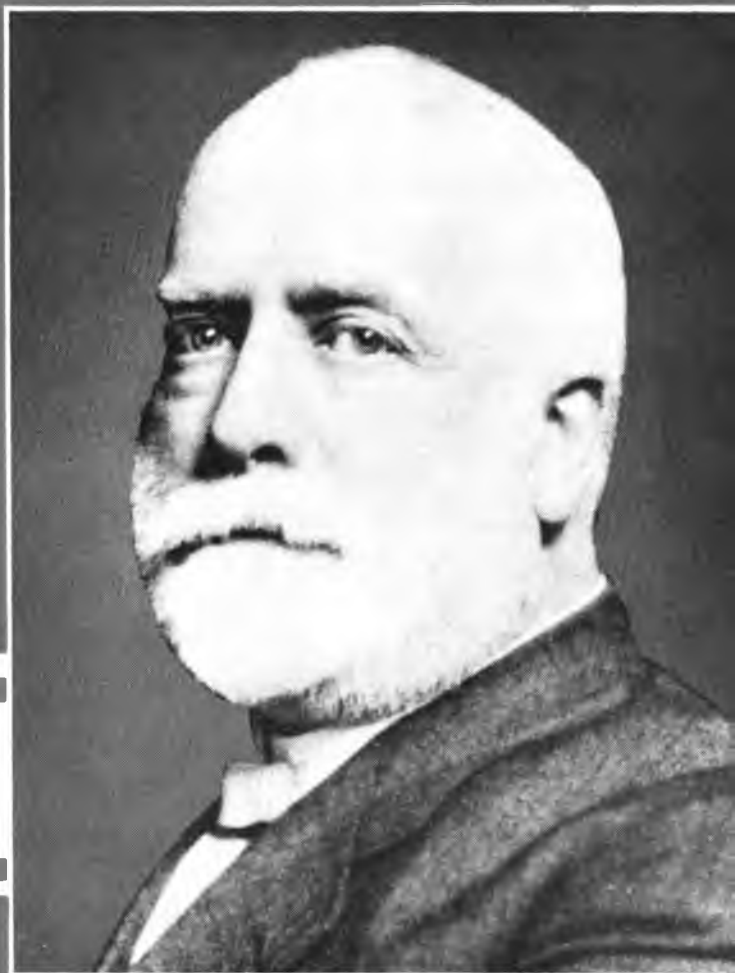


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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

D. I. Vanderpool
Samuel Young

H. C. Benner
General Superintendents, Church of the Nazarene

The Present Status of Biblical Theology**

By Ralph Earle*

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

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

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

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

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

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

I. THE OLD TESTAMENT

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

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

*Paper read at Breakfast Club, November 1, 1956.

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

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

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

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

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

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

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

II. THE NEW TESTAMENT

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

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

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

⁴*Ibid.*, p. 174.

⁵*Ibid.*, p. 138.

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

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

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

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

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

He also declares:

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

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

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

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

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

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

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

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

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

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

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

⁹W. F. Howard, "Christianity According to St. John" (Philadelphia: Westminster Press, 1946), pp. 29-30.

¹⁰*Ibid.*, p. 192.

¹¹Frederick C. Grant, "An Introduction to New Testament Thought" (New York: Abingdon-Cokesbury Press, 1950), p. 45. Note his striking statements about New Testament theology on pp. 26-27.

¹²Rudolph Bultmann, "Theology of the New Testament," tr. Kendrick Grobel (New York: Charles Scribner's Sons; Vol. I, 1951; Vol. II, 1955).

¹³Ethelbert Stauffer, "New Testament Theology," translated from the fifth German edition; first edition, 1941 (New York: Macmillan Co., 1955).

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

¹⁰*Ibid.*, p. 19.

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

¹²*Ibid.*, p. 17.

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

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

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

III. THE UNITY OF THE BIBLE

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

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

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

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

Perhaps the most important feature of recent New Testament scholarship has been the stress which it has laid upon the essential unity of the Bible, and of Biblical theology.²¹

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

The title of the book is intended to equate prophetic realism with the gospel. He states: "The theology of prophetic realism, accordingly, is evangelicalism speaking the terminology of the present day and in the context of modern thought."²² He also says, "By 'prophetic realism' . . . is intended revelational theology," and adds: "Prophetic realism is the theology of the Spirit and its content is determined by the Spirit."²³

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

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

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

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

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

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

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

²³Ibid., p. 14.

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

The author begins by saying:

When the writer began his theological studies it would have seemed a hazardous thing to announce a course of lectures on the Unity of the Bible. The emphasis then was predominantly on the diversity of the Bible.²¹

Dr. Rowley defines the unity of the Bible which he endorses as "a dynamic unity and not a static unity."²² By that he means that there is a development of thought, but under the inspiration of the Spirit.

Professor Rowley finds "the bond that unites the two Testaments" is the fulfillment of Old Testament promises in the New.²³ He also underscores the Cross as "one of the outstanding marks of the unity of the New Testament."²⁴

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

Dr. C. H. Dodd, of England, is widely recognized as the leading New Testament scholar of our day. In *The Bible Today* he says: "We have in fact moved during recent years into a new period of biblical study, which may be described as 'post-liberal.'"²⁵ His later work, *According to the Scriptures*, carries the secondary title: "The Sub-structure of New Testament Theology." The significance of this is indicated in the following quotation: "What is certain is that while the theology of the New Testament contains a substantial Hellenistic element, its fundamental structure, on the other hand, is not

Hellenistic but biblical."²⁶ While Dodd is not as conservative as some other writers we have mentioned, yet he agrees on this essential emphasis on the close relation of the Old and New Testaments.

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

In the first chapter the author states: "Biblical theology accepts as a sound working basis the unity of the Bible."²⁷ He explains it as a unity in variety, just as in a family. He goes on to assert: "The task of biblical theology is to discern and state this unity."²⁸

Dr. Filson states the thesis of his book as follows: "Biblical theology finds its clearest starting point and interpreting clue in the resurrection of Jesus Christ."²⁹ He holds that this is even more central than the Cross.

Professor Filson makes a very strong case for the unity of the Bible. He says: "The controlling center of the entire Bible is the New Testament message of Christ and the Spirit."³⁰ In keeping with H. H. Rowley he states: "The Christ-centered unity of the Bible is expressed in the theme of promise and fulfillment."³¹

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

²¹H. H. Rowley, "The Unity of the Bible" (Philadelphia: Westminster Press [1955]), p. 1.

²²*Ibid.*, p. 7.

²³*Ibid.*, p. 90.

²⁴*Ibid.*, p. 126.

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

²⁶C. H. Dodd, "According to the Scriptures" (New York: Charles Scribner's Sons, 1953), p. 136.

²⁷Floyd V. Filson, "Jesus Christ the Risen Lord" (New York: Abingdon Press, 1956), p. 20.

²⁸*Ibid.*, p. 21.

²⁹*Ibid.*, p. 25.

³⁰*Ibid.*, p. 80.

³¹*Ibid.*, p. 88.

on the importance of the Resurrection is helpful.

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

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

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

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

³⁵G. Ernest Wright, "The Old Testament Against Its Environment" (Chicago: Henry Regnery Co., 1950).

³⁶Floyd V. Filson, "The New Testament Against Its Environment" (London: SCM Press, 1950).

FROM THE EDITOR

Their Take-Home Pay

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of Reuben A. Torrey

By James McGraw*

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

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

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

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

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

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

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

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

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

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

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

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

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

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

- I. Jesus Is Wonderful in His Nature.

II. Jesus Is Wonderful in His Character.

III. Jesus Is Wonderful in His Work.

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

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

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

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

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

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

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

MINISTERIAL SUCCESS

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

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

—HARRY DANMAN

SERMON OF THE MONTH

We Stand at the Crossroads

By Champ Traylor*

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

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

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

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

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

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

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

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

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

*Pastor, San Mateo, California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Foundations of Christian Ethics

II. The Nature and Source of Christian Ethics

By W. T. Purkiser*

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

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

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

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

*President, Pasadena College.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Evangelism in the Sunday School

By G. B. Williamson*

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

In the adult school.

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

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

Some groups especially susceptible.

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

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

The child in the midst.

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

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

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

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

Teaching is only a means to an end.

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

Watching for souls.

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

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

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

Evangelistic services for children.

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

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

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

Follow-up work.

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

The teacher's responsibility.

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

The pastor's responsibility.

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

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

Leading children into church membership.

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

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

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

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

The importance of this work.

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

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

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

BIBLE AND PSYCHIATRY

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

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

The Layman Looks at the Pulpit

By Nelson Bell

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

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

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

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

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

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

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

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

SINCERITY

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

—WM. COWPER

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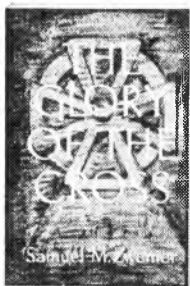
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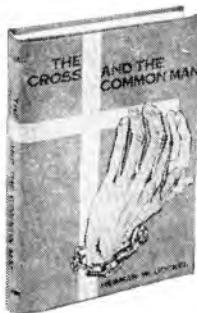


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CRUSADE FOR SOULS

By V. H. Lewis*

CRUSADE ECHOES

Thought for Today

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

—GYPSY SMITH

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

* * * * *

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

* * * * *

Gleanings from Soul Winners

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

* * * * *

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

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

* * * * *

The Halfway Covenant

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

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

*Department of Evangelism.

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

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

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

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

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

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

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

How the Minister Reports and Pays His Social Security Tax

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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INFORMATION ON WILLS

By John Stockton*

Part I

WHAT IS A WILL?

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

WHO MAY MAKE A WILL?

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

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

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

HOW IS A WILL MADE?

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

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

*General Treasurer.

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

MAY A WILL BE CHANGED?

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

FOR HOW LONG IS A WILL GOOD?

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

DOES A WILL INCREASE PROBATE EXPENSE?

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

HOW LARGE AN ESTATE IS NECESSARY TO JUSTIFY A WILL?

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

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

After making provision for just

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

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

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

WHAT HAPPENS WHEN YOU FAIL TO MAKE A WILL?

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

WHO WILL MANAGE YOUR ESTATE?

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

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

DOES A WILL REDUCE INHERITANCE AND OTHER TAXES?

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

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

(To be continued next month)

Help! Help! Help!

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

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

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

—EDITOR

The Curtis Reprint

By J. Kenneth Grider^{*}

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

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

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

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

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

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

^{*}Professor, Nazarene Theological Seminary.

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

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

Coming would receive fair treatment.

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

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

It Really Happened—

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

—B. V. Seals

New Policy for Subscriptions

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

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

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

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

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

A. W. R.—*Minnesota*

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

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

H. E. B.—*Oregon*

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

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

L. A.—*Kansas*

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

R. E. L.—*West Virginia*

SERMON WORKSHOP

Contributed by Nelson Mink*

SERMON AMMUNITION

Christ and the Castes

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

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

The Whole Deity Comes in to Sanctify

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

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

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

CONCERNING THE COLLECTION

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

WORK

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

HOW NOT TO PRAY

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

JOHN D. ROCKEFELLER SAID:

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

SENTENCE-SERMONS

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

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

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

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

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

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

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

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

*Pastor, Waco, Texas.

FOUR THINGS WRONG

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

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

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

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

—REV. EDWARD DREW

REASONS?

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

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

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

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

—FIRST BAPTIST CHURCH,
WATHENA, KANSAS

PLAY SAFE

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

General Theme—"Christ—the Alpha and Omega"

(Sermon Series)

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

—M. C. GARRISON
Natchez, Mississippi

Food for Mind and Heart

VALUE OF MAN

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

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

—HENRY F. HENRICHS,
Sunshine Magazine

* * * * *

SELFISHNESS

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

* * * * *

FAITH UNLIMITED

Be like that bird that, halting in his flight

Awhile in boughs so light,

Feels them give way beneath him, and yet sings,

Knowing that he hath wings.

—VICTOR HUGO

* * * * *

WORK

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

—Speed Queen News

* * * * *

FENCES

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

—BENJAMINE MAYS, *Christian Advocate*.

LAWS

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

* * * * *

PUSH-PULL

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

* * * * *

MISFORTUNE

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

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

* * * * *

PEACE

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

* * * * *

LEADERSHIP

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

* * * * *

CONVICTION

*The man who cannot settle in his mind
Where he should stand, but merely
stays astride*

*The fence, is certain in the end to
prove*

Himself of little worth to either side.

*But he alone will be of value who,
Though sometimes pressure may be
brought to bear,*

*Knows in his heart where he should
stand and then,*

*Despite the consequence, stands
firmly there.*

—INEZ CLARK THORSON

Selected by the Editor

March 3, 1957

Morning Subject: POWER TRANSFORMATION

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

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

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

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

Evening Subject: FORSAKEN NETS

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

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

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

CONCLUSION: The life of "forsaken nets" pays great dividends.

—RAYMOND C. KRATZER

March 10, 1957

Morning Subject: ACTIVATED CHRISTIANITY

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

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

I. A LISTLESS CHURCH

- A. In spite of widespread revival spirit, the church is listless.
- B. The church is unconcerned about the shocking evils about us. Illustration: Governor Martin of Pennsylvania said, "The trouble with our country is not our laws. It is a lack of true religion."

II. A LATENT SOCIETY

- A. The world of people about us are loaded with possibilities.
- B. Christian people should see people in the light of their potential.

III. A LISTENING GOD

- A. God is waiting for the full consecration of His Church.
- B. His Holy Spirit is eager to be outpoured upon those who "tarry until."

—RAYMOND C. KRATZER

Evening Subject: DISCOVERING GOD

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

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

I. DISCOVERING GOD IN PERSONAL EXPERIENCE

- A. We can know that God has touched our hearts in saving power (Rom. 8:16-17).
- B. The sincere seeker may find God through the application of the promises (I John 1:9).
- C. Children of God have the family trait and seek to maintain the family honor.

II. DISCOVERING GOD IN INTIMATE FELLOWSHIP

- A. The Transfiguration experience for the three disciples was exceedingly precious.
- B. Each person may discover that God desires to share with you in favorable circumstances and in difficult situations too (Ps. 37:4; Ps. 27:13).

III. DISCOVERING GOD IN CHALLENGING PARTNERSHIP

- A. We may be "workers together with God" (II Cor. 6:1). Illustration: Members of a family share in the work of the home.
- B. We are workers with God in the "household of faith."

—RAYMOND C. KRATZER

March 17, 1957

Morning Subject: CRUSADING FAITH

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

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

I. THE ADVENTURES OF FAITH

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

II. THE DENIALS OF FAITH

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

III. THE IMPOSSIBLE MAY BE ACCOMPLISHED THROUGH FAITH

Illustration: The birth of Isaac.

IV. THE SACRIFICES OF FAITH

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

V. THE TRIUMPH OF FAITH

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

—RAYMOND C. KRATZER

Evening Subject: THE OFFENSE OF THE CROSS

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

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

I. THE PARTIAL DISCIPLE

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

II. THE STUMBLING DISCIPLE

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

III. THE REALISTIC DISCIPLE

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

—RAYMOND C. KRATZER

March 24, 1957

Morning Subject: A TUNEFUL LIFE

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

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

I. THE HARMONY OF HEAVEN

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

II. THE HARMONY OF THE HEART

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

III. THE HARMONY OF HOLINESS

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

—RAYMOND C. KRATZER

Evening Subject: THE WAY OF DEMAS

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

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

I. THE PROVIDENCES OF GOD

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

II. THE PULL OF THE WORLD

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

III. THE PATH OF SAFETY

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

—RAYMOND C. KRATZER

March 31, 1957

Morning Subject: THE DIVINE INVASION

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

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

I. GOD'S INVASION OF THE WORLD

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

1. The world was in a sorry state because of God's withdrawal.

2. Things were rancid like the earth becomes without wind.

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

II. GOD'S INVASION OF THE INDIVIDUAL

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

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

III. GOD'S INVASION THROUGH THE INVADED

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

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

—RAYMOND C. KRATZER

Evening Subject: IF THOU HADST KNOWN

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

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

I. A WEEPING SITUATION (Luke 19:41)

A. The mercies of God have been without number.

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

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

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

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

III. A WOEFUL TRIBULATION

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

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

—RAYMOND C. KRATZER

DEATHLESS JOY

SCRIPTURE: I Peter 1:6-7

I. REJOICING IN TRIALS

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

II. REFINING IN FAITH

As gold in the fire

III. REDOUNDING IN GLORY

At the revelation of Jesus Christ
Praise, glory, honor

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

THE CHRISTIAN'S SECRET OF ENDURANCE

SCRIPTURE: I Peter 1:8-9

I. LOVING

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

II. BELIEVING

Without seeing—walking by faith and not by sight

III. REJOICING

With unutterable joy

IV. OBTAINING

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

—R. E. PRICE

THE CONTINUITY OF SAVING GRACE

SCRIPTURE: I Peter 1:10-12

I. THE INQUIRY OF THE PROPHETS

Prophesied of this grace
Inquired about this salvation—its time and Person
Inspired by the Spirit of Christ
Predicting Christ's sufferings
Serving the ages to come—“Not themselves, but you.”

II. THE SUFFERING SAVIOUR

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

III. THE WITNESS OF THE APOSTLES

To the things which have now been announced—“The Good News”
Through the outpoured Holy Spirit.

IV. THE CURIOSITY OF THE ANGELS

Watchers from another world
The twofold mystery:
(1) Human sin (2) Divine redemption

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

—R. E. PRICE

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

(Children's Message)

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

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

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

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

—NELSON MINK, Pastor
Waco, Texas

Sermons on the Beatitudes

2. THE BLESSED MOURNERS

SCRIPTURE: Matt. 5:4

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

I. FIRST, THERE IS A SINFUL MOURNING WHICH IN ITSELF IS AN ENEMY OF BLESSEDNESS.

A. It is the sorrow of this world.

Despairing melancholy; being disconsolate; grieved on account of temporal situations; unhappy. Sorry because caught in a bad situation.

B. There is a natural mourning.

1. It may prove a friend to blessedness.

Death of a loved one.

"It is more blessed to go to the house of mourning than the house of feasting" (Bible).

Abraham mourned for Sarah.

David mourned for Absalom (II Sam. 18:33).

2. When calamities and other sorrows come.

II. THERE IS A PENITENTIAL MOURNING FOR ONE'S SINS.

A. Mourners' bench. Penitent form. Altar. But more than this.

B. It is a godly sorrow for one's sins.

Publican—Temple, prodigal son, David.

"The sacrifices of God are . . . a broken and a contrite heart" (Bible).

III. THERE IS THE MOURNING FOR ONE'S INNER CARNAL STATE.

A. "Repentance of Believers"—Wesley's sermon.

King David, Psalms 51.

IV. THERE IS THE MOURNING OVER OUR SHORTCOMINGS, SPIRITUAL INDOLENCE, DAILY IMPERFECTIONS, AND INFIRMITIES.

"Forgive us our debts"—trespasses—sins (Bible).

Our omissions, neglects, irregularities, etc.

V. THERE IS A SYMPATHETIC MOURNING FOR THE AFFLICTIONS, TROUBLES, AND HEARTACHES OF OTHERS.

"Weep with them that weep."

Christ at grave of Lazarus—wept.

VI. THERE IS THE MOURNING OVER THE SINS AND DEPLORABLE CONDITION OF A LOST WORLD (Ps. 126:5-6)

Christians are burden-bearers.

Wesley—"The world is my parish."

Bresee—"We are debtors to every man."

VII. NOTE, THEY SHALL BE COMFORTED.

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

—E. E. WORDSWORTH

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

SCRIPTURE: I John 2:14-17

INTRODUCTION:

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

—DELMAR STALTER

BOOK BRIEFS

Book Club Selection for March, 1957

GUESTS OF GOD

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

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

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

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

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

THEY WHO PREACH

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

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

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

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

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

AN INTRODUCTION TO BIBLE ARCHEOLOGY

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

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

AN HISTORIAN'S APPROACH TO RELIGION

By Arnold Toynbee (Oxford, \$5.00)

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

JAMES YOUR BROTHER

By Lehman Strauss (Loizeaux Brothers, \$3.00)

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

THE BIBLE AS HISTORY

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

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

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

This is exciting and Bible-confirming.

THIRTY YEARS A WATCH TOWER SLAVE

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

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

VICTORIOUS PRAYING

By Alan Redpath (Revell, \$2.00)

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

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

Those of the holiness movement will find this book extremely disappointing.

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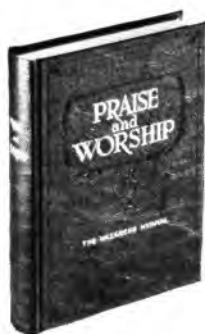
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