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FROM THE EDITOR

A New Year Is Here

WE WILL soon be moving into a new year. For the pastor this is a busy season. New Year's in many ways is a significant time in the church year.

Do you make resolutions as you start the new year? Yes? No? Well, I would agree that there are arguments pro and con. However, I am one who believes that resolutions made in the right attitude and in full harmony with Christian purpose can be beneficial. What are some that pastors might make?

Dr. A. Milton Smith, my pastor here in Kansas City, begins each January 1st to read the Bible through. He has completed this task within twelve months for the past 25 years. Such a scripture reading program is beneficial for the pastor as background for all other Bible reading he does. Perhaps if you would make a resolution to read the Bible through in 1955, it might be just the spur you need to do it.

Dr. Samuel Young, one of our general superintendents, speaks frequently about the need for preachers to read the Bible for their own devotions and for their own spiritual food. It is easy to slip into the rut of reading the Bible only for study, research or in a feverish search for preaching material. True, sermons will come out of our personal devotional reading, and the more effective the reading

the more impassioned the sermons. But we must find time to read when the prime purpose is to find food for our own souls. Maybe a resolution at this point, to put such a program on our daily schedule for 1955, might prove a help to us.

FRONT COVERS

Have you enjoyed the series on preaching this year, with pictures on the front covers? We think it is an idea worth continuing. This year we shall turn a little farther back in the pages of history to have a look at some men of God with whom we are not quite so familiar. Professor James McGraw of the Seminary will continue to supply these sketches for us.

YOUTH WEEK

It is important that the program of the local church make a place for a specialized emphasis upon youth. This does not mean that such an emphasis should confine itself only to a limited period. Every church should certainly have a year-round youth emphasis. On the other hand, it is hardly sufficient to plan a continuous program with no time when youth can be featured.

For a number of years now Youth Week has been the center of this special emphasis. This idea originated with Christian Endeavor and spread to the U.C.Y.M., with many of the denominational youth groups picking

it up. The time that is set is the week beginning the last Sunday of January over the first Sunday of February. In 1955, Youth Week is January 30 to February 6.

It is important to give the young people of the church some special attention at this time. It is amazing what can be done in a brief time to challenge them, to help them, and tie them to the church. There is no cut-and-dried pattern. Some churches plan a special youth revival with the young people's society taking an important part in planning it and carrying responsibility for it. Other churches plan varied activities for the week with a special feature each night. Others have successfully organized a "Youth Church" for the week, with youth officers filling the regular offices of the church for that period of time. If circumstances permit, young people can well take a prominent part in the regular services of the church these two Sundays. District plans or community plans should be kept in mind when the program is set up. The pastor should work closely with his N.Y.P.S. president and Council in all of these plans.

Actually, the sky is the limit. Each pastor can make Youth Week the high point of the church year if he will.

SHARE THE "PREACHER'S MAGAZINE"

Would you care to share the good material in the PREACHER'S MAGAZINE with a neighboring pastor who does not now subscribe? It would be a small investment if you would subscribe for a home-mission pastor who may not feel that he could subscribe himself. (We do hear from those who say, "I just cannot afford it.") Your district superintendent would suggest a name, I am sure. Or, we can give you a name, or names, of pastors on your district who do not subscribe.

HOW CONVINCING IS YOUR MESSAGE?

Recently I came across a sermon in a magazine for ministers, presented for the express purpose of showing the fallacies in the position of "second blessing holiness." It had been given originally at a conference of a denomination which holds that "you get it all at once." The indictments of our position challenged me to be more scriptural, more thorough, more logical, and more exemplary as I preach holiness.

The arguments against second blessing holiness were as follows:

1. It minimizes the significance of regeneration and the work of the Holy Spirit, the Agent of the new birth.

2. Absolutely no evidence exists for an instantaneous work of entire sanctification following regeneration.

3. Biblical proof is entirely lacking for the eradication of the Adamic nature.

4. Scriptural proof is lacking entirely that there is no later work of grace after the baptism of the Holy Spirit.

5. The teaching of entire sanctification denies the principle of Christian growth.

6. This doctrine is disproved in Christian experience. The perfectionist does one of two things: (a) He lowers the standard of perfection, or (b) he fails to live up to his claims. In reading this literature one is impressed that the perfectionist seems to be more concerned about gaining some extraordinary Holy Spirit experience than he is about the genuine outworking of continuous Holy Spirit cleansing in his life.

If this writer had been in your congregation for the past year, could he have truthfully made these accusations?

Does your preaching adequately answer such reasoning?

The Preaching of John Wesley

By James McGraw*

HOT, TIRED, thirsty and impatient, the English nobleman asked a peasant, "Why is it that I can't find a place where I can buy a drink of liquor in this wretched village?" The humble peasant, seeing the rank of his questioner, respectfully and courteously replied, "Well, you see, my lord, about a hundred years ago, a man named John Wesley came preaching in these parts."

Perhaps no Englishman who ever lived has had as great an influence upon the history of his nation, or indeed upon the lives of people in every nation, as the man John Wesley. F. J. McConnell, John Hampson, Maximin Piette, and other biographers agree that, with the possible exception of a few statesmen and a general or two, John Wesley has received more attention from the pens of biographers and has had more written about him than any other Englishman of the eighteenth century. France had no Wesley, and France had her bloody revolution. Britain, with her Wesley, saw her eighteenth century Wesleyan revival, and there was no bloody revolution. The preaching of John Wesley—the Wesley with the *warmed heart*—gives hope and faith to those who sometimes wonder whether or not much lasting good is accomplished by "the foolishness of preaching."

John Wesley's family background was devoutly religious. He was

brought up in a Christian family, and his father was a clergyman in the Church of England. Susanna Wesley, his mother, although busy with the care of seventeen children, found time to give each of them the loving attention and careful Christian nurture that would provide rich, fertile ground for gospel seed. Young John was impressed with her teaching of the importance of keeping the commandments of God, and even as a child he accepted her teachings and tried to apply them in his outward conduct.

After some years at Oxford University, he was persuaded by his father to be ordained as a Christian minister, and this brought a new mood of seriousness into his life. He set apart an hour each day for private prayer and thought, he took the sacrament of Holy Communion each week, and he set himself to conquer every sin. "Doing so much, and living so good a life, I doubted not but I was a good Christian," is the verdict he himself passed on his life at that time.

The front cover picture of John Wesley is from a recent painting by Frank O. Salisbury, world's foremost modern painter of John Wesley. The original of this was presented to the Secretary of the World Methodist Council in accordance with the artist's desire to have one of his portraits in the United States. Before finding its place in the Methodist historical library, the painting will be exhibited in all parts of the United States. Salisbury is noted for two other famous paintings of Wesley.

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But he wanted to do even more in the service of God, and he cut out of his life all pleasures and extravagances. He observed fasts twice a week. He visited the prisons, and assisted the poor and the sick. Yet, he later explained, when he stood face to face with death, this religion of his gave him little comfort, nor did it afford him the assurance of his acceptance of God.

He volunteered to serve as a missionary in Georgia, in America, but several years of service returned him home unhappy and miserable. A period of illness followed, and he was apprehensive as he thought death was approaching. Then, at a meeting in Aldersgate Street, the truth he had accepted flooded in upon his whole being. He described this experience in his *Journal*, May 24, 1738, section 14:

"In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

From that day until his death, John Wesley—the Wesley of the *warmed heart*—went about preaching the richness of the Christian experience in its fullness. He preached to those who were "less than fully Christians" and challenged them to seek a deep peace, a real enjoyment of faith, happiness in God, joy in the Holy Spirit, a new victory over the power of evil in their lives, and "an intense, glad eagerness to be utterly obedient to every wish

of our Lord." He preached as only a man filled with the Holy Spirit could preach.

A BIBLICAL PREACHER

First and most important in our analysis of Wesley's preaching is our acknowledgment of its Biblical content. His own statement regarding his opinion of the importance of the Bible in his ministry was rigidly observed. He said in his *Works*, Volume V:

"I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God. . . . I want to know one thing—the way to heaven; how to land safely on that happy shore. God himself has condescended to teach the way: for this very end He came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*."

John Wesley was certainly the "man of one Book," for he knew it as few men who have ever lived, and he preached its truth clearly and effectively to all who would hear him.

In his fourth sermon in the *Standard Sermons of John Wesley*, Volume 1, edited by E. H. Sugden, on the subject "Scriptural Christianity," from the text in Acts 4:31, "And they were filled with the Holy Ghost," we find an excellent example of the scriptural content in his preaching. There are exactly one hundred and nine quotations from the Bible in this one sermon, some from the Old Testament and many from the New, and not one was improperly or inaccurately quoted!

BIBLICAL INTRODUCTIONS

In further examination of Wesley's Biblical content in his preaching, it is observed that most of his introductions

were Biblical and textual. In the sermon just mentioned, for example, he begins by saying, "The same expression occurs in the second chapter, where we read, 'When the day of Pentecost was fully come, they were all' (The Apostles, with the women, and the mother of Jesus, and His brethren) 'with one accord in one place. . . .'" He quoted scriptures from the context, from companion texts, and proceeded to excite the interest and "whet the appetites" of his listeners for the exposition of the written Word.

His illustrations also were almost entirely taken from Biblical sources. Rarely if ever do we find illustrative materials from his own experiences, and only occasionally do we observe illustrations from history and literature. He seemed to enjoy reading the poetry of Homer, and he often quoted from his writings in illustrating his sermons. In his sermon, "The Almost Christian," he states:

"By sincerity I mean, a real, inward principle of religion, from whence these outward actions flow. And, indeed, if we have not this, we have not heathen honesty; no, not so much of it as will answer the demand of a heathen Epicurean poet. Even this poor wretch, in his sober intervals, is able to testify,

*Oderunt peccare boni, virtutis amore;
Oderunt peccare mali, formidine poenae.*"

(The good hate to sin through love of virtue; you, on the contrary, commit no crime that will tell against you through dread of punishment.)

LOGICAL PRESENTATION

An examination of Wesley's sermons reveals an extraordinary ability to think clearly and logically, and to present truth, controversial though it may be, plainly and convincingly.

In answering objections in his sermon on "Salvation by Faith," Wesley argued: "Yet, to the same truth, placed in another view, a quite contrary objection is made: 'If a man cannot be saved by all that he can do, this will drive men to despair.' True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own!"

His outline for this sermon logically developed as follows:

- I. What Faith It Is Through Which We Are Saved.
- II. What Is the Salvation Which Is Through Faith?
- III. How We May Answer Some Objections.

Clear, simple, rugged, and convincing, this and his other sermons are the practice of what he advised others concerning their preaching. He wrote in Volume VIII of his *Works*:

"Let your whole deportment before your congregation be serious and weighty and solemn. Always suit your subject to your audience. Choose the plainest texts you can. Take care not to ramble; but keep to your text, and make out what you take in hand. . . . Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. . . . Beware of clownishness, either in speech or dress. Wear no slouched hat."

He even gave advice concerning the care of the preacher's horse. He said, "Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be fed, rubbed, and bedded." This, of course, is obsolete in our day, and yet it might be adapted in some way to our conduct. Who knows? Were he living today he perhaps would give advice

to his preachers on the care of their cars. Or, more to the point, the manner in which they drive their cars.

PREPARATION AND DELIVERY

Mr. Curnock, with Wesley in the morning services in Bristol in 1741, described his preparation for preaching:

"For this duty he prayed and robed. Usually he went fasting. Returning to his rooms, he drank chocolate or tea, and at once proceeded to write in his journal, or in sermon form, or in a paper for use in society meetings, the substance of the exposition that morning given."

One of the students who heard his sermon at St. Mary's, Oxford, was Benjamin Kennicott, who described his appearance and his sermon in a most revealing manner. Kennicott, no Methodist and no friend of Wesley, said of him later:

"When he mounted the pulpit, I fixed my eyes on him and his behavior. He is neither tall nor fat; for the latter would ill become a Methodist. His black hair quite smooth, and parted very exactly"—yes, Mr. Kennicott, this man had a way of doing things "very exactly"—"added to a peculiar composure in his countenance, showed him to be an uncommon man."

Kennicott continued his description of the sermon, "And now, he began to exalt his voice. . . . Under these three heads, he expressed himself like a very good scholar, but a rigid zealot; and then he came to what he called his plain, practical conclusion. . . . and he fired his address with so much zeal and unbounded satire as quite spoiled what otherwise might have been turned to a great advantage. . . ."

John Wesley had a way of making an impression on his listeners, and

whether the result was conviction and persuasion, or antagonism and anger, they were not the same after having heard him preach. He frequently used a series of rapid-fire, heart-searching, personal questions to achieve this result, as he did in the sermon described by the student Kennicott.

To persuade men to accept and practice "the truth as it is in Jesus" was John Wesley's primary purpose in preaching. To triumph over his adversaries was an ambition far beneath his character, although he was skilled in the presentation of controversial issues. To convince men of error and to induce them to embrace the truth was a purpose of supreme importance with him. With Wesley, theory was worth nothing unless it should lead to correct practice. He was pre-eminently a practical preacher of the Word of God.

He preached in Saint Mary's in Oxford, he preached in the churches, he preached in the mines, and he preached in the fields and on the streets. Yes, he even preached on his father's tombstone. He preached the Bible as a man who has studied it carefully and prayerfully. He preached with a note of victory as only a man can preach when he has suffered with his own doubts until he himself has found assurance and victory. He resisted formalism and demanded sincerity. With a heart "strangely warmed" he sounded the bugle of full salvation, "Christian Perfection, properly so called," and perfect love shed abroad in the heart by the Holy Ghost.

They said of him, "He acts as though he were out of breath in pursuit of souls"! May his spirit, his emphasis, and his message so possess those who live and preach the doctrine he believed that the same may be said of all of them!

SERMON OF THE MONTH

The Tents of the Transients

By Paul S. Rees*

TEXT: *Thine own eyes shall see . . . a tent which shall not be packed up* (Isa. 33:20) (Rotherham).

Jerusalem, according to Isaiah, was going to suffer an attack by Sennacherib and his Assyrian hordes. For the unjust and the ungodly it would be a terrifying experience. Even the righteous patriots in the sacred city would have their faith tested to the limit. Yet the prophet speaks a reassuring word: in the end Sennacherib's invasion of Judea and his siege of Jerusalem would fail—as fail it did. As part of this assurance, Isaiah says to his townsmen, Thine eyes, instead of gazing upon the ruins of the city and the Temple, shall see Jerusalem as a tent which shall *not* be packed up, or, as the Revised Version has it, a tent that “shall not be removed.”

“A tent which shall not be packed up!” Isaiah knew how this phrase would serve as a torch to kindle the imagination of the men of Judah. Their fathers had once lived in tents, and as they set them up and took them down with wearisome monotony, they longed for the Promised Land. Indeed, their house of worship, long before Solomon built them their Temple, was nothing but a portable tent called “The Tabernacle.”

Thus we have, in vivid, earthy ~~presenting~~ ^{framing}, a picture which presents the two opposite aspects of every man's

experience: the sense of life's insecurity and impermanence on the one hand and the desire for stability and security on the other. One author asks, “How can a thoughtful man face the transiency of the universe and all within it and not ask himself, Is there nothing that lasts?”

Because that question is most likely to occur to our minds when we are passing from an old year into a new one, and because the Holy Scriptures throw a flood of light upon it, I want to discuss with you this theme I have gathered from the word of the prophet, “The Tents of the Transients.”

I

Let's remind ourselves, to begin with, that when the prophet said, “Thine own eyes shall see . . . a tent which shall not be packed up,” he was saying something that in reality *looked back upon the past*. In fact, if you leave out the history of the Hebrew people up to that time, there would be little, if any, significance in Isaiah's prophecy. Anyone can sing the tender ballad, “Home, Sweet Home,” if he knows how to read words and music, but I think no singer can do justice to it who ignores the fact that John Howard Payne, its author, was *a man without a home*. It is that background of personal history which adds so much of point and poignancy to the song.

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Similarly, the prophet's forecast that the eyes of the people would rest upon Jerusalem and the Temple as upon a tent which should not be removed gathers force from the fact that their yesterdays were full of marches and migrations, folded tents and fleeting sojourns. They had started as a family of nomads. They settled for four centuries in Egypt, after which they again struck out as a nation of pilgrims.

If you want an impressive picture of a people without roots and without residence, turn back to the ninth chapter of Numbers. See the camp of Israel with the Tabernacle in the center, and with three tribes resting in tented sojourn on each of the four sides of it. The white cloud by day and the flaming cloud by night hovered above the camp. If it moved, all Israel was astir. The Tabernacle was dismantled, the tents folded, and the people marched (Numbers 9:21, 22).

So unresting and unsettled was this national existence that the taking down and setting up of the Tabernacle became a symbol of the migratory life which the people lived. Hebrew scholars tell us that this word "journeyed" in Numbers 9 means literally "the pulling out of the tent pegs."

All of these memories formed the backdrop for Isaiah's heartening announcement, "Thine own eyes shall see . . . a tent which shall not be packed up." It was *memory* that gave the prophet's word such tremendous lift and power.

Memory is one of the wonders of the world, call it the seventh or the seventeenth! It belongs both to individuals and to nations. Have you ever talked to a man who is senile or delirious? Touch upon a certain subject, and lo, he will begin to babble at length about some event or scene of his childhood. You have released

some hidden spring in his sub-consciousness; memory has taken a sudden leap across fifty or sixty or seventy years.

Today, in our distraught world, the memories of boys and girls and men and women are being stored with experiences that speak of turmoil and transiency, unrest and unhappiness. It is one of the conspicuous signs of our times. The depression made modern nomads out of hundreds of thousands of our citizens. Along came the war, and another migration started from the farms and towns to the great centers of war industry; and from every corner of the nation to all parts of the world went our fighting forces. Recently a man said that he had lived in thirty-five different places during the forty-eight years of his life. In a disturbed state of mind he confessed, "I have no fixed point anywhere and no attachment to anything."

Any student of social and moral problems will tell you that that man typifies one of the serious aspects of human life in our times. How greatly this restless, rootless generation needs to hear the message of the eternal God: "Thine own eyes shall see . . . a tent which shall not be packed up." So many of us, like Israel of old, have a past of terrific transiency and unsettledness, in the light of which we should listen intently to this word of the Lord.

II

Again, it may be pointed out that our text does more than look back upon the past; *it looks out upon the present*. As we have already seen, the immediate peril to Jerusalem and the Temple was Sennacherib. Sargon had already carried away the people of Samaria, capital of the Northern Kingdom, into captivity. A similar

disaster awaited Judah if Sennacherib's plans succeeded.

It was a day of critical danger. Isaiah does not conceal the fact that plenty of people were in a panic about it. Well they might be! "The sinners in Zion are afraid," says he. Moffatt puts it strongly: "In Sion sinful men are terrified, the impious are seized with shuddering." The scourging fire of judgment threatens to destroy us, and we wonder if anyone can survive. Such was their alarmed mood.

"Oh, yes," cries the prophet, "there *will* be survivors all right. In fact, Sennacherib is going to fail in his evil intent. Jerusalem will remain intact and the temple will abide: Thine own eyes shall see Jerusalem—a home of comfort, a tent which shall not be packed up." So Rotherham renders the words of the prophet.

But this assurance belongs properly to those, and those alone, who are described in verse 15. To the question, "Who among us shall dwell with the devouring fire?" the answer is given: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

After all, the prophet seems to say the real security of men, amid all the flux and flow of this uncertain world, is a *spiritual* thing. Sennacherib is not going to demolish the Temple, but even if he did, the souls of the righteous are housed, shut in, everlastingly protected, because they are in God's keeping. Thus Isaiah goes on eloquently concerning the righteous man: "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (v. 16).

Nor is that all: "Thine eyes," says

Isaiah, "shall see the king in his beauty: they shall behold the land that is very far off." Moffatt has an excellent translation of that second clause: they "shall gaze upon His broad domain." That is what Savonarola was doing when the men of Florence turned against him. He rebuked their sins. He denounced their hypocrisies. He called upon them to make Christ their true King. First they arrested him and threw him in a dungeon. Then they took him out in the public square and burned his body to charred remnants. But Savonarola had already moved, in his spirit, into a "tent which shall not be packed up." He was able, therefore, to say: "They may kill me if they please; but they will never, never tear the living Christ from my heart!"

Let us who are Christians never forget that the crucified, risen, ascended and ever-praying Christ is himself, in conjunction with His Church, the true "tabernacle of David." In Heb. 8:1, 2 we read, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." David, as a man, pitched the tent in which the ark of the Lord was housed on Mount Zion in Jerusalem. The day came when it was dismantled and disappeared. Solomon built the Temple on Mount Moriah. That structure withstood the assault of Sennacherib, just as Isaiah predicted it would. Nevertheless, because of the sins of the nation, it finally fell, under the attack of the Chaldeans.

What is the order of God *now*? Is it an earthly sanctuary? No. Is it a human priesthood? No. Is it a sacred city? No. What then? The whole order of salvation has been moved into the realm of the spiritual.

Christ is our *Sanctuary* and in Him the "beloved community" of all believing hearts has its redemption and its security. Christ is our *High Priest* and through His sufficient mediation we have our access to God. And Christ is our *Heavenly Jerusalem* to which we have come with praise upon our lips because there is forgiveness, there is whiteness, there is peace, in our hearts.

Outwardly, we are creatures of time; inwardly, we have been gathered up into eternity. In earthly relationship we find much to grieve and annoy and distress us, but in our heavenly oneness with Jesus Christ we have our steadfastness, our satisfaction, and our serenity.

In the latter part of the seventeenth century lived that lovable soul, "Father Lawrence." So undivided and undistracted was his devotion to Christ that for forty years he never lost the sense of Christ's presence. You are mistaken if you think that he did nothing but hide in a cloister and say his prayers. He worked in the kitchen of a Carmelite monastery. His life was simple, practical, often difficult. Yet this was his testimony: "The time of business does not with me differ from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the time calling for different things, I possess God in as great tranquility as if I were on my knees." Can you explain it otherwise than this? His eyes were upon a "tent which shall not be packed up," even Jesus Christ, who makes of himself a pavilion of peace and power in which the trusting heart may abide.

*How good it is, when weaned from all
beside,
With God alone the soul is satisfied,
Deep hidden in His heart!*

*How good it is, redeemed, and washed,
and shriven,
To dwell, a cloistered soul, with Christ
in heaven,
Joined, never more to part!*

III

Consider a third direction in which our text looks. Besides looking back into the past and gazing out upon the present, it *peers eagerly and confidently into the future*. Whether the prophet was aware of it or not, he was giving to the men of his day, and to devout minds of every generation, a glimpse into the fields of immortality. I should like to have you take his word: "Thine own eyes shall see . . . a tent which shall not be packed up," and set them down, cheek by jowl, alongside that marvelous description of heaven in the book of Revelation: "And I saw a new heaven and a new earth," cries John, "for the first heaven and the first earth were passed away; . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Now mark John's language, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

There, if I am any judge, is God's final and everlasting answer to the homing instinct He has planted in the human spirit. Try as man may to make himself at home in this temporal world, he cannot do it. The tin-horn sounds of shop and market cannot drown out the distant rumble that arises as the waves of a timeless sea roll up on the beaches of his soul. He knows himself to be a pilgrim to the City of God if once he has walked in the light of Jesus Christ.

But, mind you, the guarantee that he will one day arrive, the assurance that he is a pilgrim with a destination and not a tramp without terminus, the dependable prospect that God in Christ will one day fulfill his dreams and crown his hopes—all that rests on the word and work of our risen Saviour. If you do not have His word for it, then you are headed for trouble.

Well, you say, prove it! Prove heaven if you can! Prove all this fine sounding poetry about being at home forever with Christ, where all tears are wiped clean away! My dear friend, I don't have to prove it—not to anyone else. All I need is to live in the love and fellowship of this risen, death-conquering Redeemer, and I have something *beyond* proof in my own spirit. You may have the same experience.

Years ago, when I visited Rome, they told us that archeologists, upon first opening up some of the oldest Roman cemeteries, found innumerable tombstones with seven initials on them: NFFNSNC. These letters, it was learned, stood for an old inscription that was so familiar among the people of ancient Rome that only the initials were needed. The letters stood for four Latin phrases: "Non fui, fui, non sum, non curo," which, being translated, means, "I was not, I was, I am not, I don't care." There you have journey's end for Christless paganism!

Now, for contrast take something out of Christian history. One of the greatest scholars of the past two hundred years was an Anglican clergyman by the name of Henry Alford. A cathedral dean, a lover of the Bible, and a glorious saint, he spent eighteen years writing his commentary on the Greek text of the New Testament—a

set of which I have prized for years in my own library. But the good Dean did more than write learned pages of exposition. His soul flamed out in the composition of poetry. One day he gave the world a hymn, which goes usually, I believe, under the title of "Ten Thousand Times Ten Thousand:"

*Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates
And let the victors in.*

*What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousandfold repaid!*

*Oh, then what raptured greetings
On Canaan's happy shore.
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.*

Now what kind of epitaph would you expect to find on the tomb of a man who could write like that? Well, Dean Alford's body lies in a graveyard in Canterbury, England, and on it are inscribed these words: "The inn of a traveler on his road to Jerusalem." Ah, there was a man into whose ears, when he was dying, the Spirit of God dropped a sweet whisper: "Thine eyes shall see . . . a tent which shall not be packed up."

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from John Wesley's writings)

1. It is hard to find words in the language of men to explain "the deep things of God." Indeed, there are none that will adequately express what the children of God experience.
2. All the blessings I enjoy, all I hope for in time and in eternity, are given wholly and solely for the sake of what Christ has done and suffered for me.
3. I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without holiness or true religion. And I am equally convinced, that religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness.
4. Our main doctrines, which include all the rest, are repentance, faith, and holiness. The first of these we account the porch of religion, the next the door, the third religion itself.
5. No man is justified till he believes; every man, when he believes, is justified.
6. If you seek it (sanctification) by faith, you may expect it **as you are**; and if as you are, then expect it **now**.
7. It is, then, a great blessing given to this people (the Methodists), that they do not think or speak of justification, so as to supersede sanctification; so neither do they think or speak of sanctification, so as to supersede justification. They take care to keep each in its own place; laying equal stress on one and the other.
8. Do **you** believe we are sanctified by faith? Be true then to your principle; and look for this blessing just as you are—nothing to plead, but Christ died. And if you look for it as you are, then expect it **now**.
9. Wesley declared the Methodists were "as tenacious of inward holiness as any Mystic; and of outward, as any Pharisee."
10. Pardoning love is still at the root of all. He who was offended is now reconciled.
11. Every command in Holy Writ is only a covered promise—God has engaged to give whatsoever He commands.
12. Of all gossiping, religious gossiping is the worst: it adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord.
13. It is God alone who can cast out Satan. But He is generally pleased to do this by man, as an instrument in His hand.

*General Superintendent

The Man in Between

By Milo L. Arnold*

I. A Good Successor to Your Predecessor

A BRICK by itself is worth about five cents but built into a wall it is part of a valuable cathedral. A pastor by himself is a preacher, but put him into the life span of a church and he becomes part of an eternally important institution. A brick which will not fit between other bricks in a wall must be discarded. It becomes only a brickbat to be thrown or to be stumbled over. Likewise the pastor who cannot build upon the man before him and build to support the man who follows him will become a problem to the church. Furthermore he will be a temptation to those who are looking for some tool of vandalism with which to destroy the light in the windows of the church.

The pastor must so minister that he becomes a part of the long span of church life. No matter how able he is in his preaching ability, his organizational ability or his community leadership he is doomed if he cannot salvage the work of his predecessors and prepare success for his successors. A pastor is not to find his success as a solitary brick, but as a part of the wall. Some very able ministers come to the end of their ministry without any major good having been accomplished. They have worked hard, they have been sincere, they have

been good, but they did not know how to build upon another man's work nor how to lay foundations for another man to build upon their work.

Many times you may feel that if you could change your predecessor and choose your successor you would have a rich ministry, but this cannot be done. You are the only man you have a right to change. You must accept the uneven contours in the wall made by the man before you and compensate for it by your ministry. The only problems you will be able to solve are those you can solve by changing the man in between your predecessor and your successor.

Much of the time when we find fault with the man who preceded us we are simply creating an escape mechanism for our own weaknesses. We like to have somebody to blame when things go slowly. It makes us feel better if we can tell the district superintendent or the assembly or the church members that we could not do what we would have done because the man before us left things in bad shape. *No man ever solved a problem while he was blaming somebody else for it.* No matter whose problem it used to be it is yours now, and you had better take hold of it and acknowledge that it is yours to solve. The test of your life is not based on what the man before you did, but on what the man before your successor does.

*Pastor, Dodge City, Kansas

OTHERS STARTED

A carpenter once told me that the most difficult job for him was to take over and complete a building which another man had started. If he could build it from the ground up in his own way it was easy, but to build on what another man started was very difficult. This is the vital test of a pastor. Many men have lost valuable time for the church and the kingdom of God by choosing rather to tear down the other man's work and start from the bottom than to conserve the other man's work and build upon it. If we are to be good pastors we need to learn to appreciate the work done by others. It is sometimes disillusioning for us to discover that the church got along pretty well for years before it knew that we existed, and that the men who have not learned to do things the way we do still did a pretty good job. Sometimes a pastor is inclined to think that his arrival in the nick of time was the one last chance for the survival of the church, but history may prove someday that we are not smarter than the men who went before us.

The man who went before you made some mistakes, but remember that the man who goes before your successor makes some, too. Treat the mistakes of the man who went before you the way you hope the man who followed you will treat your mistakes. Never capitalize on another man's mistakes to enhance your own position or to show how much abler you are than he was. Remember, anything that hurts the standing of any minister hurts your standing, too. The best way for you to get the confidence of the people is by helping them to have confidence in all pastors. Your work will be easier if you can heal the old wounds left by other men, and build the peo-

ple's confidence in them as strongly as possible.

Never be disturbed by the love of your people for the man who has gone before you. Remember, he lived with them, was part of their families, buried their dead, married their young, and prayed for their souls for years, and it is right that they should love him dearly. His departure was like losing a dear member of the family. You should not feel badly that at the first their ties to him are seemingly closer than to you. You are new, you have not shared their lives and fortunes as he did. They have not wept and laughed, sorrowed and rejoiced with you yet, as they did with him. Rejoice that they loved him so much, and that he rendered them such a fine service. An incoming pastor may feel pretty sure that he will not have serious trouble through the years with the people who loved his predecessor too much. His trouble will come from the people who come quickly to tell him how glad they are that the other man is gone and that he has arrived. The parishioner who gushes over the new pastor is less safe than the one who weeps over the old one.

The man who went before you will have kept some people on the church rolls who are not a blessing to the church. He might have made mistakes in the books. He might have failed in the busy days of some funeral to mark the name of the dead member off the church records. You will find that kind of an oversight sometimes. When you do you can go to the assembly and tell that the rolls were in such shape that there were even names of dead people on the roll. You could do it that way, but you will lose by it. The best thing to do is correct the roll as quietly as possible. If there are large numbers that should be dropped, do it a few at a time over

some years so that you can build back up and not show a big loss at any one time. Of course to do it all the first year will make it obvious that your predecessor was at fault, but in the long run it will be better for you to protect him than to show him up. His intentions were good, he tried hard, he prayed and sweat and toiled, and likely felt very bad not to have left the church in better shape for you than he did. It is much better for you to take a membership loss than that you should take a loss of self respect and Christian courtesy. Whatever problems he did not solve are your problems now. Accept them as rightfully yours and go to work on them.

SOMEONE TO BLAME

A small man is likely to look for someone to blame for his problems, while a big man will look for some way to solve his problems. A small man will spend more time explaining why he didn't succeed, while the big man will spend more time succeeding. When a small man stumbles he looks to see who tripped him, but when a big man stumbles he turns around to remove the stumbling stone. A preacher's shirt almost wears thin on the shoulder from the constant presence of the tempter sitting there and whispering in his ear that he should pity himself, he should blame others, he should tell the facts about the problems he inherited, and he should just let the people know what a bad break he has had in the pastorate, but the wise pastor will pay him no heed. He will instead tell the tempter to get behind him and mean it. He should tell the tempter that he is a Christian gentleman, he is an adult, he is a man with fire in his blood, and muscle in his soul. Tell him that you didn't expect to find all the work done when you arrived and didn't expect to follow a perfect man. Tell him that you

are more concerned that people see Christlikeness in you than that they compare you favorably with other preachers. Get down and thank God for trusting you with such a big job and then get up and do it.

Did you notice that someone addressed you as "Reverend"? That is not a title for small men. It is not a word to describe men who cry and pity themselves. It is an indication that the people expect you to be big and brave and willing to do the right even if it means a cross. Dr. James Moffatt gives a most interesting rendering to the text found in Rom. 15:1. "We who are strong ought to bear the burdens that the weak make for themselves and us."

I have heard people discuss pastors who were moving and say that they

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If we had to walk awhile in the other fellow's shoes, perhaps we wouldn't criticize his gait.

—Anon.

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didn't think Brother So was big enough to follow Brother So And. They were thinking of the bigness of ability to preach, to promote and to plan. It is my opinion that the chief thing to look for is the size of the man's soul. A man whose inside dimensions are big usually makes a good successor, and he is also much easier for his successor to follow. Every pastor needs to remember that he must always be the man in between. He must adapt to the work of the man before him and prepare for the work of the man who follows him. If he cannot do that he is soon to be discarded as a brick that cannot be fitted into the wall. He is doomed to become a brickbat rather than part of a cathedral.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

How They Talk

If we must talk about the minister let's imitate a certain Iowa church.

One farmer in that parish broke his leg. The pastor and his men came in with corn pickers and harvested this man's crop.

Another man was sick and the pastor and his men planted the man's oats and corn.

"The pastor helped me build my corn crib," one farmer reported.

"He did my chores while I was in the hospital," said another.

"He did my chores when I lost my finger in the fan of my tractor," one man reported.

This is the way the men of the Panther Creek church in Iowa talk about their pastor.

HOW WE DID IT

For several years we pastored a church in Alberta, Canada, in a town of about 850 people surrounded by a farming community. Nearly two-thirds of the town were Roman Catholic or Mormon, and there were two other churches besides the Church of the Nazarene. Eighty-five per cent of the people belonged to some church. Our Sunday-school attendance was three times larger than our church membership. We had many children

coming whose parents seldom attended any church. This seemed to mark clearly where we should begin a visitation program.

At first the members were reluctant to call upon neighbors they had known for years. Finally in one midweek prayer meeting each was asked to tell the story of his conversion and sanctification. These accounts were continued the next week. In every case it seemed that the person was won to Christ and the church through the personal contact of a layman. When the people began to realize this, the program was started.

One lady whose children had been attending our Sunday school for a number of years soon was won to the church. She had missed years of fellowship in the church because the members had neglected to call on one who seemed an outsider.

Some hesitate to call on those they have known for many years. The fact is, they will have a greater influence on these than on those they do not know. Laymen can win their friends and neighbors to Christ.—REV. ALBERT O. LOEBER.

A PASTOR ASKS

QUESTION: *How do I organize my church for evangelism?*

ANSWER: Evangelism is not a matter of organization alone, although this is important. Evangelism must start with spirit and conclude with oper-

*Secretary, Crusade for Souls Commission

ation. The spirit of evangelism is the spirit of intercessory prayer that is the result of a concern for others and a desire to fulfill Christ's Great Commission. An emphasis upon intercessory prayer, the messages of the pastor from Sunday to Sunday, and the results of evangelism in operation will create an atmosphere in the church that will further the cause of evangelism.

The organization of the church for evangelism must begin with the pastor. He must see the whole task of evangelism and then outline the year so that every phase receives its proper emphasis and no area of evangelism is neglected. This will include evangelism through the departments of the church, evangelism through revival meetings, evangelism in the pulpit ministry, evangelism by lay visitation, the training of the church for evangelism, evangelism through literature, institutional evangelism (hospitals, jails, etc.), and perhaps other types that are successful in particular churches. If the pastor has not outlined his evangelistic program and task for the whole year at the beginning of the assembly year, then there would be no better time than the early part of January to do this task of organization.

Evangelism is concluded or realized in operation. Only as the pastor is successful in getting everyone to help in some phase of the evangelistic outreach of the church is the church genuinely organized for its evangelistic task. If the pastor has taken the time to outline his evangelistic program for the year, then it is easier to develop the different evangelistic abilities of the laity until the whole church is on the stretch for God and for souls. This is evangelism in action.

A Luncheon Made the Difference

By Oscar F. Reed

It was during Youth Week that the evangelist and I had lunch with four young men. They were typically Canadian—full of zest, but conservative about committing themselves to anyone or any service until fully convinced of its expediency.

We didn't talk much about religion, but made them aware of our concern and prayer that the week end would find them seeking Christ.

On Sunday night after our fine young speaker spoke to an overflow congregation, three of the four made their way from the balconies and gave their hearts to Jesus Christ.

Today, of the three, one is in a Bible school in Regina, Saskatchewan, preparing for Christian service. A second is in his sophomore year at Northwest Nazarene College. A pastor of the city was ill a few Sundays ago, and my young man spoke in his stead.

They might have found God without the extra consideration and friendship, but I doubt it! The noon conference and luncheon with a heartfelt prayer made the difference. They believed we were in earnest about winning men to Jesus Christ.

The Crusade pays big dividends!

Courage and Duty

A one-legged schoolteacher from Scotland came to J. Hudson Taylor to offer himself for services in China.

"Why do you, with one leg, think of going as a missionary?" asked Taylor.

"Because I do not see those with two legs going, so I must," replied George Scott.

He was accepted.

—From the *Christian Beacon*

I. Personality in the Local Church

By Leo D. Steinger*

LOCAL CHURCHES have personalities. At least, they have personal characteristics. This is evident in the simple fact that each church is made up of persons—all of whom are individuals—pastor and laymen. Does this suggest anything of significance to our minds? Is there a psychology of the church as a social group? Perhaps.

Have we not all heard of this or that church being a “difficult” or an “easy” church? Do not district and general leaders, missionaries, and college field representatives sense that individual churches have rather a consistency of response to appeals and challenges? Are not some churches known for their short pastorates and others for their long pastorates? Then what makes the difference? Is their role cast by an inscrutable determinism, by a sequence of circumstances, or is the state of the church an accurate reflection of the past and present influence of its leadership?

Recognizing the differences in churches is not to fail to recognize also the similarities. For just as human personalities differ in certain respects, so they also agree in others. But here let us think a bit seriously about the *uniqueness* of particular local churches.

There are at least three basic categories in which the personality of the local church is reflected: the social, the emotional, and the spiritual. Shall

we not do well to take stock of our local church reaction in these areas in order that we might obtain an analysis of its true condition and with a view to improvement? May we not profitably apply some of the techniques of modern psychology to the church? Let us see.

THE PERSONALITY OF THE LOCAL CHURCH SOCIALLY

All churches covet the reputation of being “the friendly church.” But, while some make the claim of friendliness, outsiders fail to sense it. Other churches can attribute their growth in large measure to this admirable trait.

Too often we do not distinguish between the social and the spiritual. Friendliness should not replace spirituality. Neither does spirituality presuppose friendliness. Theoretically and ideally, the spiritual church is thoughtful of others; but too often we find churches striving toward spirituality, but becoming ingrown in doing so. Such churches close the channels of association with the outside and often block communion inside the church. Thus, the social aspect of the church can well be dealt with as one particular phase of the personality of the local church.

More than ever before an interest is being shown in an objective view of the social group. And as we view the church we see that it plays an important social role in the community as well as in the lives of the indi-

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viduals of its constituency. We gain nothing by ignoring the psychological and social aspects of the local church. We must not assume that because it is unique in its purpose and method it has nothing in common with other social organizations.

Let us remember that the church personality develops not by accident or by any providential favoritism, but by developmental factors not dissimilar to those making for progress in individuals or other social groups. Hence, by being conscious of the social aspect of the church's personality, the thoughtful pastor and lay leaders can improve their particular church to be better able to carry out its God-given task. Little gestures of sincere courtesy in church relations pay amazing dividends in soul winning. What excuse do we have to fall into neglect at this point? Jesus set the pattern of Christian courtesy and kindness when it was said of Him, "He went about doing good."

THE PERSONALITY OF THE LOCAL CHURCH EMOTIONALLY

As individuals differ in emotional responses, so churches can be expected to differ in their expressions of worship and spirituality. Should churches be evaluated as to spirituality by their emotional responses? Further, are such differences justifiable? And should some characteristic emotional patterns be altered?

When a person is constantly inhibited in his emotional responses, or when he is no longer sensitive to natural, normal, emotional stimuli we believe him to be in need of psychiatric treatment. Perhaps some local churches need "shock treatments" of a spiritual nature. We can no more divorce feeling and emotion from our experience of religion than we can

from the other experiences of life. Likewise we can no more worship God without emotion and feeling than we can enjoy a beautiful sunset or a golden autumn landscape. To be sure, the emotion in religion has a different object, but it is just as real and just as vital—indeed, it is even more significant.

Is it not the hope and prayer of all holiness churches that their services be characterized by a free, ready response to the blessings of the Spirit? When we speak of emotion in a service we refer to mode of response or expression. Regardless of the temperamental differences between nationalities and even more between races, actually most churches differ but little in their *capacity* to be moved emotionally. The manner of expressing emotion varies widely, but humans are constructed as emotional beings. Men are made with a capacity for joy and for sorrow, for love and for hate, for peace and for unrest. These capacities must find proper expression. This is true collectively as well as individually, and hence the church will reflect true emotion if it is functioning normally as the body of Christ. Thus, it is most important that ready response not be discouraged, but that it be developed in the right direction. Audible and physical demonstration, if it is in keeping with the truth of the hour and the spirit of the service, can be a wholesome tonic emotionally to every one present. The "amens" and like expressions from certain saints of the church are invaluable in their contribution to the church service. There is no legislation as to when, where, or how people should react to church services, but an audible affirmation of the truth and a demonstration of joy over Christian experience should characterize our services at least at times, and in some manner.

The subject of emotional expressions in church services is only introduced here. Pastors may well afford to give serious thought to the means of producing proper emotional responses. Each church should be the subject of objective study by its leaders. While emotional demonstrations may at times go to extremes, to curtail response will be damaging to spiritual worship. We must be careful while planning an ideal service that we do not lose more than we gain.

THE PERSONALITY OF THE LOCAL CHURCH SPIRITUALLY

The spirituality of a church is of supreme significance. Also churches differ as do individual persons in this regard. Spirituality is difficult to define because of a lack of objective standards. Yet refusing to try may be to deny responsibility toward it. Webster's Dictionary includes in its definition of the word spiritual, "pure; holy; heavenly minded; not worldly." In the light of this definition and in view of general usage, the idea of spirituality is objective enough for study.

It is the objective of the church that as many of its people as possible be spiritually minded. There seems to be, without question, a relationship between the spirituality of the church and the spiritual results of its ministry. Thus, in the personality of the local church spirituality must shine forth. Is a congregation with a world-

ly appearance and with earthly aspirations likely to produce spiritual results in the spiritual quality of its converts—if there be any? Can we ignore the spiritual factor and hope that somehow a revival will come even though people do not sense the presence of God in the regular services? Or on the other hand, may we not rightfully expect an ingathering of souls when the evangelist comes, if there is, upon his coming, a spirit of obedience among the people, an atmosphere of heavenly love, a note of victory in the testimony of the saints, and already a clear understanding of the need of repentance among the unsaved who have attended the church? A two-week revival twice a year cannot carry the entire responsibility for the spirituality of the church. If sinners are to be genuinely converted, and Christians are to be soundly sanctified, the professing Christians must set the example in deep spirituality the year around.

Without question, the church should be looked to as a norm of spiritual living, if it is to lead others to a mature standard of spiritual grace. Every community needs a voice and an example of godly piety and spiritual living. We need to remind ourselves that when we have lost that quality we call spirituality we have lost our justification for existence as a church. If there is anything we can do as individuals or as an individual church to cultivate this quality, then God help us to do it.

Worship

There are two extremes in present-day worship—excessive ceremonialism and vulgar sensationalism. True worship consists in a spiritual apprehension of the worth of Jesus Christ, and the ascription of praise to Him from hearts filled with divine love.

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 4:21-31

In this long paragraph we have the allegory of Sarah and Hagar. The latter is used as a symbol of the Jewish race in bondage under the law. The former is taken as symbolizing the spiritual Israel.

MAIDEN OR MAIDSERVANT

Five times in this passage (vv. 22, 23, 30, 31) we find the Greek word *paidiske*. In the King James it is translated "bondmaid" in verse 22, but "bondwoman" in the other four instances. It is the same Greek word throughout.

The original and proper meaning of *paidiske* was "young girl, maiden." But it came to be used colloquially for a young female slave or a maidservant. The distressing habit that words have of changing their meanings is the bane of translators. Vincent says that the word in classical Greek "means also a free maiden; but in N.T. always a slave." In the Septuagint it has both meanings, though more frequently the latter. In the New Testament it may be translated "bondwoman," "slave woman," "bondmaid," or a number of other ways.

This illustration should serve to show the unreasonableness of insisting that a certain word has only one meaning and cannot be translated in other ways with equal accuracy and propriety. No one can devote much time

to the arduous and exacting work of translating the Scriptures without feeling keenly the many distressing difficulties of the task.

THE FREE WOMAN

In contrast to the bondwoman Paul places the free woman. Hagar was the former, Sarah the latter.

The word for "free woman," is *eleuthera*, the feminine form of the adjective used as a substantive. Cremer (*Lexicon*, p. 250) says of this adjective that in its absolute sense it means "free, unconstrained, unfettered, independent, of one who is not dependent upon another." Of this passage he says: "The social relationship serves, in Gal. IV. 22-31, to illustrate the difference between the Old and New Test. economy."

How thankful we ought to be for this glorious freedom which we enjoy in Christ, "unconstrained" and "unfettered" by the minute rules and regulations of the Mosaic law! How careful it ought to make us to use our freedom for God's glory and man's good!

ALLEGORY OR ALLEGORIZED?

In verse 24 we find the unique statement: "Which things are an allegory." The word "allegory" is *allegoroumena*, the present participle of *allegoreo*, which is found only here in the New Testament. It refers to speaking or interpreting allegorically; that is, "not according to the primary sense of the word, but so that the facts stated

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are applied to illustrate principles" (Vine). This does not deny the literal, historical sense of statements in the Old Testament, but gives them an added spiritual application.

Since the present participle of the verb is used here, rather than the noun *allegoria*, it would seem most natural to translate this: "Which things are being spoken allegorically." Indeed, Young in his *Literal Translation of the Holy Bible*, recently reprinted, uses "allegorized." But Burton (ICC) argues at length that the best translation is, "Which things are allegorical utterances," the participle being taken as "an adjective participle used substantively."

The allegorical interpretation of the Old Testament was greatly overworked by Philo, an Alexandrian Jew contemporary with Christ. It was also carried to unfortunate extremes by such Early Church fathers as Origen and Augustine. But that does not justify us in ruling it out altogether, for Paul clearly uses it here. However, it should be used with great caution and restraint, since men's imaginations can contrive all sorts of foolish speculations.

ANSWERETH TO OR CORRESPONDS TO?

The verb (v. 25) is *sustoicheo*. It is from *sun* (with) and *stoicheo* (be in a row or line). Hence it means "be in the same row with." The modern equivalent is "corresponds to."

In military connections the word meant "stand or march in the same file with." In a metaphorical sense, as used here, it carries the idea of being in the same category.

What Paul is saying is that Hagar and Ishmael correspond to the old covenant and the earthly Jerusalem, whereas Sarah and Isaac correspond to the new covenant and the heavenly Jerusalem.

This is in line with Paul's emphasis throughout this epistle on the bondage of the law. Those who are under the law are confined in prison, under the rule of stewards, in the care of pedagogues. But the gospel has brought freedom from all this. Grace is the free gift of God and makes us free.

REJOICE—BREAK FORTH—SHOUT

In verse 27 Paul uses strong words to express the joy of the barren woman who becomes the mother of children. He says, "Rejoice!" The word means "make joyful, be delighted with." Here it is in the aorist passive and is best rendered, as in most English versions, by "rejoice." It is used in Greek literature of making merry at a feast.

The next line begins with a word which means to break forth into speech. Its original meaning was "rend, break asunder." All three Synoptic Gospels use this verb in Jesus' saying about new wine bursting old wineskins—not "bottles." (Matt. 9:17; Mark 2:22; Luke 5:37.) This suggests the idea that just as fermenting wine will burst old, already stretched wineskins, so a new-found joy must find means of expression. It is interesting to note that Thayer gives "break forth into joy" as the proper translation in verse 27.

The third verb in this quotation is *boao*, translated "cry" in the King James. A better rendering would be "cry out." The Revised Standard Version has "shout." Thayer gives as its meaning "to cry aloud, shout."

Three different Greek words in the New Testament may properly be translated "cry out"—*kaleo*, *boao*, *krazo*. The first signifies crying out for a purpose, involving intelligence particularly. The third suggests a harsh cry, perhaps inarticulate. But *boao* refers to crying out as a manifes-

tation of feeling, and so relates primarily to the sensibilities.

There are those who object to all emotional manifestations in religion. But it is our firm conviction that in many Nazarene churches there is altogether too little demonstration in the

Spirit. In fact, some churches have never even heard a vocal "Amen" in such a long time that it would quite startle the folk if someone did get "blessed." We are not pleading for an emotional picnic. But an occasional shout of joy should not be out of place in the Church of the Nazarene.

Sermon Subjects for January

—From the Editor

Philippians 3:7-15—Here is a wonderful passage from which a message or messages can be planned for the new year.

Scriptures

1. v. 7, *What things were gain . . . I counted loss . . .*
2. v. 8, *I count all things loss . . .*
3. v. 8, . . . *the excellency of the knowledge of Christ Jesus.*
4. v. 8, . . . *suffer the loss of all things, and do count them but dung (refuse) . . .*
5. v. 9, . . . *and be found of him, not having mine own righteousness . . .*
6. v. 9, *The righteousness which is of God by faith . . .*
7. v. 10, *That I may know him . . . power . . . fellowship . . . death . . .*
8. v. 11, . . . *I follow after . . .*
9. v. 12, *That I may apprehend . . .*
10. v. 13, *This one thing I do . . .*
11. v. 13, *Forgetting those things . . . behind . . .*
12. v. 13, *I press toward the mark for the prize . . .*
13. v. 15, *Let . . . as many as be perfect, be thus minded.*

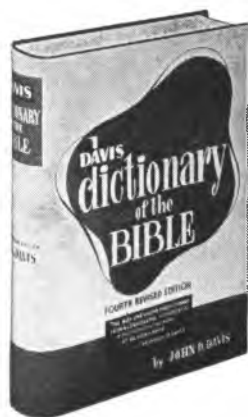
Subjects

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5. THE QUALITIES FOR WHICH CHRIST SEEKS
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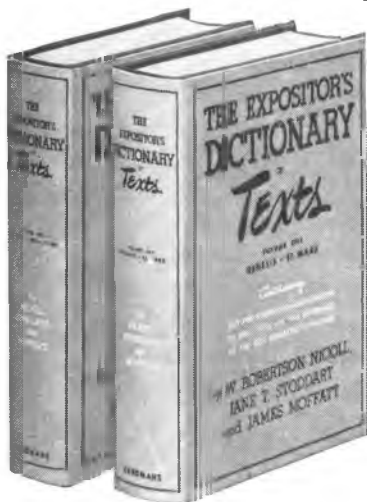
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"QUEEN OF THE PARSONAGE"

Three Nagging Problems

By Lora Lee Parrott*

LIKE THE DRIP of the faucet, the prolonged howling of a dog, or the daylong fretting of a child, it's the nagging irritable situations of life—not bad enough to demand drastic action, yet there to irritate and annoy, relentlessly—that drive the pastor's wife to near distraction.

For instance, let us consider these three: (1) criticism, (2) attentive women, and (3) curious people.

"ON THE SPOT"

Perhaps no one in the congregation is subjected to more stringent criticism than the pastor's wife. She may be criticized for what she has done, for what she has not done, or for what she could have done. She will be criticized if she assists her husband too much in the parish work or criticized if she does not do enough. But not only is she criticized for what she does but for what her husband does, or her children.

The pastor's wife moves in a realm of semi limelight. She is "on the spot" almost constantly. For instance, at a banquet it is her duty to be seated by her husband, where the light shines brightest and where she may be seen by all eyes. His shaven face, combed hair and conservative suit and necktie put him in a line of conformity in which there is little or no room for controversy. However, his wife's

choice of dress, her accessories or lack of them, who is keeping her children while all this is going on, her social graces or inabilities are paraded before all interested eyes. Men generally are not so concerned about these things, but women are. They are extremely interested and sometimes critical.

Then, laymen have a standard of perfection for the pastor's wife. She needs to be neat, wise, happy, frugal, deft, strong, feminine, spiritual, *ad infinitum*. Such a standard of perfection is even not held for the pastor himself.

THOSE ATTENTIVE WOMEN

Catharine Marshall in discussing her own life in a parsonage has suggested that the problem of attentive women will always be with us. It may be the old women that take a motherly attitude towards the smart young preacher in the community or the patronizing saint who endeavors to give inside advice on the parish situation or the frustrated housewife who comes altogether too regularly to receive counsel. And there is even an occasional temptress whose designs are not altogether forthright. As Catharine Marshall and others have suggested, there should actually be no worry on the part of the pastor's wife concerning these relationships. Her job is only to be attractive and make herself and her home into a happy situation for her husband.

*Pastor's wife, First Church, Flint, Michigan

THE CURIOUS

Pastors' wives who served a generation ago have told many interesting stories of neighbors whose business it was to count the number of towels and sheets on the Monday morning wash line or to clock the time when the preacher's wife made her daily trek to the market. In the small community of the 1900's the pastor's wife never made any major move about the community without its being watched.

Times are different now. However, people are still people and have a basic curiosity concerning the private affairs of the pastor's family.

This persistent observation by curious people can lead you to a sense of overwhelming disgust if you allow yourself to dwell on it. However, these things do not really matter. Live your own life and let people watch as they please. No one of any stature takes these spurious reports on you and your family seriously. But if you want to be a preacher's wife and like it you should early become adjusted to having your private life scrutinized. But in every situation always remember that if God be for us who cares about the curious people?

My Prayer for You

By Mrs. R. T. Williams, Sr.*

"I will extol thee, my God, O king; and I will bless thy name for ever and for ever. . . . Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

Grant, dear Lord, that we shall do with all our might what our hands find to do, in compassion and loving kindness. Help us to yield ourselves to the day-by-day grind, not saying helplessly, Why?

Awaken in us the dedicated impulse that woman's place in the home is for any woman her most important place. That the man is the head of the household. This is God's order and plan. Help us not to lose sight of our most precious asset—our femininity.

Help us to make a conscious effort to interest ourselves in our husband's interests both professional and recreational. Help us to realize that companionship is a most precious relationship and should be guarded as we would a sacred treasure.

Dear Lord, help us not to develop a cold and calculating attitude in our dealings with other people. May Thy love so move upon us that from our hearts we may have the ability to like people. Grant us the good sense not to pity ourselves after a hard day's work, but with thanksgiving, give praise to God for His unfailing grace and power.

These things we humbly ask in Jesus' name,

Amen

*Bethany, Oklahoma

The New Testament Pattern for Music

By Don Hustad*

IT IS encouraging to hear more and more people these days ask questions about church music. Should we sing more hymns or more choruses? Are anthem writers more concerned with music than message? Is much of today's congregational singing "vain repetition"? Is an orchestra proper in the church? Is it good that "religious ballads" are often heard from jukeboxes? Do we mistake pleasure for blessing in listening to our favorite gospel singer? Does the Bible give us any standards for sacred music?

Actually the New Testament references to music in worship are few, but much can be gleaned from the four or five texts which we have. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). We can well use these two texts to answer many questions concerning church music.

I. TO WHOM SHOULD WE SING?

Firstly "*to yourselves*"—"to one another." Pliny said of the early Christians, "They are wont on a fixed day

to meet before daylight—to avoid persecution—and to recite a hymn among themselves by turns to Christ, as being God." The early meetings of the church, held more in secret than openly, were undoubtedly very informal, with individual believers contributing a psalm, or some word of instruction, or exhortation. "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (I Cor. 14:26). In our larger gatherings today such an informal "Spirit moved" type of worship is probably impractical, but it does seem that the songs we sing "to one another"—congregational songs of testimony, of instruction, or of exhortation—are far more important than the music which is sung *for us* by the choir or the soloist. What can be more thrilling than every heart and every voice being raised in one single expression of faith or of worship? It has been said that in the Welsh revival, the power of God's Spirit was evidenced not so much in the preaching as in the congregational singing.

We sing also "*to the Lord.*" Music is the language of the emotions. When words fail us, we sing. Because of the attributes of God, we sing. Because of our deep love for our Lord, we sing. When we are filled with the Spirit, we sing. To what better use can the tongue be put than praise of its Maker? The hymn writer craves "a thousand tongues to sing my great Redeemer's praise." How many pro-

*Director, Department of Sacred Music, Moody Bible Institute. From "Moody Monthly." Used by permission.

fessing Christians are not using the one tongue which God gave them?

II. WHAT SHOULD WE SING?

"*Psalms, hymns, and spiritual songs.*" Undoubtedly the first song of the Church after Pentecost and even those which scripture tells us were sung by the Lord with His disciples were the psalms of the Old Testament. It is not a hundred years since some Christian groups were still insisting that the only words worthy of being offered in praise to God were those which were spoken by God himself—the psalms. Our hearts still thrill, in the choir's anthem and in the solo art songs, to these grand expressions of praise, many of them written by the shepherd-king, more than twenty-five hundred years ago.

But there were other types of singing. "*Hymns*" have always been understood to be songs *directed to God* and certainly must be differentiated from the psalms. Perhaps one of the first recorded hymns is the *Nunc Dumittis* sung by Simeon in the Temple when he had seen the infant Lord, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation" (Luke 2:29, 30).

"Spiritual songs" as mentioned by the apostle are not too easy to describe, but undoubtedly they were a freer type of poetry, quite often sung in solo form and undoubtedly a more personal type of expression. Perhaps it is not too fanciful to imagine that these songs might be a counterpart of today's "gospel songs" with their lighter texture both in words and music. We should observe very carefully, however, that they were "*spiritual songs.*" There was no place in New Testament worship for singing of unworthy songs, either of text or tune, rhythm and harmony.

Many folk are surprised to learn that there are some groups in our own country who are still concerned about the New Testament's silence concerning the use of instrumental music in the church. Actually the New Testament is not silent at all. Historically *the psalms were always accompanied*, and we understand that the word "Selah" is probably used to express the occurrence of an instrumental interlude, during which the participants are urged to meditate on what they had just sung. Again the phrase "making melody" in Eph. 5:19 actually means, "*playing a melody.*" And, as if this were not enough reassurance, we should remind ourselves that the Word says that Paul and Silas sang "praises unto God." The Williams New Testament has it "*hymns of praise*"—not necessarily a psalm at all.

III. WHAT SHOULD BE

THE RESULT OF OUR SINGING?

"*In all wisdom teaching one another.*" Most expositors agree that these two phrases belong together and that the obvious meaning is that our songs should be *intellectual and dogmatic in character*. Some historians suggest that when the early Christians met, they first expressed their new-found beliefs—their *Credo*—in song. By the way, what has happened to the doctrinal hymn in so many of our churches?

Our singing should also be *moral in its tendency*, "*Admonishing one another.*" A revolutionist once said, "Let me determine the songs a nation sings, and another can write their laws." Perhaps this paraphrase is possible: The song of a church can be as important as its theology, its standards of Christian conduct.

Finally, our songs should be joyous in their effects. "*Singing with grace*

in your hearts." Someone has said, "If there were more singing Christians, there would be more Christians." We can only imagine the joy which filled the hearts of the first century Christians who were living in a sense of the immediate presence of their Lord. Many of them had walked and talked with Him in the flesh. Even in the midst of terrible persecution, there was undoubtedly a wonderful exhilaration of spirit when they met together to share their experiences and their faith. It must have been difficult to conceal the sound of joyous song from the inquisitors of Rome! "But what a long way we have traveled from it to a modern congregation, standing with books that are scarcely looked at and 'worshipping' in a hymn which half of them do not open their mouths to sing at all and the other half do in a voice inaudible three pews off." So said Dr. Alexander Maclaren in *The Expositor's Bible* more than fifty years ago. We wonder how he would feel today. At times our singing is more audible—perhaps because our song-leaders are more athletic! But is it an indication of "grace in our hearts"?

IV. HOW THEN SHOULD WE SING?

"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). We are impressed first of all that the apostle felt that he should approach singing exactly as he approaches praying; firstly, he would pray and sing "*with the spirit*," allowing his *emotions* to soar on the wings of melody. But this was the emphasis he was making for the church. He would pray and sing

"*with the understanding also*." This singing and praying would be rational; it would be the product of his mind. It would be intellectually honest, it would be worthy in poetic form. It would spring from the mind as well as the emotions. This is exactly the pattern for Christian worship as set forth in John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth." There is no room here even for the "vain repetition" of the nonliturgical evangelical group which feels that it must have a Sunday evening song service which lasts at least until all the late-comers have arrived. This should be a rebuke to the worshiper who sings listlessly, not knowing, when he has finished, what he has mouthed.

Finally, our singing should be "*in the heart*." This is the singing which God hears. He is not impressed so much with the Bach aria, sung in the cathedral by the polished artist, if it comes from a heart which is mute and cold. He hears with gladness rather the voice which is cracked with disease or age, which is lifted from a loving heart to its Heavenly Father.

The following excerpt was found in a letter from a missionary who died from leprosy, contracted serving her Lord on the foreign field:

"You ask me how I am. I have no hands now, no eyes, no voice. Sometimes it seems that God has forgotten me. But it is not so. His promises are 'yea' and 'Amen'. And if I had my voice I should be singing all the day long."

Take my lips, and let them be

Filled with messages for Thee, . . .

Take my voice, and let me sing

Always, only, for my King,

Always, only, for my King.

The Power of the Pulpit

By W. B. Walker*

LAST MONTH we considered the power of the message, but our presentation will not be complete until we consider the messenger. While the gospel message must ring true to the Bible and be effectively applied to the needs of the people, yet there is a possibility of the messenger being hindered in the proclamation of the truth. After all, the message is in an earthly vessel. Hence, may I make a few suggestions that might help us all?

1. *Be genuinely sincere in the pulpit.* The one thing a preacher must have is sincerity. The word means without wax. Let your sincerity be genuinely real. Do not use anything to cover up your insincerity. Do not put on a lot of show, for publicity purposes. Just be real and true. Do not preach on one thing, and then go out of the pulpit and do the very thing you preached against. In other words, if you preach to your people that it is scriptural to tithe, then be a consistent tither yourself. If you preach that lay people should love each other in order to be Bible Christians, then love people yourself. Let your sincerity be a real thing—at heart, in your statements, and in your practice. People will overlook many things, but they will not forgive insincerity in the preacher. Be sincere in your weeping over a lost world. Let your tears be a

real thing—not something you turn on or off at your will.

2. *Use the best English you possibly can in the pulpit.* Use your dictionary frequently. One man said a college graduate should use the dictionary forty times a day. Use any good book you can buy that will help improve your language. Read widely, observe wakefully, and absorb lastingly. Use simple words to express great truth. Refuse to use big words all you can. Dr. Williams and Dr. Chapman both were great preachers, yet they used the simple, pure English to express profound truth. Go thou and do likewise. Remember, it is a scientific fact that your people will retain what you say during the first five minutes and the last five minutes of your discourse longer than what you say in between. Thus we should pack much into these moments. People will not remember all we say, therefore, we should make some things stand out.

3. *Cultivate good manners in the pulpit.* We are so prone to form bad habits in the pulpit. I confess that I battle against it all the time. The message may be filled with Bible, illustrations, anointing, facts of life, and even earnestness, but if the pulpiteer wears a dirty collar, displays his unpolished shoes, permits his hair to go uncombed, and constantly looks at the ceiling of the church building, gazes out of the windows, down at the floor,

*Pastor, First Church, Dayton, Ohio

From a paper read to preachers and wives of the southern end of the Western Ohio District.

and never looks his audience in the face the message will be hampered in effectiveness. Do not consume the valuable time of your congregation by making too many adjustments of your glasses, by holding the lapel of your coat, or by digging into the bottom of your pockets to see if the bottom is still in them. Your wife might be a sympathetic critic for you. Take her correction—she will do thee no harm.

4. *Develop a pleasing delivery in the pulpit.* Learn in private how to effectively read your Bible. Do this by reading to yourself. Speak to the people in a friendly manner. Draw as close to the people and the truth as you can in the pulpit. The people before you do three things. They hear you, see you, and feel you. Make it as easy as you can for them to listen to you, even though you may be preaching on a solemn truth. I suppose the best way to develop a pleasing delivery is to begin low, proceed slow, rise higher, strike fire, and sit down in a storm. The anointing of the Holy Ghost will greatly help you in delivering the message. He is the One indispensable to the preacher. Without Him the message will not be effective.

Do not pitch your voice too high in the beginning of the message. Refuse

to deliver God's Word in one key. There are several keys in the organ or piano. Do not become monotone but use more than one pitch in your voice. Play up and down on the board of your voice. Speak slowly, then gather speed, reach a climax. Upon reaching a high point in your delivery, it will be well to lower your voice, and slow down in speed. This will rest the people, and you too. Use your eyes, your hands, your feet, your voice, your mind, and your soul in the pulpit.

In closing, let me urge two things upon you. First, feed the Church of the living God in your preaching. It is the well-fed saints that usually remain with the stuff. Be sure they do not have to run off to get food. Secondly, preach evangelistic sermons. Preach sermons to the lost, to the backslidden, and to the unsanctified. Preach with a passion, expect results. Get desperate about barren altars in your church. Preach short sermons packed with truth, compassion, and appeal. Refuse to preach without results. Put tears, toil, and yearning in your proclamation of holiness. Preach on holiness until men feel that they must be holy to make it to heaven. So, I beg to leave these words for your prayerful consideration. God bless you!

Preachers

A layman visited a great city church in Ohio during a business trip. After the service, he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—you stopped without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

—*Brethren Missionary Herald*

ONE MAN'S METHOD

Planning a Year's Preaching

By Hoover Rupert*

"The planning parson is never pushed for something to preach about," says the minister of First Methodist Church, Jackson, Mich. Here he tells in some detail how he plans a year's preaching calendar and the advantages of such a system.

Preaching is a combination of inspiration and study, of divine leading and human effort. Neglect either of these factors and the sermon will suffer. So will the congregation. And the preacher himself should suffer most because of his failure!

Get two or more preachers together and it will not be long before the conversation will include, "What are you preaching about next Sunday?" Or, if it is the Monday morning ministerial post-mortem in the downtown homiletical quarterbacks' club, the question will be, "What did you offer them yesterday?"

The problem of sermon preparation is always with us. Few of us could very well "weasel out" of the accusation of possessing a "homiletical mind" which sees sermons in stones and stories in sports and shops. Our homiletical radar is always attuned to possible messages. Most of us have our sermonic Geiger counters working

full time searching for some rich find of homiletical ore.

My belief is that the best combination of planning and spontaneity in preaching comes from a long range preaching program, planned well in advance. Through the brief years of my preaching ministry I have followed the practice of planning my preaching program a year in advance. To those who do not follow this plan, three questions may immediately occur: why do it; how do it; what are the results?

ORGANIC WHOLENESS

A planned program of preaching gives one's message organic wholeness and avoids the fragmentary, unbalanced approach of a spasmodic Sunday to Sunday effort. The minister should consider his preaching impact on a long-range basis rather than focusing attention exclusively on Sunday as a self-contained island in the preaching calendar. Such long-term planning can avoid a one string emphasis and provide a symphonic result. In this planning the minister takes into consideration the needs of his own con-

*Pastor, First Methodist Church, Jackson, Michigan.
From "The Pastor." Used by permission.

gregation, and seeks to minister to those needs on a long range basis.

One test of this can be to put yourself in the place of the faithful attendant who is in the congregation Sunday after Sunday the year around. Does he have the feeling the man in the pulpit is going somewhere? Is the underlying purpose of his preaching felt in the perspective of the year's sermonic effort? Can he feel direction and unity in the pulpit program? These are questions which deserve an honest answer from the preaching minister.

SUBCONSCIOUS PREPARATION

Moreover, such planning provides for the preacher a *subconscious process of preparation*. To the preacher who makes each Sunday an isolated homiletical adventure, however effective a particular sermon may be, there comes the sinking feeling on Sunday night that it is a scant six days until next he must stand in the pulpit. The planning parson never is pushed for something to preach about. The pressure of next Sunday is always on him, but not in the sense of a desperate search for a theme.

Subconscious preparation can be seen in the fact that one's reading feeds the mind and spirit and is not merely homiletical grist for the mill of a particular sermon. Indeed that mill has more than it can care for if through the year the preacher has been soaking up ideas, spiritual resources, and types of treatment for the sermons or series that are on the preaching calendar.

The gathering of material for a given sermon is facilitated by the long-range program. Hardly a book or an article will fail to yield ideas, illustrations, and general help somewhere along the

pulpit schedule. One's reading schedule can be geared to the preaching program, and thus does double duty.

PREACHING PERSPECTIVE

A planned program *puts preaching in the perspective of the total pastoral task*. It labors the point to mention in this periodical that a preacher does more than sermonize. Yet I think many of us are guilty of isolating the various phases of our pastoral task and thus failing to see the total job in perspective.

Preaching relates to pastoral work and to administration. One who is not close to his people will have difficulty in preaching to their needs. One who fails to see the relation of the pulpit to the church school, the administrative tasks, and the organizational program of his church, will find his preaching not as fruitful as it can be. But the total ministerial task seen in perspective stresses the importance of preaching as a vital part of the preacher's work. And the tremendous educational potential of preaching is realized only when there is a long-term preaching program which combines spontaneity and planning, inspiration and study.

MY PLAN

Here is no definitive answer to this somewhat presumptuous question. What follows is simply one man's method.* It is outlined in ten steps, described as follows:

1. Each spring I circulate a "sermon questionnaire" to my entire congregation. In it are suggested areas

*Books I have found helpful in this area include: Andrew W. Blackwood, "Planning a Year's Pulpit Work" (Abingdon Press, \$2.50); W. L. Stidger, "Planning Your Preaching" (Harper & Bros., out of print); Weldon Crossland, "A Planned Program for the Church Year" (Abingdon Press, \$2.00); and Donald Macleod (ed.), "Here Is My Method" (Fleming H. Revell Co., \$2.50).

which the preaching program might include in the coming year. It would take at least three years of preaching to cover the areas listed. The congregation is asked to check the areas of their interest. Ample space is provided for their original suggestions, and there are many who make full use of the space for their ideas, helpful and otherwise.

2. Having compiled the congregation's suggestions, I spend the summer months preparing the general outline of the preaching program for the year beginning September 1.

3. Important to this summer process is my "sermon seeds" folder, which all year has been receiving notes, clippings, subjects, those paragraphs that come out of flashes of momentary inspiration known to every preacher. Some of these have been in the folder for three and four years. Some will still be there three years from now!

4. To begin the actual recording of themes, I list the Sundays by date. First I fill in the dates in the church year. I do not follow closely the Christian calendar, although there is much to be said for doing that. The Sundays of Advent and of Lent are noted, however, as well as Universal Bible Sunday, Reformation Sunday, and Mother's Day.

Other Sundays on our local calendar (many of which are universal) include Church School Dedication Sunday in September, Student Recognition Sunday in December, Anniversary Sunday in January, Confirmation Sunday for Youth Membership Class in April (*after* Easter), and Commencement Sunday in June when I preach a commencement sermon for our local church's graduates.

List the proposed series of sermons and fit them into the schedule. Some of these will include special Sun-

days, as for instance, the sermon for Bible Sunday is a part of the annual Advent series of sermons.

6. List the theme or subject for every Sunday of the year and record it on the preaching calendar. This process takes several weeks if done in the regular schedule of study, several days if done on vacation.

7. Prepare a folder for each sermon series or for each month's preaching program. Into these folders will go the ideas, quotations, illustrations, and suggested developments that may occur or appear during the coming months' reading and study prior to the Sunday involved.

8. Current books already in my library, or those to be purchased, are scheduled into my reading program to coincide with specific preparation for a given sermon or series.

9. The pulpit schedule for the period September 1 through July is printed in a folder which is mailed to every member of the congregation.

10. The specific preparation of a given sermon begins following the manuscript writing of the previous sermon. Normally this would be Thursday of the prior week. However, Thursday through Saturday morning's study hours are shared with the imminent Sunday's sermon in its final polishing, and with other writing chores.

Monday morning the actual sermon preparation begins. I try to have my outline completed by Tuesday noon, and write my manuscript in full by Wednesday noon. Sometimes this is Thursday; rarely, in emergency, Friday, but never Saturday. The manuscript is read aloud in the study once a day until Sunday, the outline is committed to memory, and only quotations are taken as notes into the pulpit. The congregation is provided

with a sentence outline summary of the sermon (about 300 words) in the printed bulletin.

RESULTS

One needs to see the *dangers* of such a process. Legalistic rigidity is a danger if one feels he must stick to the announced schedule. I do not feel this obligation and on occasion have changed my plans—but always some weeks ahead of the Sundays involved.

Occasionally one will miss a timely emphasis through sudden developments either in church or nation. Also, one faces denominational problems as when an area wide emphasis is announced that does not coincide with your plans! Then there is the subtle danger that one is prone to assume the big job is done when the themes are down on paper. It has only begun!

Such a planned program *keeps alive the congregational interest in the preaching program*. When a given series is announced, those who indicated interest in it through the questionnaire feel they have a personal stake in it. Many members tell me they keep the schedule and often make special efforts to get to the service for

a particular sermon. More important than this, the congregation knows that a planned program of preaching is not haphazard, but rather that the preacher has made long-time preparation for a sermon.

The planning preacher has a *sense of direction* in his preaching program. This is of value both to preacher and congregation, for they catch the perspective of the pulpit program and are not inclined to judge by any given sermon, good or bad, complete or incomplete.

This sense of direction helps the minister in unhurried, unpressured preparation for preaching. Good sermons are wrought by long-term planning, hours of devotion and prayer and hours of study and preparation—more than a congregation can dream of!

Finally, my brethren, if we are to preach at our best, it will be the result of a *combination of inspiration and maturation*. Good preaching is always inspired of God. But preaching to be great preaching must include the process of maturation. This I believe can come only as we engage in long-term planning in our program of preaching.

A Year's Preaching Program

It has been some time since we offered PREACHER'S MAGAZINE readers a preaching program for the year. There has been considerable call for such a program so we have asked Rev. Fred Reedy, pastor of West Side Church, Decatur, Illinois, to prepare this for us. Brother Reedy fills one of the important pulpits of our church and does a good job of supplying his people with a balanced sermon diet. He is highly successful in keeping his

table well spread and in seasoning the food to be attractive. He knows the needs of his people and preaches to meet those needs. These sermon suggestions will be presented each month. We hope they will be helpful.

By the way, may I encourage you to give some real thought to planning your preaching well ahead of time. Be sure to read the article in "One Man's Method" which treats with this need.

Bits of This and That

Contributed by Nelson G. Mink*

Thoughts for the New Year

A London financier lost a fortune through missing a train by a fraction of a minute.

A Nebraska man lost a bride from the same cause. The young woman declared that she would rather remain single than be worried all her life by a man so slow as to be late at his own wedding.—*Anon.*

"I have found both condors and snails on the top of the Andes Mountains. The condors got there by flying, and the snails got there by crawling, but they both got there."—R. S. Winans, missionary to South America.

Unloading the Sermon. The farmer objected to his pastor getting \$50.00 per week for preaching two sermons. He argued, "Why, that's \$25.00 per hour."

The next week the minister was at the mill when the farmer unloaded a load of wheat and saw him receive a check for \$250.00. The pastor then remarked, "You objected to my getting \$25.00 an hour, and here you're getting ten times that much." The farmer explained, "Oh, no, I just came to the mill to unload." To this the pastor replied, "And so do I, just go to the pulpit to unload." "I see the point," said the farmer, "and I'm going

to pay more toward your salary, but hereafter, pastor, don't take so long to unload."—*Selected.*

The Sidewalk Preacher

(For the Outside Bulletin Board)

"The first steps towards happiness are the church steps."

"Jesus didn't tell the disciples to 'Go' until He told them He had power to see them through."

"Remember your tongue is in a wet place and liable to slip."—*Selected.*

"Your love has a broken pinion if it cannot cross the seas."

"A man needs prayer when the offering spoils the sermon."

"All I ask is a chance to die in the will of God." (Paul Schmelzenbach, before the General Board, when he asked to be returned to Africa.)

"Seeing God has His eye on the sparrow, He will in due time recognize your ability."

"If you must look at the dirt six days of the week, take one to look at the clouds. Come to church!"

"Fortune knocks but once at a man's door, but misfortune has more patience."—*Anon.*

Don't seek a solution, be a solution.
—*Anon.*

*Pastor, Lansdale, Pennsylvania

January 2**Morning Subject: "APPREHENDED OF CHRIST JESUS"**

SCRIPTURE: Phil. 3:1-14; TEXT: Phil. 3:12.

INTRODUCTION:

- A. This scripture is to the New Year what Luke 2 is to Christmas. St. Paul is practical since he speaks frequently out of his own personal experience. Here (1) he considers the status quo, (2) takes a glance at the past, (3) casts a steady eye toward the future.
- B. In the text, the word "apprehend" means to take or lay hold of; seize; arrest; take a mental hold of; anticipate or expect."
- I. WE "PRESS TOWARD THE MARK"
 - A. To press implies opposition.
 - B. "Toward the mark." A goal in view.
 - 1. A goal set by the Lord.
 - 2. To strive not a task, but a high calling (v. 14).
- II. "AS IT IS IN CHRIST JESUS" (v. 14)
 - A. Called as Christ was called (Matt. 20:28).
 - B. Denying self as Christ denied himself.
 - C. Delighting in the Father's will as Jesus did.

FRED REEDY

Evening Subject: "ALTERNATIVE TO PROGRESS"

SCRIPTURE: II Peter 1:1-13; TEXT: II Peter 1:8-10.

INTRODUCTION:

- A. Addressed to the child of God.
- B. Responsibility for Christian growth upon the individual (v. 5). The promises (v. 4) are for initial salvation, grace for growth, and victorious living.
- C. Promises are uncashed checks. Reading is not receiving.
- I. THE UNIVERSAL ORDER OF LIFE IS GROWTH OR DEATH
 - A. Growth *within* and growth *of* the organism.
 - B. Arrested growth is the telltale sign of disease.
 - C. Growth is essential to life.
- II. FORCES OF GROWTH AND OF DEATH NOT PERCEPTIBLE AT FIRST
 - A. There are degrees in backsliding. John Wesley spoke often of those who were "getting religion" and of those who were "loosing religion."
 - B. Healthy growth a guarantee of good health (Rom. 12:21).
- III. TO BE NORMAL, GROWTH MUST BE SYMMETRICAL
 - A. We are told to *add* to our faith (vv. 5-8).
 - B. Lopsided Christians too numerous (Gal. 5:22, 23).
 - C. Be a well-rounded Christian.

CONCLUSION: Appeal to backslider or give charge to church.

FRED REEDY

January 9

Morning Subject: "THE PRESENCE OF GOD"

SCRIPTURE: Exod. 33:1-16; TEXT: Exod. 33:14-16.

INTRODUCTION:

- A. Significance of the text found in the scripture lesson.
- B. Moses caught in problems of disobedient people.
- C. Observe that Moses' prayer:
- I. WAS THE VOICE OF EXPERIENCE
 - A. He had previously known the meaning of divine presence.
 - B. Had also seen futility of human effort without God.
- II. WAS THE VOICE OF CONFIDENCE
 - A. All needs are supplied when God is manifest.
 - B. Glory in the midst will float debris of church.
- III. WAS THE VOICE OF DESPERATION (v. 15).
 - A. Not a pessimistic desperation, but the realization that a supernatural work cannot be done in human strength.
 - B. Is prerequisite to divine forgiveness and visitation.
- IV. WAS THE VOICE OF PERSONAL IDENTIFICATION
 - A. Moses was praying for himself. "If thy presence go not with *me*."
 - B. The presence of God with Moses caused the people to worship (v. 10).

FRED REEDY

Evening Subject: "SALVATION FULL AND FREE"

SCRIPTURE: Isa. 55:1-7; TEXT: Isa. 55:6-7.

INTRODUCTION:

- A. The plan of salvation is clearly set forth in this passage.
- B. Observe:
- I. GOD TAKES THE FIRST STEP.
 - A. Awakens conscience to the sinfulness of sin.
 - B. Sinner must see he has sinned against God.
 - C. "The Lost Sheep"—The Seeking Saviour.
- II. MAN'S PART IS TO RESPOND
 - A. Must confess his desire to be saved.
 - B. Why seek? Because man is lost.
- III. THERE IS A TIME TO BE SAVED
 - A. "While he [God] may be found." "While he is near." Man must seek while God seeks.
 - B. What an affront to God to ignore His call.
- IV. MUST FORSAKE SIN
 - A. It is a contradiction to speak of being saved in order to forsake sin. It is as reasonable to expect to become a citizen of one nation while refusing to leave the old.
 - B. If we are to be translated into "the kingdom of His dear Son," we must forsake the kingdom of sin.

FRED REEDY

January 16

Morning Subject: "AS UNTO GOD"

SCRIPTURE: Eph. 1:1-9; TEXT: Eph. 1:6.

INTRODUCTION:

- A. Illustration of young violinist who sought only acclaim of his teacher.
- B. The text suggests:
 - I. GOD TAKES ACCOUNT OF THE WHOLE OF LIFE
 - A. No single event in one's life tells the whole story.
 - B. Must see a man under different circumstances.
 - II. IN EVERY PHASE OF LIFE WE MAY BRING GLORY TO GOD.
 - A. Any work is great which is done for Him.
 - B. There is a level of service where the praise of men adds nothing to our joy.
 - III. HERE IS THE BASIS: WILL IT PLEASE MY LORD?
 - A. For every conviction and scruple.
 - B. Here the standard of unerring judgment is not, how efficient but how devoted.
 - C. On this level of service the joy of pleasing God becomes an all-sufficient reward.

FRED REEDY

Evening Subject: "THE WAGES OF SIN"

SCRIPTURE: ROM. 6:16-23; TEXT: ROM. 6:6.

INTRODUCTION:

- A. In vv. 6, 16, and 21 death is shown as the result of sin.
- B. In vv. 16 and 21 the simple fact is stated. In v. 6 emphasis is on the progressive processes of sin by which death is the certain wage.
- C. Observe:
 - I. "WAGES" THE METHOD OF ENTICEMENT EMPLOYED BY SATAN
 - A. Offers profit, but gives death.
 - B. "Wages" are not all collected at the end of life.
 - C. The sinner is now collecting the wages of sin.
 - II. THE DEATH OF SIN IS USUALLY GRADUAL BUT FINALLY DECISIVE
 - A. The consummation of death process may be calamitous.
 - B. May be a fixed heart of rebellion against God.
 - III. BY CONTRAST, THE OFFER OF GOD IS NOT WAGES. It is offered as a gift.
 - A. An attitude of unworthiness in seeking God is absolutely essential.
 - B. Faith for salvation does not rest upon great need, deep humility, genuine repentance; though these may be a part.
 - C. But faith for salvation must rest upon promises, provision. and power of God.

FRED REEDY

January 23

Morning Subject: "HOLINESS ESSENTIAL"

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

INTRODUCTION:

- A. The ultimate goal of all religion is to see God. Whatever qualifies must be considered essential.
 - B. Many people refer to "many brands of holiness." Only brand worth-while, that which prepares us to see God.
- "The Sanctification" which prepares us for seeing God is:
- I. A SANCTIFICATION THAT ACCOMPLISHES A PURE HEART (Matt. 5:8).
 - A. This cannot be the suppression or counteraction of sin in the heart; but the removal of sin.
 - B. A pure heart is single. Oneness, in the prayer of Jesus (John 17) is primarily this: no mixture.
 - II. SANCTIFICATION WHICH ENTHRONES JESUS CHRIST IN THE SOUL
 - A. Any theory of Holy Spirit fullness which leaves a rival in the soul is inadequate.
 - III. A SANCTIFICATION WHICH ENABLES THE BELIEVER TO WALK IN UNBROKEN FELLOWSHIP WITH GOD AND WITH HIS FELLOW MAN. (v. 15)
 - Other well-known passages.

FRED REEDY

Evening Subject: "CAMPING ON THE ROAD TO SODOM"

SCRIPTURE: Gen. 13:1-15; TEXT: Gen. 13:12.

INTRODUCTION:

- A. In this passage there is an interesting character study. Abraham and Lot.
 - B. Fertile valleys necessary to building fortunes. Stony hill-sides will do for building altars.
- I. REAL CHARACTER IS REVEALED IN THE CHOICES OF LIFE
 - A. Lot's choice was (1) selfish, (2) hasty, (3) risky.
 - B. Choice separated them from righteous influences.
 - C. It involved them in worldly associations.
 - II. CHOICES OF LIFE WILL REVEAL TREASURES OF THE HEART
 - A. On the smooth road it is easy for the insincere man to count himself among the beloved of God.
 - B. At the crossroads where he must choose fortune or altars, his first love will dictate his choice.
 - III. THE CHOICES OF LIFE DETERMINE ONE'S DESTINY
 - A. Godly wisdom believed the promise of God.
 - B. Worldly wisdom believed prospect of fertile valley.

CONCLUSION: The loyal Israelite always pitched his tent toward Jerusalem, the Christian toward heaven, Lot toward Sodom. What about you?

FRED REEDY

January 30

Morning Subject: "A REDEEMING RIGHTEOUSNESS"

SCRIPTURE: Matt. 5:17-24; TEXT: Matt. 5:20.

INTRODUCTION:

- A. Jesus was dogmatic. He "taught with authority." The dogmatism of Jesus is seen in the word "except."
- B. Observe:
 - I. JESUS CREDITED THEIR RIGHTEOUSNESS WITH GOOD QUALITIES
 - A. A systematic righteousness.
 - 1. They paid their tithe systematically
 - 2. They attended public worship regularly
 - 3. They observed days and seasons according to the law. Such observances were approved by Jesus both in word and practice.
 - B. This is admirable and essential. Ethical carelessness is a blight.
 - II. WHAT WAS LACKING IN THEIR RIGHTEOUSNESS?
 - A. A spiritual source.
 - B. A qualifying motive.
 - C. Genuine devotion.
 - III. WHAT IS ESSENTIAL IN REDEEMING RIGHTEOUSNESS?
 - A. Ethics grounded in sincerity.
 - B. Service grounded in love.
 - C. Salvation found in Christ.

FRED REEDY

Evening Subject: "WHAT IS YOUR LIFE?"

(Preparation for Youth Week)

SCRIPTURE: Jas. 4:13-17; TEXT: Jas. 4:14c

INTRODUCTION: The great question of every man who thinks seriously. The point of departure for either happiness or misery. For a satisfactory answer to this challenging question we do well to consult the Word of God.

- I. LIFE IS A GIFT OF GOD
 - A. "In him we live, and move, and have our being" (Acts 17:28).
 - B. "Ye are not your own" (I Cor. 6:19-20).
- II. LIFE IS A TRUST
 - A. Clearly set forth in Matt. 25:14-29.
- III. LIFE IS A JOURNEY NOT MEASURED BY MILES BUT BY YEARS
- IV. LIFE IS AN INVESTMENT
 - A. Matt 10:39; John 12:25.
 - B. Not small investment for small gain; but total investment and total gain, or total loss.

FRED REEDY

Influence

A fallen lighthouse is more dangerous than a reef.

—Anon

CHRIST FOR YOUTH

TEXTS: *What shall I do that I may inherit eternal life?* (Mark 10:17.)
Whatsoever he saith unto you, do it (John 2:5).

INTRODUCTION:

- A. The question of the first text is answered in the second text.
- B. Proper recognition of Christ and obedience to His will is the only adequate solution to the problems of today's youth.
- C. The texts reveal two things: "Youth's Quest" and "Youth's Choice."

I. YOUTH'S QUEST

- A. Youth is seeking a *way*. There are many ways offered.

- 1. The way of atheism, agnosticism.
- 2. The way of paganism.
 - a. Worship of self.
 - b. Worship of wealth.
 - c. Worship of pleasure.
- 3. The Way of mere religion.
 - a. Modernism.
 - b. Formalism.
 - c. Fanaticism.
 - d. Sinning religion.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Youth seeks a way—Jesus: "I am the way . . ."

- B. Youth is seeking the *truth*.

- 1. About God.
 - 2. About man, his beginning, life, works, future, etc.
 - 3. About the world and eternity.
- Jesus: "I am the *truth* . . ."

- C. Youth is seeking *life*.

- 1. Activity.
 - 2. Emotion.
 - 3. Enduring life.
- Jesus: "I am the *life* . . ."

- II. YOUTH'S CHOICE. Young people must make the proper choices in life if they are to find happiness.

- A. Must choose right in the matter of *service*.
 - 1. In education.
 - 2. In occupation.
 - 3. Both to the end of service to mankind.
- B. Must make the proper *social* choices.
 - 1. School and playmates.
 - 2. Friends.
 - 3. Life-mate.

C. Must make the proper spiritual choice.

1. All come sometime to the crossroads of life, must choose God or Satan. Joshua: "Choose ye this day whom ye will serve . . ."
2. Must be a personal choice. "Choose ye . . ."
3. Must be an immediate choice. "Choose ye *this day* . . ."

CONCLUSION: Young person, your heart seeks Jesus. That's your quest. What will be your choice? Christ or Satan's poor substitute, the world?

—J. E. COMPTON, *Pastor*
Florence, Alabama

PAUL'S INVENTORY OF LIFE

TEXT: *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).*

INTRODUCTION: Successful businessmen take invoice each year. They do not guess—they know their assets and liabilities. Every successful life is an organized life.

I. THE ESSENTIAL PURPOSE

- A. "This one thing I do." Pinpointing the fact that life must have a purpose.
- B. What Paul forgot.
 1. His past liabilities, II Cor. 4:8-12.
 2. His earthly assets, Phil. 3:4-7.

II. THE COMPELLING OBJECTIVE. (Turning from and turning to.)

- A. "The mark of the prize of the high calling," etc.
- B. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death," etc.

III. THE CHRISTIAN PROSPECTIVE FOR 1955.

- A. To forget the troubles, heartaches, frustrations, disappointments, business losses, accidents and misfortunes of the past.
- B. To begin a new life for the new year with no bitterness or resentments in the heart.
- C. To re-evaluate the true privileges and riches of Christ as compared with the temporary and transient benefits and treasures of earth.
- D. To place no value on anything we may have except in relation to the kingdom of God.

J. J. STEELE,

Pastor, First Church, Coffeyville, Kansas

THE OLD YEAR AND THE NEW

TEXT: *That which hath been is now; and that which is to be hath already been; and God requireth that which is past* (Eccle. 3:15).

INTRODUCTION:

- A. Hearts and minds are full of reflections and anticipations. The element of time implies probation.
- B. There are some things that we would like to stabilize: health, life, and happiness. However, there are a few things which are stable.
- C. The seasons will come and go as they have since creation. The question is, Shall we respect them, if we are permitted to live another year?

I. GOD'S PROVIDENCES SHOULD BE EXPECTED.

"All things work together for good to them that love God." God's providences are both kind and unkind. You are no exception. He may seem slow, but you may expect Him to be on time. It may be with some heartbreaking sorrow, or it may be with some long looked for joy. God knows how to fit things in where they will do the most good.

II. GOD'S PROMISES ARE SURE AND CERTAIN.

"God is not slack concerning his promise, as some men count slackness."

- A. His promise will not fail when the sinner repents.
- B. Nor when the believer consecrates his all.

III. GOD'S MERCY ENDURETH FOREVER.

- A. The mercy of the Lord is "from everlasting to everlasting."
 - 1. David sang enduring mercy.
 - 2. Isaiah said God would have mercy and abundantly pardon.
 - 3. Daniel was happy when the Lord came to his rescue.
 - 4. The three Hebrew children rejoiced when the "form of the fourth" appeared.
 - 5. Bartimaeus cried, "Jesus, thou Son of David, have mercy on me."

CONCLUSION: What have we learned in the past that will help us in the future?

G. M. AKIN,
Pastor, Minden, Louisiana

Character

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her and in anger said: "Oh, I would to God that I had never been made!"

"My dear child," replied the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."

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