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LAURISTON J. DU BOIS, Editor

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Handles to Teen-age Hearts*

THE TEEN-AGER, long the "forgotten man" of society, has at long last come to his own. Some would even argue that the current attention given him is grossly overdone. He should be treated as one of the family and of the church, they say, and his malady is one which every person who has ever lived to adulthood has suffered. But a certain amount of attention given to the problems of the teen-age is warranted, especially within the church. Too long we have neglected our age groups. Too long our program has been adult-centered. Too long have we given merely a token nod to the great losses of the teen-agers from our churches. We can be thankful that in educational circles, through popular periodicals, cartoons, radio and television programs, the needs of the teen-ager have been given some attention. We shall hope and pray that a similar interest will also be aroused within the church.

This subject could fill, and has filled, many books. I do not pretend that it can even be adequately opened in the limited space that is ours here. Hence, I shall turn my attention to one related point, and attempt to arouse us as pastors to give thought and attention to our teen-agers. I shall attempt to suggest a few areas of the problem to which we should give our earnest attention as we direct the youth programs of our respective communions. The title has been given "Handles to Teen-Age

Hearts." These will be under the sub-headings:

- I. The Handle of Understanding
- II. The Handle of a Going Church Program
- III. The Handle of an Adequate Leadership

Let us notice the first of these this month.

I. The Handle of Understanding

"You know, my father and mother do not *really* understand me!" This is the common complaint of the teen-ager. And you could add, "teacher," "pastor," "friends," "church" and others and it would be true to their feeling. They want to be understood. They feel that their problems are so peculiar and their circumstances so unusual that no one quite sees them as they do.

Putting it bluntly, then, the church, if it is to be successful in its task, must take steps to *really* understand the teen-age, as a group and as individuals. I do not have time to point out the many points at which we have certainly failed in this in the past. Let us look rather to what we can do.

THE TRAITS OF THE TEEN-AGE

It is amazing how few pastors have even a working knowledge of adolescent psychology.** It is alarming how few are concerned about learning anything about it. And yet, with just a bit of study, much can be learned which will be of practical value in

*Paper presented at the annual meeting of Evangelical Youth.

**Your public library will have some books on the subject. Bibliography available from editor on request.

reaching these young people. Only as these traits are seen and "understood" and only as the pastor works in harmony with them, will he succeed.

1. We must see the teen-age as a time of—
 - a. Rapid physical development
 - b. Increasing mental development
 - c. Expanding spiritual capacity

With each of these areas of growth there arise strong and mystifying feelings and experiences. These make up the great block of the teen-ager's problems.

2. We must see also that with the teen-ager—
 - a. Many "first" experiences of life arise.
 - b. The great "life-molding" choices of life stare him in the face.

In the face of these pressures, is it little wonder that he is perplexed and liable to make wrong decisions and improper choices?

3. A breakdown of the basic traits of the teen-ager would show that—
 - a. He has a group or "gang" spirit.
 - b. He is active, energetic, realistic.
 - c. He is self-assertive.
 - d. He is adventurous, enthusiastic.

Each of these traits, when misdirected or undirected, can lead to disaster for the young person and consternation in the church. However, each of them, when directed and used by the church worker, can contribute to the salvation of the young people and the benefit of the church.

4. In addition to all of this we must see that the teen-ager changes from day to day. He is not the same this Sunday as he was the last. He is

moving rapidly from childhood to adulthood. As he moves, he is a never ending source of wonderment to himself and others. He is no longer a child and he is not yet an adult. The norms of child training will not fit him and will even be resented. The methods used with adults will not work. It has been said of the teen-age girl: "One hour she is composing sonnets, the next hour she is playing second base." This is the type of person with which the church must work.

5. In it all, we should urge our leaders to stay away from a stereotyped pattern of adolescent psychology. Once the pastor or counselor knows the basic laws he should throw away the book and give attention to Jack or Hazel, the fifteen-year-olds of his acquaintance. Jack and Hazel and each of the Bobs and Dons and Marys and Janes are teen-agers but they are also individuals. About the time the specialist tries to fit one of them into a particular category, the young person slips out, leaving a question mark as to the truth of the law. This is the teen-ager. To understand him is to find a handle to his heart.

THE AGE IN WHICH THE TEEN-AGER LIVES

Part of the problem with youth leaders is that they have poor memories. Blessed is the man or woman who can recall when he or she was young. Blessed also is the adult who can see the world in which youth live as if he himself lived in it. Some of us have refused to see that the present age is different from the one of our youth. Let us see some of these differences as they relate to youth.

1. As to training: There is a high level of education. There is a high efficiency in techniques. There are highly developed methods.

The teen-ager sees these in his school and in the world around him. He wants to see them also in his church.

2. *As to Attitude*: This is an intensely scientific age. It is grossly materialistic. It is frankly realistic. In such a world the religious philosophy frequently comes into conflict with that of the world.

3. *As to Leisure Time*: There is more free time than in any preceding generation. This has produced a pleasure philosophy. Highly commercialized entertainments and amusements bid for the time and interests of youth.

4. *As to Morals*: This day is pagan in its standards. It has seen a gradual disintegration in moral convictions in the world at large and even in many churches. The payoff comes as we see degenerate examples set before youth in home, church, school, and government.

5. *As to Militarism*: This is the era of "wars and rumours of wars." And such an atmosphere affects the young people. It is a mobile world, with families and even youth themselves on the go, thus creating uncertainty and insecurity.

6. *As to Tempo*: This is a highly accelerated and an insanely reckless world. There is a multiplicity of gadgets. Speed and power are the gods of youth. Hot rods and horsepower are the scepters of might.

7. *As to Security*: The predominant philosophy of the day makes for false security, with money the god and government pensions and economic security the goal. The value system of our day is topsy-turvy. It is as if pranksters had made their way into Macy's department store and exchanged all of the price tags. God has been ushered out, pseudo-security rules, heaven and hell are not the final answer.

8. *As to Religion*: There is a multiplicity of religious voices; there are the extremes of modernism and fanaticism. There is a practical atheism which gives God a nod but which lives as if He were nonexistent. There is, in many places, an apathy toward vital religion. And yet, thank God, there are evidences here and there of religious life which does challenge and appeal to youth.

We must go along. We must live in the world of our youth. We must see the problems which conditions make mountainous to them. We must walk the mud slopes with them, or *else they will walk alone!*

THE REWARD

Making an earnest attempt to understand the teen-agers within the church will pay dividends. It is not wasted time. It will pay off in many ways.

1. It will give the pastor insight into the type of church program he should initiate and carry through. Are you looking for ideas, for plans, for youth will go far in outlining that plan. The program should be geared to *meet those needs*.

2. It will go far in bringing the pastor within youth's inner circle of acceptance. Fortunate is that pastor who is thus accepted. And *understanding* is the key to success at this point. His young people will "count him in" the quickest if they feel he really understands them.

3. It will open the doors to personal counseling, making it easier for the young people to come to the pastor with their problems. If he does not reflect the spirit of understanding, no amount of pleading will bring them near.

May each of us claim these rewards and others because we have diligently tried to understand.

The Preaching of James O. McClurkan

By James McGraw*

JIM, I will preach at the morning service. You will preach at night."

Thus spoke James O. McClurkan's father on that unforgettable morning as they rode together to church and as they stopped to let the horses rest. These words were simple words, spoken quietly, but they threw open a door for young J. O. McClurkan as he stood upon the threshold of his life's work. That was the day he preached his first sermon, and he began his learning of how to preach by preaching.

This native son of Tennessee left an indelible mark upon the Church of the Nazarene by his life and ministry, although he never actually joined the new organization as a member. A member of the Cumberland Presbyterian church, he pioneered for the holiness movement in his area, but he stressed the importance of teaching the great doctrine of full salvation in the various faiths rather than the organization of a new denomination for the purpose of promoting it. The union of the holiness movement in Tennessee with the Pentecostal Church of the Nazarene did not come until two years after his death, and therefore his life's ministry remained one of independent, non-denominational, holiness emphasis.

Born in Erin, Tennessee, on November 13, 1861, in a family of thirteen children, and brought up in the hardest of circumstances during the Civil War period, J. O. McClurkan was a

typical pioneer. Big in stature and even bigger in spirit, his courage was such that he was never known to complain of his early hardships, or even to discuss them. In his writings there is no reference to them, and in his preaching he never mentioned them.

The preaching of J. O. McClurkan reflected the habits of study which he made a part of his life, and which he insisted his followers demand of themselves. When he was a child he studied his father's books by the light of a candle as he sat crouched on the hearth, and he often read until late at night. He even carried his Latin grammar in his pocket as he plowed in the field, and studied it as he allowed his mule to rest at the end of the furrow. In later life he read much, but he read with discrimination. He once said that the first line of a book often determined whether it was truth or trash, and he refused to read the latter. He read after the fashion of a threshing machine, his quick eye expertly and efficiently separating the wheat from the chaff.

McClurkan's preaching was largely doctrinal, and more especially along the line of holiness. Leland Buckner, writing an analysis of the life and ministry of James O. McClurkan, correctly observed that his preaching was primarily a ministry to the Christians. He was at his best in unfolding to them the meaning of deeper consecration and challenging them to a life of freedom from self and dedication to God. His doctrinal preaching was

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brilliant and logical, yet it was fresh and sparkling. He knew how to make good use of his Irish humor in presenting the truth, and he was never accused of being dry or uninteresting. As a matter of fact, he made quite a point in his writings and lectures of warning against the unpardonable sin of being a bore.

J. O. McClurkan was not a "whirlwind, ball of fire" type of preacher, but spoke quietly but earnestly under the power of the Spirit. Here at this point, perhaps, we have another fine example of the Spirit's purpose in using a man within the characteristics of his own personality, and using that man after the pattern of the Spirit's own plan. McClurkan was by nature a quiet man, and his ministry was like the man. Yet his preaching was none the less forceful, for he was a man whom God could use as an instrument of declaring the truth. He came the nearest to being bombastic when he was denouncing sin, for he abhorred it with every ounce of his being, and he was fearless in exposing and combating it.

He was an impulsive man who seldom required very much time to make a decision and take forthright action. He often said of himself that he was an impatient man, but those who would judge him less harshly than he judged himself would deny that his was an impatient temperament, but rather they would look upon him as a man of action. One of his greatest trials, doubtless, was the inaction of those around him who seemed willing to let things take their course when he felt that urgency was required of them.

J. O. McClurkan did not conform to any rigid style of sermon construction, but was eclectic in his approach to the task of preparation for preaching. Notice, for example, his outline

for his sermon, "The Plan of the Ages," which we quote as follows:

- I. Man Innocent
- II. Man Under Conscience
- III. Man in Authority over the Earth
- IV. Man Under Promise
- V. Man Under Law
- VI. Man Under Grace
- VII. Man Under the Personal Reign of Christ

His outlines were not always divided into as many main divisions—sometimes only two—but occasionally even more. He used six main divisions in his sermon, "Watchman, What of the Night?" which we quote here:

- I. Political Signs
- II. Chronological Signs
- III. Moral Signs
- IV. Jewish Signs
- V. Commercial Signs
- VI. Evangelical Signs

One can recognize at once a sense of orderliness of mind and logical insight in his approach as illustrated by these outlines. There is a progression of materials and also a progression of intensity in his sermon development. If it can be said of anyone that sermon building "comes natural" and without apparent effort, it would seem that it could well be said of J. O. McClurkan.

McClurkan's use of illustrations is notable, for he used more than is usually thought necessary and desirable. This feature is obviously one reason his sermons were always interesting and refreshing while at the same time fundamentally doctrinal. He liked history and he was interested in science, and these furnished him with the materials for many of his illustrations. He loved the Bible as few men have loved the Book, and we can say with certainty that from the Scriptures themselves he drew

the majority of his illustrative materials. He had the rare capacity of being able to make the activities of ancient saints seem as appropriate to his hearers as the happenings which one might read about in his morning newspaper.

His introductions were usually very full and complete. Here again he departed from the pattern which some of our present-day authorities might think most desirable. The axiom of making certain that an introduction is "brief, clear, and to the point" was followed by him only if we allow a broad definition of the word "brief," for he felt that it was highly important that the introduction should clarify the subject matter he was about to discuss and define his purpose. He refused to move along with the body of his message until this was done. We must observe, however, that his results validate the methods he used, and we may well profit by his example.

J. O. McClurkan was a man of prayer. To him prayer was a basic necessity, and it flowed through him like breath. Prayer was so fundamental in his own life that he welded all who were associated with him into praying bands. He believed that prayer can be more effective if preceded by Bible study. He is quoted as saying, "Some people rush to their knees without taking time to read the Bible, thereby losing the most effective preparation for prevailing prayer." He believed that our means of speaking to God was through prayer, and that an important means of God speaking to us was through Bible study. His attitude toward the importance of prayer in his ministry might well be stated by his terse statement: "Keep yourself prayed full."

Courteous and tactful, he knew how to get along with people and to open

the door to a ministry that would help them because they would accept it. He was unselfish, many times giving of his own money in the early history of Trevecca College, and the struggling days of the paper *Living Waters*. He had a world-wide vision, and the mission fields were close to his heart. He was a man of love. One of the secrets of his tremendous influence was his brotherly understanding and genuine love for all classes of people. He was strict but sane in his attitude toward dress, and his advice was, "Avoid extremes!" He believed in and preached storehouse tithing because (1) it was scriptural, and (2) it was the best way to finance the Kingdom—two very good reasons, we may well observe.

The basic tenet of Calvinism—the sovereignty of God—was deeply engraved upon his heart and mind, as we might well expect in one of his Presbyterian background. But when accused of being Calvinistic in theology, he often declared, "I work as though I might fall, but I rest as though I cannot fall." He believed that between the two extremes of the dominant theories of Calvinism and Arminianism there was a meeting place and he lived, taught, and preached at that level.

A commanding personality, with the appealing blend of the refinements of a scholar with the rugged marks of a leader and pioneer among men, this fearless soldier of the Cross left behind him a priceless heritage of faithful service and forceful preaching. To this fact the present gives clear witness, and for this example we may well aspire. May our minds be as keen, our hands as strong, and our hearts as warm as we perform our ministry after the fashion of such men as James O. McClurkan.

Freedom from Sin

By I. C. Mathis*

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Rom. 6:22).

In the sixth chapter of Romans the Apostle Paul makes a very clear distinction between the lives of sinners and saints. He tells these Roman Christians that when they were the servants of sin they were free from righteousness. But in the seventeenth verse of this chapter he says, "But God be thanked, that ye were the servants of sin, but *ye have obeyed from the heart that form of doctrine which was delivered you.*" And then adds in the following verse, "Being then made free from sin, ye became the servants of righteousness." When they were the servants of sin they were free from righteousness, but when they were made free from sin they were the servants of righteousness. "Now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life."

In studying this passage we would have you notice:

I. THERE IS IMPLIED THE THOUGHT THAT EVERY DESCENDANT OF ADAM IS AN HEIR TO A SINFUL NATURE.

By a sinful nature we mean not only personal defilement, but also a natural

tendency to sin; a nature which if left without the restraints of divine grace will produce evil and that continually. The origin of this evil is given in detail in the third chapter of Genesis. God commanded the first pair not to partake of the fruit of the tree of knowledge, but they disobeyed, ate the forbidden fruit, and fell into sin, and sin fell upon the entire human race. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

When man fell he lost both the divine favor and the divine image. Before the fall he had favor with God. He lived in the garden, breathed celestial air, feasted upon unforbidden fruit, held communion with his Creator, and had not known fear, shame, or guilt until that fatal hour in which he violated the divine precept. He then became guilty in the sight of God, tried to hide from God's presence, and was driven from the garden, doomed to obtain sustenance by cultivation of the ground which was cursed because of man's sin. And the curse fell upon all men. But man not only lost the favor of God; he lost the image of God. We read that God created man in His own image, which was righteousness and true holiness. And now man became defiled and polluted. In addition to his depraved nature man became encompassed with ten thousand ills. Man, who was des-

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tined to be the ruler over God's earth, himself became the slave of sin and the bond servant of Satan. Suffering and sorrow and disappointment rushed in upon him like a flood, all as the result of sin. And this inscription was written upon his brow, "Dust thou art, and unto dust shalt thou return."

Since Adam as our first parent, and our federal head and representative of the entire race of man, committed a sin which produced universal depravity, this has become the order of nature. Now, when a man propagates his species, he not only propagates the physical and mental nature, but the moral nature as well, so that everyone is born into the world with a depraved nature. So greatly has man's moral nature become corrupted that the Bible tells us: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." In the fall man was so perfectly disrobed of his original strength that he cannot save himself from sin. He has no power to do good without the grace of God. Grace alone can save him from the power of Satan, restore him to the favor and image of God, and qualify him for residence in heaven.

II. THE GOSPEL PROPOSES FREEDOM FROM SIN.

Salvation from all sin as a prerequisite to ultimate salvation in heaven is the consummation of all that is proposed in the gospel of Christ. Thank God, the gospel offers liberty to the captives slaves of sin. He is "mighty to save and strong to deliver." The Lion of the tribe of Judah can break every fetter; whom the Son makes free is "free indeed." Freedom from sin implies:

1. Freedom from the guilt of sin. A consciousness of guilt must be succeeded by a consciousness of pardon or the soul cannot enjoy the peace of God. The unpardoned sinner cannot be supremely happy. Though by close attention to worldly interests he may for a time silence the whisperings of reflections, hush the voice of memory, and refuse to permit conscience to render her verdict, yet there will be times in which, amidst the rush of business, the joys of pleasure, the anxiety of worldly cares, these voices will be heard. So long as a man is a criminal at the bar of his own conscience he must be unhappy; for we know that if our hearts condemn us, the Lord is greater than our hearts and knoweth all things.

We read in God's Book that the sword of justice is drawn to cut the sinner down, while the thunders of sin loudly peal denouncing the wrath of heaven against all who obey not God. But we are also glad that the Bible gives us this glorious promise: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Yes, thank the Lord, the gospel offers freedom from the guilt of sin.

2. Freedom from the control of sin. This is done in regeneration. Regeneration breaks the power of sin. When we are justified in the sight of God we are regenerated in our hearts. Someone has illustrated the difference between justification and regeneration with this story. Here is a man in the state prison. A petition signed by many influential citizens is presented to the governor and he is pardoned. He returns home, sustaining a justified relation to the laws of his state and nation. He has all the privileges

of an unoffending citizen, but he may be the same rebel against the laws of society that he was before he was pardoned. And thus, should God pardon all our sins and we remain unregenerated, though our relations to God's laws would be changed, our nature would remain essentially the same. But God not only pardons our sins when He justifies us; but by the work of the Holy Spirit in our hearts as penitent, believing sinners we are regenerated, born again, and the control of sin in our lives is broken. Pardon frees us from the guilt of sin, regeneration from the control of sin.

3. Freedom from the pollution of sin. Sin not only brings guilt; it brings pollution. In regeneration the soul is made free from the control of sin and the graces of the Spirit are implanted in it. But remaining pollution or depravity prevents their growing as they should, and many times chokes them out altogether. The Christian, therefore, feels the need of cleansing and the complete elimination from his heart of the pollution of sin. Through the gracious experience of entire sanctification God proposes to destroy inward depravity and pollution and fill the heart with perfect love. Through the atoning merits of Jesus Christ there is complete and perfect deliverance from all sin.

There are many scriptures that we might cite in proof of this great truth, but we limit ourselves to one quotation. Peter, in speaking at a conference of the brethren in Jerusalem regarding the Gentiles who had accepted the gospel, said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put

no difference between us and them, purifying their hearts by faith" (Acts 15: 7-9).

III. THE RESULTS OF FREEDOM FROM SIN.

1. We become servants of God. Those persons who are delivered from all sin, saved and sanctified wholly, do not count their lives dear unto themselves, but acknowledge that they belong to God for time and eternity. They seek to employ their time and talents in the Master's vineyard; to promote God's cause and be in His service is their delight. They see the fields that are so white unto harvest, and the laborers so few that they feel their own responsibility even more keenly. The emphatic statement of this text is that we become servants of God when we are made free from sin.

2. We bear fruit unto holiness. "Now being made free from sin . . . ye have your fruit unto holiness." The Lord says, "By their fruit ye shall know them." Again the Lord said He is the Vine and we are the branches. The Vine is holy. Jesus was holy, undefiled, and without sin. We are the branches that are grafted into the true and living Vine, and the branches partake of the nature of the Vine. If the Vine is holy, so are the branches; and if the branches are holy, so is the fruit, because the fruit will be according to the nature of the Vine and branches. Abiding in Christ and Christ abiding in us, He desires that we bear much fruit, much holy fruit.

3. We are heirs of everlasting life. All who have been delivered from sin have become servants of God, bearing fruit unto holiness, and are heirs of everlasting or eternal life. Without freedom from sin we cannot obtain everlasting life. "The wages of sin is death; but the gift of God is eternal

life through Jesus Christ our Lord." And we can receive this gift only by being delivered from sin.

If we have been delivered from sin we have an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. And as obedient children we endure hardness as good soldiers, having respect unto the recompense of the reward. We glory in the cross of Christ,

knowing that if we suffer with Him we shall also reign with Him; knowing that the sufferings of this present world are not to be compared with the glory that shall be revealed in us in that day when we shall be installed as kings and priests unto God and forever dwell with spirits of just men made perfect. Thank God for everlasting life through our Lord Jesus Christ!

Words Shape People!

By Katherine Bevis*

IT IS TRUE that words shape people. Words spoken in Galilee nearly two thousand years ago are still molding and changing the lives of people.

A solemn assembly of people, who wanted freedom more than anything else in the world, met together two hundred years ago; and this little group spoke words that gave us the freedom we enjoy today.

Perhaps the words we speak shall not ring down through the centuries; but this does not change the fact that what we say and how we say it has its influence on our lives, as well as on those lives about us.

It does not take a big vocabulary to make the words we speak important. But it is important that we are skillful in the use of the words that make up our vocabulary.

Life is made up, not of great things, but of the small; and sometimes the "spoken word," though one of the smallest, helps life out a great deal.

We must remember that the "spoken word" is of great importance, either positive or negative.

We must believe in what we say. Have you ever listened to your own voice after having recorded it and paused as it spoke back to you?

Did you enunciate your words clearly, or did it put your own nerves on edge as you tried to understand the words you yourself had spoken?

Were your words mumbled as though you were swallowing part of what you were trying to say?

Did you pause long enough between your words so that the listener would be able to "digest" what you were trying to say? Or did your words run together in such a way that all meaning was lost?

On the other hand, did you drag your words out so painfully slow that it caused the one listening to wonder if you were really sure of what you wanted to say?

As you listened to your own recording, was there a constant repetition of terms and phrases, and the use of one familiar word doing the work of many others?

Our words and our voice are human relation tools. Words and the way they are spoken *shape people*.

*Houston, Texas.

Expendable Men

By Milo L. Arnold*

GOD'S MEN are expendable! God has always treated men as though they could be sacrificed for the good of His kingdom. Thousands were permitted to die in the arenas, at stakes, and in dungeons, or on crosses in order that their testimony might be the more punctuated. The great Apostle Paul, after serving so valiantly, was not considered indispensable. When the time came that his testimony by martyrdom was more valuable than his further ministry of preaching and writing, God did not hesitate to let Paul pay the supreme price. The man was not to be pampered at the cost of the Kingdom. It was not that God did not plan to amply reward the faithful labors of His people, but His reward was planned for the next world. Man was not to have a continuing city here. God rewarded every valiant man and woman with the inner wealth of a victorious spirit, and gave each a title to things above. He assured Paul that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We of this generation need not feel ourselves worthy of special immunities. We, too, shall be dealt with in the same spirit and by the same God. We are expendable! It is not to be wondered at if we find ourselves investing much in the church, and then being set aside. The church must go on! It is not to be considered unfair if we are called to labor through long

years to build a church and, as soon as it is completed and ready to be enjoyed, we are moved out to another place. We are expendable! The church must go on! Our success is not in the fact that we are personally secure, but our success is in the fact that the church goes on.

Paul might have been permitted to live another twenty years and die embraced in the arms of his beloved followers and surrounded by those who called him a hero. That, however, would not have been success. His success was in the fact that the church went on. The success of a soldier was not in the fact that he saved his own life, but that he won his cause. To have saved his life would have brought him momentary and temporal reward, but to have won his cause made him immortal. God is not unmindful of His soldiers. He always rewards them fully, but their rewards are to be more than withering garlands and fading roses. His reward is eternal riches befitting brave men. His reward is moral and spiritual rather than physical. He always rewards us. What matter then if we are considered expendable here?

THE CHURCH GOES ON!

Those who work for this world often fail of reward; but those who do God's work are sure of good wages and of glorious harvest.

—J. R. MILLER

*Pastor, Dodge City, Kansas.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

"Drawing the Net"

For over twenty-seven years Dr. Jarrette Aycock was one of the most successful evangelists in the Church of the Nazarene. From this wealth of experience he has written a booklet of suggestions on how to give an invitation that should be in every pastor's library. *Drawing the Net* includes many ideas on the evangelistic sermon, songs, things to avoid, things to remember, illustrations, and the invitation. It may be secured from the Nazarene Publishing House for 35c.

"We Have an Altar"

This book is just off the press. It has been developed by the Crusade for Souls Commission and the Christian Service Training Commission. The author is Rev. Norman Oke, well known throughout the church as a unique and enthusiastic speaker. Because he has had the subject of this book upon his heart, he writes with earnestness and conviction. At the same time, he has had the careful collaboration in the preparation of the manuscript of an evangelist, a district superintendent, and a pastor of the Church of the Nazarene.

Pastors will find this book most useful in the training of altar workers, both for revival meetings and for the regular evangelistic services of the church.

Pastors will also find valuable the suggestions given in the book on

the construction and placement of the altar for the greatest convenience of both seeker and altar worker alike.

This is an important book and for this reason it is being made available at a special price of only 50c a copy.

CRUSADE ECHOES

God Works Through the Caravan

By Oscar F. Reed

Boys' and girls' work is not easy! It takes the fully consecrated man or woman who is willing to give nights of preparation and work to children of difficult ages. It is easier to shun such responsibility—but a few are willing to see the romance of youth work.

Several years ago, a boy drifted away from Caravan and Sunday school at Calgary First. No one seemed to care about Lance except his Caravan leader, who sought him out and brought him back to the club work of the church.

The next summer he attended the boys' and girls' camp at Gull Lake, and found God in saving and sanctifying power.

His life was the life of an expanding flower as he grew in grace and in favor with his Lord. He became a leader in interchurch fellowship, and was instrumental in winning his friends to Jesus Christ.

*Secretary, Crusade for Souls Commission.

Today he is student-body president at Canadian Nazarene College and preparing for the ministry. The first sermon he ever delivered brought thirteen young people to the altar. He is sold on the doctrine and work of the church.

Who actually won him for the Lord? I'll tell you—a Caravan leader who was interested enough to go and get him.

The Crusade Pays Big Dividends!

A PASTOR ASKS

Question: How can I keep interest in the visitation program from lagging in my church?

Answer: I suppose that every church that has started a friendship band or calling group has run into times when no one responds to the call for visitors, yet we all realize that no program is worth anything unless it is in operation. Perhaps the following suggestions will help you to keep the visitation program going in your church:

1. *The pastor is the key.* Unless the pastor is 100 per cent sold on the value of visitation, the laymen of the church will not think that it is valuable either. There are so many interests calling for a pastor's attention that it is impossible for him to stress everything all of the time. But any pastor who wants to succeed in enlisting laymen in visitation must realize that his continual interest is essential to success.

2. *Adapt your plans to the needs of your community and church.* There is no one formula for success. Usually a special night for visitation will draw the largest response for the longest period of time. If it doesn't in your

church, then use some other method. In some churches visitation is never omitted except during revivals. In others it is better to officially close the program during the summer months and holiday periods. Add variety to the program when necessary. Have different groups or classes responsible for callers during certain months. There is a way if we will seek for it.

3. The visitation program must receive *constant publicity*. The pastor must promote it continually. As one pastor said, after a few years' operation his people had become "visitation conscious" until it was natural for them to watch for new residents and every opportunity for visitation.

4. *Organization is necessary.* Every church that is successfully conducting a visitation program has some kind of organization for keeping the work going. Often it requires a great deal of organization, but if it takes organization to bring success, then we had better have it in order to do the job. Here again the pastor must keep his hand on the situation in order to keep it going.

5. *Publicize the results.* People will become interested in visitation when they see that it is bringing in new people and getting people saved. In nearly every case those who are converted as a result of earnest visitation are ready to join the visitation program of the church, and their presence will add enthusiasm to the old-timers. Play up the successes and minimize the failures.

6. *Encourage everybody to participate.* If you can get those who feel they cannot visit to pray for those who are visiting, it will not be long until the whole church watches your visitation program, and of course prayer is most helpful for genuine success.

III. Child Evangelism in the Home

By Melza H. Brown*

"Suffer the little children to come unto me." "Feed my lambs."

The pastor that makes it his business to look after the lambs will have more sheep. Children appreciate love and heart care. Not only do the children appreciate having a pastor who takes an interest in their spiritual welfare, but also the parents of children appreciate a pastor who takes an interest in and has a heart concern for their boys and girls.

What effort do we as pastors put forth to deal personally with boys and girls? When we call at the homes where there are boys and girls, should not these be included in the call? Most assuredly. I have found it good to have the children come in for a brief time, so that I could give some attention to them, make them feel I was interested in them, and have them kneel with the others present for a brief prayer and include their welfare in the prayer.

Personal evangelism also pays off among children. A number of times I have been able to see every child in a family yield to the Lord and pray through in his own home at one time when I was calling. In one home the first time I called on a family coming from another state, the parents already being Nazarenes, I was able to lead all four of their children to Christ, and then the children united with the church when their parents transferred their membership.

Recently while I was calling in a

home about four in the afternoon and talking to the young mother who had recently been converted, the oldest child, a boy of nine years, came in from school. He greeted me so joyfully, like he was so happy to find me at his home. I then held his hand and talked to him about being a Christian and that inasmuch as his daddy and mother had just been saved it would be a good time for him to give his heart to Christ, and immediately tears came to his eyes and he said he would like to be a Christian. So we knelt together and I directed him in seeking and in a few moments he had prayed through and testified that it was all right and Jesus had forgiven his sins.

Several years ago, during my calling one afternoon, I stopped at the home of a prospect whose name I had obtained from a member of the church. I found a hungry-hearted mother, who yielded to the invitation to become a Christian and knelt and prayed through to real victory. I then asked her if she had any children and she said, "Yes, I have two daughters in school, one in grade school and one in high school." I then told her I would like to come back and talk to them about becoming Christians and giving their hearts to Christ. She assured me she would like to have me do so. Soon afterwards I did return and the two girls both were definitely converted there in their own home, and the mother and two daughters soon united with the church. Let us not forget the boys and girls of the homes.

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Motivation for Personal Work

By A. C. Rowland*

Acts 8:4: *Therefore they that were scattered abroad went every where preaching the word.*

What is necessary to move us into action—the action of making efforts to persuade the unsaved to yield to Jesus Christ? What will it take to prompt us to this work of soul winning? What considerations will induce us to this most important of tasks?

Let us face clearly the job we have before us. We have a real task—the world, the flesh, and the devil are against us. People are so wrapped up in making money and in worldly pleasures that they have little or no time for anything else. There is opposition, but we are called for such a day as this.

Many methods are being used, and certainly any plan is better than no plan at all. I'd rather try something, and get part of it done, than to try nothing and do it all. But there is only one heaven-blest and divinely-sanctified method of reaching men. "They that were scattered abroad," we are told, "went every where preaching the word." To earn merchandise, to receive prizes, to obtain the honor of men—such motives are at best secondary. There are other motives that should help move us to this task. We should understand the terror of the Lord, and know that there is an awful hell awaiting those that fail to repent. We should also have a con-

ception of the possibilities of grace. No man is too low or wrecked by sin that God cannot save him. This should encourage us in this glorious task of personal work, knowing that God is able to save to the uttermost all those that come unto Him.

And yet, not even these scriptural motives will, within themselves, provide us with the necessary motivation for personal work. There is something deeper and higher than all these things that is absolutely essential for this tremendous task. It was voiced by St. Paul, "*The love of Christ constraineth me.*"

Our task is a tremendous one. We cannot be satisfied with mere numbers (and we must have numbers). We cannot settle for church members (and we must have members). We cannot permit mere profession of faith—we are not conducting decision days. We are insistent that men must be soundly converted by the grace of God. Christians must be genuinely sanctified by the baptism with the Holy Ghost.

And to accomplish these ends, we must have more than human strength and human enthusiasm. We must have the Holy Ghost in full possession of our hearts, *constraining* us, *inducing* us, *impelling* us, to deal with the souls of men. This is the God-ordained method—human personality on fire with passion for lost souls, and empowered by the Holy Spirit.

This method works! Not long ago a lady was sanctified at my church. A few days later she called me to

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come and pray with a neighbor. He was past sixty and had never been a Christian, but a few minutes after I prayed with him he prayed through to good victory.

I looked at the lady who had called me to pray with him. "Did you know this man or his family?" I asked.

She answered, "No."

"Then how did you come to know about this man's meeting the Lord?" I asked.

"The Lord put it on me to come over and testify to them," she replied.

"But what did you say to them?"

"Well," she said, "I just told them who I was, that I had been sanctified over at the Bethel Nazarene Church, and the Lord told me to come over and tell them what a Friend this Jesus is." She said she looked at the man and he was crying; then she got to crying. He confessed he'd like to know the Lord, too, and she said, "Let me call the pastor. He'll come, and you can get salvation."

Here was a woman with little education, who knew nothing about the modern technique of approach—yet she went out, baptized with the Holy Ghost, and won a soul to Christ.

Just recently a young father was saved at our altar. He testified he had been in church only about seven or eight times in his life. Soon after, he called me to say he had a man and his wife coming to prayer meeting that night, and that they were ready to be saved. He told me this without a quiver in his voice, apparently without a doubt in his mind. Sure enough, the couple came to the altar that night and God saved them. I asked the young father, who had brought them, how he did it.

"Did you know them?"

"No, I just saw this fellow sometimes where I work."

But he led them to Christ. Un-

trained, inexperienced—yet, under the anointing of God, he won these souls.

But you ask: *How shall we bring about such a soul passion in our people?* Well, there is a way, if we are willing to follow it. But it will cost us something. If we, the preachers, the leaders of the people, are cold and without passion or concern for the lost, we will not be able to get our people to move. My firm conviction is that we pastors are going to have to pray, fast, cry, and shout with our laity until they will become so in love with Christ that they will work because of a desire to do something for *Him*, rather than the preacher.

Pastors, if our laymen are to become soul winners, we must set the pace. We must bring our laymen face to face with such a fervency of the Spirit in our own personal work that they will be impelled to follow our example. What might happen, I wonder, if all of us pastors should set such an example before our laymen? Is not this really the *one all-important task* for which we are held responsible? Is there anything else quite as important as soul winning? If we are too busy to win souls, we are too busy with nonessentials. Oh, let us awake to our responsibilities for the souls of men!

We may not see immediate results every time, but if we will continue to work at the job, we shall have souls for our hire. We now have a man with his family attending our church who testifies that our workers kept knocking on his door until he couldn't keep turning them down. He was so impressed by their concern for his soul that he finally came to church and got saved. Don't think I don't use him as an example!

Have you ever actually influenced a person to God?

Death Insurance

By Ross E. Price*

THE twentieth century has seen a multitude of life insurance policies, yet no company has ever had the audacity to propose "Eternal Life Insurance." In Christ alone do we find the assurance of life eternal. On the other hand, there is a principle within the human breast that guarantees death, both spiritually and eternally, because it partakes of the very nature of Satan. It is an attitude of absolute antagonism and personal hostility toward God. Being thus opposed to God, the Fountain of all life, it guarantees death as its sure fruition.

To be carnally minded means to be sinfully dispositioned. It involves living by the law of surrender to the life of self-seeking. It is a predisposition toward sin. It relishes earthly and sinful things, and lives in opposition to the pure, holy law of God. Therefore it is not the mere absence of life—it is a positive disposition toward sin. It is that bearing of the human personality which is prone to sin and opposed to God. Its essence is intrinsic enmity toward Deity.

Between Rom. 5:12 and 8:10, the Greek word for sin (*hamartia*) occurs thirty-six times. Twenty-nine of these times it appears in the singular number with the definite article ("the") preceding it ("the sin"). At least sixteen of the world's most brilliant commentators tell us that when it is so used with the article preceding it the reference is to the *sin principle*. Hence Paul is not here discussing acts of sin, but the body of sin, "the old

man," which is to be destroyed from the heart of every believer (Rom. 6:6).

CARNALITY ORIGINATED WITH SATAN

It is the work of Satan. Man, as God originally created him, was pure. He enjoyed a state of primitive holiness. But when our first parents renounced allegiance to God and accepted the devil's lie they likewise became partakers of the nature of Satan. Since then the virus of sin has contaminated every son and daughter of Adam's race. Man's nature was changed from Godlikeness to ungodliness. Thus, regardless of the intrinsic goodness of humanity as such, this foreign element always manifests itself in the life of the unregenerate and in the heart of the unsanctified. That first disobedience deprived the entire race thereafter of its Edenic delight in holiness. We may rightly say that humanity is depraved because it is deprived of its original holiness. Lacking the positive indwelling of the Holy Spirit, man finds himself prone to evil.

It is a disease that is as prolific and transmissible as heredity itself. We are not mistaken to regard it as a disease of the soul. It is a leprosy that only the blood of Christ and the oil of the Holy Spirit can heal. See Lev. 14:14-18. We are not to regard it as an act or something that one does. It is a state and condition of positive inclination toward evil. It is the very nature of anti-holiness. As such it is prolific. It is this principle which produces actual transgressions. It will

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always break out into actual sins wherever it is not destroyed. It is hereditary to unsanctified humanity.

It is enmity against God. Like Satan, it is arrayed against God and right. Is it any wonder, then, that so many professors of religion give the lie to their profession by the lives they live? No matter how dormant it may be at times, it is still irreconcilable and implacable hatred toward God. Paul's use of the present tense here in the Greek pictures for us a continued insubordination to God. Since that is the case, "to live under the influence of the carnal mind is to live in the state of condemnation, and consequently liable to death eternal" (Clarke).

It is not subject to the law of God. John, in his first Epistle, defines it as the principle of lawlessness. "*The sin is lawlessness.*" (I John 3:4b. Cf. the Greek.) Since its very nature is anarchy, it cannot submit itself to God. Hostility to God, the Fountain of Life, can bear its fruit only in death—spiritual death that culminates in eternal death. It cannot be refined and educated into holiness or harmlessness; it must be crucified.

It is displeasing to God. Just as a disobedient child cannot please his parent, and just as a subversive citizen cannot be pleasing to his government, so the one who professes to follow Christ and is yet dominated by the carnal mind cannot please God. "The Christian, who under light refuses to have the 'law of life in Christ Jesus' drive out this evil principle or destroy it under any pretext or excuse whatever, will begin to retrograde in his spiritual life, for God never intended the carnal mind to remain in us after he gives light on the possibility of its removal" (McLaughlin). God cannot be pleased with depravity.

All unsanctified persons are pos-

sessed with it. Sin may be held in subjection by the power of the mind of Christ in the newborn believer, but soon he will join the cry of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" To be executed in the ancient fashion of tying a dead body to that of the man to be killed, so that the living man is corrupted and caused to decay from the contact, is a graphic picture of the soul that must carry within it the insurance of spiritual death in the nature of indwelling sin. Yet evidence of this moral twist in human nature is found everywhere in society. If human nature apart from the grace of God is good, whence come so many social evils? Human nature in its unregenerated state produces sin and sorrow. Human nature in its unsanctified state is prone to backsliding and sin. Proof of the point is found within the breast of mankind. It requires no effort to do wrong. Man is helpless in himself to achieve true holiness. Carnality invariably begets the works of satan.

REGENERATION DOES NOT DELIVER FROM CARNALITY

Regeneration deals with actual transgressions. The new birth is a miraculous work wherein one is saved from sinning and born of God. But the regenerate soul is yet a babe in Christ, yet carnal. In regeneration the Christ nature takes the ascendancy over the sin nature. He who is born from above has power to suppress and counteract carnality. But the sad fact about many is that they are content to remain in this state of spiritual babyhood. They fail to go on to perfection or full-grown Christian manhood.

Regeneration is complete in itself. It accomplishes all that God intended it should. It frees from both the guilt and the practice of sin. But God does

not propose to forgive the sin principle. Hence, the Bible never speaks of God forgiving the carnal mind. The believer is rather commanded to put it off, that it might be crucified and destroyed (Eph. 4:22-24; Rom. 6:6).

Regeneration takes us out of the sin business. "No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God" (I John 3:9, R.S.V.). He who practices sin is a sinner. The genuinely converted person is done with sinning.

But regeneration does not deliver from the carnal mind. As Dr. McDonald notes: "In regeneration sin does not reign, but in sanctification it does not exist in the heart. In regeneration sin is suspended; in sanctification it is destroyed." Many Christians who speak the truth in their heart are heard to groan:

*So wash me now, without, within,
Or purge with fire if that must be,
No matter how if only sin die out in
me,
Die out in me!*

This "sin that dwelleth in me," as Paul characterized it, needs a mighty killing. This was what Wesley meant by the expression "sin in believers." For it he found a remedy in entire sanctification or the "second blessing" properly so called.

SANCTIFICATION DESTROYS THE CARNAL MIND AND DELIVERS THE SOUL

FROM THE PRINCIPLE OF DEATH

Many do not understand it. Some call it consecration. Others claim that sin can only be suppressed but never eradicated. Many erroneous doctrines have arisen at this point.

Sanctification is not something man can do for himself. There is surely the human side and the conditions to be met before one can exercise faith for a clean heart. But the baptism with the Holy Spirit which cleanses

the heart from the carnal mind in an instant is nothing less than the work of God himself.

God destroys carnality by a second work of grace. It is a cleansing experience and a purifying work. Cf. I John 1:7 and Acts 15:9. This work of God's grace unites the Christian's front against the enemy. It destroys the carnal mind and makes him a single-minded man (James 4:8). It predisposes the entire personality toward the will of God and right motives. "The design of God in the economy of the Gospel is not to weaken, curtail, or lay the carnal principle in bonds, but to destroy it" (Clarke).

Sanctification is the will of God for His people. It is God's will for you, believer-Christian! (I Thess. 4:3.) And since it is God's will for His people, any who refuse it disobey God. Such disobedience always brings condemnation.

IN SUMMARY: The sin principle insures death. Everyone needs to be sanctified in self-defense. Only holiness makes heaven possible and probable, for God does not intend to take the principle of insubordination to His will into heaven (Heb. 12:14; Rev. 21:27). Carnality would re-create war in heaven. And no unsanctified soul is safe against the peril of carnality.

Miss Berry had finished her years of service as a Methodist missionary in India and was now serving as chaplain in the deaconess hospital in a Montana city. One evening at the close of service she told of an experience in a heathen home. As she stepped into the house she noticed a round hole in the floor and was cautioned by her hostess not to go near it. She replied that she was not afraid of a mere hole in the floor. But the lady informed her that she did not understand.

"You see, King Cobra lives there."

Then Miss Berry was frightened and demanded, "Do you mean to say there is a snake living beneath this floor?"

"Yes," was the reply, "would you like to see him?" And placing a saucer of milk near the hole the lady began a series of weird motions and sounds that eventually called forth the hooded head of the cobra.

The missionary objected that there were children in the home and the snake might strike anyone who approached too near, and then asked, "By all that is sensible and right, why don't you kill that snake?"

"Ah, Missionary, you don't understand," was the reply. "We couldn't kill him. You see, he's a god."

Many are the people yet unsanctified who are harboring within their breasts a thing called carnality which

is even more deadly to one's spiritual life than King Cobra is to the physical. Let none make a god of this viper in the bosom, for it has power to destroy both soul and body in hell. "To be carnally minded is death." To refuse its destruction is to invite its control.

Holiness alone prepares one for eternity and brings the peace of God into full control in the heart. An unsanctified being can never be happy in a holy heaven in the presence of a holy God. Just as the saloonkeeper does not enjoy the Sunday-school picnic, just as the fish is miserable in the greenest meadow, and just as the ox cares not to be covered by an ocean wave; so a worldly minded, sin-loving soul cannot be happy in the presence of a sin-hating God. "To be carnally minded is death; but to be spiritually minded is life and peace."

Personality

By C. E. Shumake^{*}

THE PERSON I have in mind has developed a good personality. He is cheerful and optimistic, not a mere automatic grin and a heedless optimism, but a genuine spirit founded upon an understanding and interesting outlook on life. His interests are not many, but his life contains a definite purpose and plan. In a world of reality he bases his guiding interests. His ideas and work among a group of high school boys and girls reveal that his dominating interests are in reality, though to serve a definite purpose he employs the fictitious. He gets along well with others, a trait that many in life have not mastered. This is because he can take criticism and can

examine himself as others appear to see him. His mistakes are taken seriously as a means of self-improvement and education, but he also has a good sense of humor. It is easy for him to win friends. He has a sense of diplomacy that either or both sides can appreciate. He has self-control. He has such a well-organized personality that he is indeed a blessing to many people.

Happy and blessed is every person who can thus organize his personality. Personality is something we can improve. Forget that one is born with a good or a bad personality. Go out to create a good personality for your own happiness and for the uplift of mankind.

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Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 4:1-11

In chapter four Paul carries on the same line of argument as in chapter three. There, in the last part, he was talking about the period of the law as a time when the Jews were under a pedagogue. Here he begins by describing the same period in their history as the time when they were minors, not yet full-grown.

INFANT OR MINOR?

In 4:1 Paul reminds his readers that as long as the heir is a *nepios* (A.V., "child") he has no more authority than a servant, though he will finally be lord of all his father's estate. What does this word *nepios* mean?

Etymologically it is equivalent to the Latin *infans*. Both literally mean not-speaking (*ne*, not; *epos*, word). That is, *nepios* refers most strictly to an infant without the power of speech, not yet able to talk. That is the first meaning given in lexicons. And that is its sense in Matt. 21:16—"Out of the mouths of babes and sucklings thou hast perfected praise."

But then it came to be used in a more general sense. Six times in the New Testament it is translated "babe" in the King James Version. Seven times it is translated "child" and once "childish." It occurs four times in I Cor. 3:11. Always it has as its dominant emphasis the idea of immaturity. This is especially evident in I Cor. 3:1 and Heb. 5:13.

But what is its meaning here? Vine

says it is used "of the Jews, who, while the law was in force, were in a state corresponding to that of childhood, or minority, just as the word 'infant' is used of a minor, in English law."

The word *nepios* does not appear to have been used in a technical, legal sense in Greek circles of Paul's day. Lightfoot says: "Nepios seems to be here 'a minor' in any state of minority." Rendall (EGT) agrees with this when he writes: "*Nepios* is not a legal term, but an appropriate description for a child of tender years, naturally subject to the control of guardians."

GUARDIANS AND STEWARDS

In verse 2 Paul says that this "minor" is under "tutors and governors" (A.V.) until he becomes of age. The Greek words are *epitropas* and *oikonomos*. The former has the general meaning of "administrator, steward," and is so used in the only two other places where it occurs in the New Testament (Matt. 20:8; Luke 8:3). In both of those passages it is translated "stewards" in the King James. It comes from the verb *epitrepo*, "commit, entrust." In the papyri it is used frequently for the guardian of a minor, as here.

The second word is from *oikos*, house, and *nemo*, manage. Hence it properly means the manager of a household or estate, a house steward. It is the more common word for "steward" in the New Testament. In Rom. 16:23 it is used for the city treasurer. But it is also used four times in the Epistles for Christians

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as stewards "of God," "of the mysteries of God," "of the manifold grace of God."

Apparently, then, *epitropos* refers primarily to a personal "guardian," *oikonomos* to a "steward" of property. Lightfoot renders the whole expression, "controllers of his person and property."

Rendall gives the background for Paul's language here: "The illustration is obviously borrowed from testamentary systems prevailing among Greeks and Romans (not among Hebrews) which enabled a father to appoint guardians for his orphan children during their minority. These testamentary powers differed considerably in different parts of the Roman world according to the municipal laws of various cities. Whereas Roman citizens became wards of the state at fourteen, so that the powers of testamentary guardians were strictly limited, the discretion of the father was allowed a wider range in Greek cities. At Athens, for instance, the guardians of Demosthenes retained control over his property till he became a full citizen after eighteen; and in Asiatic Greece the custody of property was sometimes prolonged to twenty-five, though the personal authority ceased at fourteen" (*Expositor's Greek Testament*, III, 175).

What Paul is contending is that the rule of law was not a permanent regime. It was just a preparatory period before the coming of Christ.

ELEMENTS OR RUDIMENTS?

In the third verse of this chapter we find the phrase "elements of the world," and in the ninth verse "weak and beggarly elements." In the American Standard Version "elements" is changed to "rudiments."

The Greek word is *stoixeion*, which properly means one of a row (*stoixos*)

or series. It was used for an elementary sound or letter of the alphabet. Then it was used for the elements or rudiments of knowledge. That seems to be its meaning here and in Heb. 5:12. In II Pet. 3:10, 12 it apparently refers to the material elements of the universe. The word was also used for the heavenly bodies. Recently scholars have held that it sometimes means demons or "tutelary spirits of nature." Deissmann holds that in this Galatian passage it means "cosmic spiritual beings" (Moulton and Milligan, *Vocabulary of the Greek Testament*, p. 591).

This is apparently the background for the translation of the Revised Standard Version, "elemental spirits." We question, however, whether this is the best rendering. It seems to us more likely that Paul is using the word *stoixeia* in the simpler sense of "elements" or "rudiments." Either of these translations is perfectly satisfactory, though "rudiments" avoids the suggestion of physical "elements." The King James Version uses "elements" in Gal. 4:3, 9, but "rudiments" in Col. 2:8, 20 and "principles" in Heb. 5:12. In II Pet. 3:10, 12 it is translated "elements" again. These are the seven occurrences of *stoixeion* in the New Testament.

It is interesting to note that the Early Church fathers usually interpreted this word as referring to the observance of days and seasons, which are regulated by the heavenly bodies. One man, Victorinus, even interpreted it as meaning the influence of the stars on the heathen before the time of Christ. Augustine held that Paul was referring to "the Gentile worship of the physical elements." (See Lightfoot, *Epistle to the Galatians*, pp. 265f.)

Alford argues for the simpler meaning as being more natural. He would

agree with Conybeare in rendering "elements of the world" as "elementary lessons of outward things." Lightfoot says that "elementary teaching" is "probably the correct interpretation." He concludes: "St. Paul seems to be dwelling still on the rudimentary character of the law, as fitted for an earlier stage in the world's history."

REDEEM OR RANSOM?

In the fifth verse Paul introduces one of rather frequent statements of the atonement. He says that God sent forth His Son "to redeem them that were under the law."

The word "redeem" is *exagorazo*. It is translated "redeem" in all four places where it occurs in the New Testament (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5). It is a Pauline term, as may easily be seen.

The word literally means "buy out of." The Greek word *agora* means "market place." So *agorazo* means "buy" in the market place. *Exagorazo* has the added idea of buying "out" or "up." It may also mean "buy back."

The word was used frequently of ransoming slaves. Lightfoot says categorically that this meaning "is required here." In spite of the objection of some scholars we feel that he is correct. Christ came to ransom the Jews from their slavery under law and give them the freedom of sons of God.

ADOPTION OF OR AS?

The fifth verse contains another interesting word, *huiiothesia*, "adoption." It is a compound of *huios*, son, and *thesis*, a placing (from *tithemi*, place or put). So the word clearly means a placing as son.

Paul uses it in Rom. 8:15, 23; 9:4; and Eph. 1:5, besides this passage in Galatians. Older commentators state

that it occurs nowhere else in Greek literature. But in recent years it has been found in a number of inscriptions. The usage there suggests that adoptions were frequent in the Greek world of Paul's day, and so his readers would be familiar with the term (Deissmann, *Bible Studies*, p. 239). Moulton and Milligan also show that it was common in the papyri.

Probably "adoption as sons" (R.S.V.) is a little clearer and more accurate than "adoption of sons" (A.V.). It is our adoption by God as His sons that the apostle is talking about. What a glorious privilege is ours! Though born as aliens to God, we can by acceptance of Jesus Christ be adopted into the family of God.

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4. If I advance my offering beyond former years, then I favor advanced movement in the conquest of new territory for Christ. Shall I join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.—*Selected.*

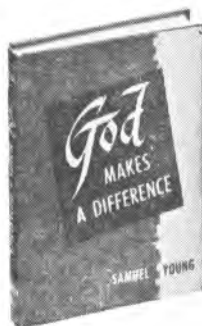
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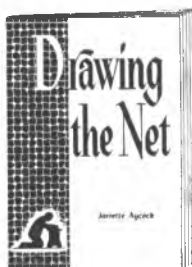
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he is high above all the people.

5 Whoso pri
neighbour, his
that hath an h
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"QUEEN OF THE PARSONAGE"

Graciousness

By Eleanor Moore*

IT IS IMPORTANT that we know ourselves so that we may understand partly, at least, our personalities and how we may fit best into our particular scheme of life which, in this case, is that of a minister's wife.

What is personality? Ask a dozen people and you will have a dozen answers. It is practically everything about one that makes an impression on another. Psychologists tell us that personality is built upon two major factors—heredity and environment. We must admit there are certain in-born hereditary qualities, both mental and physical, which make us what we are. However, we are assured again and again that by far the greater factor in determining personality is environment. A great poet wrote, "I am a part of all that I have met." It is true that each person with whom we come in contact leaves an impression. On the other hand, we leave a little of ourselves with everyone with whom we associate, also.

Technically speaking, environment consists of everything that happens to us after we are born, but to a great extent each of us creates his immediate environment.

The factors that go in to make up environment are all important. After all, what is it that distinguishes the gracious person from the crude, the popular from the unpopular, but the habits they possess? And habits are made, not born.

In any creative activity it is as necessary for a dreamer to work as it is for a worker to dream. The building of a fine personality is an achievement. We must cultivate the right habits of thinking, acting, and speaking. There are some practical things which can be done to build graciousness:

1. First impressions. This involves both approach and appearance. Be scrubbed and clean. Good posture is a decided asset. Look alive. Have a glow in your eye. Be enthusiastic.

2. Be sincere.

3. Be tactful. Tact is nothing more or less than the Golden Rule put into everyday use. It is the art of making people feel as you would like to feel. Learn to think before you speak.

4. Be adaptable. Learn to adapt yourselves to the interest and background of all ages and stations in life. The ability to adjust is basic in a gracious person.

5. Be able to laugh. Acquire the habit of being pleasant. Be sure you laugh with people, and not at them.

6. Be devout. When you realize there is a Divine Personality within you, you have just begun to live. It is essential to radiate the inner sense of peace and poise which Christ gives to all who ask of Him.

7. Be courteous. Good manners are simply a sincere and kindly consideration for others.

*Librarian, Nazarene Theological Seminary. Excerpts from a paper presented to "Parsonettes."

She Has a Calling Too

THE WOMAN whose husband has the divine call of God to the ministry surely has an important place in God's great vineyard, and she should treat it as if she actually had the divine call on her own soul, "Woe is me, if I preach not the gospel!"

Usually the preacher's wife is a Sunday-school teacher and many times the W.F.M.S. president or the Young People's Society president, so she must spend much time in study and reading. If she is to have a dynamic and gripping message it must be had by hard study and sincere prayer.

She must love humanity, not put-on love, but real love for people because they are real humanity who will someday stand in the presence of God. She must of necessity love the unlovable and the unloving. As one writer says, "She does not ask if they are rich or poor, wise or ignorant, clean or filthy, black or white, dirty and unkempt, she loves them just the same." The mentally deranged and crippled will not pass by her unnoticed but will receive the same kind of encouragement from her lips and her handclasp will be no different for them from those of high social positions, and folks with salaried means.

She must not neglect her home and her family. A church cannot long use a pastor, no matter how great a preacher he is, if his wife is careless and untidy. Who wants a pastor with frayed, dingy-looking shirts and handkerchiefs, baggy-kneed trousers,

wrinkled, dirty ties, and socks badly in need of repair? I once read in a secular paper, "A husband will never be an executive unless the wife keeps him looking like one," and so it is with the preacher. The children must be taken care of with much prayer and teaching, winning them to Christ and the church. The preacher's wife must dress her family so that the highest salaried folks will not be ashamed to introduce their friends to the pastor and his family, and oftentimes on a very meager salary, with prices of commodities mounting rapidly; she must be wise economically.

She must be a faithful attendant at all services, church, Sunday school, midweek prayer meetings, days of prayer and fasting, nights of prayer, missionary and young people's meetings, always doing something to make these services better ones. She must be a persistent altar worker, never being satisfied until the last person has victory. She must be a friend to the young as well as the old, helping them solve their problems to the best of her ability, caring for and loving the unfortunate girl who may come to her for help and guidance, many times taking her into her own home when parents and loved ones have cast her aside.

She must shake hands and welcome as many of the congregation as possible before and after services, and truly be a helpmate to her husband.

—By a Preacher's Wife. Reprinted from PREACHER'S MAGAZINE, October, 1937.

Youth Speaks to the Church of the Nazarene

III. *Give us some heroes and heroines to stand by us.*

In their fight against delinquency, New Orleans got surprising results by enlisting baseball and football idols as supervisors in their all-out summer playground program. I personally observed in Berkeley, California, a big-brother program using University of California students, at \$2.00 an hour, to share just a little of their time with potentially troublesome boys. In the three years I watched this program, not one boy came back to the attention of the police. Boys failing in high school graduated with honor, and almost miraculous changes resulted in many—and this without the church or a definite religious interest. What an influence a hero can be to boys and girls! America is in bad shape if Marilyn Monroe is the kind of woman we want our girls to be. And Bob Hope has never been known for his clean speech and thought. Well, what difference does it make? These, whose paid press agents so loudly acclaim them as just sweetly American, whose lives, remarks, personal moments are so closely followed, have their part in the tragedy of American youth.

But a boy needs a man to dream about—a star to hitch his wagon to. A girl needs a heroine to look to—to pattern after. Fellows like Merrill Green of the University of Oklahoma, Bob Hadenfeldt of U.C.L.A. and

Bresee Avenue Church, Bobby Hopkins of Pasadena College; professional men, like Dr. Howard Hamlin of Chicago, Drs. Gilbert, McCrory, and Motley of Bethany, Oklahoma; businessmen like Gordon Olsen of Eugene, Oregon, and B. M. Hall of Pasadena, California, are worth every good word that ever has been said about them. Who can estimate the power of the beautiful lives and radiant personalities of Dean Bertha Munro of Eastern Nazarene College, Mrs. Roy Cantrell of Bethany-Peniel College, Mrs. William Allshouse of Washington, D.C.? And it's the hometown hero or heroine that counts too! The pastor who takes the crowd to institute, his wife who is understanding and enthusiastic, couples who open their homes and cars and hearts to the young folk—these are potential heroes or heroines. And, oh, the danger, willfully or otherwise, of robbing an evangelist or singer, who has become a hero of our own youth, of his influence and power by casually debunking his ability, making fun of his inexperience, and in general smothering the dream of the mind of the younger set! You may develop sophisticated saints out of those youngsters of yours, but they need to be more than that!

Don't misunderstand me. Holiness is not a popular thing and separation from the world will bring its sticks and stones. But my cry is for men whose lives will inspire, for wholesome publicity about those who are

*Evangelist and youth worker.

giving their all for Christ and His Church, for encouragement to those whose abilities or fortune have come to the notice of our age, and who live for their Lord through it all. Our heroes and heroines need some qualified press agents! There is so much that is good to live for—a world of opportunity for the honest and clean, a place “in the sun” for every industrious young person. And his faith in God, his rigid obedience to the discipline his program will demand, the training his holiness church and

college will give him, will stand by him in the uphill pull of life. And through it all, he must have some clear-cut holiness men and women who, climbing too, reach out a friendly hand, shout words of encouragement, and give hints about the trail—folk we can admire, dream about, and love. We too, then, can say:

“I would be true, for there are those who trust me.

I would be pure, for there are those who care!”

Pungent Paragraphs for Preachers

By Rev. F. Lincicome*

THERE IS no more important person in any community than the preacher, and the work he is doing. He is important because he deals with the highest part of the man, that part that differentiates him from the animal kingdom. The preacher can stand beside the doctor, the lawyer, the teacher, and suffer not at all from comparison. As a rule, we ought to employ superlatives sparingly, but not when we discuss the work of a preacher. Preaching should rank as the noblest work on earth, for a preacher is proclaiming the gospel of the Lord Jesus Christ.

Preachers are made and not born, just as a sermon is made and not born. Neither a preacher nor a sermon is made overnight. “God made me a preacher overnight,” said a young man with considerable gusto. An aged minister leaned over and, whispering in the ear of a comrade, said, “I knew that was God’s way of

making a mushroom, but it is news to me that He makes preachers or a sermon by that method.” Sermons are not worked up; they are worked out. A sermon that is worked up usually has more noise than nourishment.

Three tasks are laid upon the preacher, just three. The first one is that of believing the Bible; the second is that of interpreting the Bible; the third task is that of proclaiming the Bible. Some of us are experts at the task number three, that of proclaiming the Book. We proclaim it long and loud—and sometimes keep it up for more than an hour. But some of us fall down utterly when we come to task number two, that of interpreting it. You can’t interpret the Book without thinking—and what work it is to think! Most of us prefer to “feel.” It seems so much more religious.

* * * * *

Every preacher should set apart some time of the day for study and

*Evangelist.

sermon construction. Settle early in your career what hours suit your purpose best. Preachers are pretty well agreed that the morning offers the best time. You will be more free from interruptions which may come the last half of the day. Of course every pastor has a day now and then when urgent calls demand his attention. One preacher said he had been driven to use the last hours of the day for sermon building because of his inability to keep the morning hours unbroken by parish duties. Choose your own best time; then adhere to it.

The late Lyman Abbott issued instructions that when he was working on his sermons and editorials he was not to be disturbed except in the case of fire, and then only when the flames had reached the second story.

A preacher should begin the selection of material for his sermons not later than Tuesday. Take Monday off as a mental Sabbath and you will profit by it. Tuesday morning the preacher should know what his subject will be for Sunday. In making your sermon, do all you can by first-hand work on your sermon. Don't consult any aids until you have thought yourself empty. Never take down a commentary until you have exhausted your own thinking. After you have thought yourself empty, or exhausted your own thinking on your subject, then get all the helps that are available.

* * * * *

Some preachers need to do something with their vocabulary. One thing you can do with your vocabulary is to simplify it. A sermon to be effective must be understood. A sermon that is not understood is a wasted effort. Unconsciously to ourselves we acquire a vocabulary and a diction much different from the one we had when we started preaching. Many a

preacher has come from the college and seminary with his vocabulary so Latinized and Germanized in style that, though his heart did still beat in sympathy with the common people, he seemed to them as a foreigner. We can hinder the effectiveness of our messages by the use of too many double-jointed words. If you are to be helpful you can't make yourself invisible all week and incomprehensible on Sunday.

Another thing you can do with your vocabulary is to replenish it. Unless it is continually fed it loses its ardor and its vigor. A minister's vocabulary is subject to tremendous wear and tear, which leaves it threadbare unless you replenish it. It is well to cull out the overworked words and give them a rest until they recover from exhaustion. Words are like human beings—they become exhausted when overworked.

* * * * *

Who or what is to blame that we are preaching to empty benches? Many things. The movie is to blame, modern psychologists are to blame, ultra liberalism is to blame, materialism is to blame, religious extremism is to blame, the devil is to blame, and the preacher is to blame. Let me repeat, the preacher is to blame. We are to blame because we do not make our preaching attractive. This is especially true of the more educated preachers. They are afraid of being accused of being emotional. Others do not appeal to the crowd because they neglect to cultivate their own religious emotions. They seem to think the whole proposition of preaching is an affair of the intellect rather than of the emotion, forgetting that man is intellect, sensibilities, and will, and Christianity should address the whole man. Some of us don't seem to recognize that this world of human life is run more by love than by logic.

Dealing with Eternal Security

By R. A. Kirby

ONE OF THE great deceptions and soul-traps of the present day is the widespread teaching of unconditional eternal security. This is a fact which no even moderately informed holiness preacher will deny. After recognition of this fact the burning question with which the holiness preacher is faced is how to deal effectively with this heresy which bids fair to destroy its tens of thousands. There is much that could be said upon such a vast subject but in the interests of a reasonable brevity we shall set up three standards around which to rally our thought. These three standards are "The Holiness of God," "A Comprehensive Understanding of the Scriptures," and "A Right Conception of the Dimensions of the Task."

I

Every question or procedure in connection with preaching the gospel leads the mind and heart unerringly towards the true nature of the God whose gospel it is. The foundational thought concerning God is the fact of His burning holiness. Only as the preacher, by faith, obedience, and prayer enters into an experimental knowledge of this holiness will he be enabled to form true concepts, not only as to form, but also as to depth and intensity, of what is involved in bringing men to God. As God's holiness burns hotly in his heart and shines brightly before his eyes he will understand as never before how ab-

horrent is the teaching that a consciously rebellious man can at the same time sustain any saving relationship to this unutterably Holy One. As the preacher's prayer life deepens and his vital communion with the God of Isaiah's vision becomes more personal and absorbing, he will find that those vital salvation texts which set forth the necessity of obedience and separation from a Christ-crucifying world will begin to flame within his soul with such brightness and intensity that the error of unconditional eternal security will begin to wriggle out of his path as he advances. If the preacher fails to obtain and maintain such communion, he will find that his strongest arguments and most vehement protests will fall helpless to the ground. The reason that he will be so helpless is that eternal security is grounded in the pleadings of the carnal mind for its continued residence in the soul, and therefore nothing else than the manifested holiness of God is equal to the task of dispossessing it.

II

The preacher who aspires to meet and defeat this great heresy will soon "be stabbed broad awake" as to the absolute necessity of gaining a comprehensive knowledge of the scope of the Scriptures. He may at first think that he can defeat this heresy easily, but as the battle thickens about him he will soon realize his mistake. The advocates of this doctrine are both

numerous and zealous, and many of them have a very extensive knowledge of certain aspects of the Bible. Only as the preacher combating this heresy rises, by prayer and study, to those heights where he can look down and see the various principles of the Bible in their rank and relationship to one another can he successfully combat the teachings of men who put great emphasis on certain lines of truth at the expense of other equally valid pronouncements of the Word. Jesus' reproach to the two disciples walking towards Emmaus could well be quoted at this point. "O fools and slow of heart to believe *all* that the prophets have spoken." Jesus put His finger on the reason for their foolish partiality in reading the Scriptures and called it "slowness of heart." "The evil heart of unbelief" makes men so slow to comprehend the scope of the Scriptures as they set forth the absolute necessity for continued obedience to God and the eradication of that corrupt element in the soul which would desire to be safe anywhere else but in the arms of Jesus.

The preacher who wants to equip himself to understand the whole teaching of the Word of God upon this great subject will do well to forsake the books with the bright jackets and seek out the old sheep-bound editions of John Fletcher's *Checks to Antinomianism*, which are the product of one of the mightiest minds and holiest hearts of all time. He may sometimes feel like crying out, "My head, my head!" as the little lad in Israel did when he followed his father to the field and had a sunstroke. A few sessions of this kind are good for the preacher's heart as well as his mind. After a while the greatness of John Fletcher as a master in Israel will become so apparent and even alluring that the inquiring mind will not be satisfied until it has pored over

his teachings, even though "at midnight, weak and weary," until he is at length fully equipped to go forth and meet this heresy which had a great upsurge in Fletcher's day and now in our own.

III

As the preacher who wants to combat the teaching of eternal security goes down before God until he receives deep revelations of His holiness and ponders the Word until he is rewarded with high and comprehensive views of its scope, he will become acutely aware of the dimensions of his task. He will now understand that this teaching, though advocated and professed by some whose personal characters are better than their mistaken views, is in reality rooted and grounded in the rebellious heart of the enemy of all righteousness, who desires to perpetuate that primal and fatal lie, "Ye shall not surely die." Now understanding that he is not wrestling with flesh and blood, but with principalities and powers and wicked spirits in high places, he will not stop short of the whole armor of God. He will be careful not to engage in a merely carnal dispute in this matter but will remember the admonition and rejoice in the power which Paul declared, "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Such is our battle and such can be our victory at this late and dangerous hour.

ONE MAN'S METHOD

Methods and Motives—a Concern

By a Busy Pastor

THIS IS NOT criticism! This article does not spring from frustration or cynicism!

Rather, it is a concern that has grown in weight and distress with the passing months. Maybe thinking out loud will clear the atmosphere somewhat; it might even bring about a reassessment of method. A discussion such as this article suggests may so easily be misunderstood that the writer has long hesitated to put it on paper. But the gnawing sense of right makes the attempt worth-while.

The trend that worries me is the increasing emphasis upon promotional programs in our Zion. The difficulty about discussing such an item objectively is the probability of misunderstanding. It is a great deal like the disturbance over Communist infiltration into sensitive positions of our government. The primary intention is to rid ourselves of a menace; however, one may so quickly be classified as a sympathizer if he objects to the methods used to obtain the worthy goal outlined that he hesitates to speak against a trend that in the end may develop a super-police state. And no one wishes for that! Likewise, a discussion of *methods* by which to obtain desired ends . . . objectives universally desired and approved . . . may well classify one as a malcontent who is sympathetic to a program inimical to the best interests of the church. Nevertheless,

a growing concern among many of our men is expressed over undue emphasis upon numerical increase by promotional effort alone.

THE RESULTS WE SEEK

There are no questions about the results we desire in our ministry. We seek to see the salvation of those who do not know our Lord as Master; we desire to see these converts press on into the "fulness of the blessing" through the sanctifying grace of God; we long to see our people pray more and read their Bibles with greater consistency; we want to see the family altar established in all our homes; we fear every insidious attempt of the worldly spirit getting into our midst; we long to see real revival within our ranks, until all of our people will hasten out onto the streets and into the neighborhoods to push doorbells for Jesus. We want to see our Sunday schools make consistent increase, and our youth groups enlarge constantly. We want to see more people in the prayer services and regular services; we want more money to go into the channels of home missions and foreign missions. We want to see Jesus Christ exalted in every phase of our work. The great burden of most of our leaders emphasizes these objectives and, to some extent, communicates to our hearts that passion and concern they carry for our church. It has brought too many to a premature grave.

The attainment of all these results is not only indicated in a call to the ministry, but implicit in that call is the suggestive guidance of the Holy Spirit as to how these goals may be reached. Every effort that will serve as a means to these ends will be somewhat determined by the ends sought. Purely promotional methods are too often a confession of failure. Resort to outer compulsion instead of inner constraint will never be an effective substitute. The very ends we seek will call for methods that go deeper than clever advertising schemes, or bizarre attempts at drawing a crowd. The desire to minister to greater numbers is a natural and a normal one . . . the danger develops when we stoop to methods less than God's to secure these increased numbers.

BUT QUESTIONS PERSIST

Several questions persist in suggesting themselves: Are not the results we seek denied us when we use other means than that stated in Scripture and history? Are we not liable to develop a shallow, undependable following and membership when we secure them merely through crowd-gathering techniques alone? Will not many of the goals we seek become normal and daily affairs if we follow methods outlined in the Bible? Can we actually *win* the kind of folk who respond only to the shallow methods? Will we not see more accomplished with the folk who are hungry for help, reached by sounder methods?

The obvious retort from the easy-going pastor will be, "But must we not first get the people to church before we can get them saved?" The answer is equally obvious, "How many of the folk gathered by such methods are actually brought into the Kingdom if we rely upon merely promotional programs alone?" This

is not intended to be the case, but in altogether too many instances, it becomes the case. Unless a really intensive follow-up program of personal evangelism is instituted to reach those who have attended, all these efforts gain a church little but a bad taste.

WHERE TO, CLEVER METHODS?

We have all resorted to the clever and unusual in one way or another—the use of good talent saved from a worldly career, unusual advertising techniques, door-to-door visitation with invitations and tracts, and all the rest. Large awards for bringing the largest number of visitors to Sunday school over a particular period, high pressure contests and drives all have their places. But the assessment of many of these methods brings us to a sad conclusion . . . the same amount of effort and money expended in the personal contact accomplishes twice as much!

The use of these easier methods of increasing our crowds may easily become an escape from the harder work of intercessory prayer and personal evangelism. The depth to which the sanctified heart is drawn makes these methods seem so unworthy. The usual reaction to the newly saved and sanctified comes closer to the method of the Holy Spirit to enlarge His work than most of those in current use. The first Day of Pentecost did not utilize anything questionable to draw its crowds. The current unusual outpourings of God's Spirit in many places are seldom if ever accompanied by these lesser methods.

THE ORIGINAL METHODS

It is our contention that the goals *we seek* and the objectives *we desire* can be obtained only by the means by which they were originally obtained: a greater spirit of prayer and waiting upon God, until, as on an-

other day, "they were all with one accord." Only prayer can remove the blocks and hindrances to the operation of God's Spirit, and only the operation of God's Spirit can bring us what we deeply desire. On that early day, when the Spirit possessed the 120, there were at least 119 witnesses, with one preacher . . . and we know how many were reached for God! And we know, as well, what happened throughout the Book of Acts! Is it not reasonable to assume that for like results there must be like preparation? Is not "Praying Hyde's" statement still pertinent: "Men are looking for better methods; God is looking for better men"?

The experience of too many of our own men indicates that our Crusade for Souls Now is still the only answer. Wherever personal evangelism has been promoted, crowds have increased, finances have improved, Sunday schools have grown, youth groups have enlarged, the missionary program has advanced . . . the entire work of the Kingdom has moved along in a greater and more consistent way than any other method yet devised through promotional effort. More than that, the results have been continuous and longer lasting.

Whenever a consistent program of personal evangelism has been effected, the spirit of prayer and the practice of fasting seem to have gone hand in hand. And quite obviously, this is the method of Jesus and Paul in propagating the message and enlarging the Kingdom. There are no easy methods to build God's kingdom, and the attempt to find an easy way inevitably leads to frustration and discouragement. There is a rest and peace in doing it God's way. There are tension and discouragement in any other!

PRESSURE AND MORE PRESSURE!

Another thing—if numbers are the primary concern, and statistics the idol before which we bow, then a constant program of pressure must be carried on to maintain itself. What this does to the people involved is not always desired! One such who had moved out from under such a driving program of pressure and promotionalism stated that for the first time in months he had been able to regain a sense of peace and rest within his heart . . . that the constant drive and pressure had undermined his health and his faith. However, when a personal evangelism program brings new folk into the Kingdom, that person is likely to stay around for the fellowship he craves and needs. More than that, he is likely to find others in his former state, and bring them in. As the momentum increases, there develops a constant stream of new converts—and with each newly won soul there is joy, both in heaven and around the crowd that helped bring him in! Thus, the work of God continues on the basis of joy and blessing and peace.

A new depth must be found, a renewal of His presence must be sought, a new and constantly renewed infilling of the Holy Spirit must be known if we are to do God's work God's way! Words come easy, the phrases can be quoted, but there must be along with it all a "revelation of the power of God" in our ministry if we reach the human heart, not by words of men's wisdom, but in the power and demonstration (manifestation) of the Holy Spirit. There will be no place for "lightweights" in this process—a frivolous, fun-loving, and joking ministry—but it demands men the size of Cornell, Bresee, of Reynolds and Morrison, men who knew what it was to spend so much time

in God's presence and with the Word that the glory that lingered made men hungry for the fullness of the blessing. Only recently a delegation of ministers from another denomination who had found the glory of the sanctified heart attended one of our camp meetings, with the thought of seeking membership among us. Among the group were men of high caliber and great ability, heading some of the largest churches in their denomination. They wanted to fit into a group where the reality of what they had found could be fully preached and demonstrated. With broken hearts, they returned to the one who had led them into the experience. "There was so much lightness and frivolousness and so little of the power and glory of God's presence; they had the words and language, but little else . . ." So they reported.

TRUE MOTIVATION

Perhaps the whole matter reduces itself to motivation anyway! Seeking for position and human approval, for popular acceptance, is not consistent with what God has charged us to do. Numbers and crowds are not the final basis of success, but rather the glory of His presence, the power of His Spirit in our preaching and administration, the compassionate concern for the men on the streets.

Isn't it about time to face up to the fact that not too many folk are being added to our rolls by these lesser methods? Does it not have significance that where a church or district shows a substantial increase this past year, it is directly traceable to the Crusade program's being in effect in that church and on that district? Isn't it rather obvious that when we depend upon promotional programs alone we eliminate the importance of each person involved? For the tendency is to depend upon

method rather than the individual. Our present Crusade could and should bring in one hundred thousand new Nazarenes annually if we will humble ourselves, pray, seek His face, and turn from our wicked ways, and go out after the man that works across the bench from us and the neighbor that lives across the street. There just is no easy way to do God's work, but it is a blessed way!

Well, I feel better and I hope I'm not misunderstood! All we want is to see a real visitation in each of our churches, and this can best be accomplished by the method outlined. Will you join the Crusade for Souls Now?

Church Attendance

I recently read of a group of preachers who were discussing the problems of the poor attendance they were having at their churches.

An old cowman wandered into the meeting. After a while he got up and said: "I heard what you have said about folks not going to church. When I feed my cattle, and they do not come back for more, I know it is shoddy feed, so I give them something better. Then when the calves come up to eat and the trough is too high for them to reach the feed, I put it down where they can reach it."

"If preachers would depend more upon the Holy Spirit and less upon themselves, they would do more for the Lord."

"I heard a preacher say, 'I'm going to have people in my church to preach to, if I have to stand on my head in the pulpit to get them there!'" A man remarked, "I thought, old fellow, you had better keep the weak end up."—A. S. LONDON.

SERMON WORKSHOP

Preaching by Chapters

For the past several weeks another approach has been made from the pulpit at Kankakee First Church. I have set out to preach "whole chapter sermons" from both Genesis and Matthew. Up to this time we have gone through 20 chapters in Matthew on Sunday mornings, and through 22 chapters in Genesis on Sunday evenings.

Really, these have been of special intrigue to me. The purpose was first to strengthen the reading practice of our people. And, would you believe it? We stand and read the entire chapter for the sermon. My people are bringing their Bibles to church the best ever, and I am gratified to feel that the reading of God's Word in the service has a value all its own, far beyond anything we can even dream.

—SYLVESTER A. SMITH

EVENING

THEME—"God's Standard for the Christian"

TEXT—*Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matt. 5:48).

THEME—"Time to Seek the Lord"

TEXT—*Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you* (Hos. 10:12).

THEME—"Three Necessary Requisites"

Without the shedding of blood is no remission (Heb. 9:22).

Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

And holiness, without which no man shall see the Lord (Heb. 12:14).

THEME—"Three Credentials of True Discipleship"

TEXT—*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me* (Matt. 16:24).

- I. A Self-denying Life
- II. A Cross-bearing Life
- II. A Christ-following Life

THEME—"A Double Tragedy"

TEXT—*Whosoever will, let him take of the water of life freely* (Rev. 22:17). *And whosoever was not found written in the book of life was cast into the lake of fire* (Rev. 20:15).

THEME—"How God Answers Prayer"

TEXT—*Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour* (I Kings 3:12-13).

THEME—"Remembering Christ"

TEXT—*This do in remembrance of me* (I Cor. 11:24).

1. Remember His Humiliation (Phil. 2:6-7).
2. Remember His Life.
3. Remember His Intercession (Matt. 26:36-46).
4. Remember His Death (Heb. 2:9).
5. Remember His Resurrection (Acts 2:24).

—D. S. CORLETT

THEME—"The Lord's Supper, a Sign of the Blessed Hope"

TEXT—*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

1. It assures us that He has come; thus we show the death of One who has lived.
2. It assures us that this same One is coming again, thus inspiring hope.
3. It assures us that we are partakers of the benefits of His death, and are thus prepared for His coming.

—D. S. CORLETT

SUBJECTS

"The Sameness of the Saviour"
 "The Sameness of Sin"
 "Affection"
 "Anguish"
 "Whole-Time Religion"
 "Your Church Changes You"
 "Your Religion: Load or Lift?"
 "The Unavoidable Christ"
 "Discipline in the First Person"
 "Tripping God with Pride"
 "Pilate's Question—My Answer"
 "This I Believe"

Paul's prayers for the churches present a splendid series for prayer meeting discussion.

For the Ephesian Church

A prayer for knowledge and power (Eph. 1:15-21)

A prayer for inward fullness and increase of faith (Eph. 3:14-21)

For the Philippian Church

A prayer for increase of love and fruit bearing (Phil. 1:9-11)

For the Colossian Church

A prayer for spiritual understanding (Col. 1:9-14)

For the Thessalonian Church

A prayer for their establishment in holiness. (I Thess. 3:10-13)

A prayer that God may be glorified in persecution (II Thess. 1:11-12 and 3:5)

—D. S. CORLETT

The Price of Light

A poor blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark, heathen lands."—*Christian Endeavor World*.

THE CONTAGION OF COMPLACENCY or CAREFREE CHRISTIANS IN A CAREENING WORLD

SCRIPTURE: Mark 14:32-42; Matt. 25:14-30; II Tim. 4:1-5; Amos 6:1; Jer. 48:10

TEXT: *Let us alone; what have we to do with thee, thou Jesus of Nazareth?* (Mark 1:24.)

Watch ye therefore: . . . lest coming suddenly he find you sleeping (Mark 13:35-36).

INTRODUCTION: A pastor's obligation to warn of dangers and trends. This message in love, warning and stirring both the complacent Christian and the sinner.

I. *The Cunning of Its Beginning*

- A. Not a temptation to willful disobedience or sin.
 - 1. Such would be recognized and repulsed.
- B. A subtle suggestion to pamper the flesh—to take it easy.
 - 1. A prize tool of Satan for the last days. Its efficiency is unquestioned.
 - Too tired for prayer meeting.
 - Too busy to invite people to church.
 - Too concerned about rest for Monday's work to crusade for souls Sunday night.
 - 2. Could it be that the reason we're not urging others to try Christ is that we're not enjoying Him much ourselves?
- C. It is highly contagious.
 - 1. Human race are great imitators, conformists. Others are resting on the oars, *so will I*.
 - 2. Call it what you will, it is plain laziness—but, *oh, so deadly!*

Illustration—Colored man asked the doctor to tell him in plain English what was wrong with him. Said the doctor, "Mose, you're lazy."

II. *The Peril of Its Progress*

- A. Dislikes to be awakened. Illustration—Mark 1:23 becomes the attitude of complacency. Man with unclean spirit, "Let us alone."
 - 1. Attitude of those under conviction.
 - 2. Those who want just a little religion.
 - 3. Those who walk behind light.
 - 4. Those with reservations in their lives—taking items off the altar of consecration.
 - 5. Those who love the world. Pet sins.

Illustration—People who are hard to awaken in the morning—show temper at being disturbed.

- B. Satisfied with the mediocre.
 - 1. Don't want to hear of their condition.
 - 2. Resent stirring preaching.
 - 3. Compare themselves with others with same affliction.
- C. Unaware of their peril.
 - 1. Sleep deepens. Inevitable.
 - 2. Harder to awaken. Illustration: a rejected alarm clock becomes useless.

III. *The Tragedy of Its Conclusion*

- A. No slackening of eternity's approach as you sleep. An oil-less lamp will not retard the Bridegroom's scheduled coming.
- B. A dry-eyed church with no tears for a hell-bound generation.
 - 1. Your own friends and loved ones, yea, even your children, to become the victim of the vortex of sin's awful whirlpool while you relax in complacency. Can't be bothered!
 - 2. Illustration—A boy in an Eastern university drank poison but wrote a note, "Nobody cared anyway." What would be the testimony of multitudes around our church? Lost across the street from a Nazarene church!
- C. Some will awaken, but only to the wailings of the lost in outer darkness.
 - 1. The unprofitable servant awoke as he was being bound and cast out.
 - 2. Some will awaken after the influence of their Christless, burdenless, prayerless lives has helped to damn their own children, loved ones, and friends.
 - 3. Some will awaken and search for oil when there are no shops open.

CONCLUSION: Getting God down, getting our eyes open and rid of sleep, is our only hope!

- A. Evangelism has made us and must maintain us.
- B. We can do something about our condition and that of a world about us if we'll let the Holy Spirit shake us awake. *Let's face it*—complacency is the dark plague menacing the present and future of our great church. More menacing than worldliness—really a form of worldliness.
- C. Let's draw the line and get on God's side and get awake!

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

Jesus can take unlearned fishermen
 and by His anointing make them equal
 to the writing of the Gospels, while
 the most learned have no words of
 life, or truth, or power, or beauty
 apart from Him and His anointing.—
 J. RUFUS MOSELEY.



HIDDEN TREASURES

SCRIPTURE: Matt. 13:44-46

INTRODUCTION:

- A. Review article, "How the Bible Is Building Israel," *Reader's Digest*, March, 1954.
- B. There are some other treasures and resources in the Bible which have greater value than these mentioned, but they are not for Israel only. They are for all peoples and all men. They are hidden to multitudes of people, yet they are yours for the asking. I point out three to you, the three I consider most important, and hope you search for them and find them. All three are confined in a person.

I. A Saviour

- A. This treasure may be hidden to you by:
 - 1. Background or teaching.
 - 2. Prejudice or pride.
 - 3. Sin or selfishness.
 - 4. Church or creed.
- B. The Book declares it is for you.
 - 1. "The Son of man is come to seek and to save that which was lost" (Luke 19:10).
 - 2. John the Baptist said, "He is here now." "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).
 - 3. This is His purpose in being here: "The Father sent the Son to be the Saviour of the world" (I John 4:14), and, "He is able also to save to the uttermost" (Heb. 7:25).

II. A Guide

- A. This treasure is lost to the multitudes and most of us admit we need a guide.
 - 1. Illustration: Did you ever work away feverishly for hours to try to assemble something, then find the instructions which guided you to do it in fifteen minutes?
 - 2. But there is a Guide for you. I can't tell of Him as well nor as beautifully as David did in the twenty-third psalm. (Quote.)
- B. We can have this Guide amidst all questions of life.
 - 1. Personal.
 - 2. Family.
 - 3. Church.
 - 4. National.
- C. All can find this guidance. If we will accept it, God says:
 - 1. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).
 - 2. Do you have a Guide, or are you like a man alone in the caverns?

III. A Satisfaction or Contentment

- A. The desire for happiness and contentment or satisfaction is almost as strong as the desire for survival and the desire

for food and drink. Some people are so strong constitutionally that they can grit their teeth and endure throughout life but never be happy.

Though this treasure is hidden to most people, the Bible declares it can be found.

1. Ps. 119:165—"Great peace have they which love thy law: and nothing shall offend them."
2. Prov. 15:17—"Better is a dinner of herbs where love is, than a stalled ox [or fatted calf] and hatred therewith."
3. Eccles. 4:6—"Better is a handful with quietness, than both hands full with travail and vexation of spirit."
4. I Tim. 6:6—"Godliness with contentment is great gain."
5. Ps. 107:9—"He satisfieth the longing soul, and filleth the hungry soul with goodness."

B. This can be ours.

1. Remember, I stated in the beginning that these treasures are found in a Person, Christ, the Saviour.
2. The happiness brought to a person when he accepts Christ has no equal in this world. Quote stanzas 1 and 5 of "Blessed Quietness."
3. The treasure of happiness and contentment can be yours also.

CONCLUSION: Are these treasures lost and buried as far as you are concerned? We have found them today in God's Word, which is just as practical for us as individuals as it has been in Israel and her resources. Would you seek and find them? Then do as the man seeking the pearl and the hidden treasure, and you shall have them in the *person* of Christ.

HARLEY DUNCAN, *Pastor*
Auburndale Church
Topeka, Kansas

GOD SPEAKS BY HIS SON

SCRIPTURE: Heb. 1:1-2.

1. Of a world steeped in sin
2. Of a hatred of sin—not hatred of the sinner
Example: Firemen hate the fire, not the house
3. Of love and mercy for, and to, lost men
4. Of compassion for the boy over the hill
5. Of power to save and to sanctify
6. Of works as well as faith
7. Of prayer that gets results
8. Of an eternity with God
9. Of power to present us faultless before His throne in glory

BRUCE B. HALL
Fort Valley, Georgia

REAL CONVERSION

SCRIPTURE: Acts 16:9-15

TEXT: *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts 16:14-15).*

INTRODUCTION:

- A. No substitute for real conversion. May never be able to fully explain the phenomenon, but we know its reality. An old church bell had become cracked. Was taken down and repaired and patched, but tone was still not clear and distinct. A number of times workmen endeavored to repair the bell, but it was never clear of tone until they took it back to the foundry and recast it. Many try to patch up a bit by reformation and good intentions, but conversion means coming to God in repentance and being "recast" (born again).
- B. Here is given account of notable conversion. Record of first conversion in Europe. Paul, on second missionary journey, had come to Troas; here had the vision to go on into Macedonia. Here at Philippi, Lydia was converted. Conversion of this one woman opened the golden gate of salvation to millions! You never know what one conversion might mean. Example: Bud Robinson.
- C. Let us notice the quality of real conversion.
- I. *All Real Conversions Come from God.*
 - A. There are many worthy human efforts and accomplishments, etc.
 - B. The heart's greatest need is God!
 - C. Conversion is a divine work.
- II. *Real Conversions Come from Conviction.*
 - A. Sin must be felt.
 - B. Holy Spirit must convict of sin.
 - C. Deep conviction is willing to pay the whole price. Remorse alone does not go deep enough.
- III. *Real Conversion Produces New Lives.*
 - A. Look at the change in Lydia.
 - B. New steps are taken; new associations are made; new affections displayed, etc.
 - C. Religion without this change is empty.

CONCLUSION: Time is running out! It is later than you think! Your opportunity to find God may be forever past ere long!

C. E. SHUMAKE

Alabama District Superintendent

PROMISED HAPPINESS—PAID OFF WITH HEARTACHE

TEXT: *The way of transgressors is hard* (Prov. 13:15).

INTRODUCTION: No road is more oversold, promises more but gives less of its promises, than the way of transgression. No crowd has been more forced to accept substitutes than transgressors. It is a hard way!

I. *Because of a Hard Taskmaster*

- A. Satan is not the rich, kindhearted uncle that some think.
- B. He is clever and enticing—presents a convincing argument.
- C. He is severe and exacting.

II. *Because of the Deception of Sin*

- A. Alluring and enticing.
- B. Promises much—the easiest, cheapest, and happiest way.
- C. Conceals its true self until enslavement has begun.

III. *Because of the Enslavement of Habits*

- A. The propaganda of hell is—"No harm, easy to quit!"
- B. Pressure of the crowd—"Everyone is doing it."
- C. Cable gets stronger—appetite grows while will power weakens. Become *helpless*!

IV. *Because of the Elusiveness of Peace and Satisfaction*

- A. Momentary thrills and pleasures are beclouded with guilt. Promises that the next indulgence will satisfy.
- B. Soul restlessness.
- C. A craving which refuses to be satisfied with *things*.

V. *Because of the Inherited Tendency Toward Evil*

- A. The pull of the heart overpowers one's better judgment.
- B. An inner affinity to the world and sin.
- C. The pull never lets up. Gets stronger.

VI. *Because It Becomes Harder to Call a Halt*

- A. Rejection pays off in hardness of heart and deafness of ear.
- B. The incentive to seek God becomes submerged in habits and pursuits that are always away from God and heaven.
- C. Becomes a helpless victim of the "vicious circle of sin."

VII. *Because of a Frightening Future*

- A. So disappointing! So different from those first promises!
- B. So black! No way through—*dead end*.
- C. So alone! No one to show the way—he was rejected and neglected and left bypassed.

CONCLUSION:

- A. A hard way, a dark future, a pitiful plight, a Christless eternity!
- B. *It need not be. There is a Deliverer.* Earth hath no sickness that He cannot heal—no bands but what He can break.
- C. He'll hold off the hounds of Satan, the giggling, sneering, hell-bound throng, and let you make a "U" turn tonight!

C. W. ELKINS, Pastor
Mobile, Alabama

LORD, IS IT I?

TEXT: *And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (Matt. 26:22.)*

A. THIS IS A HEART-SEARCHING QUESTION—before Communion.

1. The heart is the important part of man, not only physically, but also spiritually. Jesus had much to say about the heart.
2. The disciples wanted an answer. They wanted the truth. Any true child of God wants the truth even though it burns like fire.
3. Possibly, in their minds, they were going back over the events of the day, seeking an answer to the cause of this question. Had they betrayed Him and not known it? Had they sinned unknowingly?
4. God sends His Holy Spirit with a warrant to search the heart before the participation in Communion. It may be in the form of His Word, a sermon, a song, a prayer.

B. THIS IS A QUESTION FULL OF SINCERITY AND LOYALTY—before Communion.

1. It was no time to be light and frivolous, nor to try to be entertaining. Their loyalty had been questioned—they asked and with baited breath waited for the answer.
2. The Communion is not to be taken in a gay, glib spirit.
3. People live as if it doesn't mean anything to be a Christian. Rolling the word around on the tongue—without sincerity and without any loyalty to Christian principles.
4. The question implies that each speaker was conscious of his own weakness. The disciples had not been to Pentecost yet—half unconsciously the infinite capacities of the nature for good and evil were being felt.

C. THIS IS A STIRRING QUESTION—before Communion.

1. There is a type of personality that would be offended because the Lord said someone in the group would betray Him.
2. Wish we could catch each of their voices as they asked the question: the emotions of Peter, John the Beloved, the Sons of Thunder.
3. Does the Communion mean anything to you emotionally? Does your service to Jesus touch you—or is it just head service?
4. The charge of Jesus was a dagger to their hearts and this question the bleeding of the wound. It is a deep question—deep from the heart.

D. THIS IS A REVEALING QUESTION—before Communion.

1. The innocent ones were the first to speak up—the guilty one hangs back. Perhaps the question was difficult to ask.
2. It caused each of them to walk into the spotlight and present himself as he was. Not to be left out, Judas asked the same question.
3. The tone of the voice revealed what they were. If just a question from the lips, it will reveal itself. Mark 7:6.
4. This was also a precious hour to these disciples. A revealing hour is a precious hour.

—MILTON HARRINGTON

BOOK BRIEFS

The October Book Club Selection

***BIOGRAPHICAL PREACHING FOR TODAY

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

Your Book Man remembers attending a preachers' convention in company with Dr. R. T. Williams. A certain minister read a paper which impressed everyone. Later your Book Man made some complimentary remark about the paper to Dr. Williams. He replied, "You are right; whenever Brother —— opens his mouth he says something worth listening to."

I thought of that when I finished reading this new book of Dr. Blackwood's. Whenever this man writes to preachers about preaching, he is worth reading carefully. Frankly, I'm an avid Blackwood reader. He is sound, scholarly, down to earth, and what he writes is absolutely free from folderol.

There are two sections to this volume: *Preaching Strategy*, and *Sermon Tactics*. Under the first division the author considers: *The Interests of the Man Outside*, *The Needs of a Nominal Member*, *The Desires of Young People*, *The Demands of Special Occasions*, and *The Program for Weeks to Come*; under part two: *The Ways of Biographical Preachers*, *The Call for a Lively Imagination*, *The Simplicity of Sermon Preparation*, *the Tests of a Completed Sermon*, *The Promotion of Bible Reading*.

As a sample of Dr. Blackwood's amazingly workaday approach, I give you chapter nine. The chapter discusses six tests of a completed sermon: (1) *Changing the Bill of Fare*, (2) *Interesting the Men and Boys*, (3) *Appealing to Intelligence*, (4) *Deferring to Bible Facts*, (5) *Speaking in the Present Tense*, (6) *Giving the Primacy to God*.

Preacher, if your book budget is limited—and what preacher's budget isn't?—here's a book that will give you satisfying returns for your financial investment. It really tells you how to prepare and preach biographical sermons. The rest is up to you. But remember, if you fail to get this book you are short-changing yourself.

ORIGINAL SERMON OUTLINES

By S. Franklin Logsdon (Zondervan, \$1.50)

128 pages of outlines, devotional, topical, textual. The author is pastor of Immanuel Baptist Church, Holland, Michigan.

THE CHRISTIAN'S PATTERN

By John Wesley (Abingdon, \$1.50)

A classic of devotional writing—Wesley's translation and abridgment of the *Imitation of Christ*, by Thomas a Kempis. Something for pastors to recommend to their parishioners. Books of this type counteract materialism, awaken spiritual longing, and contribute to that rare virtue of present-day Christians—personal piety.

THE GREATNESS AND GRACE OF GOD

By Clarence H. Benson (Scripture Press \$3.00)

A refutation of the evolution theory. It is a comprehensive study of the subject commencing with creation and discussing the entire astronomic universe. About one-half of the book is devoted to a scientific and scriptural analysis of the earth, its creation, catastrophe, reconstruction, degeneration, curse, and the coming Glory Age.

THE QUEST FOR COMMUNION WITH GOD

By Matthew Henry (Eerdmans, \$1.50)

A devotional message in three parts: how to begin, spend, and close each day with God. These sermons were preached by the famous Bible commentator.

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By Friedrich Rest. (Education Press, \$2.50)

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MODERN UNCERTAINTY AND CHRISTIAN FAITH

By G. C. Berkouwer (Eerdmans, \$1.50)

Six lectures delivered at Calvin College and Seminary. A plea for orthodoxy in present-day theology.

THE MINISTRY OF ANGELS

By A. S. Joppie (Baker, \$1.50)

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This book answers the question of the basis for our trust in the Bible, its teachings and historical record. There are three divisions: General Introduction, the Old Testament History, the New Testament History. An excellent book for young people.

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Ideas—by the hatful, the barreland, or what have you. An unusual arrangement in this book is to present these ideas under the different seasons—spring, summer, fall, winter. It is trite but true to remark that one idea in a book such as this makes it a good buy.

HIGH PEAKS OF REDEMPTION

By F. J. Huegel (Zondervan, \$1.95)

Devotional studies in the basic truths of redemption found in the Scriptures. The author presents the pre-existent Christ, the Incarnation, Expiation, Resurrection, Ascension, second coming of the Lord, and our participation in the glory to come. Many of you will remember Mr. Huegel as the author of *Bone of His Bone*.

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Sixteen sermons selected from Dr. Torrey's published works. Your Book Man brackets this prince of preachers with Dr. George Truett. Both were flaming evangelists and at the same time logical, powerful pulpiteers. This volume is worth its place in any minister's library.

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By Charles Simmons (Baker, \$3.60)

A reprint of this invaluable reference book formerly entitled *Scripture Manual*. Here are 750 pages of scripture verses arranged under topics that start with "Ability" and end with "Zeal." A real timesaver for a busy pastor.

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