

1-1-1957

Preacher's Magazine Volume 32 Number 01

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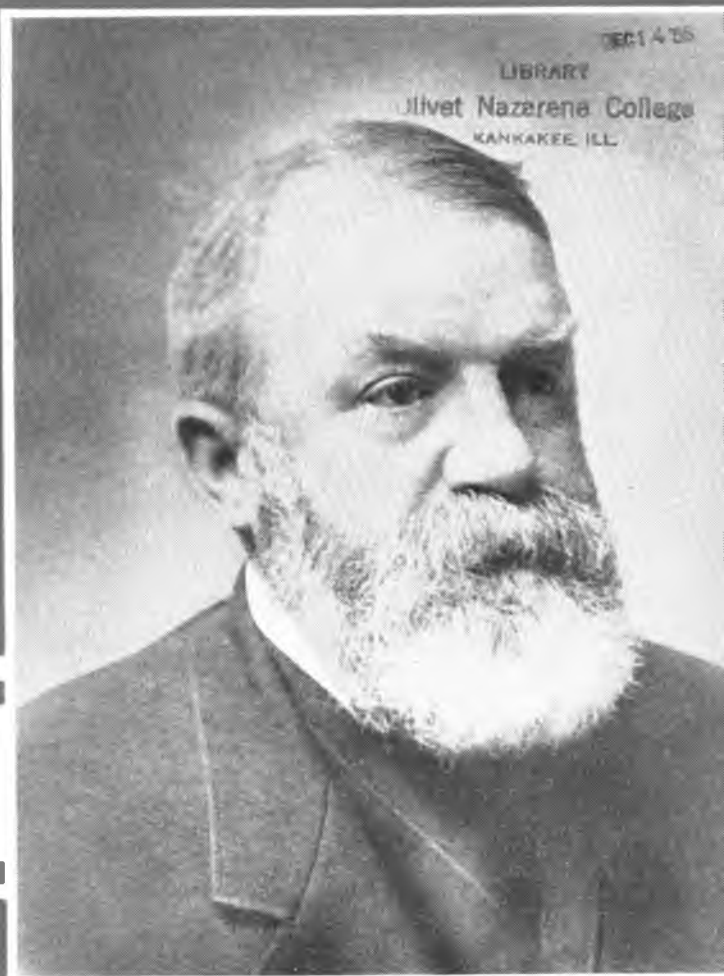
Recommended Citation

Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 32 Number 01" (1957). *Preacher's Magazine*. 318.
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THE *Preacher's* *Magazine*

JANUARY
1957



The Preacher's Magazine

Volume 32

January, 1957

Number 1

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COVER—Dwight L. Moody (See page 8)

Photo courtesy Moody Bible Institute

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A Significant Theological Synthesis

By S. S. White*

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

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

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

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

All references are to Dr. Wiley's "Christian Theology."

¹V. I, p. 320.

²Ibid.

³Ibid.

⁴V. II, p. 183.

⁵V. I, p. 423.

⁶V. III, p. 111.

⁷V. III, op. 112-17.

*Editor, "Herald of Holiness."

other hand, is apostolic only because it is built upon the foundation of the apostles and prophets as their lives and writings are given in the Bible⁸ Also, for it the supreme factor is confession of faith in Jesus Christ as Saviour and Lord.⁹ The mediatorial offices of the Church are excluded.¹⁰

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

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

of Calvinism with its effectual calling and the individual probation of Arminianism.¹⁵

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

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

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

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

⁸Ibid., pp. 116-17.

⁹Ibid., p. 116.

¹⁰V. I, p. 472.

¹¹V. II, p. 107.

¹²Ibid., pp. 355, 416-17.

¹³Ibid., pp. 352, 356.

¹⁴Ibid., p. 344.

¹⁵V. I, p. 472.

¹⁶V. II, pp. 352, 415.

¹⁷Ibid., p. 292.

¹⁸Ibid., pp. 431-39.

¹⁹Ibid., pp. 454-55.

²⁰Ibid., p. 455.

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

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

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

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

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

²¹V, I, p. 14.

²⁴Ibid., p. 16.

²⁵Ibid., p. 24.

²⁶Ibid., pp. 157-58.

²⁷Ibid., p. 53.

²⁸Ibid., p. 175.

²⁹Ibid., pp. 368, 370.

³⁰Ibid., p. 487.

³¹Ibid., pp. 388-89.

³²V, II, p. 168.

³³V, III, pp. 111-17.

²¹Ibid., pp. 440-517.

²²V, III, p. 394.

volume work with a quotation from Dr. Pope.³⁴

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

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

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

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

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

³⁶*Ibid.*, pp. 323, 440, 468, 494-95.

³⁷*Ibid.*, p. 458.

³⁸*Ibid.*, p. 466.

³⁹*Ibid.*, pp. 466, 469.

⁴⁰*Ibid.*, p. 468.

⁴¹*Ibid.*, pp. 468-69.

⁴²*Ibid.*, p. 469.

⁴³*Ibid.*, pp. 470, 472.

⁴⁴*Ibid.*, p. 470.

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

THE SEAMAN'S PSALM

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

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

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

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

—CAPTAIN J. ROGERS

Alternative to Omniscience

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

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

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

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

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

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

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

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

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

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

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

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

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

And so, while there may be on one

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

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

From Behind My Pulpit

I See a Dusty Pew

By Willard B. Airhart*

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

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

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

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

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

*Pastor, Saskatoon, Saskatchewan.

The Preaching of Dwight L. Moody

By James McGraw*

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

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

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

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

in a nineteenth century, preoccupied with wealth and growth.

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

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

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

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

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

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

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

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

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

I. What think ye of Christ as a Teacher?

II. What think ye of Christ as a Physician?

III. What think ye of Christ as a Comforter?

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

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

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

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

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

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

CHURCH ATTENDANCE

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

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

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

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

SERMON OF THE MONTH

Behold Your God

(An Exposition of the 40th Chapter of Isaiah)

By Kenneth Meredith*

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

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

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

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

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

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

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

I. BEHOLD YOUR GOD HIGH AND LIFTED UP.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. BEHOLD YOUR GOD AS A PERSONAL GOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SELECTED SENTENCE SERMONS

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

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

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

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

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

—Selected

In Remembrance of Me

(Communion Message)

By Sidney Martin*

SCRIPTURE: Luke 22: 7-20

TEXT: Luke 22: 19

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

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

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

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

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

PERFECT SAFETY

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

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

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

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

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

PROVIDED SUSTENANCE

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

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

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

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

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

PROPHETIC SIGNIFICANCE

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

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

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

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

The Minister and Social Security

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

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

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

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

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

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

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

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

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

Dr. T. W. Willingham,
Executive Secretary

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

The Minister's Prayer Life

By F. Lincicome*

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

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

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

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

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

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

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

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

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

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

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

*Evangelist, Gary, Indiana.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pulpit and Parish Tips

Rising Time

By E. E. Wordsworth*

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

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

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

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

*Pastor, Goldendale, Washington.

Gleanings from the Greek New Testament

By Ralph Earle^{*}

Romans 2:17-23

JEW

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

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

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

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

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

LEANING ON THE LAW

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

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

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

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¹"Synonyms of the New Testament," p. 142.

²"Romans" (ICC), p. 64.

³"Word Pictures in the New Testament," IV, 338.

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

PROVE OR APPROVE

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

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

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

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

Which of the two translations is preferable? Sanday and Headlam agree with the standard English versions. Robertson writes: "As in Phil. 1:10 it is difficult to tell which stage of the process [prove or approve] Paul has in mind."⁴ Moulton and Milligan note both meanings in the papyri, with the second prominent.⁵

James Denney concludes: "There are no grounds on which we can decide positively for either."⁶

CATECHIZED

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

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

SACRILEGE

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

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

⁴Ibid.
⁵VGt, p. 167.

⁶EGT, II, 599.

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

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

The Greek word is *hierosuleis*, found only here in the New Testament. It comes from *hieros*, "temple," and *sulao*, "plunder" (found only in II Cor. 11:8). In Acts 19:37 the town clerk at Ephesus declared that Paul and his companions were not temple-robbers (*hierosuloi*, found only here in N.T.). This seems to show "that the robbery of temples was a charge to which the Jews were open in spite of their professed horror of idol-worship."⁷ Josephus (Ant. IV.8.10) has this pertinent passage: "Let no one blaspheme those gods which other

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

A QUESTION?

Verse 23 is put in the form of a question in the King James Version, as well as in the Revised Versions. But the opinion of Sanday and Headlam is worth considering. They say: "It is probably best not to treat this verse as a question. The questions which go before are collected by a summary accusation."⁸ It seems to us that this accords somewhat better with verse 24 and alleviates the rather awkward connection of the two verses as they read in our standard versions. It should be remembered that in the early Greek manuscripts there is no way of distinguishing absolutely between a question and an assertion.

⁷Sanday and Headlam, op. cit., p. 66.

⁸Ibid.

ACCOMPLISHMENT

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

"Do you see that log lying there?"

The man nodded.

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

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

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

"Mister, I'm quitting this job!"

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

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

— *The Chaplain*

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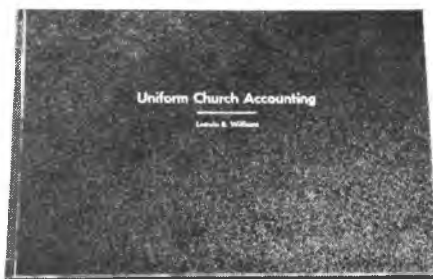
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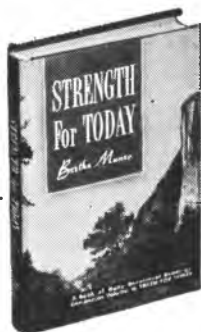
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CRUSADE FOR SOULS

Supplied by Alpin Bowes*

CRUSADE ECHOES

A Lawyer Wins a Soul

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

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

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

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

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

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

The Crusade pays big dividends!

*Secretary, Crusade for Souls Commission.

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

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

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

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

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

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

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

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

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

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

The Sin of Overselling

By T. E. Horst*

OVERSELLING in industry is merely poor business, but in religion overselling is damning.

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

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

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

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

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

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

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

*Pasadena, California.

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

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

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

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

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

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

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

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

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

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

FAMILY ALTAR

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

—CALVIN COOLIDGE

The Minister and His Correspondence*

By Glen Williamson

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

CORRESPONDENCE IS A PRIVILEGE

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

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

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

WE MUST BE PROMPT

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

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

NEATNESS NEXT TO PROMPTNESS

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

*Reprinted from "The Christian Minister." Used by permission.

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

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

APPROPRIATE STATIONERY IMPORTANT

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

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

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

MESSAGE MOST IMPORTANT

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

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

THE PROBLEM IS EASILY SOLVED

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

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

time each day than it will take you to care for this important chore.

For the meager expense, in both

time and money, involved, nothing will pay us greater dividends than this.

Pastoral Changes

II. The Successor

By R. B. Acheson*

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

couldn't possibly hope to fill my shoes?

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

*Pastor, Waynesburg, Pa.

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

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

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

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

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

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

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

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

Sermon Subjects for January

By the Editor

Acts 26:13-19

Subjects

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

Scriptures

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

SERMON WORKSHOP

Contributed by Nelson G. Mink*

DECADENCE

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

A LETTER FROM THE DEVIL

Brimstone Avenue
Bottomless Pit, Eternity

Dear Members and Friends of (——) Church:

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

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

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

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

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

Hope to have you with me real soon.

Your Deceitful Serpent Friend,
LUCIFER

—Original source unknown

QUOTES

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

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

—FRED BOUSE

WHAT THE EMPTY PEW SAYS

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

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

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

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

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

—Source unknown

*Pastor, Waco, Texas.

Food for Mind and Heart

ENTHUSIASM

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

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

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

◇ ◇ ◇ ◇ ◇ ◇

DIRECTION

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

◇ ◇ ◇ ◇ ◇ ◇

WORDS—GIFTS

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

◇ ◇ ◇ ◇ ◇ ◇

SINNERS

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

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

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

◇ ◇ ◇ ◇ ◇ ◇

OTHERS

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

A FALLEN SIGN

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

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SILENCE

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

◇ ◇ ◇ ◇ ◇ ◇

PERSEVERANCE

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

◇ ◇ ◇ ◇ ◇ ◇

SELF—OTHERS

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

◇ ◇ ◇ ◇ ◇ ◇

SPITE

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

◇ ◇ ◇ ◇ ◇ ◇

WISE WORDS

The easiest person to deceive is one's self.

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

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

Society is founded on hero-worship.

Heroes are bred by lands where livelihood comes hard.

Sunshine

Selected by the Editor

January 6, 1957

Morning Subject: THE HIGHWAY OF ADVENTURE

SCRIPTURE: Isaiah 35; TEXT: Isaiah 35:8

INTRODUCTION:

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

I. ADVENTURES IN HOLY LIVING

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

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

II. ADVENTURES IN SACRIFICE

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

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

III. ADVENTURES IN THE CHALLENGES OF GOD

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

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

—RAYMOND C. KRATZER, *Pastor*
Nampa, Idaho

Evening Subject: BLOCKED CHANNELS

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

INTRODUCTION:

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

I. THE WAITING POWER

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

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

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

II. A DEPLETED PEOPLE

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

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

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

III. A SPIRIT-ENERGIZED LIFE

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

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

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

—RAYMOND C. KRATZER

January 13, 1957

Morning Subject: "SLEEPERS"

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

INTRODUCTION:

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

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

—RAYMOND C. KRATZER

Evening Subject: "DODGERS"

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

INTRODUCTION:

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

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

—RAYMOND C. KRATZER

January 20, 1957

Morning Subject: "THE PRAYER MILITIA"

TEXT: Acts 4:31

INTRODUCTION:

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

I. THE CALL TO ARMS

A. God is searching for consecrated volunteers to save the world (Ezek. 22:30).

B. Now is the time to join in the battle for souls (John 4:35).

II. THE SILENT RESERVE

A. There is a sob in the heart of God because of lack of prayer warriors (Ezek. 22:30; Isa. 59:16).

B. We must exercise our prayer potential. Silent reserves are idlers in the Kingdom.

III. THE WARRIOR'S TRIUMPH

A. God will aid the crusading soul (Luke 18:7-8).

B. There is power in prevailing prayer (cf. Elijah, Moses).

C. Text says that prayer "shakes" things.

D. There is triumph here and hereafter for God's militiamen.

—RAYMOND C. KRATZER

Evening Subject: "FIVE CURATIVE CONFESSIONS"

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

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

I. CONFESSION OF SIN

A. The only cure for sin is a full confession (I John 1:9).

B. An open heart will let in the healing light of God.

II. CONFESSION OF THE SAVIOUR

A. Recognition of Christ's power to forgive (Mark 8:29).

B. True contact with God will result from the step of faith.

III. CONFESSION OF SALVATION

A. Continued victory is contingent upon witnessing.

B. Witnessing is the natural result of salvation (Rom. 1:16; Acts 8:4).

IV. CONFESSION OF SITUATION

A. Relative to our faults and blunders (Jas. 5:16).

B. A Christian in need should not be reluctant to ask a friend to pray for him.

V. CONFESSION OF SEPARATION

A. Spiritual power depends upon Christian fellowship (Matt. 5:23-24).

B. Barriers between Christians hinders revival.

—RAYMOND C. KRATZER

January 27, 1957

Morning Subject: "THE TRUMPET CALL"

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

INTRODUCTION:

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

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

CONCLUSION:

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

—RAYMOND C. KRATZER

Evening Subject: "GETTING GOD'S ATTENTION"

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

INTRODUCTION:

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

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

—RAYMOND C. KRATZER

Fanaticism

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

—*Fifth Wheel*
(Ind. Motor Truck Assn.)

A BOY KING EIGHT YEARS OLD (Children's Message)

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

TEXT: II Chronicles 34:2

INTRODUCTION:

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

I. HE SOUGHT THE LORD WHILE HE WAS YOUNG.

- A. It is wonderful to have a clean record. U.S. will not take any for the secret service who have mar anywhere.)
- B. Knowing Christ early makes for happy memories.
- C. Knowing Christ early makes your influence a great blessing to others.
- D. If it is good to be saved at all, it is surely good to be saved early in life.

II. NOTICE SOME OF THIS BOY KING'S REFORMS.

- A. Josiah broke down images to false gods.
- B. Josiah made dust of the images and scattered it far and wide. Complete destruction here.
- C. Josiah decided, "I'm going to show the people the right way." He cut down groves to heathen gods.

III. THE BOY KING AND "THE BOOK OF THE LAW"

Hilkiah, the priest, said, "I have found the book of the law in the house of the Lord."

- A. Josiah trembled when he saw how wrong his people were.
- B. Josiah rent his clothes—sign of sorrow, repentance.
- C. Josiah said, "Go, inquire of the Lord for me." People who seek God's help find it.
- D. God lightened the sentence because the people turned to the right.

CONCLUSION:

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

God wants you to be like that in your place.

God wants you to turn from all sin and be saved.

God wants to sanctify you and help you to live a holy life.

God wants to meet your needs here tonight.

—NELSON G. MINK, *Pastor*
Oxford, Pa.

THE DYNAMIC OF PENTECOST

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

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

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

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

—HERBERT ROGERS

THE GIFT OF THE HOLY GHOST

TEXT: Acts 2:38

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

—L. J. DU BOIS

BEHOLD THIS ALTAR—A WITNESS!

SCRIPTURE: Joshua 24: 14-30

TEXT: Joshua 24: 27

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

I. THIS ALTAR IS A WITNESS TO VOWS MADE.

- A. The scenes surrounding the altar are glorious.
- B. The altar is the scene of vows of forsaken sins—cry of sorrow for sins and call to God for deliverance.
- C. Altar is scene of vows of yielding to God for the work of heart purity; it is the scene of death to self.

II. THIS ALTAR IS A WITNESS TO VOWS BROKEN.

- A. Although the altar brings us joy in being a witness of vows made, for some it brings conviction of vows broken.
- B. The Israelites soon broke their vows.
 - 1. They had seen God's hand leading so marvelously 24: 17-18).
 - 2. They had echoed Joshua, after he had said, "As for me and my house, we will serve the Lord," by pledging, "God forbid that we should forsake the Lord, to serve other gods" (24: 15-16).
 - 3. But they soon went back to the idols, forgetting God.
 - 4. But the stone still stood as a witness to vows once made.
- C. Even after vows are made with God, and God's hand is seen moving and blessing, some will pick up again some pet sin, or remove things from the altar of consecration—forsaking vows.
 - 1. Slackness in guarding against the enemy gives entrance to carelessness in prayer life and Bible reading, in failing to tithe, and in a critical spirit.
 - 2. Vows made with the church are broken.

III. THIS ALTAR IS A WITNESS TO VOWS GOD MADE.

- A. God hates sin—there never can be a harmony between sin and God's law; a broken vow is never winked at by God.
- B. Judgment rests upon those who have broken vows (24: 20).
- C. God commands (24: 23).
- D. The altar stands as God's message of judgment (Ezra 8: 22).
- E. If vows are mended God will again bless, but not until—"Your God is gracious and merciful, and will not turn away his face from you, if ye return unto him (II Chron. 30: 9).

CONCLUSION: Behold, this altar—a witness!

—HAROLD M. DANIELS, *Pastor*
Spokane, Washington

GREATER RICHES THAN TREASURES

TEXT: Hebrews 11:26

INTRODUCTION:

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

CONCLUSION: Parable of the rich man and the beggar.

—HARLEY DOWNS, *Pastor*
Indianapolis, Indiana

SAVING THE LIFE

TEXT: Mark 8:35

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

—L. J. Du Bois

WRONG CONCEPTS

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

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

- I. WRONG CONCEPTION OF VALUES (Luke 13:16)
 - A. Here was a crowd who valued colts above souls. How often we think the things pertaining to the flesh necessary, but neglect the soul!
 - B. If the Crusade for Souls can reawaken our sense of values, it will be well worth all the effort expended.
- II. WRONG CONCEPTION OF CHRIST'S MISSION (Luke 15, parable of the lost sheep)
 - A. Christ's primary purpose was to “seek and to save that which was lost.”
 - B. Sometimes today the true purpose of the Church is lost in the whirl of social obligations and a maze of spiritual red tape.
 - C. Many times spiritual crybabies take so much time in pastoral pacifying that genuinely hungry souls go unfed, and unreached.
- III. WRONG CONCEPTION OF DESIRES

“Give me the portion of goods that falleth unto me”—prodigal son.

 - A. In satisfying the baser desires of the body, we crucify the finer instincts of the soul.
 - B. Jesus said to a troubled Martha, “Mary hath chosen that good part . . .”
 - C. The fleshly appetite grows jaded and refuses to be satisfied. Solomon, after dabbling in all earth's dainties, wailed, “All is vanity and vexation of spirit.”
 - D. The spiritual man's refrain is found in Ps. 23:1. “The Lord is my shepherd; I shall not want.”
- IV. WRONG CONCEPTION OF GOD'S GOODNESS (Elder brother of prodigal son)
 - A. We often feel that God's goodness is wasted on anyone except those who are already good.
 - B. When we question home or foreign mission budgets we are really saying, “We are the only ones who deserve God's mercy.”
 - C. Selfishness shrivels the soul; liberality enlarges the soul (Prov. 11:24).

V. WRONG CONCEPTION OF DESTINY

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

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

—HAROLD LINER, *Pastor*
Columbia, South Carolina

A DRAMA IN SOUL WINNING

SCRIPTURE: John 4:1-30

TEXT: John 4:7

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

I. NOTICE THE SCENE OF THE DRAMA.

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

II. NOTICE THE STORY OF THE DRAMA.

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

III. NOTICE THE SEQUEL TO THE DRAMA.

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

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

—DONALD K. BALLARD, *Pastor*
Tuscaloosa, Alabama

BOOK BRIEFS

Book Club Selection for January

THE VITALITY OF FAITH

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

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

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

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

And he could so easily become more evangelical in his tone.

But withal a helpful book.

BILLY GRAHAM

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

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

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

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

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

CHRISTIAN FAITH IN ACTION

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

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

E. E. WORDSWORTH

DOCTRINAL PREACHING FOR TODAY

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

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

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

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

JAMES MCGRAW

STRENGTH AND POWER

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

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

THE GREATEST FORCE ON EARTH

By Thomas Payne (Moody, \$.50)

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

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

W. O. FISHER

THE SCHOOL OF CALVARY

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

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

The book certainly deserves your attention.

TEEN-AGERS PRAY

William Kramer (Concordia, \$1.00)

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



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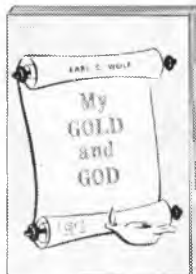
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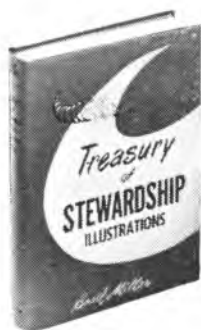
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