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CONTENTS

COVER—George Whitefield (*See page 6*)

PHOTO CREDIT: Religious News Service

How About Your Will? <i>John Stockton</i>	1
Editorial, Frenzied Preaching	3
The Preaching of George Whitefield, <i>James McGraw</i>	6
The Investment of Life, <i>F. Lincicome</i>	9
The Importance of Christian Ethics (I), <i>W. T. Purkiser</i>	12
Radio in Church Public Relations, <i>Milo L. Arnold</i>	15
Why Some Preachers Fail, <i>Harold Liner</i>	17
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	21
The Pastoral Prayer, <i>E. E. Wordsworth</i>	23
Crusade for Souls, <i>V. H. Lewis</i>	26
Strive, Brother Preacher, Strive, <i>Milton Harrington</i>	28
The Local and District Program, <i>W. Don Adams</i>	29
The Minister and Social Security, <i>T. W. Willingham</i>	31
Suffering and Then Death, <i>Forrest W. Nash</i>	33
Sermon Subjects for February	34
Sermon Workshop	35
Food for Mind and Heart	36
Book Briefs	47

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How About Your Will?

By John Stockton*

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

PROCRASTINATION

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

A COSTLY MISTAKE

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

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

SIGNATURE OF WITNESSES

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

*General Treasurer.

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

MISINFORMED

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

Too Busy

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

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

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

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

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

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

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

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

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

FROM THE EDITOR

Frenzied Preaching

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

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

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

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

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

1. *Defending the Faith.*

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

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

2. Heralds of Calamity

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

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

3. Builders of Reputation

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

4. Protectors of the Pocketbook

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

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

5. *Bondage to the Crowd*

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

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

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

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

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

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

—J. R. MILLER

The Preaching of George Whitefield

By James McGraw*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Scriptures—in a kneeling posture!

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

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

* * * * *

INDISPENSABLE

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

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

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

—*The American Way*

SERMON OF THE MONTH

The Investment of Life

By F. Lincicome*

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

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

THE MISER

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

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

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

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

THE PRODIGAL

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

*Evangelist, Gary, Indiana.

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

THE STEWARD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * * *

Lord, Lead Me Gently

BY LISA HOLSO

*Lord, lead me gently by the hand, for oft
my steps are weak.*

*Walk beside me as I go, and some kind
sentence speak.*

*Help me face the future, Lord, free from
doubts and fears,*

*Till I reach that abiding place at the ending
of the years.*

*Sometimes the way is very dark, through
tunnels I must grope;*

*But far ahead I see the light, the little flame
of hope.*

*Lord, lead me gently by the hand and guide
my steps aright,*

*For oft the way is rough and steep, and
stormy black the night.*

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

I. The Importance of Christian Ethics

By W. T. Purkiser*

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

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

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

Christian thought properly described as ethics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEN WANTED

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

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

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

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

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

Men who can tell the truth and look the truth.

Men who neither brag nor run.

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

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

Men who know their duty and do it.

Men who know their place and find it.

Men who mind their own business.

Men who are not too lazy to work.

—*The Instrouma Messenger*

Radio in Church Public Relations

By Milo L. Arnold*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Why Some Preachers Fail

By Harold Liner*

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

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

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

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

WHAT CONSTITUTES FAILURE?

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

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

WHAT, THEN, IS FAILURE IN A PREACHER?

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

NOW FOR SOME REASONS WHY PREACHERS FAIL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * * *

THE CHRISTIAN CAUSE

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:24-29

BLASPHEMY

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

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

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

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

CIRCUMCISION

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

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

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¹ VGT, p. 112.

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

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

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

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

first clear evidence of circumcision in Egypt comes from the fourteenth century before Christ³—approximately the time of Moses—there does not seem to be any reason for denying the possibility that the Egyptians borrowed the rite from the Israelites. Of course, many scholars would prefer to assume that the Israelites borrowed from the Egyptians.

Ishmael was circumcised at the age of thirteen (Gen. 17:25), and among Moslems circumcision is usually performed between the ages of six and sixteen, although it is not enjoined in the Koran.⁴

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

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

"Among the Jewish teachers circumcision was regarded as an operation of purification, and the word foreskin has come to be synonymous with obstinacy and imperfection. The Rite was regarded as a token in the flesh of the effect of Divine grace in the heart."⁵

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

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

³A. Macalister, "Circumcision," "A Dictionary of the Bible," ed. James Hastings (New York: Charles Scribner's Sons, 1898), I, 442.

⁴Ibid., p. 443.

⁵Ibid.

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

Paul makes the spiritual application of this for Christians in Col. 2:11—"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The language of Deut. 30:6 suggests that this spiritual circumcision of the heart is necessary if one would love the Lord with all his being. The application of this to the New Testament experience of entire

sanctification is too obvious to be missed.

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

Pulpit and Parish Tips

The Pastoral Prayer

By E. E. Wordsworth*

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

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

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

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

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

*Pastor, Goldendale, Washington.

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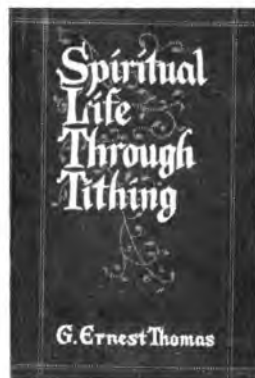
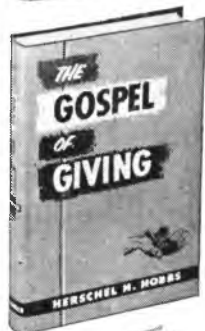
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Important Enough to Devote
and Preparation

—NAZARENE PUBLISHING HOUSE

February, 1957



- 2923 Troost, Box 527, Kansas City 41, Mo.
- Washington at Bresee, Pasadena 7, Calif.
- 1592 Bloor St., W., Toronto 9, Ontario

CRUSADE FOR SOULS

Supplied by V. H. Lewis*

Evangelism Our Greatest Need

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

GREAT EVANGELISTS OF THE PAST

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

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

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

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

CRUSADE ECHOES

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

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

*Secretary, Department of Evangelism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—SAMUEL N. SMITH

Strive, Brother Preacher, Strive

By Milton Harrington*

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

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

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

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

*Pastor, Porterville, Calif.

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

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

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

The Local and District Program

By W. Don Adams*

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

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

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

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

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

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

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

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

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

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

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

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

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

The Minister and Social Security

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

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

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

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

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

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

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

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

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

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

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

¹After drop-out of up to five years of lowest (or no) earnings.

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

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

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

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

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

Contest Winners

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

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

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

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

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

Suffering and Then Death

(Funeral Message)

By Forrest W. Nash*

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

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

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

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

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

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

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

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

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

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

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

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

Sermon Subjects for February

From the Editor

Isaiah 55:1-8

Subjects

- 1. GOOD NEWS FOR THIRSTING SOULS
- 2. POOR MEN IN THE MARKET PLACE
- 3. SQUANDERING LIFE'S DOLLARS
- 4. THE SINNERS TAKE-HOME PAY
- 5. GOD'S DIET FOR LEAN SOULS
- 6. LIFE FOR DEAD SOULS
- 7. GOD'S SURE COVENANT
- 8. THE TIME TO SEEK THE LORD
- 9. CONDITIONS FOR A DIVINE PARDON

Scriptures

- 1. v. 1, *Ho, every one that thirsteth, come ye to the waters . . .*
- 2. v. 1, . . . *he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*
- 3. v. 2, *Wherefore do ye spend money for that which is not bread? . . .*
- 4. v. 2, . . . *and your labour for that which satisfieth not? . . .*
- 5. v. 2, . . . *hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*
- 6. v. 3, *Incline your ear, and come unto me: hear, and your soul shall live . . .*
- 7. v. 3, . . . *I will make an everlasting covenant with you, even the sure mercies of David.*
- 8. v. 6, *Seek ye the Lord while he may be found, call ye upon him while he is near:*
- 9. v. 7, *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy . . . he will abundantly pardon.*

SERMON WORKSHOP

Contributed by Nelson G. Mink*

BEATITUDES FOR CHURCH MEMBERS

1. Blessed is he who will not strain at a drizzle and swallow a downpour.

2. Blessed is he who tries a little harder when all around say, "It can't be done."

3. Blessed is he whose program contains prayer meeting night.

4. Blessed is he who serves faithfully on a committee.

5. Blessed is the church official who is not pessimistic.

—*Religious Telescope*

GOOD OBJECTIVES

1. Strive to keep these things clear:

Your eyes

Your complexion

Your conscience

2. Strive to keep these things soft:

Your hair

Your hands

Your heart

3. Strive to keep these things clean:

Your lips

Your name

And your mind

—*Bulletin exchange*

SENTENCE SERMONS

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

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

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

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

—*Selected*

A FAITHFUL MOTHER

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

HOW THE SHEPHERD KNOWS

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

CONCERNING THE COLLECTION

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

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

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

RAYMOND BROWNING ONCE SAID

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

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

*Pastor, Waco, Texas.

Food for Mind and Heart

From J. B. Chapman

TESTING

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

* * * * *

LIFE

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

* * * * *

GOD'S PRESENCE

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

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

* * * * *

THE LOWLY JESUS

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

* * * * *

HOLINESS

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

PRAYER

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

* * * * *

SELF-PITY

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

* * * * *

IMMORTALITY

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

* * * * *

TRIALS

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

* * * * *

SERVICE

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

—SUBMITTED BY SAMUEL YOUNG

February 3, 1957

Morning Subject: THE STEWARDSHIP OF SPIRIT

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

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

I. THE SPIRIT'S CURE

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

II. THE SPIRIT'S WORK

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

III. THE SPIRIT'S HELPER

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

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

Evening Subject: DETHRONED POWERS

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

INTRODUCTION:

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

I. THE HUMILIATION OF SURRENDER

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

II. THE COST OF SURRENDER

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

III. THE GLORY OF SURRENDER

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

—RAYMOND C. KRATZER

February 10, 1957

Morning Subject: THE STEWARDSHIP OF ABILITY

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

INTRODUCTION:

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

I. GOD'S GIFTS

- A. Each person is divinely endowed. None are deprived of talent. Illustration: Dorcas of the scripture lesson made her life's work that of sewing for widows and orphans.
- B. Self-evaluation is necessary. Illustration: God's quest for Moses' talents (Exod. 4:2).

II. MAN'S OPPORTUNITIES

- A. God is offering investment opportunities for God-given abilities.
- B. The least talented can accomplish great things even if handicapped.

III. GLORIOUS RESULTS

- A. One does not work for God for nothing (I Cor. 3:8).
- B. God will lengthen your usefulness. Miracle performed upon Dorcas.

—RAYMOND C. KRATZER

Evening Subject: TOWARD THE MARK

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

INTRODUCTION:

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

I. A PRESENT AWARENESS

- A. "Not as though I had already attained."
 - 1. No one has "arrived" at the highest for his life.
- B. A true sign of sainthood is a sense of "much more land to be possessed."

II. A PLANNED GOAL

- A. "That for which I was apprehended [was laid hold upon] by Jesus Christ."
 - 1. Saul's previous ambition changed by the Damascus Road experience.
- B. Human plans are uncertain. God's plan means success.

III. A PRESSING AMBITION

- "I press toward the mark."
- A. Religion will do little good until it possesses you.
 - B. To get most out of religion, you must put your best in.

—RAYMOND C. KRATZER

February 17, 1957

Morning Subject: THE STEWARDSHIP OF TIME

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

INTRODUCTION:

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

I. RECOGNITION

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

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

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

II. RESOLUTION

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

B. Systematize time. Avoid waste.

III. REFORMATION

"In all holy conversation and godliness."

A. Personal habits will be improved.

B. Church will prosper through careful stewards of time.

—RAYMOND C. KRATZER

Evening Subject: THE DIVINE VACCINE

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

TEXT: Zech. 13:1

INTRODUCTION:

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

I. THE PROMISE OF A POTENT CURE

A. For centuries the cure was prophesied.

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

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

II. THE EFFECTIVENESS OF THE VACCINE

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

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

III. THE ONLY ALTERNATIVE—ONLY REMEDY

A. The Salk vaccine is the only effective remedy for polio.

B. The blood of Christ is the only remedy for sin.

1. Education, money, culture—all come short.

2. There is safety in the blood of Christ.

—RAYMOND C. KRATZER

February 24, 1957

Morning Subject: THE STEWARDSHIP OF MONEY

SCRIPTURE: II Cor. 9:6-15; TEXT: Luke 6:38

INTRODUCTION:

The Christian should not give of his money to help the church but rather because he cannot please God unless he does. It is one of the most important keys to spiritual victory.

I. THE PLAN OF GIVING

- A. God has an orderly plan of Kingdom support (Mal. 3:10; Lev. 27:30; I Chron. 31:5).
- B. The admonition to bring the tithe into the storehouse makes the church, God's depository.

II. THE PHILOSOPHY OF GIVING

- A. This is the philosophy of Jesus.
 - 1. The world says, "Keep if you want to get."
Jesus said, "Give, and it shall be given unto you."
- B. The law of giving works.

III. THE PARADOX OF GIVING

- A. Lose your life, and you will save it.
 - 1. "Give, and it shall be given."
- B. God's ways are often contrary to ours.
 - 1. Let go and let God have His way.

—RAYMOND C. KRATZER

Evening Subject: THE PATH OF FULFILLMENT

SCRIPTURES Eph. 4:1-13

TEXT: *I . . . beseech you . . . that ye walk worthy of the vocation wherewith ye are called.*

INTRODUCTION:

The fourth chapter of Ephesians divides itself into three parts: (1) vv. 1-6 speak of one's relationship to God; (2) vv. 7-24 speak of one's capabilities and the contribution they should make; (3) vv. 25-32 give a picture of the total influence of a consecrated individual.

I. THE PATH OF INTEGRITY

- A. To fulfill God's best, one must have an inner life that is right with God.
- B. A right relationship to God will give poise and balance (Isa. 26:3).

II. THE PATH OF INVESTMENT

- A. Worthwhile living includes personal investment in the matter of service.
- B. Divine love in the heart will motivate to unselfish service.

III. THE PATH OF INFLUENCE

- A. We cannot avoid this path, but we can regulate it.
- B. There is unconscious influence radiating from good lives.

—RAYMOND C. KRATZER

GOD WILL WORK—WHEN?

SCRIPTURE: Judges 4—5

TEXT: *Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves* (Judg. 5:2).

INTRODUCTION: Chapter 4

- A. Israel in trouble again.
 - B. The meeting under the palm tree.
 - C. Jabin defeated.
- I. GOD'S VICTORY—GOD WILL AVENGE HIS PEOPLE.
- A. God brought the victory to Israel. He did this many times. Moses and the Exodus, Joshua and Jericho, Gideon, etc.
 - B. Will bring victory to the church. Revivals, needy lands, etc.
 - C. Will bring victory to the individual. David and the giant, Daniel in the lions' den, the three Hebrew children.
- II. GOD'S TIMETABLE—"WHEN THE PEOPLE WILLINGLY OFFERED THEMSELVES."
- A. God must have a channel through which to work. Here the people offered themselves. We worked and prayed for our service.
 - B. Victory comes to the church—when we willingly give ourselves.
 - C. To the individual. Daniel prayed three times a day. The Hebrew children would not bow down, and God gave them victory.

CONCLUSION: Review: There is one word in our language which carries its own reward. The word is "now." Turned around it spells "WON." Do it now willingly, and you will have won the victory.

—HOWARD SAYES, *Missionary*
Trinidad

THE TRUE MOTIVE FOR SERVICE

SCRIPTURE: Exod. 35:20-29

TEXT: *The children of Israel brought a willing offering unto the Lord* (Exod. 35: 29a).

INTRODUCTION: Context

- A. The plans to build a place of true worship.
 - B. They wanted no more golden calves.
 - C. To do this takes effort and gifts.
 - D. They must come from the heart.
- I. INCLUDES EVERYONE. ALL WERE INVITED TO WORK (v. 1).
- A. Moses invited all the people to give.

- B. In every church there are those who say, "Let others do it."
But the Lord invites all to work.
- II. SHOULD BE THE BEST (v. 21-27).
A. Each brought his best.
B. We must do our best. Some can pray, others can pay, others can invite. But we must put forth our best efforts.
- III. SHOULD BE DONE WILLINGLY (vv. 21, 29).
A. Hearts were stirred to the need. The world needs men and women who are stirred to action.
B. Their spirits made them willing. They wanted to do it. When we are filled with the Spirit, we will want to work for Jesus.
C. New Testament standard: II Cor. 9:7.
- CONCLUSION: Unto the Lord. Not selfishly done, but out of love.
—HOWARD SAYES

MUST GIVE OUT TO KEEP FULL

SCRIPTURE: II Kings 4:1-6

TEXT: *And the oil stayed* (II Kings 4:6c).

INTRODUCTION:

- A. Widow was a follower of God (v. 1).
B. Called upon God and the prophet.
C. She was in debt.
- I. MUST BE FILLED FIRST (v. 2).
A. Widow had a pot of oil.
B. Oil, type of the Spirit.
C. We must be filled with the Spirit (Acts 1:8).
- II. MUST FIND EMPTY VESSELS (v. 3).
A. Sons went out to borrow vessels.
B. Vessels represent sinners, believers, and others.
C. We must go out after them. Go out and compel them to come in. (See Matt. 22:9-10; Luke 14:21-23.)
- III. MUST GIVE OUT TO GET (v. 5).
A. As the woman filled the vessels, the pot remained full.
B. We are to give the gospel (Luke 6:38).
C. The more we tell others of Christ, the more He blesses us.
—HOWARD SAYES

SELF-EXPRESSION

It is better to write one poor poem than to memorize Shakespeare. It is better to play a musical saw yourself than merely be able to identify every melody in Beethoven. To own the smallest talent is greater than to be a cultural hanger-on.—HAL BOYLE, Associated Press columnist.

Sermons on the Beatitudes

1. RICHES OF THE POOR

SCRIPTURE: Matt. 5:3

INTRODUCTION: Christ begins His sermon, chapters 5—7, with blessings. The O.T. ended by suggesting a curse. Our great High Priest blesses. Note some of the benedictions in this sermon, often called "The Constitution of Christianity."

- I. THIS OPENING STATEMENT (TEXT) IS DESIGNED TO RECTIFY THE WRONG CONCEPTIONS AND RUINOUS NOTIONS AND PRACTICES OF BLIND, CARNAL, AND WORLDLY-MINDED MEN.
 - A. They say: Blessed are the rich, the affluent, the great, the honorable, the mighty, that spend their days in mirth, pleasure, luxury, material comforts; that eat the fat of the land, live in ease and plenty; happy the people in such a case.
 - B. Christ corrects the fundamental error, however paradoxical it may seem, and gives to us quite another notion and concept of blessedness.
- II. IT IS DESIGNED TO REMOVE THE DISCOURAGEMENTS OF THE WEAK AND POOR WHO RECEIVE THE GOSPEL.
 - A. Christ always loved the poor and ministered unto them.
 - B. The eighth chapter of Matthew is filled with incidents.
- III. IT IS DESIGNED TO INVITE SOULS TO CHRIST.
 - A. We must come as needy creatures—poor, undone, unworthy.
 - B. Humility precedes conversion.
- IV. IT IS DESIGNED TO TEACH US TO BE HUMBLE AND LOWLY IN HEART AND LIFE.
 - A. Job was poor in spirit when he blessed God for taking away, as well as giving.
 - B. Laodiceans were poor in spiritual things while outwardly rich in worldly goods.
- V. THIS POVERTY OF SPIRIT IS PUT FIRST AMONG THE CHRISTIAN GRACES.
 - A. The philosophers did not reckon humility among the virtues, but Christ put it first.
 - B. Self-denial is the first lesson to be learned in the school of Christ.
 - C. Those who would build high must begin low.
- VI. NOTE THE POSSESSIONS OF THE HUMBLE.
 - A. They are a happy people. Wesley translates "blessed" as "happy."
 - B. They possess the kingdom of Christ.
 - (1) Kingdom of grace (Rom. 14:17).
 - C. They will ultimately possess the Kingdom of glory (Luke 17:20-22; Eph. 1:14).

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

THE DIVINE ELECTION

(*A concern of the Triune God*)

SCRIPTURE: I Peter 1:2

- I. *According to the Foreknowledge of God*—THE FATHER
 - II. *In Sanctification of the Spirit*—THE SPIRIT
 - III. *Unto Obedience and Sprinkling of the Blood of Jesus Christ*—
THE SON
- It takes the whole Trinity to satisfy the heart of man.

—R. E. PRICE, *Professor*
Pasadena College

THE GREAT SALVATION

SCRIPTURE: I Peter 1:3-5

- I. BORN ANEW (1:3)—INITIAL SALVATION
- II. TO THE INHERITANCE OF HOLINESS (1:4)—FULL SALVATION
(cf. Acts 20:32)
- III. KEPT THROUGH FAITH (1:5)—FINAL SALVATION
GUARDED
FOR A FINAL SALVATION

—R. E. PRICE

THE INCORRUPTIBLE INHERITANCE

SCRIPTURE: I Peter 1:4-5

- I. ITS NATURE
 - A. Incorruptible, Imperishable
 - B. undefiled
 - C. Unfading
(Cf. the fading wreath given to the Olympic victor.)
- II. ITS GUARANTEE
 - A. An inheritance in heaven
 - B. An inheritance now—"Ready to be revealed in a time of extremity."
 - C. An inheritance doubly guaranteed—
 - 1. Guarded by the power of God
 - 2. Kept by faith
It is not enough to have it kept for us; we must be kept for it. (Cf. Peter's fall and restoration and establishment.)

—R. E. PRICE

THE MASTER CALLS FOR THEE

SCRIPTURE: John 11:17

TEXT: *The Master is come, and calleth for thee* (John 11:28).

INTRODUCTION: To "call" is to summon officially, invite, or request. It suggests imperativeness and personal in comparison to the word "speak." Hence the Master's call becomes the call of both life and death.

Let us consider the calls:

I. THE CALL OF PHYSICAL LIFE

- A. Comes not by choice of our own.
- B. Not by our appointed time.

II. THE CALL TO SPIRITUAL LIFE

- A. It makes a difference what we believe.
- B. Is sincerity enough?
- C. We must believe the right thing (verse 27). *Yea, Lord, I believe that thou art the Christ, the Son of God.*

III. THE CALL OF LIFE ETERNAL

- A. The believer shall never die (verse 26).
- B. Life eternal swings on hinge of life spiritual.
- C. Present life determines future destiny.

IV. THE CALL OF DEATH

- A. Again it is not ours to choose.
- B. However it is certain (Heb. 9:27).
- C. Can be a blessing.
 - 1. The death of a Christian (Num. 23:10).

CONCLUSION: We do not choose to die—but we choose the way we die.

FLOYD H. POUNDS, *Pastor*
Menomonie, Wisconsin

REFUGE IN THE ROCK

TEXT: *When my heart is overwhelmed: lead me to the rock that is higher than I* (Ps. 61:2).

INTRODUCTION: Life's extremes are happiness and grief. In the hour of grief we are made to feel:

- A. The inadequacy of the human.
- B. The sufficiency of the divine.

I. IT IS WEIGHTY—the promises of Christ.

- A. No wavering—real stability.
- B. Strength of omnipotence in the arms which come to our aid.

II. A ROCK OF DEFENSE—"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

- A. Problems will come.
- B. Things we cannot understand.
- C. Yet we can trust.

III. IT IS PERMANENT.

- A. Other foundations will crumble, but not the Rock.
- B. Hopes built on anything else are but sinking sand.
- C. We may tremble—but not the Rock!

CONCLUSION: In this your hour of extreme grief, seek refuge and comfort in Christ. He is the Hope of earth and the Joy of heaven.

C. W. ELKINS, *Pastor*
Mobile, Alabama

THE TWELVE-YEAR-OLD BOY JESUS AND HOW HE SURPRISED HIS PARENTS

(Children's Message)

SCRIPTURE: Luke 2:42-52; TEXT: Luke 2:44

INTRODUCTION: From Jesus the Babe to the Boy at twelve, we know only this: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). The hidden years at Nazareth meant a lot to Him. His parents were faithful at church. Jesus had a good home, parents, background.

I. JESUS LOST IN THE TEMPLE

- A. A most unusual place to lose the Saviour.
- B. A most unusual time—the feast.
- C. A most unusual manner—while worshipping.

Jesus was not lost himself; but as far as His parents were concerned, He was.

II. THE BOY JESUS FOUND AGAIN

- A. He does not go away from us; we go from Him.
 - 1. We go about our pleasures.
 - 2. We go about interests of the flesh.
 - 3. Like sheep: "We nibble ourselves lost."
- B. He was found just where He was left.
 - 1. Have you left Him for things for yourself?
 - 2. Have you left Him because you wanted to do some things you knew He wouldn't like?
- C. He was found about His "Father's business."

III. WHAT HE MEANT BY "MY FATHER'S BUSINESS"

- A. The Father's business is, first, to seek the lost sheep, like the Good Shepherd.
- B. The Father's business is to get us safe once again in the fold of salvation.
- C. The Father's business is to make us over anew, until we are really His children.

CONCLUSION: His business here in our town, our church, our hearts. He wants you to be saved, sanctified, victorious. He is yearning to do this for someone tonight.

—NELSON G. MINK

BOOK BRIEFS

Book Club Selection for February, 1957

STUDIES IN THE BOOK OF JONAH

By James H. Kennedy (Broadman, \$1.75)

Frequently of late our men have requested books of a Bible study nature. There is a decided swing toward Biblical preaching. People are hungry to hear "The Word" expounded. Jonah is one of the most delightful books for sermonic material. It fairly oozes human interest and sparkles with plot and counterplot.

Kennedy has given us a conservative study, studded with spiritual insight. Each chapter really becomes a splendid sermon suggestion and there are eight chapters. True, in the second chapter he reveals his Calvinism, but on the whole there is very little doctrinal objection. To be honest, the author had a hard time forgetting that he was a seminary professor and his language is all too much the style of a ponderous "man of learning." And with his pedantic style he lacks the incisive clarity that we enjoy in a book.

Nevertheless here is a splendid book of "sermon ingredients."

HORIZONS FOR OLDER PEOPLE

By George Gleason (MacMillan, \$2.95)

A vast source of information on the problems of the rapidly growing older population. Not totally devoted to the spiritual ministry, but it does outline the responsibility of the church in caring for the loneliness of our older people. Also deals with group programs, housing, hobbies, recreation. Opens up a new avenue of service for the church and will open the eyes of any reader to the increasing need for attention to the lonely hearts who are cut off from the hubbub of bustling life at the heyday.

PERSONAL EVANGELISM

By J. C. Macaulay and Robert H. Belten (Moody, \$3.25)

An extensive text on the theme of personal evangelism. Not much original about the treatment. Doctrinally it is dominantly Calvinistic, and carries an independent tone relative to church membership. Would not support or encourage denominational loyalties. Too much straw to thresh for the wheat available.

MRS. MINISTER

By Olive Knox (Westminster, \$3.00)

In recent years there has been quite a heavy flow of books portraying the minister's wife with her joys and sorrows. *MRS. MINISTER* is another in that growing procession. However, it is not one of the best, by a considerable measurement.

It tells the story of the struggle of a Presbyterian minister's wife who came from Canada to join her husband in the United States. To her, "Mrs. Minister" was the highest role she could ever desire; but sad to say, "Papa" could never quite get the farm out of his system. So the story is the battle between the minister's love for the farm and his wife's love for the manse. It is related by one of the eight children in a very heart-warming way. The story lacks an evangelical tone, and throughout there are several objectionable features which would certainly spoil the book as a gift item, although one reading it for himself could screen these out and in that manner derive considerable benefit from the story as a whole.

CHRIST FOR A WORLD LIKE THIS

T. F. Gullixson (Augsburg, \$1.50)

Here is a practical book dealing with real life. Its theology is Lutheran, but the very heart of these essays is not primarily concerned with theology; they face the stern facts of human existence and meet man's needs in all areas of life.

These are spiritual essays coming to grips with the age in which we live. Sin and grace, Christ and the sinner, are vividly contrasted. It is a realistic presentation of the individual man and world needs.

E. E. WORDSWORTH

HOW TO RUN A SUNDAY SCHOOL

Angelyn B. Sutherland (Revell, \$2.00)

This book is orthodox in all that it presents. The writer is evangelistic in her consideration of the various topics. It is a book that any Nazarene can read with distinct profit. There is nothing objectionable in it. Naturally it does not give specific help for our own denominational needs. It deals in principles and not in denominational particulars. As a supplemental book to denominational aids this is very helpful.

LAYMEN AT WORK

By George Stoll (Abingdon Press, \$1.75)

Surveys the work of aroused laymen in Louisville, Kentucky, who are helping to bring about better social and political conditions by active, co-operative interest in social institutions—prisons, courts, hospitals, etc.

The book is well written, and calculated to disturb the complacency of pastors and laymen who simply shrug off undesirable conditions in the institutions of their cities as if nothing could be done. Outlining a program of social action, the book is silent on doctrinal and theological matters.

This book will appeal chiefly to pastors and people in city areas, and only to those who perceive any value in co-operative effort with Ministerial Alliances and interchurch groups to eliminate social evils and degrading conditions wherever possible.

It will make you sit up and think with its reminder that Jesus called His disciples the salt of the *earth*, not of the Church.

W. E. McCUMBER

FIFTEEN HUNDRED THEMES FOR SERIES PREACHING

By William Goolooze (Baker, \$2.50)

The distinctive value of this book is the sweep and scope of possible sermon series. Also the strong emphasis on series preaching. The first chapter gives quite a lot of know-how on preparing sermon series.

But the sermon themes are very skeletal. In places the author strains all practical barriers to make a series out of an inadequate idea. Still there are vast numbers of worthy series ideas. And if it starts some men on the path of series preaching—that may well be permanent profit.

MAGNIFY YOUR OFFICE

By Clyde Merrill Maguire (Boardman, \$2.00)

For pastors who like to really make something of installation services each fall, this is a "find." There are thirty-three installation services: nine for Sunday school, four for missionary groups, many of miscellaneous nature. Each has a preparation—an idea to spark the service and make it unforgettable; also suggested hymns, and the installation service carefully outlined.

Workers in the church merit the best in installations. And the pastor who "magnifies" the office finds happier workers. This book will provide help for years and years to come.

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