

11-1-1955

Preacher's Magazine Volume 30 Number 11

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Recommended Citation

Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 30 Number 11" (1955). *Preacher's Magazine*. 292.
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THE *Preacher's* *Magazine*

NOVEMBER
1955



The Preacher's Magazine

Volume 30

November, 1955

Number 11

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A King Played the Fool

By G. B. Williamson*

SAUL WAS GOD'S CHOICE for Israel's first king. By all human standards of judgment he gave promise of fulfilling the expectations for an able leader and ruler. At his anointing Samuel said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?"

But from the beginning Saul was handicapped. God chose him, but His consent that Israel should have a king was a concession to the demand of *the people* that they might be as the nations around them. Thus he came to his kingship because of the stubborn and rebellious demand of a people who had rejected Samuel and the God who had ruled them through His appointed seer and servant. Therefore Saul was the people's king, and somehow he was never emancipated from "the people."

Saul was chosen, anointed, and proclaimed king under favorable outward circumstances. The beginning of his reign was auspicious. There was the potential for permanent success, but there was also a hazard too great for Saul to survive. He had to overcome his own weakness and withstand the pressure of public opinion. This he did not possess the character to do. After the first flush of victory was past, he set his feet on the path to ruin. At the beginning his deviation

seemed small in its significance and his descent gradual; but when the restraints of conscience, the rebuke of Samuel, and the warnings of God were disregarded, their impact upon him grew progressively weaker, and at last he was plunging headlong to abysmal depths.

I

The first step to ruin for Saul was the indulgence of impatience and arrogance. It amounted to a disregard for God's appointed source and order of spiritual guidance and leadership. Samuel and Saul had agreed upon a time and place of meeting for the offering of the sacrifice unto the Lord. The day came and wore to its close. Samuel had not arrived. Saul asserted his authority as king and ascribed to himself prerogatives that belonged only to God's spiritual leader, Samuel. He presumptuously offered the sacrifices. Then Samuel appeared. Saul justified his rash conduct with these words, "Because I saw that *the people* were scattered . . . I forced myself therefore, and offered a burnt offering." Samuel replied, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God . . . now thy kingdom shall not continue: the Lord hath sought him a man after his own heart."

The indulgence of personal pride and ambition to the disregard of God's

*General Superintendent.

channels for spiritual knowledge and enlightenment has prepared the way to disaster for many men of great possibilities. To indulge the lust of ambition feeds the fires of other unlawful desires and paves the way to destruction.

It has been said of a certain preacher whose tragic and total moral collapse has brought grief to many, "He was driven by an insatiable passion for success." Another man who tried to gain honors for the sake of personal aggrandizement confessed that he had worked out an elaborate system of lies to gain his ends. Men of the holy calling have no immunity to the urge for power and honor. They need always to "keep thy heart with all diligence; for out of it are the issues of life."

II

King Saul's *second* step downward was an act of open disobedience. His spiritual mentor and God's representative had instructed him to destroy utterly the Amalekites. The battle was won, and the issues were wholly in his hands; but Saul elected to spare King Agag and the best of the sheep and cattle. When Samuel came to meet the king, Saul added to his sin of disobedience that of lying, which is an all but universal practice as a covering for other forms of sin. His protest that he had done the will of God was useless, for the lowing of cattle and the bleating of sheep betrayed him. As justification for his act of disobedience, the king again relied upon his excuse that *the people* had spared the best of the sheep and oxen for a sacrifice. For all triflers with God's Word and commands, be it ever remembered that partial obedience is total disobedience. In the classic language of Samuel, "Obedience is better than sacrifice." No amount of religious ritual will cover

up personal transgression; nor does the cloak of professional and conventional religion in the life of a preacher disguise any moral deficiency in his life.

Saul's deceit and subterfuge led him to cynical ungodliness. He said the spoil was for a "sacrifice unto the Lord *thy* God." The use of pronouns is often significant. An obedient man of fidelity would have said "*my* God" or "*our* God." In his own mind Saul was setting himself against God Almighty. Therefore the judgment of God upon him was inescapable. Samuel pronounced the sentence: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king over Israel."

Superficial repentance such as Saul then professed frequently is offered to gain favor of men. It is never deceiving to God. Saul's feigned repentance amounted to nothing. The mantle was rent. Samuel was to be seen no more of Saul. God had departed from him. Preachers sometimes go on in the formal and perfunctory performance of their sacred duties while they are far from God in their hearts. When caught they make superficial pretense of repentance to escape judgment of men, but thereby they add to their sins and increase the causes for God's present and final condemnation.

III

In Saul's descent to darkness and despair his *third* step was the unrestrained indulgence of jealousy, hatred, and murderous intentions. David, the shepherd boy, had now come upon the scene. God, having rejected Saul, had chosen David. He had slain Goliath. The women had chanted, "Saul hath slain his thousands, and David his ten thousands." Saul muttered, "What can he have more but the kingdom?" David was the sub-

ject of his hatred and many futile attempts at murder.

■ In return for such malicious treatment David spared Saul's life when it was in his hand on two occasions. At last the king confessed, "I have played the fool, and have erred exceedingly." But such admission produced no true repentance.

The time for any sinning servant of God to recover from the error of his way is when he is first smitten of an offended conscience. The farther he goes on the way of the transgressor, the more callous the conscience, the more darkened the moral sense, and the more weakened the will. Check the wrong tendency at the beginning. By God's help it can be done.

IV

The *fourth* stage in Saul's now headlong rush to ruin was in the embracing of the things he had once so bitterly condemned. He had ordered all who were possessed of familiar spirits put to death. Now the onetime towering king, chosen, crowned, and anointed of God, is a crouching craven seeking the hide-out of the witch of En-dor. His own admission of his pitiable plight is moving and horrifying. He said, "God is departed from me, and answereth me no more." How dark the day in the life of a man who once knew God's favor! It is night, no matter what hour the clock is striking.

V

The *final* plunge came at Mount Gilboa. Israel was in flight. The Philistines were in hot pursuit. The outcome of the battle was no longer in doubt. Rather than face the scorn of friends and the torture of foes, King Saul ended it all in a suicidal

death. With him died the lovely Jonathan, Abinadab, and Malchishua, his sons. And the armies of the living God were beaten to the point of destruction.

David's lament is epic: "How are the mighty fallen!"

No man dies unto himself, especially if he has been a God-chosen and God-honored man. He takes others down with him. How many, only God knows.

A promising and successful young preacher, in whose life and leadership many had trusted, flagrantly sinned, at first in covert acts and at last openly. A banker who had known and honored him found out the sordid story. The preacher, now bowed in humiliation, saw the man of the business world, who said, "I hope you can tell me honestly that the things I have heard about you are false." In shame the preacher replied, "I fear the worst you have heard is true." Then the man of the world declared: "Young man, you have been given a place of honor and trust in this community which few ministers have enjoyed. You have betrayed that confidence. Only eternity will reveal how much harm you have done in this city." What a stinging rebuke to a man of the holy calling from one of secular vocation!

Dr. Walter E. Schuette, a prominent Lutheran minister, has written a book entitled *The Minister's Personal Guide*. In it he has a brief discussion of "the minister who slips into gross sin." Here is his summary: "Weighing all the arguments, and having been officially in sorry contact with cases of the kind, my conviction is that the offender should of his own accord demit the holy office."

Let all preachers ponder that solemn thought.

The Gospel We Preach

ONE DAY RECENTLY I looked into the eyes of a subnormal child. It was on a station platform of a small Western town. I had stepped off my train to stretch my legs while mail and express were being transferred and the train was being serviced. She was a little girl, eight or nine perhaps, standing with her mother's protecting arm around her as the family saw an older brother off to school in a big city across the state. Those eyes were shallow and staring, with no glint of acknowledgment that the events around her were getting through to her mind at all. Her every step and her every move had to be guided and watched by the mother. This is one of the great tragedies of life—a child who through some miscarriage of nature just never develops. It is heart-breaking. One would wish he could step close and by some miracle put light in those eyes and co-ordination into those legs and arms. Only those to whom such a tragedy has come close can possibly know the crushing heartbreak of seeing a loved child in such a condition.

But earlier that same day I did see a tragedy even greater. It was in the vacant stare of the eyes and silly giggle coming from the throat of a grown woman. They were caused by the moral and spiritual vacuum in her life. Soon after getting on the train I noticed her by her loud talk and frequent profanity. She readily made the acquaintance of a couple of railroaders deadheading to the rail division point. Within only a short time she went with them to the lounge car,

where beer and whisky could be had. Later in the morning she returned unsteadily to her seat, cutting her trip short to get off with the men when they came to their destination.

Hers was the look of moral idiocy. And in a real sense it was by far the worse tragedy of the two. I am sure if the mother that one day had held her as a little blackhaired baby in her arms could have seen her now, she too would have preferred to see her deformed of mind and body rather than deformed in soul.

Modern medical science is making some inroads into the tragedy of the subnormal child. Medicine is helping some; therapy and specialized education are helping others. But science cannot cure the diseased soul; even sociology and laws of moral living are limited, usually merely awakening a person as to his need. Even legislation cannot make people good; it can merely force them to conform. Social pressure cannot heal the sores of immorality; it can merely cover them. Beautiful surroundings and lovely circumstances cannot bring life and sparkle to vacant eyes; they can merely hide them as behind colored glasses.

There is really only one solution to moral and spiritual breakdown, only one science that can bring healing—that is the redemption of Jesus Christ. This is what the Church has to offer today's world. It is the message of every preacher of the gospel. It is the witness of every born-again Christian.

But, preachers, do we *really* believe this? "Of course we do!" I hear in

chorus. But I still wonder if we *really* do. I was thinking, suppose Dr. Salk and his collaborators after they had worked out their polio vaccine, and had fully tested it for effectiveness and for safety, had laid it aside merely as a conclusion to a long academic experiment. Suppose they and the medical profession and the pharmaceutical houses were wholly indifferent to producing it in quantity and in making it available to the millions of children who are easy prey to this frightening and devastating disease. What would be our reaction? Could we continue our confidence in a medical profession which would act like that? Of course not! And your answer is mine also.

And yet, is not this highly hypothetical case somewhat parallel to the attitude that persists in the minds of many preachers? We say that multitudes in our respective communities are morally and spiritually sick; we say that we have a remedy—the *only* remedy, if you please—and yet we are so indifferent, so apologetic, so casual, so commonplace in our making the cure available. We must, we *must* be convinced ourselves that God is able to redeem the lost, and then we must make this faith the center of all we preach from our pulpits and do in our churches.

How is this applied practically? Let us note a few ways:

1. *We must preach and teach a gospel of moral and spiritual integrity.* These fundamental elements must be made plain to our boys, girls, and young people. We are not as afraid of sin as we should be. Our children catch this. We are too casual in our teaching about sin. Young people and adults who have come up through our churches do not have the Christian conscience that they should have. They are too unstable at the basic points of pure right and wrong in be-

havior. Every young person should be drilled in the Ten Commandments and be shot through with the fear of God if he should even take a notion to break one of them. He should also be taught the evils of tobacco, dope, liquor, dancing, and loose living. We must not take it for granted that “they will learn it anyway.” Our job of saving tomorrow’s adults from the horrors of moral and spiritual breakdown is half done if we can teach today’s youth how they should live and why. The church must not fail in giving content to the moral and spiritual concepts of its children and youth. In so doing we shall also not only give their Christian lives depth but we shall also give them a moral stability which will keep them from casually experimenting with gross sins.

2. *We must teach and preach a gospel that will prevent sin.* While proper teaching of the ethics of the Christian religion is important, it is not all-important. We must ever remember that the young person needs more than just the knowledge of what is right and what is wrong. Hence, we must preach a gospel which shows our people that the best prevention against the inroads of sin in the life is a vital Christian experience. They need to see that in and of themselves they are not fully a match for the temptations of the world. They need to know that they cannot fully grasp truth merely by amassing ethical data or by setting up rules of right and wrong, but that it is fully recognized only with the help of the Holy Spirit. They need to know that the Christian life is not alone in obeying rules or in refraining from the things that are wrong by sheer force of will, but that it is beyond this in finding a strength to live right through the power of the Holy Spirit in their lives. Our preaching and teaching program must emphasize the fact that the surest way to

live for God and keep out of sin is to have a vital Christian experience. I have been asked by those outside our church how we are able to save so many of our youth and keep them tied to the church, and why they are able to live clean lives in today's world. To this I give the answer: "We do have standards of right living which we try to impress upon our youth, but such standards by themselves would not save youth. They find the will to live good lives and the power to be victorious Christians in the salvation experiences which we encourage them to receive. Jesus prayed that His disciples might be sanctified, that they might be kept. This is the formula we give our youth today."

3. *We must also teach and preach a gospel of redemption.* While it is true that all of us would accept this theoretically as our prime task, yet it is easy to lose perspective in the face of the other needs of a church. Some have pastored a congregation of good Christian people for so long, and have necessarily adapted their ministry to meet their needs, that they have all but forgotten the message of personal redemption. Last summer I preached at the Kansas City Rescue Mission for three nights. I enjoyed it. We all need to preach occasionally in those situations where no gospel is appropriate except the fundamental message that Jesus loves the sinner and that He is able and willing to save him. It is alarming how many of our people, young and old, who have been sitting under our weekly ministry do not have a faith that Christ can meet their needs. It is more alarming to see how many of our people do not believe (if their lives are an indication) that their unsaved friends and loved ones can be delivered from sin. There is more sin around us than we realize. There are more people around

us who have lost hope than we dream exist. Let us shoot our entire program and our preaching ministry full of a gospel that will lead people to the Saviour.

★ ★ ★ ★

On Preaching Too Long

Representative comments on the editorial in the July issue might be of interest to our readers:

"I just finished reading with deep interest and real value your editorial entitled 'I Preach Too Long.' This is not only powerfully pointed and true editorializing; it is a piece of appealing reading. You really say something and do it in a fine way. The best proof of all this, *it helped me*. I am asking the Lord to help me avoid the dreary pitfall of long preaching. For the loneliest man I know is the man who ambles on and on in the pulpit long after the people have pulled down the blinds and gone to sleep." (N. R. O.)

"Just read your editorial in the current issue of the PREACHER'S MAGAZINE. It has taken me ten years to realize the truth of your emphasis on 'long-windedness.' I definitely limited my usefulness in my last pastorate by preaching too long. I think I have learned, however. Since coming here I have disciplined myself to a much shorter time and it has been helpful. In fact, I have found that the sky does not fall if one stops preaching five or ten minutes before twelve o'clock. The people rather like it, and I find that I enjoy being out of service a little early sometimes. The PREACHER'S MAGAZINE is swell. Keep up the good work." (C. G. P.)

"I have just read your editorial entitled 'I Preach Too Long.' I don't know how it fits you, but it is a warning to me. And I know a lot of fellows that certainly can profit by it. Thanks for the fine work being done with the PREACHER'S MAGAZINE." (S. T. L.)

The Preaching of John Calvin

By James McGraw*

Tot verba, tot pondera. "Every word weighed a pound!"

So spoke Beza, and so agreed the congregations. No other statement could describe so well in so few words the heart of John Calvin's preaching.

It is unfortunate that Calvin is remembered primarily for his doctrines, some of which we may not admire. He should also be remembered as one of the great examples of expository preachers during Reformation times.

Born in Noyon, Picardy, in 1509, this physically weak little Frenchman was an infant when Luther and Zwingli were already twenty-five years of age. In spite of his lateness in point of time, he must be ranked among the most influential leaders in the great religious struggle of the sixteenth century.

With his gentle birth and extensive education, Calvin prepared himself for a law career at the insistence of his father. After his father's death, he turned his interests toward the classics and eventually toward the Christian faith. His words express the change in his interest: "What is the use of seeking information from the pagan philosophers, when they contradict each other?" At the age of twenty-five, the Bible had become his main Source Book.

John Broadus once said that a great preacher "is not a mere artist, and not a feeble suppliant, he is a conquering soul, a monarch, a born ruler of mankind." The preacher's task is

to will, and cause men to bow. Calvin's autocratic force of character gave force to his utterance, and this unusual forcefulness was intensified by his saturation in the Word of God.

Preparation

John Calvin's general preparation was more than adequate, but he has been criticized by such authorities as Andrew W. Blackwood for his seeming weakness in specific preparation for a particular sermon. Blackwood said of him that he "did not always take time to prepare his expository discourses with care, and he seldom revised them in detail." In spite of this candid appraisal of a fundamental weakness, there is sufficient merit in Calvin's preaching to draw from his critics the praise he deserved. His general study habits, with his unusual memory span and powers of retention, apparently succeeded in atoning for any weaknesses in sermon building.

Williston Walker in his biography of John Calvin, described the long hours he spent in his study. He slept little, and by five or six o'clock in the morning his books were brought to him in bed. Much of the mornings was spent in bed with his books. Because of a consumptive, asthmatic condition, he thought a reclining position better for his health. After the single meal which constituted his daily diet in his later years, he often walked about in his room for a quarter of an hour. Then he returned to his studies.

His few recreations were briefly en-

*Professor, Nazarene Theological Seminary.

joyed. He was not disposed to good-humored small talk, and seldom interrupted his study for relaxation, even though his friends insisted.

Expositional Content

Leroy Nixon, while a student of homiletics under Professor Blackwood at Princeton, made a study of Calvin's preaching. He concluded that Calvin gave the soundest, ablest, clearest expositions of scripture that had been seen in a thousand years. Calvin's exegeses were sound, and were pursued with loving zeal. He had a unique ability to see quickly the exact relationship of many scattered portions of scripture.

Calvin's attitude toward Biblical preaching, in his own words, was that God's Word had been committed to the preachers "like the royal sceptre of God, under which all creatures bow their heads and bend their knees." He advised: "Let them boldly dare all things, and constrain all the glory, highness, and power of this world to obey and to yield to the divine majesty; let them by this same Word have command over everyone; let them edify the house of Christ, overthrowing the reign of Satan; let them lead the flock to pasture and kill the wolves; let them bind and let loose thunder and lightning, if that is their calling, but all in God's Name."

John Calvin drew all his sermons from the Bible. He preached from it as he found it, book by book and passage by passage. Andrew Blackwood, author of *Expository Preaching for Today*, would heartily approve Calvin's efforts to show clearly and strongly what the Scriptures meant, and what difference they ought to make in the hearts and lives of his hearers. He did not "go everywhere preaching the gospel," but rather stayed by the passage at hand.

The force in John Calvin's preach-

ing unquestionably came from the fact that his mind and heart were saturated by the Word of God.

Homiletical Style

Calvin was able, as it suited him, to dispense with almost all the formal rules of homiletics. He had no introduction, as a rule. "We saw yesterday" or "We have seen this morning" were typical beginnings, and constituted all the introduction his sermon needed.

"Therefore, we see now" or "We will have to save the rest until tomorrow" were typical conclusions.

As for divisions, transitions, and other homiletical devices, there is little evidence that he paid any attention to them. "That is the second thing we must note," "So much for one item," or "This is what we must conclude from this passage" perhaps came nearest to serving as transitional phrases. There was nothing of appearance or filling in; every word served for application, for edification, for substantial reality.

Such forms that are found present in the analysis of Calvin's sermons are apparently due, not to conscious art, but to his logically trained mind. There are no illustrations from literature. His appearance was against him, for he was not a handsome man. Narrow lips and sunken eyes in a great head mounted upon a weak body yet seemed to command respect as he stood before his hearers. He spoke slowly and deliberately, so that anyone wishing to take notes had ample time to do so as his sermon progressed. He did not have a good voice, but sometimes asthma caused a decidedly unpleasant rasp. What, then, made him a great preacher? The answer must be that he always had something to say, and he used the language of the Holy Spirit, without ornamentation, without attempts at oratorical

or rhetorical beauty, yet with force and power found only in the Word!

Doctrinal Emphasis

The courage and spirit which brought John Calvin through days of personal tragedy and danger are much more admirable than his doctrinal beliefs, especially by those of us in the holiness movement. In fairness to Calvin, however, it should be pointed out that many of the extreme tenets of "Calvinism" are due to the interpretations some of Calvin's followers placed upon his teachings, rather than Calvin's own words. In Calvin's preaching, the primary truth is the sovereignty of God. God is Master. Nothing happens except at His command. He has the right to command and expect obedience; and His interest, His glory, and His honor must have first place in our lives.

Eternal election, or God's predestination of some to salvation and others to destruction, is a corollary of the doctrines of the absolute sovereignty of God, and at this point the Arminians disagree with Calvin's conclusions. John Calvin himself preached a positive assurance in this particular tenet of his doctrinal system, but many of his followers have made a negative approach in their interpretation of this problem. Looking back upon Calvin's ministry from the vantage point of these succeeding centuries, it would seem that perhaps God's purpose was served through the unwavering belief this man had that he was one of God's elect and therefore could not fail, for indeed such were

the tragedies in his life and the sufferings in his own experiences that he may well have turned aside had he not found the comfort he needed in his concept of God as the sovereign Ruler and Master of the universe. Twenty-seven thousand Calvinists were executed, because of their faith, in Paris alone during one six-month period.

Calvin was wrong in his understanding of eternal election, but he was right in placing his trust in a God whom he believed would not fail him!

Leroy Nixon made four applications to our preaching for today when he concluded his study of John Calvin's ministry. *First*, be a real student of the Bible. *Second*, preach often. *Third*, appeal to the deepest needs of the congregation. *Fourth*, speak plainly; be conversational, not oratorical.

Preachers should desire to preach the truth in living freshness, and a knowledge of the Bible is fundamental. All the art of rhetoric is useless if the content of the sermon is thin or shallow. The preaching of John Calvin demonstrated that force and power are assured when the Scriptures are honored and the Holy Spirit anoints.

When John Calvin preached, the people did not go from the church saying, "Wasn't that a fine sermon?" or, "Is he not a wonderful preacher?" They said rather what might be hoped by every preacher they may say of him: "Truly, he speaks the Word of God. We must live by it if we would know God's blessing and be assured of His love and favor."

Speech

We're always grateful when the moderator of a radio panel repeats at the end of the program what the subject was, as there is no way of telling just by listening to the arguments.

—*Detroit News*

The Dual Nature of the Unsanctified

By P. P. Belew*

A double minded man is unstable in all his ways (Jas. 1:8).

The subject will be considered in three divisions: the fact of such a state, the untenability of such a state, and the remedy for such a state.

I. The Fact of Such a State

That the unsanctified believer possesses a dual nature is clearly taught in the Scriptures and confirmed by human experience. Prior to receiving the baptism with the Holy Spirit, almost any Christian can testify with Paul, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

1. This dual nature is symbolized in the Old Testament. Perhaps the two sons of Abraham, Ishmael and Isaac, furnish the best example. Ishmael, the older, and son of Hagar, "was born after the flesh," and represents the old nature inherited from Adam; while Isaac, the younger, and son of Sarah, "was by promise," and represents the new nature received from Jesus in regeneration.

Due to the artifice of Abraham and Sarah, the nativity of Ishmael was invested with a ruse of respectability. But measured by the standard of God's perfect moral law, Ishmael was

an illegitimate, which is certainly true of the carnal nature. Ishmael was a disturber of the peace (Gen. 16:12). And in the words of Paul, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Ishmael was an outcast (Gal. 4:30). At the behest of Sarah and the command of God, Hagar and Ishmael were sent away. The carnal nature has likewise been outlawed. We are to "put off the old man with his deeds" (Col. 3:9). Our old man was crucified with Christ, "that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

2. This dual nature is demonstrated in the New Testament. In a single passage, Paul addresses the Corinthians both as "babes in Christ" and as "carnal." they were rent by factions, each one proclaiming its respective hero, saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12). Hence Paul's logical conclusion, "Ye are yet carnal, and walk as men" (I Cor. 3:3).

James calls attention to another kind of carnal favoritism—the disposition to discriminate between the rich and the poor. The well-dressed and bejeweled were given choice seats, while the poor and ill clad were made to stand or sit in an inferior position. He would have us to know that those who show such respect of persons are judges influenced by evil thinking.

*Evangelist.

Also the same writer gives important emphasis to the sad havoc wrought by the unsanctified tongue. He says, "It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6). He seems to regard a subdued tongue as the highest evidence of Christian perfection; for says he, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2).

II. The Untenability of Such a State

That it is extremely difficult for one in such state to maintain proper spiritual equilibrium should be apparent to all. The immortal Lincoln once said, "The union cannot survive half slave and half free." And a greater than Lincoln said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). The same is true of the individual. He will either "go on unto perfection" or return to the life of sin. Eventually he must get sanctified in order to keep justified. Hence the command, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest . . ." (Heb. 12:14-17). The complete passage gives three cogent reasons why the believer should go on to holiness: to avoid backsliding—"lest any man fail of the grace of God"; to preserve the purity of the group—"lest any root of bitterness springing up trouble you, and thereby many be defiled"; and to prevent apostasy—"lest there be any fornicator, or profane person, as Esau, who . . . found no place of repentance."

1. The dual nature constitutes an incongruity. A fountain cannot "send forth at the same place sweet water and bitter." A fig tree cannot yield olive berries, nor can a grapevine bear figs. But "out of the same mouth

proceedeth blessing and cursing." With the same tongue "bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (Jas. 3:9-12). Thus could James and John worship God one minute and call down fire on their enemies the next.

2. The dual nature conduces to frustration. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). Therefore, "A double minded man is unstable in all his ways." This was Paul's difficulty. The old nature, which he calls "another law in my members," warred against the new nature, which he calls "the law of my mind." His will was on the side of right, but he lacked sufficient spiritual strength "to perform that which is good."

Psychologically life has three levels—instinct, duty, and grace. To a great extent, the unawakened sinner operates on the level of instinct. He caters to the desires of the flesh, and has little or no scruple in doing so. Consequently he experiences little inner conflict. And the sanctified Christian, cleansed in soul and Christ-centered in purpose, is integrated on the highest possible level. But the unsanctified Christian, torn by the conflicts of the flesh and the Spirit, is in frequent struggle on the level of duty. His case is not entirely unlike that of the little boy. Compelled by his mother to sit in a chair, he said, "I'm standing up inside me!" The unsanctified Christian, while striving to do God's will in all things, can scarcely say that he always delights in it.

3. The dual nature may result in complete disintegration. The spiritual kingdom of man's soul, if it continues "divided against itself is brought to desolation." The spiritual house oc-

cupied indefinitely by incompatible inhabitants "shall not stand." "For to be carnally minded is death" (Rom. 8:6). Little wonder that Paul cried, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.)

III. The Remedy for Such a State

Thanks to the divine provision, there is complete deliverance. "The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). And, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Hence the command, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). The Holy Spirit, says Dr. E. Stanley Jones, "cleanses from all lies, all evasions, all make-believe, all false fronts, from all except complete sincerity." And the remedy is of simple application.

1. Face the facts. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish" (Jas. 3:14-15). Could any language be plainer?

2. Present yourself unreservedly in consecration to God. This will probably involve Christian resignation to some things unpleasant. But your highest happiness will be found in the center of His perfect will, whatever it may include. His absolute knowledge and unquestioned goodness guarantee "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

3. Receive the Holy Spirit. "They that are in the flesh cannot please

God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:8-9). And your Heavenly Father will "give the Holy Spirit to them that ask him" (Luke 11:13). "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

4. Walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). Having overcome the sin barrier, one reaches that level whose "ways are ways of pleasantness, and all her paths are peace." For, "To be spiritually minded is life and peace" (Rom. 8:6).

A Prayer for the Minister

(By the minister's wife)

Dear Father, sometimes it is hard to pray

The way I should for him who stands behind

The sacred desk on ev'ry Sabbath day.

*Alert for his effectiveness, I find
Quite often my temptation is to ask
That he be known for eloquence of speech,*

For great ability to do his task,

For magnetism—to increase his reach.

But these are not the things Thy servant needs;

*And so I pray: Give him humility,
The gift of preaching Christ by words and deeds,*

Of drawing men, not to himself, but Thee,

*A deeper understanding of Thy Word,
A yielding of himself to Thee, O Lord.*

—LOIS F. BLANCHARD

Preaching the Evangelistic Message

By Harold Volk*

THE SERMON IN ACTION is a powerful force. When the great French Protestant, Saurin, was preaching at The Hague, the celebrated scholar, Le Clerc, refused to hear him, declaring that oratory was below the dignity of the Christian pulpit and that he "distrusted effects wrought more by a vain eloquence than by the force of logic." One day he yielded, and went on condition that he should sit behind the pulpit screen, so as not to see the preacher's delivery. Before the sermon closed he found himself in front of the preacher, listening with rapt expression, unconscious of the tears that trickled down his quivering face.

The incident is but one of many historical illustrations of the fascinating conquests of the sermon in action.

The sermon is like the tent which the fairy gave to Prince Ahmed, which, when folded, seemed like a fan for a lady's hand; but spread it, and the armies of the powerful sultans might gather beneath its shade. How can one overestimate the vital importance to the preacher, or the audience, of that half hour in which the work of days (we might say years) is to be focused upon the congregation?

A Strategic Point

The preacher in the pulpit occupies the supreme, strategic point in the moral universe. It is a place of real struggle on the part of the preacher to conquer his hearers and win them over to the truth, and to the life of the Spirit. It is the *sermon in action*. It

is the speech of the prophet that *must* be heard. He is declaring the will of God: "Thus saith the Lord"—the moral law, the principles of conduct. He is proclaiming judgment: "Thou art the man." He is heralding a new hope: "The kingdom of heaven is at hand." He is accusing and condemning: "They sell the righteous for money, and the needy for a pair of shoes." The place is the valley of decision; the hour, a time of supreme effort, on which the history and destiny of souls may hang. The preacher is uttering a message freighted with saving truth, and carries in it the supreme effort of God in man's behalf, and in its success or failure all heaven is interested. No wonder Martin Luther trembled as he ascended the pulpit steps.

Preaching the evangelistic message is distinguished from regular pastoral preaching or the teaching ministry. It is designed to capture the will and the emotions, and move to action, while they are purposed to enlighten the mind and produce convictions for living.

A Pulpit of Power

A pulpit of evangelistic power is the need of our time. Of the Italian Renaissance, no figure, not even that of Lorenzo the Magnificent, looms up so commandingly as that of Savonarola, the preaching friar. He stood there in the pulpit of the Cathedral of Florence, a luxurious and brilliant city, full of social corruption, gorgeous religion, and graceless living. He had been sum-

*Evangelist.

moned from his cell where his preaching had driven him, to preach to the hopeless, starving Florentines, besieged by powerful enemies, pestilence, and famine, and suffering and desperation marking every soul. They had been his enemies, but Savonarola spoke to them as an ambassador of God; he won them to penitence, cheered them with promises of divine mercy, and they cried out: "The Friar's preaching has saved us again." Then followed those wonderful years in which the preacher successfully disputed with the Medicean despot the moral dominion of Florence; Lorenzo clothed in luxurious unrighteousness—Savonarola armed with the scepter of truth and flaming zeal for God's honor and man's salvation. At last, seeing him summoned to Lorenzo's bed and ministering there to a dying man in the spirit of Elijah, we say: "There is a man of power—a man for the times."

Four centuries have passed since then, but human nature has not changed. This twentieth century is pregnant with new history, with mighty issues and high political and social ethics, but no age more imperatively needed a pulpit of power—a prophet voice proclaiming Him who, for man and the nation and the age, is "The way, the truth, and the life." Ours is a most enlightened age, and without doubt is more favorable to the preacher's power, more hospitable to it, more fruitful of the best results than any since the dawn of Christianity. In fact the preacher's power is as much nobler and more enduring than that of the Savonarolas or the John Knoxes of a former day as that of the electrician and the nuclear physicist is nobler than that of the feudal lords of an age of ignorance and superstition. "Is he a physician of souls? He can better operate on wakeful than torpid patients. Is he an advocate? He can bet-

ter plead before an educated jury than a clownish one. If his appeal is to man's will, it is, at least to one unfettered by fear; if to the conscience, it is to one unclouded by superstition; if to the heart, it is to one never more aching with unrest or hungry for reality and love."

Our Need Today

It is time for the herald who has a real message of life and immortality, who has seen God face to face and gotten his message from Him, to lift up his voice like a trumpet. If he is a voice that can speak, not only the seminary lore, but the Saviour's love, then there never was a time when he could have a more open and inviting field, or a more grateful welcome among thronging men, or a fairer hope of success in the highest sense. If there is a weakness in the pulpit of our day, it is not the fault of the "spirit of the age." The preachers of the apostolic age faced such pharisaic pride, such religious obstinacy, such depravity and frivolity, such fortified selfishness as is not equaled in our age; but they were not dismayed—by the power of their preaching they conquered. If the pulpit of today is lacking in power, the sin lies at its own door and cannot be shifted to the shoulders of society. The living preacher never had so many aids and openings; man's hearts and homes and lives were never more hospitable to his message, and all the more as he approaches them simply as a man from God with a practical hope and help upon his lips.

I do not ignore the facts which tend to repress pulpit power—the temptation to accommodate the preaching to the mood of the people; to make the Word only scintillate when it should shine and burn; to consult people's whims rather than their wants; to be

popular rather than powerful; and to avoid sinking into insignificance.

It is against these demoralizing and enfeebling influences we are boldly to strive. The objects which the preacher seeks to attain remain as unutterably and inconceivably great as ever. God, eternity, the soul, all that concerns man's duty here and his destiny hereafter—these are his themes, and are as unfading as the blue of heaven, as inexhaustible as the sorrows and joys of humanity. What power the preacher ought to have who stands before an audience on whom he looks as immortal souls for whom he must give an account, unto whom those men look with intelligent reverence! He stands in a relation most solemn of all this side the judgment; he speaks, as heaven's ambassador, to the conscience, the heart, the life, of everyone beneath his gaze; he pours out the affluence of God's love, and light, and life, over dark and tempted and struggling and weary natures, probes the depth of human guilt, unveils the glories of salvation, and performs his work environed consciously by the power of the world to come.

Our Responsibility

We are responsible for the men of our generation; heaven is expectant of their conversion; their blood will God require at our hands! They are the bond servants of the devil, but they have wants, hungerings, fears, hopes that are deep, surgent, and dominating as instincts, and these make them susceptible to God when He is rightly presented to them. But when is He rightly presented to them?

We may offer to lost men an orthodox God, a theological God, a historical God, a transcendental God, even a rational and personal God, and it may still be a dead God that we offer. We

may paint Him as liberal and complaisant as the Western Jupiter, or as dogmatic and cruel as the Eastern Moloch; and, failing to attract by the one or to terrify by the other, we will still have to cry to the heedless and far-off throngs, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." It was Jesus who appropriated these words to His own ill success, and even He did not get himself believed and beloved while simply in the body. He preached, yet ended His ministry with the bitter cry, "How often would I have gathered . . . and ye would not!" A few days after and those same Jewish peasants filled the air with their penitential cries, and by thousands surrendered to God. The reason? God must be seen upon a cross ere men will be attracted to Him. "I, if I be lifted up . . . will draw all men unto me." And He will not be thus seen except He is preached with power from the pulpit.

The world will not be drawn to a crucifix, but it may be drawn to a Crucifixion, and its vital presentation in the burning words of a living ministry has never failed to command and convert a multitude of men. We must see Christ ere we can make others see Him. We can preach *about* Christ if we have some fine words in a paper book on the pulpit, but we can *preach* Christ only when He dwells in us as a living and luminous presence, possessing, engrossing, and constraining by His power and love. We are doomed to see the streams of humanity rush past us in its pride and passion, its gaiety and sadness, without hope and without God; but we need not stand with paralyzed faith and fettered energies. Let the scene drive us to our knees and keep us there until we be endued with power from high. Let it drive us to our pulpits to preach the

evangelistic message: repentance, restitution, faith, the new birth, the way to enter into the kingdom of God, and "holiness, without which no man shall see the Lord."

It was thus that Savonarola acquired that massive personal power, that

energy of soul, that imperial will-force by which, from his pulpit in the Duomo, he ruled Florence. He had little rhetorical culture, a bad voice, and, at first, indistinct expression; but he was at home with his Bible and his God. And he preached!

A Layman's Message to Pastors

By A. E. Felts*

IN THE MINISTRY, for a pastor at least, there are duties other than persuading men to make decisions for God. Among these duties are administration, a church to lead, financial problems to solve, and all the various departments of the church to keep on the right track. Surely the day-to-day task of a pastor requires the highest level of leadership.

Leaders in any field can roughly be divided into four groups determined by their way of dealing with problems and by their administrative practices. The first three of these four groups scarcely, if ever, succeed; but the last nearly always succeeds. Let's just name them in passing, before we come to the study of building good relations between the pastor and his people.

The *first* group of leaders never have a plan and improvise from day to day. Even if there is a plan of a sort, it changes so often that no one knows what it is from one time to the next. Hard and unpleasant tasks are

skipped with the hope that everything will come out all right.

The *second* group hold that the end justifies the means and assumes that theirs is the only way to do any task. They are always certain that the ideas of others are never worth while and demand that they have their way, determined to rule or ruin.

The *third* group attempt to apply one pet formula to every situation and are constantly amazed and confused when it fails to work. They attempt to treat everybody alike, and hold that what is good for one is good for all. They believe that the hair of the dog is good for the bite.

The *fourth* group face each new problem with open minds, realizing that people and realities affect every situation—that each situation and the people involved may require an altogether different approach. They remember that God had different patterns for each member of the human race, and are far more likely to succeed in solving the problems that always arise when a group of people work together.

In every case the people with whom the leader must deal may differ great-

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Paper Presented to Pastors, North Arkansas District.

ly in character. There are the well adjusted, who, once given their tasks, do a fine job without any further attention. There are those who are willing but incompetent, those who will not work under any circumstance, those who will take an assignment but cannot work with anyone else, those who know it all, those who fight with everybody else, those who are easily offended, those who consider themselves important, and those who use a big I and a little you.

Surely these things must suggest the personal relations problems of the ministry. They introduce the problem of how to get along with people; of how to get at least some of those we sometimes call cranks to work on our team and, in most cases, to be for us instead of against us.

We that are employers have learned that we cannot make anyone do anything, even those we pay. People seldom do things because of force. Only a real desire to accomplish will be fruitful. If these things are true in business, surely they are also true in the work of the church. For the most part, is not people's desire to serve God and humanity the only motivating influence that causes them to work for and in the church? It's a real tragedy when a minister, through failure to apply a few simple formulas, permits the devil to use someone to undo much of what would otherwise be effective work in God's cause.

Attitude

Let's take a look at a few of the things that will help build good personal relations. The very first is that of attitude. Before a pastor can inspire others to do and to be their best, it is essential that he hold a positive and sure faith in all humanity. It may be that we sometimes permit our doctrine of depravity to lead us subcon-

sciously to reflect an attitude of hopelessness; that some people are impossible cases and that nothing can be done with them nor for them. We forget that there is a way to deal with every individual. Actually, the teachings of Christ emphatically declare that there is hope for all; that the power of God working through the instrumentality of men can rehabilitate those who are bitter, resentful, spiteful, and all of those who could, and often do, hinder the cause of God. Honestly expect good of everyone and you will be amazed at how often it works. It has been said that there is bad in the best of us and good in the worst of us . . . look for and expect the good. Expect good even after bad has often been done. Be charitable. Put the best possible construction upon the words and acts of others. It's impossible to hide our real feelings toward others. In some way, people sense our real feelings toward them and react favorably or unfavorably toward us, depending upon what they sense our position toward them to be.

The Compliment

The next basic rule in good personal relations is that of the correct use of the practice of complimenting. People just like to be acknowledged when they have made a noteworthy effort or contribution. Regardless of how old or how young, how prominent or how obscure, there is a psychological urge that drives us to react favorably toward those who are aware of and express appreciation for what we are or what we do. There aren't many times when we can't find something in everyone that is worthy of acknowledgment. It's the easiest way there is to win friends and influence people. It is true that others evaluate us and are influenced by us largely by what they think we think of them. The

practice of complimenting others is so stimulating both to the one who gives the compliment and to those to whom the compliment is given, that one of the nation's best-known ministers has organized what he calls "The Compliment Club," suggesting that each person give at least three compliments daily.

Persuasion

Another important thing is the ability to persuade. Every pastor must be able to promote, advance, or sell his ideas and plans. With tactfulness, ideas can be expressed or advanced without offense. The tool to use in this case is the fine art of persuasion, the great tool of all good salesmen. Mr. Wilson of National Cash Register has written a book entitled *Open the Mind and Close the Sale*. Let's paraphrase him a little and say, "Open minds and sell our plans." It is essential that the pastor put his ideas across to all the group without opposition. If the front door of the mind cannot be opened by direct suggestion, try the back door of indirect suggestion.

Face-saving

Another aid in good relations is that of face-saving. Old Chinese had rather save their faces than to save their lives. Not many people like to find themselves in an awkward or embarrassing situation from which they cannot extract themselves. Under such circumstances, people are always grateful for and feel kindly toward those who gracefully make a way of escape. The Golden Rule applies not only to those who trade but also to all of us in our everyday living. Many of us, after finding that we are correct, are so anxious to prove those wrong who have taken a different stand. We seem to take a childish delight in saying, "I was right and you were wrong." Few things can irritate

more than an "I told you so." When repeated often, it strains friendships and certainly further alienates those who have not the best feelings toward us. Friendships are fragile and require as much care in handling as any other fragile or precious thing.

Listening

Good relations with others are so important to the minister that a good portion of his time should be spent building understanding with those with whom he works and with those to whom he ministers. Without the confidence of his people, a minister cannot do effective work. He must spend more time with those that oppose or do not understand his program. Give them a chance to talk . . . let them talk until they run down. Sometimes you'll think that will never happen but it most generally will. Many things are likely to be gained from such a practice. You may find out why they oppose; and often their reason for opposition is so minor that when known it's easy to work out. When differences are so wide that they are not easily gapped, those who oppose feel better and more co-operative toward their pastor because they have had a hearing. Give them a chance to talk to you instead of to someone else. It will be time well spent. Opposition to a good thing is usually like a storm in that it will sooner or later blow itself out if given a little time.

Time

Take time when seeking a solution for a problem. Test all the solutions that come to your mind. Action resulting from the wrong conclusion is always a waste of effort and sometimes only makes bad matters worse. It sometimes gives people cause to be critical. Often only the developments that time brings have the solution to

a problem. Some problems seem to have solutions while others have to be endured. When you don't know what to do, usually it's best not to do anything. Waiting is not always apathy; it's often the mark of a wise, understanding, patient, and courageous leader.

Others

There are many other important factors in the securing of good relations and understanding between a leader and those with whom he works, but we'll name only one more . . . a sincere smile. After the power of God and the power of love follows the power of a sincere smile. An earnest and friendly smile will overcome more quick anger, hatred, and malice than any other expression. A smile is far more effective and disarming than a score of words. A soft answer and a smile will truly turn away wrath or deepen a friendship. It's both the best defense and the best offense in the

world. It's almost impossible to "tell someone off" when he wears a smile.

We've said quite a little about the effect of a smile where tension is present. It's just as effective in a friendly, cordial group. It adds warmth, good cheer, and strengthens the bond of fellowship. A smile can actually change a mood or disposition of others from one of bitterness or disappointment to one of cheer and hope.

Remember the chorus:

*Smile . . . and the world smiles with
you . . . sing a song.*

*Don't be weary, just be cheery all day
long.*

*Whenever your trials, your troubles,
your cares*

*Seem to be more than you can really
bear,*

*Smile and the world smiles with you.
Sing a song.*

These are but a few of the easy practices that will make your work more effective in God's great and eternally triumphant cause.

Failure

I've heard it said: "What if a man fails once? It could have been circumstances. If he fails twice, again it could be causes outside of himself. But if he fails three times consecutively, he must look for the cause within himself." But what would they say of a man that had twenty-three chances in six years of probation?

He was dubbed the "Stickit Minister." Shunned by the church boards, despised by the placement committees, the despair of the superintendents, but still trying, he was voted down every time after twenty-three trials. Finally the Renfield Church

of Glasgow, Scotland, took to its pulpit this poor, disheartened failure.

The reward was beyond their fondest expectation and extended over twenty-five glorious years. Marcus Dods, under God, made that church the greater center of light and power and the leading religious life of Glasgow. Then Doctor Dods took a professorship at Edinburgh and later became the principal of New College. Doctor Marcus Dods, also a prolific writer, has taken his place among Scotland's top preachers.

(Submitted by Rev. R. E. Griffith, Auckland, New Zealand)

Gibraltars of the Faith

By J. Kenneth Grider*

THE APOSTLES' CREED:

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Church of Jesus Christ, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

With its ten miles of tunneling, making possible a vast hidden garrison; with its peculiar location, jutting out of the Mediterranean, guarding its entrance; and with its rock cliffs as much as a thousand feet high—Gibraltar is one of the strongholds of the world. I once spent a day at its base, and recall vividly the appearance of staunchness that it gave me.

The Christian faith, through the centuries, has had its Gibraltars, too. The Apostles' Creed has been the Gibraltar of Christian doctrine. The Lord's Prayer has been the Gibraltar of Christian devotional life. The Ten Commandments have been the Gibraltar of Christian ethics.

These three strongholds of the faith, appearing in the "Responsive Reading" sections of our three latest Nazarene hymnals, are a part of our own life as a church, since our faith comes to us out of the main stream of the Christianity of the centuries.

In this and the next two issues of the

PREACHER'S MAGAZINE the three will be discussed in turn, to the end that we as ministers may see the important place they fill in Church history and in Christian faith.

I. The Gibraltar of Christian Doctrine

In Scotland I had to remove a simple cross from my lapel because, as I was told, in that country the cross as a symbol is generally identified with Roman Catholicism.

And in this land of John Knox, until last year, our district assembly was in session each year on Easter Sunday, proof of the fact that Protestants there make very little of Easter—due to the fact, as they tell you, that Roman Catholicism has made so much of it. The same is true with Christmas.

Also, the Protestants the world over have been reluctant to say very much about the Virgin Mary because the Roman Catholics have gone to extreme, honoring Mary to an idolatrous extent.

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In relation to the Apostles' Creed, could we Nazarenes be doing what our brothers in Scotland have done with regard to the cross, to Easter, and to Christmas? Could we be doing at this point what Protestants in general have done in connection with the Virgin Mary?

Why do so few of us know the Creed? Why is it so seldom used in our worship services? Is it because this Creed has been so often repeated meaninglessly in formalistic churches? And if so, is that the only reason? That is, do we believe that the Creed itself is empty and would fail to contribute to our type of orthodox faith? Are we sure ourselves why we do not use it?

Certainly no minister among us would say that we are justified in neglecting the Creed simply because it has become a formal recitation with some. So if we do not use it, it is either through sheer neglect or because we consider that it would not contribute to our faith.

The editor some time ago asked me to contribute something on the Apostles' Creed. But the assignment did not grip me, so I did nothing. And then one Sunday in July it happened; dry bones assumed flesh. At Kansas City First Church the congregation repeated together this historic creed. As I stood there, joining together with 300 or 400 other 1955 Christians, I was inspired. We were repeating beliefs which, though modernists oppose, Christians through the ages have died for and we Nazarenes live for.

ITS HISTORY

A statement of belief similar to the Apostles' Creed seems to have been in use among the churches as early as the middle of the second century. Harnack and McGiffert, two of the most authoritative historians of doctrine, are both certain of the existence

of such a creed at that time, although no copy of it is extant. These and other scholars have come to this conclusion from their studies of many early writings, in which doctrines are mentioned as being generally agreed upon and familiar to all. McGiffert has even undertaken to reconstruct this creed. Incidentally, it is interesting that in his version the word *catholic* does not appear.

A creed, more similar to the present Apostles' Creed, was in widespread use during the fourth century. This formula is preserved in a Latin document of about A.D. 400 and in a Greek manuscript of about A.D. 341. Again, in these two fourth-century forms, the word *catholic* is omitted, so that faith in the "holy Church" is affirmed.

The Apostles' Creed itself, in substantially its present form, dates to about the late sixth century.

In both its earlier and later developments the Creed always expressed faith *in*, and not faith *that*, so that for centuries it was employed as a formula for expressing faith in Christ at the time of baptism. The devils that believe and shudder, according to James, only believe *that* Christ, the Son of God, died for man's sin, whereas faith *in* Christ results in forgiveness and cleansing—and in vibrant devotion to Him.

In all the main branches of Protestantism (Lutheran, Reformed, Anglican, and Wesleyan) this Creed has been adopted. And in Roman Catholicism, of course, it has been employed from early times. So although it has never been used by Eastern orthodoxy, it has a long and broad history as a symbol of the historic Christian faith.

ITS CONTENTS

There are fifteen doctrines on which the Church of the Nazarene has made official statement. Eight of these re-

ceive no mention whatever in the Apostles' Creed. They are: the inspiration of the Scriptures, depravity, man's free agency, repentance, entire sanctification, baptism, the Lord's Supper, and divine healing. Two of the fifteen doctrines are referred to only by implication: the atonement, when mention is made of the death of Christ—without relating it to man's redemption; and future punishment, when it is said that Christ descended into hell. Moreover, on four of the other five official Nazarene doctrines the Apostles' Creed is either misleading or quite inadequate. It is misleading in the matter of the Trinity: the three are mentioned, but nothing is said of their oneness¹—and only one of the three Persons is called God, with the possible implication that the other two are not divine. The Creed is inadequate on the doctrine of Christ, especially because He is not declared to be Deity; on the Holy Spirit, since His full status is not clearly given and since His only mentioned function is that of conceiving Christ²; and on the doctrine of forgiveness, since the Creed gives neither its means nor its content. Only on the Second Coming, of all the fifteen Nazarene doctrines, is there a precise statement with some degree of adequacy: "from thence he shall come to judge the quick and the dead."

So we would not consider the Apostles' Creed as an adequate statement of belief. Indeed, no church has ever so thought of it.³ But just as we do not discard the Old Testament because of its inadequacies, as Hegal and Schliermacher would have had us do,

we do not throw overboard this early creed, for through the centuries it has held the Church to apostolic teachings.

A few statements within the Creed deserve interpretative consideration, one being: "he descended into hell." A better rendering, perhaps,⁴ is *hades*, the place of departed spirits—both saved and unsaved. There Christ went, according to I Pet. 3:19-20, to preach to the spirits in prison—likely to give the departed dead a chance to accept or reject Him. Liberals consider this ". . . the most difficult single statement in the Creed, . . ."⁵ And conservatives do also. For example Dr. John Vander Meulen, an orthodox Presbyterian, says: "The other articles of the Apostles' Creed are both clear and vital. This one certainly is not clear, and it is, at least, very questionable whether it is vital."⁶

The word *catholic*,⁷ one of the later additions to the Creed, has caused much concern in Protestant circles. The Lutherans, at the outset, substituted for it the word *Christian*. But the Anglicans have never done so, thinking of *catholic* as *universal*, and always declaring their faith in the world-wide, invisible body of Christ. In our own Nazarene hymnals there has been some variance at this point. The first edition of the ever popular *Glorious Gospel Hymns* has the words "the Holy Catholic Church." *Devotion and Praise*,⁸ published in 1937, makes it "the Holy Church of Jesus Christ." and the new hymnal, *Praise and Worship*, picks up this wording, as do the

¹Some scholars think that in the early second century the formula that anticipated the Creed expressed faith in one God, but that the word "one" was later omitted to counter Sabellianism. See F. J. Babcock, "The History of the Creeds," p. 2. The Athanasian Creed, dating at least to the ninth century, states the oneness in numerous ways—as well as the threeness.

²As a group we have stressed His Pentecostal significance in entire sanctification, which is a proper emphasis; but we have said little of His part in the Incarnation.

³See J. J. Moment's "We Believe," p. 115.

⁴See E. S. Brown's "The Apostle's Creed Today," p. 82.

⁵George Hedley's "The Symbol of the Faith," p. 67.

⁶John Vander Meulen, "The Faith of Christendom," p. 5 of Introduction.

⁷"Catholic" is from the Greek "katholikes," and "universal" is from the Latin "universalis"; so whether one says "catholic" or "universal" depends merely on which of the two languages he is going to for his word, for the meaning of the two is identical—or at least it was when the Creed arose.

⁸The two editions of "Waves of Glory," 1905 and 1921, in such wide use during our earlier days, contained only hymns, without responsive reading section.

later editions of *Glorious Gospel Hymns*.

Much dissent, also, has arisen over the clause "the resurrection of the body." Some have been so crude and unbiblical as to picture lost limbs hurtling through the air to be joined with the body, at the resurrection.⁹ Because of this kind of interpretation, and interpretations which would require this sort of expression, many have denied the Creed's clause about the resurrection of the body. But Paul did not teach the resurrection of the physical body. He said: "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . : it is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44). In that same discourse he also wrote, ". . . flesh and blood cannot inherit the kingdom of God; . . ." (I Cor. 15:50). And Jesus said we are to be like the angels in the next world—so, without physical bodies. The creed-makers surely did not mean to teach that our physical bodies will be raised. From Old Testament times it had been known that the physical body goes back to the dust (Gen. 3:19; Eccl. 12:7). Yet our bodies will be raised—our spiritual bodies. Our spirits, clothed upon as were the spirits of Elijah and Moses at the Transfiguration, and recognizable—and therefore not disembodied—will be raised at the latter day.

ITS VALUE

Warts and all, there it is: a non-apologetic affirmation, misleading to the critical, perhaps, and certainly inadequate; but nevertheless our Creed—our doctrinal banner as Christians, our Gibraltar to hold back the encroachments of modernism and the less noticeable bombardments from neo-orthodoxy.

It teaches that God is almighty, while men like Wm. James, E. S. Brightman, C. E. M. Joad, Edwin Lewis, and many other twentieth-century scholars have told us He is finite in power. It affirms the Virgin Birth, whereas some would tell us that Jesus' birth was entirely natural. It affirms the Resurrection, while modernists deny it and the neo-orthodox tend to spiritualize it so that its "meaning" becomes the important matter, whether or not it happened historically and factually. The Creed announces the Second Coming, perhaps influencing Evanston in that direction, while men like C. C. Morrison and Joseph Haroutunian cannot believe.

Peter gave the essence of this faith as we have it recorded in Acts 5:29-32. Paul summed it up in a few instances, as in I Cor. 15:1-4. The author of the Epistle to the Hebrews opens that treatise with a compact statement of the Christian faith. Following the lead of New Testament writers, the second-century Irenaeus expressed it in compact form, as did his younger contemporary Tertullian. And so did other early men, until the "apostolic" teachings were finally crystallized into our Apostles' Creed.

John Wesley was anxious that his Methodist societies, in Britain and in America, repeat from the heart this statement of faith in public worship. Probably we will not want to make the recitation of the Creed a regular part of each Sunday morning worship service. However, certainly it might be well for us to use it occasionally. But all of us believe the Creed and could sincerely repeat it publicly, which is what matters. And surely we are all grateful for this stronghold of orthodoxy, this bulwark of the apostolic, once-delivered, New Testament faith.

⁹See A. H. Strong's "Systematic Theology," p. 1019.

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"QUEEN OF THE PARSONAGE"

P.K.'s Can Love the Church

By Lora Lee Parrott*

THERE IS an old idea that preachers' kids will always turn out bad because religion was forced upon them when they were young. Scientifically collected data does not bear up this belief. It is no more right to believe that a child will turn against religion when grown than to believe that a child will quit washing his hands when he gets to be his own boss. Religion and the church can be made to be the most attractive thing in the life of the children of the parsonage if you will follow a few basic principles.

1. Help your children learn to love the church. This is done as you set the example in your own attendance and loyalties. Oftentimes the pastor's wife, even though she attends the services, may do so reluctantly out of a sense of devotion to her husband's calling. Children sense this reticence and soon learn to believe that the church is just a means to an end and not really the happy place Mother claims.

There are occasions when the pastor's wife must stay away on Sunday night in order to protect the health of her small, growing children. However, these occasions should be at a minimum and baby-sitting fees should be included in the over-all budget of the family. When the children of the parsonage sense this loyalty which

Mother demonstrates, then they too will learn to love the house of God.

2. You can demonstrate the worth of the church in your own life and home. Nothing proves the value of religion to an observing youngster more than for him to see it operate in the tests that come in family living.

For parents to be unreasonable, overbearing, dictatorial, or haggling in dealing with their children or to lack Christian poise under difficult circumstances is to build up an obstacle over which the children must climb to develop a love for God and the church. However, Christian character demonstrated in difficult spots will impress children more than sermons. To children there is an obvious conflict when parents teach kindness and sympathy while demonstrating selfishness and bigotry.

3. At no time should the pastor's wife speak critically of the church or its leaders, either lay or ministerial, in the presence of her children. With so many daily problems in the work of the church and with these so frequently involving emotional situations, it is easy for the pastor's wife to relax her vigil and allow these matters to be aired before the children. It is an old story about the deacon's family having the pastor for Sunday dinner—sitting around the table picking him and his message to pieces. It

*Pastor's Wife, Flint, Michigan.

is just as wrong for the lady of the parsonage to become critical of the laity while her children listen.

☛ We destroy our foundation of child training by being critical of others before the children.

4. The pastor's wife must personally demonstrate a concern for the welfare of the congregation. She may do this by showing personal interest in the problems of individual families. Also, she must show evidences of concern for church financial matters before the children. If the church furnishes utilities, the children should be taught to be careful in turning off un-

needed lights. She must also evidence a concern for the influence of the church in the community at all times.

5. It is good for the pastor's wife to find her fellowship among church people. These need not always be the people of the immediate congregation. Sometimes it is better if the pastor's wife is not intimate with ladies of the church. However, to find her fellowship among those who are outside of the church is to set a wrong example. If she is teaching the children that Christians are the finest people in the world, she must demonstrate this with her actions.

My Prayer for You

O God, we come to Thee with thanksgiving and with songs of praise in our hearts, "For the Lord is great, and greatly to be praised . . . Honour and majesty are before him: strength and beauty are in his sanctuary."

May we show forth Thy salvation from day to day, and worship Thee in the beauty of holiness. Help us as mothers that while loving and caring for our children we shall be a spiritual force in their lives, giving them principles to guide them in the making of their careers. Help us to remember that most great men and women are the children of spiritually minded, as well as emotionally mature, mothers. May we realize the value of good health. May we realize that spiritual values must take precedence over material values. Help us to see that the old-fashioned parents who lived right, who had daily prayer, worship, and Bible reading, and whose religion was the keystone of their family life, passed these habits on to their children along with a knowledge of honesty, justice, and faith.

Help us, O Lord, to establish a close companionship between ourselves and our children, to teach them about love and loyalty and thoughtfulness for others. Help us to see that in so doing we shall render a wonderful service to God and the Church and to our country. Help us, O Lord, to see that our responsibility is great. May we be faithful and victorious as we meet these responsibilities.

In Jesus' name we ask it. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

VI. The Pastor and His Problems

By G. H. Boffey*

ELIJAH WAS A MAN subject to like passions as we are." We have all derived a tremendous amount of comfort out of that verse. God has been kind enough to show us that there is a very human side to all the great men of Scripture. The natural and the spiritual are intimately linked—though some refuse to believe it.

Problems are not peculiar preserves of any particular section of the community. It is a sad day for a minister when his circumstances become so congenial that he no longer knows the lot of the common people. However, there are trials peculiar to the ministry and there are trials in ministry which have peculiar consequences. We will seek to review some of these.

1. A minister should watch his health. This does not mean that he should be a shareholder in the local chemists, or have an inordinate flair for divine healing. It means commonsense stewardship.

Because a minister is largely his own master and spends much time in study, he can easily let his physical condition deteriorate. It is not enough heroically to try physical exercises or even to go distributing tracts. The answer is in having a balanced life. Somewhere, somehow, the indoor man must become the outdoor man and have a hobby that absorbs his energies and diverts his mind into new channels. If it is something remunerative, all the better.

The man who has a good body will go far towards having a keen mind.

Health is a divine creation, and buoyancy of personality will be infectious when he is on the platform.

2. Finance is another matter which is worthy of consideration. It is as much the duty of the church to safeguard the interests of the leader as it is the duty of the leader to watch over the interests of the church. It would be a helpful thing if all local churches charged one of their officers to make the pastor's welfare his special concern.

Church members need to keep the labors of their leaders in perspective. Some churches have a well-paid minister, who, in turn, has a secretary, an assistant, perhaps even a deaconess, as well as a caretaker. On the other hand, some faithful ministers are called upon to light the fires, to clean the building, to stick up the posters, to do the visiting, to preach the Word, to pay the bills, and to take the criticisms. Charles Finney was once approached by the deacons of a church who desired that he should send them a new minister. "No," he said, "I will not. You killed the last one." This went home to their hearts and their repentance produced revival.

It would be a wise policy if churches would assess their basic expenses and the minimum support for the pastor according to the amount that they could safely afford. Then, as the work prospers the increase could be divided on a 50 per cent basis or a two-thirds basis. This arrangement would allow a minister to reap some fruit for his labors. Otherwise he might have to wait a long time before he was given

*Northfleet, Kent, England.

a raise, or it may be that he would not get one at all, but his successor would reap the fruit of his labors. Designated monies should always be treated as such.

3. To include the pastor's wife in the list of problems will have widespread repercussions for the writer unless there is an explanation. The fact is, there have been far too many nervous breakdowns among this noble army of hidden workers, and the causes need facing.

The pastor's wife has the most unenviable position a woman can wish for, and she has a peculiar price to pay in supporting her husband in his work. She may have her own burden, but she will also be called upon to carry the burdens of other people.

When money is scant she is the one who ultimately has to endure in making ends meet. When she is tied to the home she may find that no one visits her, for the people think that, being the pastor's wife, she has no need to be visited. She cannot become intimately friendly with particular members of the congregation or else there will be charges of favoritism. She must not open her heart to others or tales may travel. She has to be extremely careful, for whatever she does will be watched. Because of her calling she will largely be denied the permissible social life accorded to other ladies. No wonder that there is a breaking point. Let us remember the difficulties of the pastor's wife.

4. The problems of church life are much the same everywhere. A departing minister once introduced the congregation to his successor with the words, "You have here some of the Lord's dear people and a few of the Lord's queer people."

There are always wandering sheep who go around nibbling green grass, never doing anything but giving the new minister a cheer and the outgoing one a leer. There are awkward sheep who must be urged in the wrong direction to get them to go in the right direction. There are disgruntled sheep who only find life tolerable so long as they are doped with sympathy. Every shepherd of souls could write libraries on human nature!

5. Perhaps the true man of God will rise up and say that his biggest problem is himself. He takes the blame of all to his own bosom and says, "If I were as I wished to be, then all the cares and problems would be dealt with by divine wisdom and power; and if not, then they would be clothed with the pearl-incrusting of His grace." Life's problems on the outside would only reveal triumph on the inside. Christ in us, "the hope of glory."

*So when the long toil of the day is done,
And we walk in the light of the setting sun,
It is ours to forget life's wearisome way,
And delight our hearts in God's new day.*

Foot in Mouth—

A young pastor, conducting his own vote the first time he was up for re-election, announced to his congregation, "All those who desire for me to stay will please vote, 'Yes'; and all those who do not want me to leave will vote, 'No.' " The people all laughed and voted for him. Man, he couldn't lose on that kind of proposition. That may be the answer to this matter of voting.

—B. V. Seals

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

Are we not to get a verdict? Are we not sent out, in modern phrase, to actually sell goods? What boots it us that when we come down from the pulpit steps gracious ladies and cultured men thank us for the sermon, but do not surrender their souls to the will of their Lord? Is preaching a proclamation of a sublime and insistent truth, or is it only a lovely song of one that hath a pleasant voice and can play well on an instrument?—

DR. CHARLES L. GOODELL.

CRUSADE ECHOES

Atmosphere Is Important

By C. B. Dickerman

"I think we can get started back to Sunday school soon," said Mrs. R. "We used to go up there to church but we just dropped out."

We had just moved to our new charge and were trying to reach some families for the church. Mrs. R. did not explain why they were not attending, but we knew there had been some trouble. The R's lived five miles out of the little town at the end of a winding country road under the brow of a hill.

Soon Mrs. R. and her two girls were attending Sunday school and church

and her husband came when his work permitted. Two months after our first contact with the family, in a revival service conducted by Rev. Buford Battin, I noticed that Mr. R. was under conviction. I stepped up beside him and only a brief word was necessary to bring him to the altar. Mrs. R. assured me that she had been a Christian for several years and was so happy her husband had gone to the altar.

The week following Mr. R's conversion we called in the home. "Now that you have been saved, we would like to have you prepare yourselves for church membership," I encouraged them.

"No, not now, I guess," he remonstrated, but would give no reason.

We gave a few reasons why we thought they should unite with the church and tried to leave them in a good frame of mind.

"I wonder why they refused to join the church," queried my wife on the way home. "Her mother is a Nazarene and he seems to have no other connections."

"I have a feeling that they know too much about the trouble that's been in the church," I mumbled as my mind wandered off on the problems and prejudices created when Christians fail to possess and practice perfect love.

The R's continued attending the services as if it were their church. Two months after Mr. R's conversion a spontaneous revival broke out in the

*Secretary, Crusade for Souls Commission.

Sunday services. Two entire families were converted and began preparing for church membership.

"I think we should talk to the R's about church membership again," I said to my wife. "It makes a lot of difference what kind of atmosphere is in the church, you know."

"I believe we will go ahead and join the church with the others," said Mr. R. when we called on them. "May the girls join with us, too? The girls and I will need to be baptized."

The Crusade pays big dividends.

HOW WE DID IT

Since I teach a Sunday-school class regularly I have found it difficult to keep up with the attendance in all of the classes. In order to make a closer check, particularly on absentees and visitors, I worked out a class report sheet and had a special form printed. There are places for the class name and date and the names of absentees, those eligible for membership, the names and addresses of all visitors. The sheet measures 4¼ by 9¾.

The list of absentees informs me of those to call on with the knowledge that they were not present Sunday. The names and addresses of visitors give me another list for either a call or a letter of appreciation for the visit. By listing those who are eligible for membership, I am alerted to those who should be invited to join the church, and our Sunday-school workers are reminded that our task is to get people not only into Sunday school but also into the church.

This form of class report is quite simple but it has been a help to me as pastor and to the church—R. QUANSTROM, *Westerville, Ohio*.

QUESTION: *Should I co-operate in a city-wide religious census?*

ANSWER: Local Ministerial Associations and Councils of Churches frequently plan a city-wide religious census. The Church of the Nazarene is usually asked to co-operate in the census and share in the results. The information secured in the census will differ from that which is sought in a community enrollment using our own visitation evangelism materials.

There is no categorical answer to this question, for there are many different situations in different cities. There are some things that all the churches can do together that none of them can do singly. If a city-wide census is properly handled, there are some values that we can receive in co-operating and supplying workers for the census. In some communities there may be very few people who are unchurched and will name the Church of the Nazarene as their church preference. The alert pastor will endeavor to see that the program is set up so that he may have access along with the other pastors to all of the cards of those who are unchurched.

We recently received a midweek publicity card used by Rev. J. Lester Seel at First Church, Newell, West Virginia. It is a printed card a little larger than a government postal card. Included are the name and address of the "serviceman of the week." This is an excellent idea for keeping the servicemen of the church before the attention of the people, so that they will remember to write to them.—A. P. B.

Baptism

By Jack Lee*

Matt. 3:1-6; Mark 1:1-8

THE EARLIEST USE of the word baptism to describe a religious and not merely a ceremonial observance was in connection with the preaching of John the Baptist.

The title given him is probably an indication of the novelty of his procedure.

He preached the baptism of repentance for the remission of sins. The desired result of his preaching was to induce men to seek baptism as an outward sign and pledge of inward repentance on their part, and of their forgiveness on the part of God.

Baptism is related to repentance as the outward act in which the inward change finds an expression.

John realized that the baptism of water by man was incomplete, for he said: "I indeed baptize you with water; but he [Christ] shall baptize you with the Holy Ghost."

The baptism that John spoke of was a ceremony of initiation by which the person baptized confirmed his personal faith in Christ.

There are three parts to baptism:

1. The part of the person baptized is mainly his profession of faith in Christ, and confession with his heart that he belongs to the Lord.

2. The second part is by the church that administers the rites of baptism. The church hears the profession of the person baptized and by accepting him into its fellowship says, "We be-

lieve that you have accepted Christ; we bear witness to your personal faith."

3. The third part is by Christ, the Head of the Church. As the local church gives outward witness to a personal faith by the person baptized, Christ gives inward affirmation. The Word says: "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). This experience of being saved from one's sins is the foundation experience. It is this that he testifies to when being baptized with water.

But there is another baptism greater than this. It is the baptism of the Holy Spirit. Christ knows that the experience testified to by water baptism opens the door of the heart for the coming of the Holy Spirit.

This is the baptism that the Christian must long for with all his heart. It comes when he consecrates his all; yields his whole will to the will of God, and believes God for the blessing.

John said, "I indeed baptize you with water; but he shall baptize you with the Holy Ghost" (Mark 1:8). But today as you are baptized with water you are giving witness to the world that Christ saves from sin.

Ed. Note: This is a short message used in connection with a baptismal service. There has been considerable call for similar messages, order of service, practical suggestions, etc. Perhaps others of our readers have something to give us. May we hear from you?

*Pastor, St. Paul's Church, Kansas City, Missouri.

Preaching in Word Pictures*

By Charlie W. Shedd

A loose-leaf notebook collection of picturesque speech has helped this pastor put color and unusual expression into his preaching and writing.

ONE DAY I STOOD in a pen with a friend who is a ranch manager. His men were building a platform under a calf feeder. "See that?" he asked. "The guy who built that feeder was like some of you preachers. When he finished it, the fodder was too high for the calf."

We who will one day be called to account for *every careless word* need to develop the art of using words that paint pictures.

USING UNUSUAL EXPRESSIONS

My picturesque-speech notebook is an effort to educate myself in the art of unusual expression. For several years I have been collecting sentences that have a different twist about them.

There are those fortunate preachers with voices like the evening Angelus. Their flow of words is like waves washing clean the shore.

But some of us are not among these sons of nimble wit. For us the field must be plowed, harrowed, disked, and the grain stored in granaries.

My notebook is such a storehouse.

During my reading, when I come on sentences such as these: "She had a personality like a dental drill," or "a green preacher will sell more religion than a blue one," I place parentheses

around these and write, "P.S.," in the side column.

When my secretary files from this she enters it in my "Picturesque Speech" collection and notes the source of the saying.

During the earlier years of my ministry when I had no secretarial help, I did this job myself. And I do not begrudge the time I spent. These sayings, entered at random throughout the notebook, have been a tremendous boon to me both for preaching and for writing.

My particular loose-leaf notebook holds sheets size six-by-eight. Another dimension will do. I chose this size because it is easy to pack in a suitcase and handles nicely in the study.

Entries are made on both sides of the paper with no attempt to alphabetize or to list by subjects. They are spaced generously to allow easy scanning.

Listening is another source of supply. One evening at our youth search session, I heard one of our girls describe a recent date with this classic, "Oh, he's just a lost ball in the high weeds." Colloquial expressions in every community often make good grist for our mills. Perhaps from a speech or the newspaper, we may pick up clever phrases.

*Reprinted from "The Pastor." Used by permission.

PUTTING THE MIND TO WORK

At least once a month I take the time to read through my entire notebook. The random arrangement has the effect of miscellaneous stirring in my thoughts. Each little phrase is like a canoe set loose on the river of my subconscious.

This is the major use of my picturesque speech listings. Often as I write a magazine article, give a talk, or preach a sermon, some unknown Indian paddles his canoe to my harbor and there is a word painting delivered at the right time, ready for use.

I know it is dangerous. Plagiarism is a present threat for most of us. But I find that invariably the subconscious has worked the sentence over, perhaps even given it an entirely new twist. My memory is not so dependable that each word is retained in exact recollection.

This entry in my notebook, "If bitter water runs through a river, you cannot sweeten it by planting rosebushes on the riverbank," (Joseph R. Sizoo, in *Preaching Unashamed*; Abingdon Press, \$1.75) may come out, "You cannot improve your well water by painting the handle on your pump."

Perhaps I heard the "pump" reference somewhere years ago. I cannot recall. It is not in my book, but it was in my subconscious, and the

"rosebushes" reference cut the canoe loose to come at my bidding.

SOME CAN BE IMPROVED

I try also to guard against pilfering, by this method: frequently I take out a page from the notebook and hold up one bright saying before my mind until it takes on fresh and original glimmers.

For example: "He daily spread his prayer carpet toward the First National Bank" (Ralph V. Gilbert) suggests, "He daily made his mecca to his stocks and bonds, said his Allahs toward Wall Street, and worshiped at the golden shrine of 6 per cent."

The latter sentence is my own, suggested by my friend Gilbert. I used it recently in a magazine article, and with a clear conscience born of my own thought, but launched by my notebook. In this way what might appear to stifle original thinking actually promotes it.

Another danger which shakes its gory locks at the student of words is the problem of overdoing. The stars do not need ruffles and the most beautiful dress may be spoiled when the petticoat shows. Users of Picturesque speech need to pray constantly for a sharp sense of "just right" versus "too much."

Then there are certain sayings so complete they do not lend themselves

Bigotry

Bigotry has no head and cannot think, no heart and cannot feel. When she moves it is in wrath; when she pauses it is amid ruin. Her prayers are curses, her god is a demon, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims, and if she stops for a moment in her infernal flight it is upon a kindred rock to whet her vulture fang for a more sanguinary desolation.

—DANIEL O'CONNELL
Good Housekeeping

to my feeble alterations. For example, it would be difficult to improve the statement by Webb Garrison: "His mind may be like concrete—all mixed up and permanently set" (*The Preacher and His Audience*, Fleming H. Revell Co., \$3.00).

DRESSING NAKED SENTENCES

But when I use such a statement as this, I can give the source. If I use one so often that I imagine it is mine, a monthly perusing of my notebook will soon correct this impression. Thus the same procedure which might prompt plagiarism will also guard against it.

Another valuable use of this technique is to dress naked sentences. When I have finished a sermon or

completed the manuscript for an article, I read it over for "word merit."

If it hops the clods where it ought to skip merrily, if it is much too tense with that "the mail must go through" impression, if it comes out a thin broth where I hoped for a savory sensation, I take the manuscript to my notebook and read with an eye to each particular paragraph.

Our Lord admonishes us to be "fishers of men." Words can be the equipment by which we cast our flies over the stream of humanity. May we always come home with His stringer full.

Charlie W. Shedd is pastor of the First Presbyterian Church in Ponca City, Oklahoma.

Sermon Subjects for November

By the Editor

Thanksgiving—Psalms 107:1-9

Subjects	Scriptures
1. THE SPONTANEOUS EXPRESSION OF THANKFUL HEARTS	1. v. 1, <i>O give thanks unto the Lord . . .</i>
2. THE GOODNESS OF GOD	2. v. 1, . . . <i>he is good . . .</i>
3. GOD'S EVERLASTING CONCERN	3. v. 1, . . . <i>his mercy endureth for ever.</i>
4. THE RESPONSIBILITY OF THE REDEEMED	4. v. 2, <i>Let the redeemed of the Lord say so . . .</i>
5. THE MEASURE OF REDEMPTION	5. vv. 2-3, 6, . . . <i>whom he hath redeemed . . . gathered . . . delivered . . . and led.</i>
6. GRATEFUL MEN WANTED!	6. v. 8, <i>Oh that men would praise the Lord for his goodness . . .</i>
7. OUR WONDERFUL GOD	7. v. 8, . . . <i>for his wonderful works . . .</i>
8. FOOD FOR HUNGRY SOULS	8. v. 9, <i>He satisfieth the longing soul, and filleth the hungry soul with goodness.</i>

SERMON WORKSHOP

Contributed by Nelson Mink*

THOUGHTS FOR THANKSGIVING

"Let there be for every pulse a Thanksgiving, and for every breath a song."—KONRAD VON GESNER.

"For, after all, put it as we may to ourselves, we are all of us from birth to death guests at a table which we did not spread. The sun, the earth, love, friends, our very breath, are parts of the banquet. Shall we think of the day as a chance to come nearer to our Host, and to find out something of Him who has fed us so long?"—REBECCA HARDING DAVIS.

The Loaded Table: "Come and dine" (John 21:12).

Reasons for Thanksgiving: "The earth is the Lord's . . ." (Ps. 24:1).

Daily Marvels: "Blessed be the Lord, who daily loadeth us with benefits" (Ps. 68:19).

SERMON SUBJECT

"Thanksgiving of Two Pharisees"
Luke 18:11
Rom. 7:24-25

POWER OF PENTECOST

"Religious formality freezes personalities into cubes of uniform size and coldness. The Holy Ghost fires them with celestial love and lets the generous flames shape themselves according to personality straits with which they were endowed."

—SELECTED

SCRIPTURE GEMS

"I will give thee the treasures of darkness" (Isa. 45:3).

"Thou remainest" (Heb. 1:11).

"There he proved them" (Exod. 15:25).

THINGS TO THINK ABOUT

"The devil is not afraid of the Bible that has dust on it."

"Two works of a Christian—giving and forgiving."

"If you won't take advice, then pay for experience."

"If you want God to be your undertaker, die out to the world."

—*The Gospel Witness*

WHY I AM A TITHER

First—Puts God first in my money matters.

Second—Is a fundamental principle.

Third—Helps me to avoid covetousness.

Fourth—Develops Christian character.

Fifth—Releases spiritual resources.

Sixth—Releases money for God's cause.

Seventh—Makes me a partner with God.

—SELECTED

BEST DEFINITION

A paper offered a prize for the best definition of the value of money. The following was the successful answer:

"Money is a universal provider for everything but happiness, and a passport everywhere but to heaven."—*Anonymous.*

*Pastor, Oxford, Pennsylvania.

Illustrations:

URGENCY

I shall never forget one morning in a city where I was pastor, that they brought a broken man on a stretcher, laid him on his bed, and sent for me. There were his wife and two daughters weeping and their faces strained with suspense. The good old physician, whom I knew and loved, was standing by, he on one side of the bed and I on the other. And there was the hush of death almost upon us all. They laid him down, and the doctor quietly examined him. Then, seizing a moment when the eyes of the wife and daughters were withdrawn, he looked at me and shook his head, and I knew there was no hope. Then it was my turn. I tenderly knelt down beside my friend and parishioner, and I said, "My dear fellow, is it all right? Can you trust Him?" He looked up with a smile, and said, "Oh, yes, I got ready for this ten years ago." Then brokenly he managed to tell me how in a revival meeting one night the preacher said, "My friend, someday you may be carried home to your wife, unable to get ready in a hurry. Get ready tonight." And he got ready.—J. WILBUR CHAPMAN.

God's GRACE

There is a sweet fable of the common brier that grew by the ditch. One day there came along the gardener with his spade. As he dug about its roots and lifted it from its lowly place, the brier said, "Why is he doing this? Does he not know I am only a worthless brier?" The gardener planted the brier in the bed beside the lordly roses. Again it said, "What a mistake, planting a poor thing like me among the roses!" Then with his keen knife the gardener amputated a big part of the brier, made a slit in the wound, into which he set the stem of a royal rose, binding the wound; "budded it," the rosarians say. When the season turned again, and June days crowned the rose beds with beauty, rich, fragrant roses bloomed on the brier from the ditch. Passing, the gardener smiled, stooped and said to the brier, "Your beauty, old brier, is not due to that which came out of you, but to that which I have put into you." The marvel of God's grace in His people's lives is due, not to what they were by nature—wild briars, but to that which He puts into them, even "Christ in you, the hope of glory."—*Watchman-Examiner*.

KINDNESS

Have we not found, in our personal experience, that the greatest joys that come to us are joys that are the by-products of thoughtful and kindly service on behalf of others? Is it not true that the deepest joys come from giving rather than from receiving? To watch the pleasure on the face of a loved one, and to know that we have been responsible for such simple joys, is a compensation far greater than any personal achievement could produce.—*The Life of Faith*.

PRAYER

To neglect prayer is to burden ourselves with care, to shut ourselves out of blessing, to enfeeble our faith, to dim the eyes of our hope, to damp the fire of our zeal, to relax the grip of our tenacity, to weaken the heart of our love, and to rob ourselves of its strength, as Trench well says:

*Why should we do ourselves the wrong,
Or others—that we are not always strong:*

*That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is
prayer;*

*And joy, and strength, and courage are with
Thee?*

—F. E. MARSH

God's LOVE

A little girl was fond of dolls. Through the gifts of the family and admiring friends the little girl acquired a collection of dolls. Some were beautiful and expensive, but the heart of the child went out to a plain rag doll. It was inexpensive but the girl liked the rag doll best of all her collection. One day as the child played beside the brook, this rag doll slipped from her hands into the water and the current carried it away before she was able to reach it again. The girl was wild with grief until someone went down to the bend and fished out the rag doll and laid it dripping in her arms. Immediately the girl was comforted. Her associates wondered how she could feel such concern for a doll so homely and so valueless when she had so many that were more beautiful and expensive.

But God was surrounded by angels and the glories of heaven when man fell into the river of sin and was hastening toward the falls of eternal despair. Then God gave His most priceless Jewel for man's redemption. We have not been able to understand this great concern of God, and the only explanation He has given is that He "so loved."

November 6, 1955

(Distribute Thanksgiving Offering Envelopes)

Morning Subject: BUILDING OUR CHURCH

SCRIPTURE: I Cor. 12:12-17; **TEXTS:** Matt. 16:18; I Cor. 12:27

INTRODUCTION:

To the important question "What is the Church?" you have heard many answers:

- I. **THE CHURCH IS TO SOME:** (1) a creed; (2) certain forms of ecclesiastical government; (3) a code of morals and ethics; (4) a social and spiritual fellowship; (5) a congregation of people; (6) certain forms of public worship, observing certain ordinances in certain ways and certain times; (7) a certain place of worship.
- II. **THE CHURCH IS ALL THIS BUT VASTLY MORE.**
 - A. These are means of expression and will be evident.
 - B. If the Church is reduced to less than these, her expression will be limited.
- III. **THE CHURCH IS FUNDAMENTALLY THE BODY OF CHRIST.**
 - A. (1) An organism, (2) an interdependence of members.
 - B. Every member shares the life of the body; cannot survive alone.
 - C. Every member contributes to the life of the body.

FRED REEDY

Evening Subject: SPIRITUAL ENEMY NO. 1

SCRIPTURE: Rev. 3:14-22; **TEXT:** verses 15-16

INTRODUCTION:

- A. The attention of every reader is attracted to the headline, "Public Enemy No. 1 at large; heavily armed; dangerous; has evaded officers in three states; wanted for murder, robbery, jail-breaking, resisting arrest," etc.
- B. Lukewarmness is the No. 1 enemy of spiritual life.
- I. **LUKEWARMNESS IS DISGUSTING TO GOD.**
 - A. In the light of His love, His mercy, His long-suffering, etc.
 - B. Because Satan and his forces are never lukewarm.
- II. **LUKEWARMNESS IS DEADLY IN ITS EFFECT UPON THE INDIVIDUAL.**
 - A. A lukewarm church member is useless, visionless, powerless.
 - B. The lukewarm church member spreads his contagion just as fervency is contagious.
- III. **LUKEWARMNESS IS DEADLY BECAUSE IT IS SO DIFFICULT TO HANDLE.**
 - A. Like the hunted criminal, lukewarmness seems to evade all effort toward capture and punishment.
 - B. Between the sinner on the back seat and the altar of prayer there is a group of lukewarm church members who make revivals difficult.

FRED REEDY

November 13, 1955
Morning Subject: "MY PEACE"

SCRIPTURE: John 14:25-31

INTRODUCTION:

- A. In one sense verse 25 declares the purpose of Jesus in this intimate interview with His disciples.
- B. But a much fuller meaning is discovered when we observe:
- I. **JESUS LEAVES THEM THE ATMOSPHERE OF HIS LIFE AND MINISTRY.**
 - A. His submission to the will of His Father was condition of His tranquillity.
 - B. Significant when we observe the ominous circumstances under which the promise was given.
 - C. Jesus demonstrated His peace in the Garden of Gethsemane, in the judgment hall, and on the cross—Jesus was the only undisturbed Person at His own trial.
- II. **CHRIST'S PEACE VS. THE PEACE OF THE WORLD.**
 - A. Peace with God: forgiveness and cleansing.
 - B. Peace with self: known only by dying to self as Jesus did, and by the same commitment to God as Jesus made.
 - C. Observe: The heart of man was made to love another. Supreme peace comes when a Supreme Being becomes the object of affection.
- III. **CHRIST'S PEACE SECURED BY AN OTHER-WORLD VIEW.**
 - A. This world is passing; "We look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).
 - B. "Going home" is the travel slogan of the Christian pilgrim.

FRED REEDY

Evening Subject: "LOVERS OF PLEASURE"

SCRIPTURE: II Tim. 3:1-8; TEXT: verse 4

INTRODUCTION:

- A. A timely warning—we are in the last days. Our day fits the description of the passage.
- B. This warning deals with matters of great importance. Lovers of pleasure classified with those guilty of gross sin.
- C. A serious consideration because:
- I. **IT DEALS WITH THE AFFECTIONS.**
 - A. All sentiment and action are qualified in relation to the affections.
 - B. The affections are the cause of moral conflict.
- II. **IT DEALS WITH THE COMMON PROBLEM OF ALL MEN.**
 - A. The natural man seeks to gain control of the spiritual man.
 - B. Aided by carnality, the natural man always wins.
 - C. In the life of the sanctified, the ground of constant temptation.
- III. **IT DEALS WITH A DEADLY FOE.**
 - A. Pleasures of the world enthroned in the affections blind the soul to truth, warp the appetites, and inflate the ego.
 - B. A pleasure-loving man has lost his standard of value and his measure of life.

FRED REEDY

November 20, 1955
(Thanksgiving Sunday)

Morning Subject: "INTO THE STOREHOUSE"

SCRIPTURE: Mal. 3:1-12; TEXT: verses 10 and 11

INTRODUCTION:

- A. A significant consideration at the Thanksgiving season.
- B. Nations and individuals sustain moral responsibility for material blessings received. This responsibility was recognized by those who instituted the Thanksgiving festival.
- C. Observe:
- I. GOD DEALS WITH MAN ON THE MATERIAL LEVEL.
 - A. The body is the dwelling place of God.
 - B. We are commanded to glorify God in body—the whole being.
 - C. God accepts responsibility in supplying material needs.
- II. GIVING OFFERINGS AND PAYING THE TITHE IS A SOUND BUSINESS PROPOSITION.
 - A. The percentage plan employed in all business: (1) taxes; (2) profits.
 - B. Assures equalization of responsibility.
 - C. History testifies with unanimous voice that the church that pays tithes and gives offerings will prosper.
- III. PAYING TITHES MAY BE CONSIDERED THE LEGAL OBLIGATION, GIVING OFFERINGS THE EXPRESSION OF LOVE.
 - A. It is serious to rob God of the legal tithe.
 - B. It is sad that love is so weak that it never finds expression in offerings.

FRED REEDY

Evening Subject: THE PRIME REQUISITE IN SEEING GOD

SCRIPTURE: Tit. 2:1-14; TEXT: Heb. 12:14-15

INTRODUCTION:

- A. Sanctification is declared to be prerequisite to heaven. The word holiness in the text is best translated "the sanctification."
- B. The quest for "the sanctification" is worthy of our best.
- C. "The sanctification" which is essential:
- I. IS BASED UPON COMPLETE CONSECRATION (Rom. 12:1)
 - Any profession of entire sanctification without entire consecration is false (Matt. 16:24).
- II. ACCOMPLISHES PURITY OF HEART
 - A. Jesus said, "Blessed are the pure in heart: for they shall see God."
 - B. Any theory of sanctification short of this is inadequate.
- III. BRING THE INDWELLING FULLNESS OF THE HOLY GHOST
 - A. "They were all filled with the Holy Ghost" (Acts 2:4).
 - B. "Be filled with the Holy Ghost" (Eph. 5:18).
- IV. RESULTS IN DILIGENT EFFORT TOWARD HIGHER EXCELLENCIES IN DIVINE GRACE (Heb. 12:15)
 - A. Heb. 12:15 is as important as verse 14.
 - B. II Pet. 1:5 suggests the additions.

FRED REEDY

November 27, 1955

Morning Subject: BROKEN PIECES

SCRIPTURE: John 6:1-14; **TEXT:** verses 11-12

INTRODUCTION:

- A This a great opportunity, but only Jesus saw it. Hungry men offer the church her greatest challenge.
- B. How tragic if all these had been sent away hungry!
- I. JESUS HAD ONLY BROKEN PIECES TO START WITH.
 - A. Jesus could have created food, but He followed the principle of the separation of the human and the divine.
 - B. His plan to use human gifts.
- II. THE LAD GAVE, JESUS BLESSED, AND THE DISCIPLES DISTRIBUTED.
 - A. Not an accidental order, a divine plan. Some can and must give; Jesus will always bless the gift; it remains for disciples to distribute. A suitable service for all.
 - B. The twelve baskets of surplus are the reward of the lad who was willing to give pieces to Jesus.
- III. THEY SAT DOWN AND ALL ATE TILL THEY WERE SATISFIED.
 - A. When the divine principles are observed and all resources are employed, all needs are met.
 - B. Many church members are on the side lines of the church because they have given no pieces, nor shared in distribution to the hungry.

FRED REEDY

Evening Subject: "THE LAMB OF GOD"

SCRIPTURE: John 1:23-32; **TEXT:** verse 29

INTRODUCTION:

- A. The clarion voice of John the Baptist arresting the attention of the multitude, focusing it upon Jesus.
- B. No announcement so arresting, no need so great as a Redeemer.
- C. No situation so hopeless as a sinful world without "the Lamb of God, that taketh away the sin."
- I. BEHOLD HOW DREADFUL AND DESTRUCTIVE IS SIN!
 - A. Sin—the great divider, the great impostor, the great malady, the great destroyer.
 - B. Sin no respecter of person, position, or people.
- II. BEHOLD HOW POWERFUL, HOW COMPLETE, HOW UNIVERSAL, THE CURE!
 - A. A God-planned, God-provided cure, adequate in every case, commensurate with the reach of divine love.
 - B. A cure of infinite cost bestowed upon souls of infinite value.
- III. BEHOLD THE HORROR OF REBELLION AGAINST THE PROFERRED MERCY!
 - A. How horrible for man to reject God!
 - B. How horrible to neglect a sure cure for so dread a disease as sin!
- IV. HOW GLORIOUS TO KNOW THE BENEFITS OF HEALING THROUGH HIS PRECIOUS BLOOD!

FRED REEDY

MANIFEST REASONS FOR THANKSGIVING

TEXT: *Oh that men would praise the Lord for his goodness, and for His wonderful works to the children of men!* (Ps. 107:8.)

SCRIPTURE: Ps. 65:4-13

INTRODUCTION: It is noteworthy that the text is found four times in this psalm. It is truly Davidic to praise the Lord. We always speak highly of the truly eminent. God is infinitely excellent, sublime, holy, righteous, and good. Witness His perfections. An intercalary verse.

I. OUR SURROUNDINGS:

- A. We should truly thank God for our great and beloved nation.
 - 1. History of the Pilgrim fathers, Mayflower Compact, Constitution, Bill of Rights briefly told.
 - 2. Contrast with many other nations today.
- B. We should thank God for the Christian home.
 - 1. God started the race with a home.
 - 2. Its perpetuity depends upon its proper use.
 - 3. It should have a sacred place in our hearts and lives. Reading the Scriptures. Family worship. Christian conversation. Proper protection from vices.

II. OUR SPIRITUAL HERITAGE

- A. We should heartily thank God for the blessed open Bible.
 - 1. Attitude of Russia, Spain, Communistic China—in contrast.
 - 2. We should prize it very highly, use it frequently, follow its teachings, love its laws and precepts, abide by its principles, and serve its Christ.
- B. We should thank Almighty God for the Church.
 - 1. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."
 - 2. Infidelity, communism, liberals, and all unbelievers cannot destroy it.

III. OUR SALVATION

- A. We should thank God for the Cross.
 - "When I survey the wondrous Cross."
 - "God forbid that I should glory, save in the cross."
- B. We should thank God for our future prospect—heaven.
 - 1. Trials, temptations, problems here below.
 - 2. A glorious release ere long.

CONCLUSION: We should thank God in everything and for everything. "In every thing give thanks" (I Thess. 5:18).

"Giving thanks always for all things" (Eph. 5:20).

A dear old lady said: "I only have two teeth but I thank God they meet, so that I can bite."

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

CHALLENGE TO THANKFULNESS

TEXT: . . . *when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage* (Deut. 6:11b-12).

INTRODUCTION: God wants man to be a thankful man. From the very beginning of human history the Lord has presented this challenge and has chosen to make it known in the world through the lips and language of men. One of the occasions of this special revelation was the farewell address of Moses to the people of Israel. Moses by the grace of God charged the Israelites to remember the Lord when they entered Canaan.

I. THE WARNING BUZZER

The warning buzzer was sounded as a result of:

A. Moses' remarkable vision

1. He saw the Lord giving the people of Israel great and goodly cities; houses full of good things; digged wells; vineyards and olive trees.
2. But Moses saw something else also. He saw that the people of Israel did not build the cities nor fill their houses full of the good things; nor were they responsible for the digged wells, for the vineyards and the olive trees.
3. And in his vision Moses feared lest his people would forget that they had received these things from the hand of God.

B. The truth of God is never antiquated.

1. The warning of God's servant Moses a thousand years before Christ is still truth for us today.
2. The text fits us! The text fits us because we have eaten and are full. There seems to be no one that is without shelter. Everyone has clothes enough to wear and then some. Luxuries are in evidence. In general, we live prosperously.
3. Our nation has fattened itself—even to the extent that its legs are beginning to weaken under the burden of carrying its own weight.

C. It was in times like these when Moses wanted to have his words heeded, the words, ". . . then beware lest thou forget the Lord . . ." It would be well to have this warning buzzer of Moses sounded today, that all might hear and take cognizance of themselves. In the richness of our physical living we have forgotten God. We have come so easily by our gifts that we feel secure, and we are unmindful of the Giver.

II. PROSPERITY AND FORGETFULNESS

Note the fact that Moses is speaking to a people who were to experience safety and soundness.

A. It is always in a day of prosperity that man is in the greatest danger of forgetting God.

B. Moses expresses the need for great caution in prosperous times. "Then beware . . .," he says. Be on guard! As one has said: "When thy latter end has greatly increased, remember the smallness of thy beginnings."

- C. Remembering God is not a very difficult thing if in the process we are willing to give ourselves a second-place position. God comes first. That does not mean that it becomes a tyrant-slave relationship, but it does mean that we swear allegiance to Him.

III. PRAYER AND PRACTICE

To remember God after we have sworn allegiance to Him is a twofold matter. We must pray and we must practice what we pray.

A. Prayer is prerequisite to thanksgiving.

1. Prayer is first and foremost to thankfulness. How can we truly be thankful to God unless we express our thanks? And how can we express our thanks if we do not converse with Him?

B. We must practice what we pray.

1. Thanksgiving implies thanks-living. Men are often like children in their relation to Santa Claus. Every year the dead-letter office in Washington receives hundreds of thousands of letters addressed to "Santa Claus" asking him for something. But very seldom have they received a letter thanking "Santa Claus" for bringing what they received. Men are often like children, many times asking and few times giving thanks.
 2. Then again, man often claims that he has done so much with what he has worked for. If one truly lives his thankfulness he cannot do that. The farmer must recognize that he only puts the seed in the ground and tills the soil, while God gives the increase—the sun, the rain, and even the ground and grain itself. The oil man must recognize that the oil he sells comes from the natural resource which was created by God. The worker may cry, "But I labor with my hands for my bread." To the laborer it is said, "God gave you health, breath, and even life itself."
- C. Our text says, ". . . when thou shalt have eaten and be full; then beware lest thou forget the Lord . . ." And again we read, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
1. The missionary challenge fits right into thankfulness and remembering God. New opportunities in the world continually challenge the steward of God.
 2. God is very concerned about what type of steward each member of His Church is. Our demonstration of faith and thanksgiving is our stewardship. To do good is the acknowledgement of our faith and external manifestation that the believer has not forgotten God. But we say, "We give so much!" Scripture says, "God gives more." Man gives some—God gives all. The extent of our thankfulness to Him is determined, not only by what we say, but also by what we do. He who has "done it unto one of the least of these . . ."

MILES A. SIMMONS, *Pastor*
First Church, Columbus, Ohio

THE SOURCE OF THANKSGIVING

SCRIPTURE: II Cor. 9:15

INTRODUCTION:

Our response to Thanksgiving must be measured by Christ's gift to us.

I. HIS PURPOSE

- A. To do the will of His Father
 - 1. It involved His love.
 - 2. It involved His obedience.
 - 3. It involved His faithfulness.
- B. To save a lost world
 - 1. It involved man's need.
 - a. Physical—He healed the sick,
 - b. Spiritual—healed the brokenhearted, repaired broken homes.
 - 2. It involved His compassion. "He had compassion on the multitude."

II. HIS PLAN

- A. He was God revealed to the world.
 - 1. Gave hope.
 - 2. Gave assurance.
 - 3. Gave solution to sin problem.
- B. He provided the cure for sin.
 - 1. Guilt of sin removed.
 - 2. Pollution of sin destroyed.

III. HIS PRICE

- A. Gave His life.

"I gave my life for thee; what hast thou given for Me?"
- B. Gave His life voluntarily.

"I have power to lay down my life, and I have power to take it again."
- C. Gave His life unreservedly.
 - 1. Did not withhold.
 - 2. Gave His all.

CONCLUSION: What will we give?

PAUL W. LEE, *Pastor*
Mt. Vernon, Illinois

THE SIEGE IS BROKEN

SCRIPTURE: II Kings 7:3-20

- I. A STATE OF SIEGE
Condition of the world
- II. THE SPIRITUAL COUNTERPART
The divine supply
- III. AN IRRESISTIBLE CHALLENGE
"We do not well"

G. R. HAYSE, *Missionary*
Africa

BOOK BRIEFS

Book of the Month Selection for November

IN THE ARENA OF FAITH

By *Erich Sauer* (Eerdmans, \$3.00)

This is subtitled "A Call to the Consecrated Life" and the call is serious and not surface. It centers on personal experience and thrillingly expounds the vast wealth found in Hebrews 12.

Three earlier books came from the same pen and were thoroughly enjoyed. They gave the general plan of redemption. The same depth of insight, the same rich background of Biblical study that gave these three a place on thousands of ministers' shelves, will make *The Arena of Faith* even more appreciated. As he pictures the background of the Pauline references to the racecourse and the arena of conflict, you will once again live in the days of the Caesars and feel the pulse-beat of their cruelty. This study will make many of your Pauline pages come to richer life.

Then as he takes Hebrews 12 and enlarges it paragraph by paragraph your Bible will fairly sing and your sermonic gears will hum in high.

But lest you think that your Bookman is a heretic, I remind you that the writer is thoroughly "eternal security" in his theological leanings. He insists on wedging in this theory at the least pretense. Yet, despite his gradual sanctification, and his strong "security of the believer" bias, you will winnow out the error and still have a huge store of golden grain for your winter storehouse. It is another worthy "Sauer" book.

THE BIBLICAL DOCTRINE OF THE CHURCH

By *William Robinson* (Bethany Press, \$3.00)

This is a revised edition, originally published in 1948, and was a strong plea for an ecumenical church. This book has quite strongly influenced church thinking in this regard. The author reflects on groups such as ours, which looks askance at the hue and cry for church union among liberal groups. Clearly an argument against denominationalism.

SEARCHING AND FINDING

By *L. E. Stewart* (God's Revivalist Press, \$.75)

Fifteen sound, scriptural sermons, all brief and well outlined. Several are holiness messages, true to the Wesleyan stamp. These are helpful messages, not superior, not highly original or illustrative, but readable and sound.

FOREVER TRIUMPHANT

By *F. J. Huegel* (Zondervan, \$1.50)

A splendid title with an even better subtitle, "The Secret of Victory in the Christian Life." Had the writer patterned after the beloved old favorite, *The Christian's Secret of a Happy Life*, in his thinking, this could have been a splendid book for the inner life. But his doctrinal emphasis is that we receive all of the grace that is made available in the initial experience—"We are not brought into Christ piecemeal," is his statement.

A disappointing book for one who has known the grandeur of a holiness experience that "spake the second time, 'Be clean!'"

SPIRITUAL STRENGTH FOR TODAY

By R. Barclay Warren (Thomas Nelson and Sons, \$2.00)

Some sixty spiritual vignettes of devotional nature. The author is a Canadian minister in the Free Methodist church. There is a freshness and vigor to each—no sameness but a broad sweep of variety from the Beatitudes to Polio. These were originally written for a Sunday-school column in daily newspapers.

They pick up bits of human interest from the Ontario scene and mold them into spiritual messages that cannot help but bless and help. The general divisions throughout the year: The Home, Living in a Democracy, the Daily Walk, Strength in Suffering, and the Way of Happiness reveal somewhat of the scope of these devotional tidbits.

EVANGELISTIC ILLUSTRATIONS FROM THE BIBLE

By Faris D. Whitesell (Zondervan, \$1.75)

Here is an exhaustive classification of evangelistic illustrations from the Bible. It places at your quick access hundreds of illustrations. The categories under which they are placed are helpful. Under sanctification the author stresses consecration more than cleansing. Otherwise a helpful reference book for the busy preacher's study.

LEADERS OF ISRAEL

By George L. Robinson (Baker, \$2.75)

For a preacher who enjoys preaching from the Old Testament characters this is a mine of truth. The one-page diagrams are extremely helpful. The various leaders who led Israel from the earliest times till the destruction of Jerusalem in A.D. 70 are individually placed, evaluated, and their lives framed in the background of their time. The author is the well-known conservative scholar who gave us the *Twelve Minor Prophets*. His name is synonymous with scholarship of a warm, evangelical stripe. This is a reprint of a book which has had a wide sale. But if you have not owned this book there is a spot for it in your library of Old Testament character study.

BIBLE WOMEN OF FAITH

By Hazel G. Neal (Warner, \$2.00)

This is a very readable and enjoyable book. It reads like fiction for fascination. The authoress presents thirty-two gripping pen portraits of eminent Bible women. The reader will discover it is not too brief to be useless, nor too lengthy to be boresome, but carefully prepared biographical sketches of real merit. The young and old will thrill at the genius of the writer in giving us a wealth of material with resource information concerning Bible women. Suitable for program planning, Sunday-school teaching, pulpit preparation, or private edifying reading.

TWELVE GREAT CHAPTERS from the Book of Life

By Albert J. Kempin (Warner, \$2.00)

Author Albert J. Kempin is primarily concerned in this book of presenting practical Christian truth. His approach is not doctrinal but "down to earth" in everyday living. His selection of twelve great Bible chapters are well chosen. Not all would totally agree with his scientific discussion of Genesis, chapter 1, his statements about sectarianism and baptism, but any candid reader of this book will find much of deeply spiritual value and profit—with real soul food.

TWICE BORN

By Norman A. Wingert (Zondervan, \$2.50)

The conversion stories of thirty-eight prominent men whose evangelical ministry is being blessed of the Lord. These are clear-cut, forthright statements of genuine experiences. God is honored and sin is shown in its darkest hues. These will be helpful as illustrations in sermons, and this would be splendid reading in any layman's library.

ALL OF THE WOMEN OF THE BIBLE

By Edith Deen (Harpers, \$4.95)

An exhaustive research project. When the title says "ALL" it means just that. Each woman of prominence is included in the first section, "Women in the Foreground," and the study of each is factual with no sermonizing. In section 2 there is a complete listing of all women named in the Scriptures and a brief statement relative to each. In the final section there is an interesting study of the "nameless" women of the Bible.

On the whole, this is a conservative study; only at a few places does a liberal interpretation of events creep in. Some positive reactions cannot be avoided when this book is read. (1) It is amazing how many women were used of God in the Bible—it is humbling to the masculine desire for leadership. (2) Here is a wealth of biographical material for character sermons in this day when the place of women in the world is increasingly more prominent. This is a "find" in this respect.

THE CHRISTIAN SCIENCE MYTH

By Walter R. Martin and Norman H. Klann (Biblical Truth Publishing Society, Paterson, N.J., \$3.00)

Here is a thorough and definite expose of Christian Science by objective writers. Without rant or rancor they pull apart the entire Christian Science structure and reveal its founder, Mary Baker Eddy, in her true colors. Any minister or layman troubled with Christian Science will find this sound and unanswerable.

THE CHURCH IN OUR TOWN

By Rockwell C. Smith (Abingdon, \$2.50)

A thorough study of the problems that face the church working in rural areas (includes also towns of 2,500 or less). The sad note is the seeming desire to adapt the church rather than revive the people. The social responsibilities are stressed but the soul-winning evangelistic appeal is tragically missing. Solve the church problems by adapting, by merging with other denominations, by federating; but nowhere is there a plea for revival.

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Type Sample

Get
tten, thy AND seeing the multitudes, he went
erve. he up into a mountain: and when
and, him: he was set, his disciples came unto
ered 2 And he opened his mouth, and
taught them, saying,

CHAPTER 5

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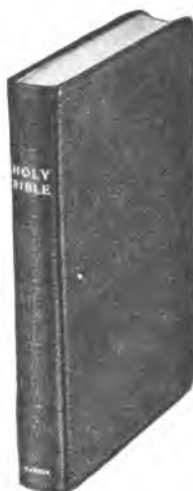
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cherú-bims; let the earth be moved.
2 The LORD is great in Zion; and
he is high above all the people.



See

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