the commentators. Sanday and Headlam prefer "unbelief."⁶ So does Denney.⁷ He interprets Paul as arguing that, though many Jews did not believe God's promises in the Old Testament, that would not in any way affect God's faithfulness in keeping His promises. The truth of God's Word is not dependent on man's acceptance of it.

The main argument in favor of the rendering "unfaithfulness" is the expressed contrast between it and the "faithfulness" of God. While the Greek word *pistis* most commonly means "faith," it is obvious that when applied to God it rather means "faithfulness." Probably all scholars today would agree that the King James Version erred in translating it "faith" in this passage.⁸

But while all agree on "faithfulness" for *pistis* in reference to God, there is still a dispute about *apisteo* and *apistia*. The truth of the matter is that while "disbelieve" and "unbelief" are the most common meanings of these terms; "there is no real objection to taking *epistesan*, *apistian*, *pistin*, all to refer to faithfulness rather than just faith."⁹

MAKE WITHOUT EFFECT

The verb is *katargeo*. It means "to make idle or inactive . . . to render

inoperative or invalid, to abrogate, abolish."¹⁰ It is used twenty-five times by Paul and only twice elsewhere in the New Testament (Luke 13:7; Heb. 2:14). Vincent writes of this word: "Dr. Morison acutely observes that it negatives the idea of agency or operation, rather than of result or effect. It is rather to make inefficient than to make without effect."¹¹ The Revised Standard Version renders it "nullify."

GOD FORBID

This expression occurs fifteen times in the King James Version of the New Testament.¹² Fourteen times it is used by Paul—ten of those times in Romans—and once by Luke (Luke 20:16).

This forceful phrase is the translation of *me genoito*, which literally means "let it not be" or "may it not come to pass." Wuest renders it: "May such a thing never occur."¹³ Moffatt translates it, "Never!" The Revised Standard Version follows Goodspeed in rendering it, "By no means!" The King James translation is probably stronger than the Greek will support. But the words express more than a weak wish. They should be given some force, which can be represented in English by the exclamation point.

Burton has an apt comment on these words. He writes:

"The phrase *me genoito* is an Optative of Wishing which strongly deprecates something suggested by a previous question or assertion. Fourteen of the fifteen New Testament instances are in Paul's writings, and in twelve of these it expresses the

⁵Charles B. Williams, "The New Testament" (Chicago: Moody Press, 1950), p. 333.

⁶Op. cit., p. 71.

⁷EGT, II, 603.

⁸"*Pistis*" occurs 244 times in N.T. and in K.J.V. is translated "faith" 239 times. The verb "*pistisuo*" occurs 248 times and is translated "believe" 239 times.

⁹A. T. Robertson, "Word Pictures," IV, 342.

¹⁰Abbott-Smith, "Lexicon," p. 238.

¹¹Marvin Vincent, "Word Studies," III, 32.

¹²Plus eight times in O.T., but the Hebrew original has no relation in meaning to the Greek original.

¹³Kenneth S. Wuest, "Romans in the Greek New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 53.

apostle's abhorrence of an inference which he fears may be (falsely) drawn from his argument."¹⁴

Sandy and Headlam comment:

"It is characteristic of the vehement impulsive style of this group of Epp. that the phrase is confined to them. (ten times in Rom., once in I Cor., twice in Gal.)"¹⁵

LET GOD BE TRUE

It is obvious that these words carry something more than their literal sense in English, for God is always and inevitably true. Probably the best meaning is that found in the American Standard Version, "Let God be found true." The verb is *ginomai*, which means "become." Sandy and Headlam write: "The transition which the verb denotes is often from a latent condition to an apparent condition, and so here, 'prove to be,' 'be seen to be.'"¹⁶ Vincent says: "The phrase is used with reference to men's apprehension."¹⁷

IT IS WRITTEN

The Greek form *gegraptai* occurs some sixty-six times in the New Testament. It is the regular formula for introducing quotations from the Old Testament. This is its third occurrence in Romans (cf. 1:17; 2:24) and it is found twelve times more. It is the perfect passive of the verb *grapho*, "write." The perfect tense indicates completed action and also a continuing state resulting from that completed action. So the full force of this word would be: "It has been written and still stands written." The common English rendering, "It is written," conveys this idea best of any brief translation, unless one were

to prefer, "It stands written."

The quotation in verse 4 is from Ps. 51:4. But it is from the Septuagint translation rather than the Hebrew.

COMMENDATION?

Verse 5 speaks of our unrighteousness commending the righteousness of God. Just what does this mean?

The word "commend" is *sunistemi*. The verb literally means "place together." It has two distinct uses in the New Testament: (1) commend; (2) show, prove, establish. It seems rather obvious that the second meaning is the one that fits this passage, although Robertson writes: "Either makes good sense here."¹⁸ Denney has "demonstrates."¹⁹

VENGEANCE

The phrase "who taketh vengeance" is literally "the one inflicting the anger" (*ho epipherou ten orgen*). The verb is found only here and in Jude 9, where it is rendered "bring against." The Revised Standard Version translates the phrase here "inflict wrath." When does God inflict anger? "The reference is to the Last Judgment."²⁰

DAMNATION

This word (v. 8) occurs eleven times in the King James Version. It may be justified in II Pet. 2:1, where the Greek word (*apoleia*) means "destruction." But in the other ten passages it is stronger than the Greek original. Here and in six other places it translates *krima*, while in the remaining three passages it is the rendering of *krisis*. Both these Greek words mean "judgment." They come from *krino*, "judge." *Krima* can be translated "condemnation," but not "damnation."

¹⁴E. D. Burton, "Syntax of the Moods and Tenses in New Testament Greek" (2nd ed., Chicago: University Press, 1893), p. 79.

¹⁵Op. cit., p. 71.

¹⁶Ibid.

¹⁷Op. cit., III, 33.

¹⁸Word Pictures, IV, 342.

¹⁹EGT, II, 604.

²⁰Sanday and Headlam, "Romans," p. 73.

CRUSADE FOR SOULS

Supplied by V. H. Lewis*

Rules for Evangelists

Exalt the calling of an evangelist.

Be a student of the Scripture.

Be a student and wide reader of books and of current events and other helpful literature.

Preach a positive, ringing, rational gospel which brings conviction, hope, courage, and decision.

Avoid riding a religious hobby and extremes in religion. Avoid being eccentric.

Have respect for the opinions of others. Avoid the attitude of cocksureness.

Be industrious and keep busy aside from preaching. Use well your spare time.

Co-operate with the pastor and church and speak well of your brethren.

Have a good understanding of your denominational program, and help make it effective.

Read your church paper, and help circulate it wherever you go.

Be absolutely honest and above reproach in your personal life and dealings with others. Avoid exaggerations and equivocations of any kind.

Make prayer a constant and strong factor in your daily life and in the success of your work.

Speak well of the church, and support the church where your membership is held.

Co-operate heartily with great Christian and social movements which

have for their objective human betterment and uplift.

Always exalt Christ. Make the message and not the method the telling factor.

—The Free Methodist

One-fourth of our churches do not receive a single member on profession of faith each year. Is this the best we can do to reach the lost of our communities?

The Pastor's Meditation

The main problem in promoting a revival is in getting the church to respond in the quality and quantity of prayer that is necessary to bring about a genuine awakening. Many people will offer to help with the advertising, with the expense of the campaign, and even with the visitation program in order to get out of praying. Because praying is hard work, there is always the temptation to shrink from its exacting and enervating responsibility. Then, how can we get the people to pray?

One of the primary tasks of the minister is to teach his people how to pray. He ought to have some long-range, definite, intelligent plans which will enable him to carry out this task effectively. He ought to know how to instruct his people to pray for a

revival. But equally important, we need some living examples in the lives of our pastors and evangelists to show the path and lead the way in this matter of prayer. A desire for a revival must be awakened in the hearts of the people of God. This desire will be based upon a vision of the need, and this sense of need will constitute a burden upon the hearts of those who know God. This concern must increase until there is a passionate, groaning, consuming desire for God to come in quickening power to the community and to certain individuals who are without God.

The next step is to find out the direction in which God is moving and move along with Him. God does not usually work the same way in two different campaigns; therefore, we must keep our minds open to the leading of the Spirit. As we wait quietly for His directions, exercising all the good intelligence that God has given us, and being utterly consecrated to His will, it will not be long until we will discover a suitable working program.

The remaining thing to do is to pray. Intercession is the most difficult type of prayer, but where the community is concerned, it is the most rewarding. Everything now depends upon the quality of praying.

—Evangelist Paul Gray

The Contagious Evangelism

A throng of 7,500 attended the opening service of the Pan American Congress on Youth Evangelism held in Caracas, Venezuela. The meeting was sponsored by Youth for Christ International.

One of the high lights of the congress was a day session in which Mrs. Marjorie Saint spoke. (Mrs. Saint

is the widow of Nate Saint, one of the five missionaries martyred last January.) She showed a film of the first meeting with the Auca Indians and said that contact with the savages is still being sought. After her stirring challenge, more than 300 youth responded to an invitation to dedicate their lives to Christ.

PERSONAL EVANGELISM SUCCEEDS EVERYWHERE IT IS PRACTICED

I quote from a letter written by Rev. Elmer O. Nelson, pastor in the Panama Canal Zone: "We have a consecrated Nazarene layman from Yakima, Washington, who is staying with her daughter and son-in-law, a serviceman. She is sixty-eight years old but spends two days per week calling to get the church started. She began canvassing for our church on July 5, and since then has been in the home of well over 600 American families. My wife and I and some other Ancón church members have made over 200 calls. From all the calling in that short time we have around 40 prospective families of which around 20 are very good prospects. Our average attendance in the services has been only around 12 to 15. God has given us 14 seekers on the Atlantic side, most of whom have gone back to the States."

What a splendid example this is of faithful labor for our Lord! This is the Crusade in action.

Of Joseph Alleine, author of *The Alarm to the Unconverted*, it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching."

*Secretary, Department of Evangelism.

Recent Revision in the Social Security Laws

THIS MONTH we remind each minister again that, according to the present laws at this writing (December, 1956), most ministers have only until April 15, 1957, to elect to cover their ministerial earnings under Social Security. This election is made by the individual minister signing the ministerial waiver (Form number 2031). Those who fail to sign can never have their ministerial earnings covered by Social Security. The individual who does sign must pay the Social Security tax on ministerial earnings in each year that his net self-employment earnings are \$400.00 or more, any part of which is from performing services as a minister.

The minister who receives his district license after January 1, 1955, has approximately two years from the date he was licensed to elect to join the Social Security program as a minister. The minister is the only one who has this privilege of choice concerning Social Security. All other individuals are either "in" or "out" of Social Security by virtue of law.

Recently, there have been some changes in our Social Security laws. These changes were made by the Social Security Amendments of 1956.

The most important changes which affect ministers are as follows:

A. IF YOU SHOULD BECOME DISABLED

1. If you are disabled now or if you should become disabled in the future, you may have rights under

one or more of three different parts of the Social Security law.

You may be eligible for disability insurance payments after June 1957 if you

- a. Are fifty years of age or older.
- b. Have had enough work under the Social Security law.
- c. Are so severely disabled that you are unable to do any substantial work.
- d. Have been disabled for at least six months, and your disability is expected to continue indefinitely.
- e. At least five years of work under the law in the ten years before the beginning date disability are required. At least 1½ years of this work must have been in the three years before the beginning date of the disability.

2. If you are disabled and have not yet reached fifty years of age, you may be eligible to have your Social Security earnings record "frozen" to protect your own and your family's rights to future benefit payments because of old age, disability, or death. To be eligible for a disability freeze you must qualify under all items above except paragraph "a."

B. THE NEW RETIREMENT AGE FOR WOMEN

1. If you are a woman and have worked long enough under social

security, you may now choose to receive monthly benefits after age sixty-two instead of having to wait until you reach sixty-five. If you choose to take the payments before you are sixty-five, your benefit will be reduced. The amount of the reduction depends on the number of months between the time your payments start and the month you reach sixty-five. The reduction is permanent and will continue after you reach age sixty-five.

If you choose to start getting payments as soon as you reach sixty-two, the amount of your payment each month will be 80 per cent of what you would get if you were sixty-five. If you wait until your sixty-third birthday, the amount of the payments will be 86⅔ per cent of what you would receive if you were sixty-five; and if you wait until you reach sixty-four, the amount will be 93⅓ per cent. The reduction is permanent; your payments after sixty-five will also be reduced.

2. If you are the wife of a man who is getting Social Security retirement payments, you may become entitled to wife's insurance benefits in a reduced amount when you reach sixty-two, or you may wait until you reach sixty-five and get the full amount of the wife's benefit.

If you choose to start getting the payments as soon as you reach sixty-two, the amount of your payment each month as a wife will be 75 per cent of what you would get if you were sixty-five. If you wait until your sixty-third birthday, the amount of the payments will be 83⅓ per cent of what you would receive if you were sixty-five; and if you wait until you reach sixty-four, the amount will be 91⅓ per cent. The reduction is permanent; your pay-

ments after sixty-five will also be reduced.

3. If your husband dies, you may become entitled to Social Security payments as a widow when you reach age sixty-two. Your benefits as a widow will not be reduced.

4. If you have a child under eighteen or a disabled child in your care, and the child is entitled to benefits based on your husband's earnings, you may be entitled to monthly payments as a mother regardless of your age. Your payments as a mother will not be reduced.

5. If you are a mother of an insured worker who dies leaving no widow, widower, or child, who could get monthly social security payments, and the insured worker was furnishing at least half your support, you may become entitled to Social Security payments at sixty-two. Your benefits will not be reduced.

III. YOUR SOCIAL SECURITY TAX

Your social security tax was increased slightly by the 1956 amendments to pay the added cost of providing disability insurance protection.

The amount of the increase is one-fourth of 1 per cent each for employees and employers and three-eighths of 1 per cent for self-employed people, commencing January 1, 1957.

The tax applies only to the first \$4,200.00 of earnings. The following table shows the present rate and the scheduled increases:

Calendar Year	Employer	Employee	Self-employed (Includes Ministers)
1956	2%	2%	3%
1957-59	2¼%	2¼%	3⅜%
1960-64	2¾%	2¾%	4½%
1965-69	3¼%	3¼%	4⅞%
1970-74	3¾%	3¾%	5⅝%
1975 and after	4½%	4½%	6⅞%

These taxes are designed to pay the entire cost of old-age, survivors, and disability benefits and the cost of administering the program.

For further information or for booklets explaining old-age and sur-

vivors insurance in greater detail, get in touch with your Social Security District Office.

BOARD OF PENSIONS
T. W. WILLINGHAM
Executive Secretary

How Heavy the Cross

AN AMERICAN businessman went to Oberammergau to witness the Passion Play, last given just before the outbreak of the war. Enthralled by this great drama which depicts the story of the Cross, he went backstage at the conclusion of the play to meet Mr. Anton Lang, who played the part of the Christ. Our American friend had equipped himself with an expensive camera, which he was eager to use. Abruptly he snapped the picture of Anton Lang, much to Mr. Lang's discomfort. Then looking about the stage for something more to shoot with his camera, he saw way over in the corner the great cross which Mr. Lang had carried up the hill to Calvary in the play. Quickly turning to his wife he said, "Here, dear, you take my camera. I'm going over and lift up the cross. When I get it up on my shoulder, you snap my picture carrying the cross. Won't that be a novel and exciting picture to send home to our friends in America?"

He saw that Mr. Lang was frowning severely at the brusque irreverence of the American tourist. "You don't mind, do you, Mr. Lang?" he said. "This is very unusual," protested Mr. Lang, but before he could say more the man had hurried over beside the cross. He stooped down to lift it to his shoulder, but he could not budge it one inch off the floor—the cross was made of heavy iron-oak beams.

Puffing with amazement, the man turned to Mr. Lang and said, "Why, I thought it would be light. I thought the cross was hollow. Why do you carry a cross that is so terribly heavy?"

Mr. Lang drew himself up to his full height and replied with compelling dignity and rebuke, "Sir, if I did not feel the weight of His cross, I could not play His part."

Can the churches, can any man, can you?

—BENJAMIN P. BROWNE, in
Let There Be Light
(Fleming H. Revell Co.)

II. Information on Wills

By John Stockton*

What happens to property in the names of both husband and wife?

With some exceptions, such as joint savings accounts, and U.S. Government bonds, property belonging to both husband and wife does not automatically pass to the survivor upon the death of the other. For example, if title to an automobile is in the name of the husband and wife, upon the death of the husband, the complete title to the car does not pass to the wife unless it is so provided in the husband's will. In some states when real estate is in the name of both husband and wife, only half-title to the property can be given upon the death of one or the other unless the estate is probated.

Is life insurance a substitute for a will?

No. Life insurance is only one kind of property, and if a life insurance policy is payable to an individual, the will of the insured has no effect on the proceeds; but if the insurance policy is payable to the estate, the disposition of the proceeds may be directed by the will.

How should my will be made?

You may make your own will, although the danger of failure to properly and legally express your wishes and legally execute it is great. Because of different laws in different states, the safest thing to do is to consult an attorney, who usually will make a very reasonable charge for

drawing your will. The writing of a will is serious business and requires great care in the choice of simple words to express the thoughts of the testator. Punctuation is most important, and statements in one part of the will should not conflict with those in other parts of the will.

What kind of will should I make?

I would say the answer to that question can be decided only by you and the Lord, who gave you power to accumulate your wealth. Each individual has problems which must be cared for, and then there are the dependents, and ordinarily a Christian will remember his church. Individualism prevents any two wills from being alike. It is this individualism that makes it more important that a will be drawn. The court will not be permitted to deviate from the law because of special needs or other matters that will arise in case no will has been made.

DEFINITIONS

A person who makes a will is called a testator. A person who dies without a will is said to be intestate and his property descends to his heirs according to the laws of the state in which he lives.

A gift of personal property by a will is called a bequest or a legacy. A gift of real property by a will is called a devise.

A person who is given property by a will is called a beneficiary. A person who is given personal property by a will is called a legatee. The

*General Treasurer.

person to whom real property is given by a will is called a devisee.

A specific bequest is a gift by a will of specific personal property to the person named as beneficiary unless some of it has to be sold to pay debts of the testator. Or it may be a gift of a specific sum of money. A specific devisee is a gift by will of specific real property.

Residuary means everything that belongs to the estate that is left after payment of debts, specific legacies, and specific devises.

An executor is the person appointed by the will to pay debts of the testator and distribute the property as directed by the will, and is under the supervision of the court which appointed him.

An administrator is a person appointed by the court to do the same work but only as directed and when directed by the court. A husband generally leaves all his property to his wife, depending on her to care for the children; but in some cases the consequences of such a bequest will prove again the words of Shakespeare, who referred to one "who loved not wisely but too well." In some cases to will the property directly to a man's wife would heap upon her many burdens as well as benefits; and if she is not capable of handling an estate of financial matters, it would be better to establish a trust in some bank or trust company, giving them authority under certain restrictions to handle funds for investment and so forth. Those who have sizable estates should check into the matter of forming a trust in order to save taxes.

An example is given of the widower whose only child was a thirty-year-old daughter who was married and had three children. Her husband was dead and her children were living on the income from his insurance. Be-

fore changing his estate plan, the widower left practically everything to his daughter outright. He valued his estate at \$200,000.00 after deducting an estimated figure for debts and administration expense. A federal estate tax on an estate of this size amounts to \$31,500.00. Therefore the widower's daughter, on the best estimate available, would have received \$168,500.00 when he died. Now if she were able to conserve this amount, it would comprise her estate at her death and would be subject again to a federal estate tax. Estimated debts and administration expenses would reduce her estate to \$160,000.00. A tax on an estate of this size is \$20,140.00. We are assuming that the daughter did not remarry and lived at least ten years after her father's death. Thus under the old plan the combined federal estate tax on his estate and on his daughter's estate would have amounted to approximately \$52,000.00, but by forming the trust he changed his estate plan in a way that completely eliminated the second tax plus expense of unnecessary second administration. But he made the change chiefly because he wanted more assurance that his objectives with respect to the property would be fulfilled. First, he wanted to be sure that his daughter and her children would be protected for life. Second, he wanted to be sure his grandchildren would have a good education. Third, he wanted any of his money remaining to go to his grandchildren. In this case a trust gave him maximum assurance that these objectives would be accomplished, and would save \$20,140.00 in taxes.

There are a lot of details pertaining to a will and it is dangerous for a person to write his own will unless he is aware of the laws of his state, the regulation concerning the state taxes, and so forth. The information above

will show you some of the reasons why you should be as careful as possible and be sure to have your will at least checked, if not drawn, by a lawyer who not only knows the laws of the state but also knows about the laws concerning taxes.

In many localities we have the names and addresses of the lawyers

who are, in some cases, members of our church and in other cases are friendly to our people. If you desire the name of a lawyer in your locality we would be glad to assist you and you may write to the general treasurer's office, 6401 The Paseo, Kansas City 10, Missouri, and we will be glad to furnish you this information.

Sermon Subjects for April

- "This Is the Victory"
- "This Is Life"
- "But Now Is Christ Risen"
- "The Gospel of the Resurrection"
- "How to Stay Alive as Long as You Live and Then Live Forever"
- "The Power of the Resurrection"
- "What a Beautiful Morning"
- "The Reality of Easter"
- "Why Die to Live?"
- "The Soul's Invincible Surmise"
- "The Day of Gladness"
- "Who Moved the Stone?"
- "I Believe in the Life Everlasting"
- "Why Do We Believe in the Resurrection?"
- "Life That Lasts"
- "News from a Graveyard"
- "Eternal Destinations"
- "Discoveries at Dawn"
- "The World's Answer to Christ's Claim"
- "God's Answer to the World's"
- "Our Guarantee of Immortality"
- "Rays of Hope from the Empty Tomb"
- "He Lives to Wipe Away My Tears"
- "His Inexhaustible Power"
- "Easter's Open Door"
- "The Risen and Returning Christ"
- "God's Answer to the World's Infamy"

—SELECTED

SERMON WORKSHOP

Contributed by Nelson G. Mink*

SENTENCE SERMONS

"Things begun in prayer usually end in power.

"Every generation needs regeneration.

"God loves a cheerful giver, until he brags about it.

"Truth does not need defense. It only needs witnesses.

"Gossip runs down more people than automobiles.

"Scientists are now debating whether splitting the atom was a wise crack."

THE LITTLE GIRL'S STRANGE PRAYER

It was the night before the family moved from California to Texas. They had all said their prayers. The little girl closed her prayer with these words: "And now, Lord, bless Daddy, bless Mommy, and bless Tommy; and now, God, this is 'good-by,' for we are moving to Texas tomorrow."

—HENRYETTA, OKLA., FIRST BULLETIN

THREE GREAT MAGNETS (Mark 4:19)

1. Distraction: " . . . cares of this world . . ."

2. Abstraction: " . . . deceitfulness of riches . . ."

3. Attraction: " . . . lusts of other things . . ."

THREE HOPES

1. Paul's "better hope" (Heb. 7:19)

2. Peter's "lively hope" (I Pet. 1:3)

3. John's purifying hope (I John 3:3)

*Pastor, Waco, Texas.

MAN ON THE JERICHO ROAD

1. Beat up

2. Passed up

3. Bound up

4. Paid up

SERMON AMMUNITION

Christian characteristics in Gal. 6:9—

1. A life to be lived ("well doing . . .")

2. A danger to be feared (getting "weary")

3. A promise to be claimed ("in due season . . . reap")

4. A condition to be fulfilled (" . . . faint not . . .")

A HINT TO WORSHIPERS

A worshiper's actions and attitudes before the service largely determine how much he will get out of it. The musical prelude before the start of the services is an indication that we are entering an important engagement with Deity. Won't you remember to whisper only in prayer? Thank you.

Americans are the world's greatest travelers, but there are two places that most of them won't go, to the rear of the bus or the front pews in church.

THE GREAT COMMISSION—A LESSON IN SUPERLATIVES (Matt. 18:18-20)

1. All disciples pledged

2. All power promised

3. All nations purposed

4. All truths preached

5. All days provided for

—SELECTED

The Preacher's Magazine

Food for Mind and Heart

When a man wakes up to the fact that "the show is on," that his span of life is shortening with every tick of the clock, and if he is going to live a useful life, he must be at it—at that moment life begins for him, no matter what his age. The tragedies of life are with those who drift and never discover that life has begun. For them the curtain never rises.—

* * * * *

GOSSIP

Busy souls have no time to be busy-bodies.—AUSTIN O'MALLEY, NEA Journal.

* * * * *

TRUTH

We are only safe when we see Christianity steadily and see it whole. We are only secure as we live in the light of the total demand of Christianity and not merely in the flashing light of some brilliant fragment.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

* * * * *

ETERNITY

The great use of a life is to spend it for something that outlasts it.

* * * * *

EVANGELISM

That Christianity begins as a friendly invitation is clear enough. And as an attempt to secure the uncoerced allegiance of willing hearts it has no place for the use of force. The evangelist does not reinforce his invitation by pointing a gun at the person who is receiving his invitation.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

HUMILITY

Most of the big jobs are held by men who have swellproof heads.—HENRY F. HENRICH, *Sunshine Magazine*.

* * * * *

BOOKS—READING

President Franklin D. Roosevelt once came upon Justice Oliver Wendell Holmes, then past the age of ninety, engaged in his usual occupation of reading. "Mr. Justice," he asked, "why do you work so hard at this reading business?"

"Well, Mr. President," Holmes replied, "I know of no other way to improve my mind."—RALPH M. BESSE, executive vice-president, Cleveland Electric Illuminating Company.

* * * * *

ACCORDING TO OUR NEED

Someone asked D. L. Moody: "Have you grace enough to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need just now is grace to live in Milwaukee three days and hold a mission."

"As thy days, so shall thy strength be."

* * * * *

Life is adventure in experience, and when you are no longer greedy for the last drop of it, it means no more than that you have set your face, whether you know it or not, to the day when you shall depart without a backward look.—DONALD CULROSS PEATTIE, naturalist and author.

* * * * *

FRIENDS

The time to make friends is before you need them.

Selected by the Editor

April 7, 1957

Morning Subject: JESUS' FIRST SERMON

INTRODUCTION: Christ's first sermon gives us unusual insight into His ideas about the Church (Luke 4:16-30).

- I. TOWARD CHURCH ATTENDANCE. "And as his custom was"
 - A. Three of His greatest disappointments came by churchmen.
 1. Cleansing the Temple.
 2. Reception of His first sermon.
 3. The Cross.
 - B. Christ loved the Church in spite of itself (Eph. 5:25-26).
- II. QUALIFICATIONS FOR PREACHING. "The Spirit . . . is upon me"
 - A. ". . . in thee I am well pleased" (Luke 3:21-22).
 - B. ". . . he hath anointed me to preach" (Luke 4:18).
- III. CHRIST'S PURPOSE IN PREACHING. ". . . to preach the gospel"
 - A. "To heal the brokenhearted" (v. 18).
 - B. "Deliverance to the captives" (v. 18).
 - C. "Recovering of sight to the blind" (v. 18).
 - D. "Set at liberty them that are bruised" (v. 18).
- IV. REASONS FOR CHRIST'S FAILURE AT NAZARETH (vv. 28-30).
 - A. Overfamiliarity (v. 22).
 - B. Unbelief (Matt. 13:58).
 - C. Critical attitude. "Physician, heal thyself" (v. 23).

—LESLIE PARROTT, Pastor
Flint, Michigan

Evening Subject: THE TREASURER WHO FIGURED WRONG

INTRODUCTION: Is it unfair to associate every treacherous characteristic with the name Judas Iscariot? Actually, he is just a treasurer who figured wrong.

- A. When he became a disciple.
- B. At the home of Simon.
- C. When he betrayed Jesus.
- D. When he tried to return the money.
- E. When he took his own life.
- I. JUDAS IS THE STORY OF A MAN WHO MIGHT HAVE BEEN.
 - A. What he might have been in the Early Church.
 - B. Inspiration to men today.
- II. JUDAS IS THE STORY OF A MAN WHO WENT TO HIS OWN PLACE.
 - A. The apostle's conception of Judas' destiny (Acts 1:25).
 - B. We determine our own final judgment.
- III. JUDAS IS THE STORY OF A MAN WHO REPENTED TOO LATE (Matt. 27:3-5).

—LESLIE PARROTT

April 14, 1957

Morning Subject: THE LAST SUPPER

INTRODUCTION:

- A. The last five days that Jesus spent with His disciples were action-packed.
 1. Sunday—Triumphal Entry (Matt. 21:1-11).
 2. Monday—cleansing of Temple (Matt. 21:12-17).
 3. Tuesday—teaching (Matt. 21:20-25).
 4. Wednesday—no record.
 5. Thursday—the Passover (Matt. 26:17-30).
- B. Four phases to this event:
 1. Preparation—Peter and John sent to the Upper Room.
 2. Strife and dissension—Jesus washes their feet.
 3. Jesus predicts His own betrayer—Judas asks, "Is it I?"
 4. The Lord's Supper supplants the old Passover feast:
 - I. AS A PERSONAL MEMORIAL (Luke 22:19-20)
 - II. AS A PERSONAL TESTIMONY (Luke 22:21-23)
 - A. A present reality, not a past experience, is essential.
 - B. Paul was strict in this matter (II Cor. 11:27-29).
 - III. AS A PERSONAL RENEWAL (Luke 22:31-33)
 - A. Communion should be a time of spiritual preparation.
 - B. Jesus went from the upper room to Gethsemane.

—LESLIE PARROTT

Evening Subject: THE RULER WHO IGNORED HIS WIFE'S ADVICE

INTRODUCTION:

The greatest single chapter on conscience is Matthew 27.

- I. THE TORMENTED CONSCIENCE (Matt. 27:1-5)
 - A. Thirty pieces of conscience money.
 - B. Hell will include a separation of self with conscience.
- II. THE CONSCIENCE OF CONVENIENCE (Matt. 27:6-8)
 - A. Priests collected the thirty pieces which Judas threw down.
 - B. They piously used it for charity, to buy a potter's field.
- III. ENLIGHTENED CONSCIENCE (Matt. 27:19)
 - A. Pilate's wife had a sense of moral responsibility.
 - B. Not a nocturnal experience, but a struggle with conscience.
- IV. A SEARED CONSCIENCE (Matt. 27:24-26)

Steps to a seared conscience.

 - A. Conscience awakened (Matt. 27:11-14).
 - B. Conscience struggling (Matt. 27:15-18).
 - C. Conscience compromised (Matt. 27:21-23).
 - D. Conscience seared (Matt. 27:24-26).

CONCLUSION: Conscience can be a valuable guide to right moral decisions only if it is kept (1) tender, (2) enlightened, and (3) based on God's Word.

—LESLIE PARROTT

April 21, 1957

Morning Subject: EASTER SERMON

TEXT: *And if Christ be not risen, then is our preaching vain, and your faith is also vain (I Cor. 15:14).*

SCRIPTURE: Matt. 28:12-20

INTRODUCTION: The procedures which the unbelievers employed to discount the Resurrection and Christ's method of answering them contrast the difference between the world and the Church in facing current problems (Matt. 28:12-20).

I. THE PLAN OF THE UNBELIEVERS (Matt. 28:11-15)

- A. Money (v. 12).
- B. Clever tongue (v. 13).
- C. Right connections (v. 14).

II. THE ANSWER OF JESUS (vv. 16-19)

- A. Jesus kept silent, never answering their lies.
 - 1. His life was proof enough.
- B. Christ's answer was a positive testimony (vv. 18-20).
 - 1. A positive declaration (v. 18).
 - 2. A positive command (v. 19).
 - 3. A positive promise (v. 20).

—LESLIE PARROTT

Evening Subject: THE SOLDIER WHO GAMBLED AND LOST

I. THE SOLDIER MOCKED JESUS WITH GESTURES OF GOODNESS (Matt. 27:33-34).

- A. The torture of crucifixion was physical and psychological.
- B. No mixture of vinegar and gall could touch these hurts.
- C. Our gestures of goodness.

II. THE SOLDIER WAS OBLIVIOUS TO THE REAL ISSUES OF THE CROSS (Matt. 27:35).

While a Man died, the soldier turned his back to consider a coat.

- A. How we miss the real issues of the Cross:
 - 1. By magnifying incidental things.
 - 2. By magnifying faults of others.
 - 3. By giving Christ the convenient place in our lives.
- B. What are the real issues of the Cross?
 - 1. We are sinners without hope.
 - 2. Christ died, taking our punishment on himself.
 - 3. By faith in Him we are saved.
 - 4. Faith is followed by a life of love and discipline.

III. THE SOLDIER ACCEPTED CRUCIFIXION AS ROUTINE (Matt. 27:36-37).

- A. The soldier awakened too late (Matt. 27:54).
- B. Many of us have let the story become routine.

—LESLIE PARROTT

April 28, 1957

Morning Subject: THE POWER OF CHRIST FOR EVERY NEED

SCRIPTURE: Matt. 8:1-34

INTRODUCTION: The greatest sermon ever preached on earth was finished. Jesus left the comparative seclusion of an open-air classroom on the mountain to come down once more into the valley of human need. What happened immediately after the Sermon on the Mount is a marvelous revelation of the power of Christ to meet every need.

I. MASTER OF PHYSICAL NEEDS (vv. 1-18)

- A. Biological disease (vv. 2-3). Leprosy at once gathers together all the symptoms in many physical ailments: aches, bleeding, sharp pain, fever, weakness, anxiety, etc.
- B. Nervous disorder (vv. 5-7).
- C. Infectious disease (vv. 14, 15).

II. MASTER IN RELIGIOUS EXPERIENCE (vv. 19-22)

- A. Partial understanding of Christ's doctrine (v. 19), "a certain scribe."
- B. Other things came ahead of loyalty to Christ (v. 21), "another disciple."

III. MASTER IN LIFE'S CIRCUMSTANCES (vv. 23-34)

- A. Storms of life (vv. 23-37).
- B. Mental pressure (v. 28).

—LESLIE PARROTT

Evening Subject: THE FISHERMAN WHO WARMED HIS HANDS AT THE WRONG FIRE

INTRODUCTION:

- A. In spite of Peter's backsliding, Jesus loved him (Mark 16:7).
- B. Jesus loved Peter because:

I. PETER HAD FALLEN INTO A SUBTLE TRAP.

- A. He was the picture of discouragement.
- B. He was overcome by his own inner fear.
- C. He was a victim of bewilderment.
- D. He was a victim of his own overconfidence.

II. PETER WAS BASICALLY SINCERE.

- A. He tried in Gethsemane to defend Jesus.
- B. When others fled completely, he followed afar off.

III. PETER WAS UNAWARE OF THE SUBTLE STEPS IN HIS SPIRITUAL DECLINE.

- A. Explanation: Two verses in Matt. 26:35, 74.
- B. In between these verses are the subtle steps in backsliding:
 - 1. Spiritual sleeping (vv. 36-41).
 - 2. Unchristian behavior (vv. 51-52).
 - 3. Followed afar off (vv. 57-58).
 - 4. Associated with wrong crowd (v. 58).
 - 5. Succumbed to social pressure (vv. 69-73).

—LESLIE PARROTT

THE SIGNIFICANCE OF THE CROSS

SCRIPTURE: Eph. 2:16-19

TEXT: *By the cross* (Eph. 2:16).

- I. REVELATION OF GOD TO MAN (verse 17)
 - A. Distance diminished—He came.
 - B. Ignorance illuminated—He preached.
 - C. Differences demolished—Those afar off and those nigh.
- II. RESTORATION OF MAN TO GOD (verse 18)
 - A. He became an instrument.
 - B. He gave access to God.
 - C. He made way for the Spirit.
- III. RECONCILIATION OF MAN TO MAN (verse 19)
 - A. Crosses over class—"strangers."
 - B. Crosses over caste—"foreigners."
 - C. Naturalizes into family of God—"fellowcitizens."

—ROSS W. HAYSLIP, Pastor
Carthage, Missouri

PALMS OF VICTORY

TEXT: . . . when they heard that Jesus was coming to Jerusalem, [they] took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord (John 12:12-13).

- I. CHRIST'S VICTORY WAS NOT:
 - A. A political victory
 - B. A national victory
 - C. A social victory
 - D. A "religious" victory
- II. HIS VICTORY WAS A PERSONAL ONE
 - A. Victory in the face of declining popularity
 - B. Victory in the face of untrue friendships
 - C. Victory in the face of bitter resignation
 - D. Victory in the face of unjust judgment
 - E. Victory in the face of awful agony
 - F. Victory in the face of religious criticisms
 - G. Victory in the face of intense temptations
- III. I CHALLENGE YOU TO THIS VICTORY.
 - A. It is a call to the consecrated life.
 - B. It is a call to the wavering saint.
 - C. It is a call to the seeking sinner.
 - D. It is a call we cannot escape.

—FLETCHER SPRUCE, Pastor
Texarkana, Texas

"THE LORD HATH NEED OF HIM"

SCRIPTURE: Mark 11:3

INTRODUCTION: This is Palm Sunday, the beginning of the end. Jesus has only four more days to live. On the fifth day He is to die, and He knows it!

This first day of the last week of Jesus' life is called Palm Sunday because the people were so poor and this triumphal procession formed so unexpectedly that they did not have banners ready; so they pulled palm branches off the wayside trees in their delirious joy as they shouted, "Hosanna; blessed is he that cometh in the name of the Lord" (Mark 11:9).

On Saturday evening before *this* Sunday, Jesus, with a few of His friends, has accepted an invitation to a Saturday night social at the home of Mary, Martha, and Lazarus. Jesus did not spend all of His nights in prayer. He took on himself the form, the limitations, and the needs of a human being. One of those needs is fellowship, relaxation with friends. Are there those today who gladly follow Jesus in the pattern of their social contacts, but who never follow Jesus into the intensity of His praying?

This home in which Jesus has this Saturday night fellowship is across the valley from the city of Jerusalem. The pathway down the hill and across the valley, a distance of several miles, runs by the little village of Bethphage and the town of Bethany.

After an early breakfast and things are tidied up a bit about the house, the whole company starts down that path to the floor except the shepherd boy, who reluctantly stays behind to watch the sheep. He does not know how much he will miss!

It may be a child starts the idea. He shouts, "Let's march like an army." They fall in. Others join them. Soon a crowd too wide for the path is brushing the morning dew from the grass and even trampling some of the spring flowers just peeping through.

Then Jesus halts the train. He calls two disciples to Him. He gives them a strange and perplexing order. "Go your way into the village . . . and as soon as ye be entered into it, ye shall find a colt tied . . . loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him." Now we have a triangle which is the basis of my message. We have Jesus, the two disciples, and the owner of the colt.

I. JESUS

- A. "The Lord"—grand word—different from all others—as a King, He knew His rights!
- B. "Hath need"—strange word from a King? He associates himself so completely with His subjects that what they have He needs!
- C. "Of him"—Just a colt—not much, but unique and important. You each one have something to share with the eternal God that no one else can lend Him.

II. THE DISCIPLES

- A. They were perplexed. He had never asked such a mysterious thing before. They might get in trouble going into village and untying a stranger's prize animal.
- B. They may have been a little annoyed. They were apostles, chosen ones! Should *they* be leading a donkey through the streets of a nameless village?
- C. However, they trusted, and obeyed. We are told Dr. Bresee claimed an uninhabited hillside for what is now Pasadena College.

The green pilot making his first ground control landing in the heavy fog may not understand the reason for the order, but he knows life depends on *immediate obedience*.

III. THE OWNER OF THE COLT

- A. The owner was at first annoyed. Put yourself in his place. Suppose it was your fine automobile commandeered by unknown strangers.
 1. This was a "white colt," tradition tells us. This was the prize this breeder of fine animals had been hoping, waiting, almost praying for.
- B. He was amazed, amazed that he yielded to these convincing strangers.
 1. It was their sincerity.
 2. It was their simplicity.
 3. It was their conviction.
 4. It was their faith in the Lord's order.

Faith is contagious. It was not only what they said, but how they said it. "The Lord hath need of him" was both motivation and reason for action, and by their unquestioning faith they convinced the owner of the same.

CONCLUSION:

There was also the colt. Let us suppose this fine animal was put on exhibition. The owner told all, "This is the colt the King rode on." His glorying was short-lived. The King was executed. His friends were hunted. All who ever helped Him were ashamed and afraid. This "white colt" became a problem. All who saw him remembered that this was *the colt* the impostor rode on. The owner finally destroyed him to be rid of damning evidence.

1. We do not serve God for what we can get out of it, but what we can give to Him.
2. When you espouse a noble cause, you may ride to glory on it, but you may die a martyr for it. It is not for us to choose the glory. It is up to us to choose the obedience.
3. In the final accounting each unsung hero will be rewarded. It is enough for us today as it was for them, "The Lord hath need of him."

—KENNETH VOGT, Pastor
San Jose, California

THE RISEN CHRIST

SCRIPTURE: Matthew 28

I. THE PRECIOUS ABSENCE

"He is not here" (v. 6a).

The Bible records two instances when Christ's absence meant more than would His presence.

- A. At Lazarus' fatal sickness. He received more glory and inspired more faith by coming later to raise Lazarus from the dead than if He had been present to heal him while he was dying.
- B. If Christ had been present on the occasion of our text, the women would have anointed a dead body, but would have had no living Redeemer.

II. THE POSITIVE ASSERTION

"He is risen" (v. 6b).

- A. Conqueror of death.
- B. Went beyond the challenge of His enemies . . . "If thou be the Christ, come down from the cross." He did better than that; allowed them to kill Him, then came up from the grave!
- C. Provided a spiritual and literal resurrection for us. "Because I live, ye shall live also." "I am come that they might have life, and that they might have it more abundantly."

III. THE PRESSING ACTION

"Go quickly, and tell . . ." (v. 7a).

- A. The indwelling presence of the living Christ constrains us to share with others the good news of His triumph.
- B. The tremendous need of the millions who have never heard of Jesus Christ demands that we give and go to spread the gospel.
- C. The brevity of time and the fast approach of eternity call loudly, "Go quickly, and tell . . . that he is risen from the dead."

—DOYLE C. SMITH, Pastor
Fitzgerald, Georgia

THE MESSAGE OF EASTER

SCRIPTURE: Matt. 28:1-8

INTRODUCTION: Easter has a vital message for the church today.

It is a message filled with action. Listen as it speaks to you.

- I. "COME; SEE THE PLACE WHERE THE LORD LAY"
- II. "GO . . . TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD"

CONCLUSION: Each one of us is challenged by these words. This shall ever be the commission of the Church, yea, of every Christian!

—VIRGIL L. SPRUNGER
Brookfield, Illinois

GIFTS OF THE RISEN CHRIST

SCRIPTURE: Luke 24:31-53

- I. THE GIFT OF ASSURANCE (verse 32)
- II. THE GIFT OF PEACE (verse 36)
- III. THE GIFT OF JOY (verses 37-43)
- IV. THE GIFT OF KNOWLEDGE (verses 44-46)
- V. THE GIFT OF PARDON (verses 47-48)
- VI. THE GIFT OF POWER (verse 49)
- VII. THE GIFT OF PRAISE (verses 50-53)

—H. L. FERGUSON, Pastor
Long Beach, California

A YOUNG MAN WHO REACHED FOR TWO WORLDS AND LOST BOTH

(Children's Message)

SCRIPTURE: Mark 10:13-25; TEXT: Mark 10:22

INTRODUCTION:

Jesus meets all classes of people.

Here is a challenging scene.

A fine young man on his knees before Christ.

- I. NOTICE FIRST, HE IS NOT SATISFIED. HE PROBABLY HAS EVERYTHING ONE COULD WISH FOR:
 - A. He came from a fine family, "From my youth."
 - B. He had a religious background, "All these . . ."
 - C. He was ambitious to do right, "Came running."
 - D. Conscious of a lack, "What lack I yet?"
- II. THE "ONE THING" IN HIS LIFE AND OURS.
 - A. The "one thing" kept him from the real joy.
 - B. The "one thing" was the turning point with him.
 - C. The "one thing" showed he was not quite willing.
 - D. Just "one thing" may keep you back tonight.
- III. "HE . . . WENT AWAY GRIEVED."
 - A. He went away from the high call to be a Christian.
 - B. He went away because the price seemed too high.
 - C. He went away to spend his life for things of this world.
 - D. He went away, probably never to return again.

He might have gone down in the pages of the Bible as a great evangelist or great apostle.

CONCLUSION: Are there things in your life you are unwilling to give up for Christ?

Would you sell your soul for money, fame?

Would you exchange your soul for worldly friends and ambitions?

—NELSON MINK, Pastor
Waco, Texas

COMMUNION

THANKSGIVING AT THE EUCHARIST

TEXT: *And he took bread, and gave thanks* (Luke 22:19).

INTRODUCTION: It is highly significant that Christ opens the institution of the sacrament by a prayer of thanks. We too can approach the communion table with a spirit of thanksgiving.

- I. FOR NATURAL BENEFITS
 - A. Bodily necessities
 - B. Physical health
 - C. Human friendships
- II. FOR GOD'S PROVIDENCE.
 - A. Promises of God
 - B. Revelation from God
 - C. Blessings from God
- III. FOR CHRIST'S SACRIFICE
 - A. The personality of Christ
 - B. The love of Christ
 - C. The salvation through Christ

—ROSS W. HAYSLIP

Sermons on the Beatitudes

3. THE BLESSED MEEK AND THEIR INHERITANCE

TEXT: Matthew 5:5

INTRODUCTION: This is another paradox. The world says, "Blessed are the proud, the self-sufficient, the self-reliant, the great and mighty. But let us see the quality of true meekness.

- I. MEEKNESS IS HONORABLE.
 - A. It is an honor for a man to cease ("keep aloof," R.V.) from strife; but every fool will be meddling (Prov. 20:3).
 - B. Herdsmen of Lot vs. Abraham (Gen. 13:5-12).
 - C. Philistines' wells—Issac (Gen. 26:17-25).
- II. MEEKNESS IS POTENT.
 - A. By longsuffering is a prince persuaded, and a soft tongue breaketh the bone (Prov. 25:15).
 - B. A potent drug, or argument, a strong person of high office.
 - C. Morally powerful; of a character to influence; having great authority. True meekness is true greatness.
- III. MEEKNESS IS ADVANTAGEOUS (Eccles. 7:8-9; 10:4).
 - A. Develops your patience.
 - B. Allays offenses.
 - C. Anger is foolish.

- D. The final outcome is wholesome, better, etc.
- IV. MEEKNESS IS CHRISTLIKE (Matt. 11:28-29; Luke 22:27).
- A. Became a servant (Phil. 2:7).
- B. Submitted to His enemies (Matt. 26:47-63; 27:12-14).
- C. Prayed for His enemies, "Father, forgive them," on the cross. Stephen's death. Christ washing His disciples' feet.
- V. MEEKNESS IS A FRUIT OF THE SPIRIT (Gal. 5:23).
- A. The planted man bringeth forth fruit (Psalms 1).
- B. An evidence of being in Canaan (Deut. 26:1-11), basket of fruit.
- VI. MEEKNESS MAKES US INHERITORS OF THE EARTH (text).
- A. An allusion to Canaan—land of promise to Israel.
- B. Canaan, a type of our sanctification and holiness, entering and possessing.

—E. E. WORDSWORTH

THE QUESTIONS OF TROUBLED HEARTS

(Funeral)

SCRIPTURE: John 14:1-3

INTRODUCTION: Why? I have been asked this question by a host of people. If we understand the ways of God and bear in mind that He is a loving God, we need not ask the why for every action that He takes.

- I. GOD'S VIEWPOINT IS DIFFERENT FROM OURS.
- A. God's is an eternal viewpoint.
- B. In God's sight the death of a Christian is a victory.
- C. Death is the last victory in a series of conflicts waged against sin.
- II. WHY DID THIS PARTICULAR ONE HAVE TO GO TO MEET GOD IN THE FLOWER OF HER YOUTH?
- A. God knows the answer. Perhaps the road ahead was too hard for her.
- B. Perhaps a life of physical suffering lay ahead of her.
- C. Perhaps she could win more in her death than she could in her life.
- III. "LET NOT YOUR HEART BE TROUBLED."
- A. Rest assured that what has been done was for the best of all concerned.
- B. Since she is not dead but only sleepeth, you can go to meet her someday.
- C. If she could speak but one sentence to you now, I am certain it would convey the thought, "May the circle not be broken over there."

(This funeral sermon was one which I prepared and preached for a young woman sixteen years of age killed by a car.)

—WILLIAM C. SUMMERS
Union City, Pa.

BOOK BRIEFS

Book Club Selection for April, 1957

THEY MET AT CALVARY

By W. E. Sangster (Abingdon, \$2.00)

Many and many a book has helped us retrace the Via Dolorosa ("The Way of Sorrows"). But Sangster does more than put us among the spectators; he puts us in the procession. Read this and you get the feel of the Calvary concourse.

This sense of personal participation comes partly by the way Sangster brings in "the little men" who either hated or served this Man of Sorrows. There were the teachers, the priests, the traitor, the crowd, the judge, the thieves, and the people. Each type is made to relive that awful hour. And it seems that each group points a thin finger at the ages which intervene since Calvary—pointing straight down to our present abyss of spiritual need. We, thus, become involved.

Here is the glory of *They Met at Calvary*: Having enjoyed the first seven chapters, prepare for the eighth and final one. "I Was There Too"—what a discussion! He sinks the axhead out of sight as he splits shallow, thinking wide open. You will lay this book aside with a sigh—or I miss my guess.

THE WORTH OF A MAN

By Arnold H. Lowe (Harper, \$3.00)

Veritably a gold mine of penetrating, incisive, spiritual thinking. It is beautifully written and superbly illustrated. This man will not only pry open your mind; he will perk up your speech.

These are more sermon-germs than full messages. Neither are they doctrinally evangelical. They could not be classed as theologically strong, but will stimulate your thinking. A kingdom for fresh-ideas!

BEING AND BELIEVING

By Byron Green (Scribners, \$2.50)

The author is well known as a world voice in evangelism. His approach is not the careful, conservative, Billy Graham type. He is distinctly liberal with reference to Biblical interpretation and reveals strong inclination toward ecumenicity—feels that denominationalism is a vast present sin. These characteristics of the author are all clear in this volume.

WHEN I CONSIDER

By Marian M. Schooland (Eardmans, \$2.50)

"The whispering breeze and the whistling storm; the patter of rain on the leaves in the fall, and the sifting of sunlight through a haze . . ."—all these speak of God to this talented writer. If you like a book that links God up with His handiwork, tying them together with beaded words, then you will thoroughly enjoy *When I Consider*. Not only splendidly devotional, but provides germ-ideas for sermons and more especially for N.Y.P.S. programs.

Having read this I venture that you will keep your eyes open when out in nature for sermons in stones and songs in the brook.

GIVING AND GROWING

By Margaret F. Donaldson (Revell, \$2.50)

Those who would like a stimulating book in detail on how to operate a church would find a great deal of help if they would obtain a copy of *Giving and Growing*. However, it should be noted that the book covers the operations of the Methodist churches and could not in every case be applied to other denominations. Many of the methods suggested would be very fine in any church; however, as is usually the case, there are some things suggested that I would be unable to agree with, such as some methods of raising funds through dinners and bazaars.

JOHN STOCKTON

EVANGELICAL COMMENTARY (MARK)

By Ralph Earle (Zondervan, \$3.95)

This is more than a book; this is an event. And I make no apology for the space I am asking for this treatment.

Most of us have known, at least dimly, that some such major commentary was in the making. But did we realize the scope of it? This was never conceived as another in the long procession of ordinary books. Here is a serious attempt to give to this generation a Wesleyan commentary, both scholarly and conservative in the Adam Clarke tradition. And that is no small assignment.

The undertaking originated with a group at Asbury Seminary and steadily broadened until it included representatives from all the holiness churches. The editorial responsibility is most certainly well guarded. With Dr. Paul Rees and Dr. W. E. Sangster as consulting editors we have worldwide Wesleyan support. The Advisory Board of fifteen has Dr. Hugh C. Benner and Dr. H. Orton Wiley from our church—We Nazarenes can breathe easily. Then in the Editorial Board, Dr. Ralph Earle and Dr. George Frame are included. So much for the general oversight.

Now how about this first volume on *Mark*. The author commends himself; he is no novice with the Bible or with books. We have had several splendid books from his pen in the field of Biblical survey; here is his first major volume on exposition. *Know Your New Testament* and *The Story of the New Testament* gave many thousands a bird's-eye look at the New Testament; in *Mark*, Dr. Earle gives an unhurried and warmly accurate close-up study of the second Gospel. This is "Evangelical"—most clearly so. At no point is there even a hint of straying from the plainly marked path of conservative orthodoxy. And it is Wesleyan clear and plain. All holiness ministers can drink at this Biblical fountain without having to strain the waters through their teeth. It does not merely nod in the direction of sound Wesleyan interpretation; Dr. Earle invites his readers intentionally to stop and appreciate the strong Wesleyan passages. And throughout there is the warm, evangelistic pulse-beat so characteristic of the author.

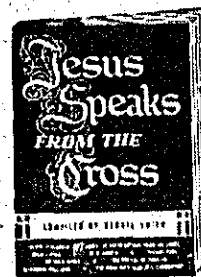
Scholarly? I should say so. Seven years of labor (not seven lean years either) and some fifty commentaries thoroughly masticated—that spells scholarship. You can rely on the accuracy of each jot and tittle.

Now a word about the format of the book. It is 6½ by 9½—a nice size for shelf and desk. The scripture is in large, easily read type. The exegesis has a remarkably well-outlined style—beckons the minister who would like to preach expositively for a while.

If the publishers and the Editorial Board can maintain the quality of the first volume, there will be provided a worthy successor to the venerable and time-honored Adam Clarke.

EASTER READING

- FOR PERSONAL UPLIFT
- FOR SERMON PREPARATION



Jesus Speaks From the Cross

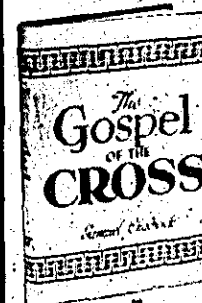
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No minister can read these pages without its message becoming an enrichment to his personal life. (AC)

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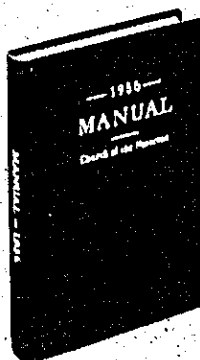
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