

The Preacher's Magazine

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FROM THE EDITOR

Toward Pentecost

IN THE Easter-to-Pentecost emphasis (see April issue) there are several very significant events for the pastor and his congregation. We noted in detail last month some ways the prayer emphasis could be organized. To successfully challenge the people at this point will be a vital force in the whole program.

There are three other points of emphasis worthy of note:

INGATHERING OF SOULS

The Easter-to-Pentecost emphasis also includes a suggestion to receive members into the church on Pentecost Sunday. The pastor can plan to this end if other definite plans have not worked out. This is not to be thought of as a "membership drive," but rather it is a time when the vital claims of church membership are pressed upon all of the born again, nonchurch persons in the congregation. Church membership is not *unimportant*. Let us find a way to encourage some to join with us at this time.

OBSERVING PENTECOST

This season will be an ideal time to preach a series of sermons leading to Pentecost. No subject is more appropriate or more meaningful. This day ought to be significant to Nazarenes. We should not lose the worth of this day by default. This day can be a time when the claims of God's Word for a holy life could be pressed upon every unsanctified member of the congregation. It can result in won-

derful victories to someone. No church has gone through a period of holiness emphasis without seeing lasting good done. Will this be your church this season?

NATIONAL FAMILY WEEK

The Sunday-over-Sunday which closes with Mother's Day (May 1-8) is observed in many churches as Family Week. This can see a follow-up of the prayer emphasis, a time when the homes of the church can consider ways of improving their spiritual life. It can also be a good time to highlight the whole family life program in the local church.

Strong homes are essential to the development of tomorrow's men and women. Strong Christian homes are essential to a strong church and an aggressive program of spreading the gospel. Such facts as the following are alarming and sobering:

Broken homes produce 3 out of 5 delinquents.

Mothers not at home produce 7 out of 10 delinquents.

Parents who do not love each other produce 3 out of 4 delinquents.

Lack of family spirit produces 7 out of 10 delinquents.

One or both parents who are heavy drinkers produce 6 out of 10 delinquents.

Parents indifferent to their children produce 4 out of 5 delinquents.

Insecurity—emotional, economic, social—produces 3 out of 5 delinquents.

The pastor must realize that the homes of his church as well as those unchurched homes, are suffering strains from the storm of life. He might well plan:

1. An emphasis on strong Christian homes, perhaps on Mother's Day, or the week prior.

2. A special emphasis to get complete families to Sunday school and church services one Sunday.

3. Plan one night when each family "stays at home" and builds the evening to tie the family together. Encourage each to close the evening with devotions.

4. Plan a "Family Night" at the church. This could follow a set plan from 4:00 or 5:00 p.m. to 9:00 p.m. with (1) a time for the family to pray together in the sanctuary; (2) a time of fellowship with each age group; (3) dinner together; (4) a training hour for age groups; and (5) a devotional period for all in the sanctuary. (See January, 1954, issue, page 34.)

5. Encourage small family group prayer meetings for one night of the week. Not more than three families should be at any one place. Families with children of similar ages should be together if at all possible.

6. During this time families should be encouraged to play together, read together, sing together, pray together, and in a purposeful manner seek to build and strengthen its unity and spirituality.

7. The youth programs for the week could well center around the young person's responsibility to the home.

HOME RESPONSIBILITY

Education begins at home. And if you are a Christian parent, your job outranks all others. For yours is the task of raising children in the nurture and admonition of the Lord.

—ROBERT STEWART

8. Since National Family Week is observed by other denominations and community groups, there may be ways that the families can share in community-wide activities during this time.

Headquarters Moves

Our readers will be interested to know that the Headquarters offices of the Church of the Nazarene have moved into the new Headquarters building, 6401 The Paseo, Kansas City 10, Missouri. This includes the offices of the general superintendents, the General treasurer and general secretary, Department of Foreign Missions, General N.F.M.S., Spanish Department, Home Missions, Evangelism and Church Extension, Church Schools, N.Y.P.S., and Radio League. Included in this move is the editorial office of your PREACHER'S MAGAZINE. Correspondence to the editor may be sent to the above address.

A Preacher's Aid

All of us are looking for helps of one kind and another in our work. One of the most fertile pieces of literature that come across my desk for ideas and facts of current interest is *Quote*. This is a weekly sheet of sixteen pages with short quotes on many subjects and some good jokes thrown in. While not specifically religious it does have many ideas which are related. It is a bit expensive for the average budget—\$6.00 per year. But to me it is worth every penny of it. It can be ordered from: *Quote*; Droke House, Indianapolis 6, Indiana.

The Preaching of Girolamo Savonarola

By James McGraw*

PEOPLE crowded into the nave, into the aisles, into the transepts of that great building in Florence. They sat on tiers of temporary seats, waiting for Savonarola to begin his sermon. When at last he stood in his pulpit, his white robe making him a striking figure in the dimly lighted cathedral, every face pressed a little nearer and every ear listened a little more carefully. The Bible was opened, the text announced, and the preacher began to speak, at first slowly and deliberately, and with seemingly aimless purposes; but suddenly as his theme touched upon a point of living interest the preacher's voice began to swell; thunder crashed and lightning flashed. Large raindrops began to fall, and the fury of the storm was upon them!

When Girolamo Savonarola preached on the wrath and judgments of almighty God, the people in his audience did not try to hide the terror from their faces. At times they fell upon the marble floor in horror to pray for mercy. But when Savonarola preached about the tender mercy and love of God—as he always did before he concluded his messages—the great dome of his church reflected the sobs and weeping of an audience that was moved to tears of repentance by his eloquent and passionate appeal.

Girolamo Savonarola was born in Ferrara, Italy, in 1452, and at an early age became fascinated by the instructions in philosophy he received under the guidance of his father. He found

a real sense of pleasure in the sea of confused syllogisms, and the works of Thomas Aquinas interested him. With his background, which was a unique combination of culture and education on the one hand and deep religious convictions on the other, it is small wonder that he soon entered a monastery. His explanation for his decision to do so was twofold: in his own words, "that I might have peace, and that I might attain liberty." His threefold vow upon entering was for poverty, chastity, and obedience.

The monastery did not reach his expectations. Some questions continued to trouble him. Where was the light of early days? Where were the ancient saints? Where were the learning, love, and purity of olden times? He found to his dismay that the foul atmosphere of the world had touched also the priests and the monks, and he was relieved to be appointed a preacher and sent out among the other monasteries, convents, and churches proclaiming the gospel.

Savonarola was of medium height and dark complexion. His bright eyes were described by some as giving forth flashes of light as he spoke. His black brows, aquiline nose, large mouth, and thick lips gave the impression of firmness of purpose. Pasquale Villari said of him, "A melancholy smile endued his harsh features with so benevolent a charm as to inspire confidence at first sight."

His preaching brought a new approach to the ministry of his day. The passion to please dictated the

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pulpit fashion then, as it seems to do in some instances in our day. The telling of stories and the entertaining of audiences seemed then to be of primary importance, and Savonarola branded the practice as non-Christian. His preaching was radically different from that of the other ministers, and to him preaching meant the giving of the truth of God to lost humanity. His battle cry was: first, the church was to be scourged; second, it was to be speedily regenerated; third, all this was to come to pass quickly.

The language of Savonarola was usually rough and unadorned, but on occasion his homely, simple words were animated by a potent fervor that convinced and subdued his hearers. When he reproved the people of their sins, he spoke in commanding tones and with a voice of thunder. When he preached in the cloister garden under a tree of damask roses, he addressed his audience with one hand gripping the Bible and the other hand stretched on high as he poured out his soul on the themes of salvation. His eloquence, if we may call it that, was such as would burst forth with a spontaneous rush that awed the listeners into breathless amazement, and there were no tricks or studied art about it. George McHardy, in his biography of Savonarola, said of his preaching: "It was a style which had not been heard for many a day . . . It was characterized by a dash, a pungency, an incisive directness of phrase, under which it was possible for no audience to remain long unmoved."

Savonarola has been recognized by many as a forerunner of Martin Luther, for he was no less a reformer than was Luther. He emphasized ethical and moral conduct in harmony with the holy profession of those who bore the name of Christ. He boldly launched

forth against frivolity, gambling, and impiety among the people. He ridiculed the pagan tastes and customs, and made light of pagan literature, declaring that the Bible was the only true guide for the soul. He cried out against the tyranny and the vices of those in power, the slavish subjection of the masses, and the corruption of the clergy. In fact, his preaching resembled in a remarkable fashion that of Luther.

A study of the preaching of this man would be less than complete without mention of his prayer life. As would be expected of one who had been a monk, Savonarola was a man of prayer. He not only prayed many hours, but he prayed with an earnestness that was not always to be found in a monk trained to repeat the written prayers and observe the prescribed rituals of worship. His companion, Fra Sebastiano, of Brescia, once said of him that he often fell into a trance as he prayed, so transported was he in his fervor. His associates testified to the power of prayer in his life, and he rightly deserved the title of "saint" if a deep and wholehearted devotion to God is the criterion for such a name. "The dew of heaven on his brow" after his seasons of communion with his Master must have played an extremely important part in the success and effectiveness of his preaching.

While he was master of the Duomo, the leading pulpit of Florence, his cathedral was the strongest center of influence in Italy. All classes of people were interested in his masterful preaching, and all were swayed by it. Many walked all night from their homes and waited for hours for the doors to open. No business was transacted in any street of Florence until this preacher had preached his sermon. They may have differed among them as to his ideas, but all acknowl-

edged the greatness of his message and the power of his words.

It is no surprise, in view of all this, that the bold preaching of this fearless reformer should eventually bring the wrath of the hierarchy down upon him. In one of his sermons he declared, "The vengeance of the eternal God is hot! From peasant to pope, He will strike sin and break corruption to pieces!" He knew that political jealousy was inevitable as a result of such preaching, and many times he remarked to his friends that tragedy stalked his pathway.

After eight years of fearless denunciation and penetrating exposure of sin, even among the clergy and in as high a place as the papacy, excommunication caught up with him. Perhaps the words that finally brought it were these:

"The church is steeped in shame and crime from head to foot. You, instead of exerting yourself to deliver her, bow down before the source of all evil. Therefore, the Lord is angry and hath left the church for so long without a shepherd. I assure you, in the word of the Lord, that this

Alexander is no pope at all, and should not be accounted as such; for, besides having attained to the chair of St. Peter by the shameless sin of simony, and still daily selling benefices to the highest bidder, besides his other vices which are known to all the world, I affirm also that he is not a Christian and does not believe in the existence of God, which is the deepest depth of unbelief!"

History owes much to men like Savonarola, who, knowing very well what the results of such words would be, spoke fearlessly against sin and in behalf of a return to repentance and holiness. Arrest came, and like the Christ he adored, he had a mock trial. The extent of his torture is not known, but it is known that his frail body was bruised and racked and burned. With two other monks, Savonarola was hanged on a cross and then his body burned. A preacher of purity, an apostle of liberty, and a prophet of God, he left a heritage of holiness for the men of our day whose lives are dedicated to the task of preaching.

Good Speaking

POSTURE

Good speaking involves the whole body: stance, posture, breathing. Do not clutch the pulpit or lean on it, for to do either can result in hunched shoulders and constricted breathing. Let the whole self be free. Planned and practiced gestures are a theatrical abomination, but in every sermon preached from a man's whole heart there will be a living vigor and vividness that will be instinctively dramatic. No man will stand stock-still and expressionless when he meets a friend on the street and tells him of something exciting that has just happened. How much less should he be stock-still and expressionless in the pulpit. Every part of the man bringing a message of God should be alive: the look in his eyes, the changing expression of his face, the intonation of his voice, and those strong, free movements of arm and hand which give sweep and power to the spoken word.

—WALTER RUSSEL BOWIE, *Delivery and Objective*

SERMON OF THE MONTH

Pentecost for Today

By F. Franklin Wise*

Text: Acts 2:1-4

Special days have always marked the great epochs of man's life. Birthdays, wedding anniversaries, holidays, and festivals have been the devices by which men individually and collectively recall the specific, dramatic, and destiny-changing events which are important in the understanding of their lives. Baby's first birthday is an event which he may not long remember, but which is so important to the parents. Wedding anniversaries mark the passing years of two lives becoming one. Fiftieth anniversaries are high days for all concerned.

Not only does each of us have individual days which mark the drama of his life, but men collectively celebrate days of meaning for them as a group. Fourth of July, Labor Day, Christmas, and Easter have a traditional place in our calendar because those events were so far-reaching that, though we were not there individually, yet we recognize they made our lives so different.

Pentecost Sunday is just such a day. For though not one of us was there, yet the Day of Pentecost marks one of those highly important days. Upon it rode the destiny of the world and God's redemptive plan. Without it the whole fabric of God's redemptive plan might have collapsed at the first clutch of wickedness

and idolatry which stolidly and stubbornly threatened to encircle and encompass His kingdom. Because of Pentecost, the gospel of Christ burst in tidal fury upon all efforts of Hebraic Judaism, Grecian wisdom, and Roman idolatry to contain it within the narrow prison of fanatical sectarianism.

Let us look at this day and its events as recorded to see the importance of the Holy Spirit's invasion of the Church's life through the lives of the disciples. Let us note its relevance for today.

I. THE PROBLEM FACING THE EARLY CHURCH

Jesus had given to that unpromising and disappointing group of men—the disciples—an awesome responsibility. He had given them a mission: to preach and convert all nations. The world immediately became their parish. It was not to be a task tackled at their convenience and in their own good time. The mission was urgent. The needs of men's sin-sick souls mounted in terrible accumulation. Everywhere the grip of evil was fastened upon their lives, their bodies, their minds, and their souls with the iron talons of sin's power. Their mission was to free the souls of men from this grip. They were to release them from the power of sin and to let them know the liberty of the Lord.

To help them augment their mission and implement it, Jesus had also given

them the method. He had sent them two by two into the villages to preach and to heal. To have laid upon them a mission without a method would have been tantamount to total discouragement. All of their feverish excitement of the mission would have been brought to naught except as they remembered the method by which He had instructed them to carry it out.

Coupled with the mission was a message, a message of a compassionate Christ, who if He were lifted up from the earth would draw all men unto Him. Christ was to be the central focus of the message. The emissary was to be secondary in importance. All other facts of the divine revelation were to point to the Christ.

The problem, then, which faced that desolate group of His followers fresh from the heartbreak of broken hopes and shattered personal ambitions was: How could they be the redemptive bridge which would span the gap between the radiance of God's love and the abyss of sin's plunder? They had the mission, the method, and the message; but they lacked the most important factor—the motivation.

II. THE IMPORTANCE OF PENTECOST

It is here at their weakest point that the importance of Pentecost is seen. They had not responded too vigorously to the challenge of the Great Commission. They had stood gazing in sorrow and bewilderment after the ascended Lord. They had retreated to an upper room to choose an obscure person to fill Judas' place. Already pre-eminence and honor was being attached to the apostolic band.

Instead of advancing they had retreated to fishing, indecision, and uncertainty. They did not have an adequate compelling motivation. Their hearts did not burn, pushing them out into the toils of evangelism. No

skills were developed from tongues set aflame to communicate to the spiritually dead the awakening word. They saw no horizons upon which to spread the beauty of the ascending Daystar. Alas, their racial prejudice barricaded the outreach of God's plan. These men were a lusterless, indifferent, inept, and bigoted group of self-occupied people—until the advent of the Day of Pentecost.

On that eventful day, their carnal, indifferent hearts were purged by the flame of the Holy Spirit. As the cloven tongues of fire sat upon each of them, the dross was cleansed from their hearts. As the Pentecostal flame burned into their souls, they were released from the dominion of sin. They were unshackled from their fear, their love of praise, their self-projection, and their self-preoccupation. They were sanctified and made pure.

Also, at that very moment, the Holy Spirit filled their empty hearts and touched them with the fire of divine love, fanned by the zephyrs of God's love for sin-sick souls. They who had been indolent and indifferent, chained by carnality's fetters, were changed into near fanatical Christian zealots, eager for righteous warfare at the very portals of sin's citadel.

Pentecost was supremely vital because it gave to them the necessary motivation to undertake courageously the mission to which they had been assigned. It gave them needed new tongues trained in the language of the kingdom of God. It gave them burning hearts to skillfully communicate to the yearning world the message of the risen Lord. Pentecost tore down the "Jericho walls" of Judaistic prejudice and let in upon their tenderized and sensitive souls the anguished wail of the Gentile lost. New horizons beckoned them, so that Judea, Samaria, and the uttermost parts of the earth eventually felt the healing touch

*Pastor, Homer City, Pennsylvania.

of the Christ-centered message. The everlasting doors were lifted up, so that the King of Glory and of life could enter Jewish, Gentile, Greek, and barbarian hearts alike.

III MODERN RELEVANCE OF PENTECOST

Someone may ask, "Is Pentecost relevant to our times?" Certainly it is! The mission is still unaccomplished. The commission is still as impelling! The same forces of lethargy and complacency still gnaw at our motivation. The same carnal nature turns the bulk of our concern inwardly upon ourselves. The same selfish desires chain us to the millstone of self-centeredness. The same methods, the same message, and the same horizons are still relevant in our day. God still has but one bridge over which He can cross into our nation, our community, our home, and our church—

the bridge of consecrated, sanctified men dedicated to the task of bringing God near.

The relevance of Pentecost to our times should not be an effort to duplicate the exact signs and events, but to receive the same sanctifying Spirit. As each one was filled with the Holy Spirit on that day and left the Upper Room to fill his appointed niche in God's program, so must each Nazarene tarry in his own upper room until the purging fire of Pentecost sweeps through his soul and lights the fire of soul passion in his heart. God's kingdom will be enlarged in direct proportion to the number of sanctified people who will join hands and hearts in the great mission, use the methods, preach the message, and be motivated by the purging fire of Pentecost in this—our own—day!

Ten Reasons for a Family Altar

1. It will sweeten home life and enrich home relationship as nothing else can.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.
6. It will make us conscious through the day of the attending presence of a divine Friend and Helper.
7. It will hallow our friendship with our guests in the home.
8. It will reinforce the influence and work of the Church, the Sunday school, and agencies helping to establish the Christian ideal throughout the world.
9. It will encourage other homes to make a place for Christ and the Church.
10. It will honor our Father above and express our gratitude for His mercy and blessing.

—Christian Digest

The Preacher's Magazine

The Prophet's Purging

By W. E. McCumber*

TEXT: Isa. 6:1-9

The amazing and enviable experience of Isaiah, here recorded, can be tersely outlined in three words—words which have the happy quality of rhyme, and the even happier quality of brevity. They are the words "woe" (v. 5), "lo" (v. 7), and "go" (v. 9). The prophet cried, "Woe!" The seraphim responded, "Lo!" And God commanded, "Go!" These are words of conviction, of cleansing, and of commission.

I. THE WORD OF CONVICTION—Woe!

"Woe is me!" cried the stricken prophet, "for . . . I am a man of unclean lips."

King Uzziah was dead, and the heart of Isaiah, debonair young court preacher, was broken. Instinctively turning to the Temple in quest of solace and of strength, the youthful prophet was startled by a vision of the Lord "high and lifted up," before whose throne seraphim solemnly chanted, "Holy, holy, holy, is the Lord of hosts."

Many ancient manuscripts read "Jehovah" instead of "the Lord." And turning to the Gospel of John, in chapter 12, verses 39 through 41, we learn that it was Christ, in preincarnate appearance, whom the prophet beheld. The Jehovah of the Old Testament is the Jesus of the New Testament. Christ, exalted in holiness, sat enthroned before the adoring gaze of flaming seraphim and the stricken

gaze of a suddenly sin-conscious preacher.

The immediate effect of this revelation of the Lord was utter humiliation of the man. "Woe is me!" he cried, "for I am undone; because I am a man of unclean lips." Instead of "I am undone," the Hebrew reads, "I am struck dumb." Isaiah was saying, in effect: "I cannot join the seraphim in sacred anthem ascribing holiness unto the Lord. The dazzling splendor of His unveiled purity has smitten me to silence, for it has rendered me acutely and painfully and sickeningly conscious of my impurity and unholiness." He "saw the Lord," and, necessarily, he saw himself—a man of unclean lips, and, therefore, a man of impure heart; for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Here, vividly portrayed, is the divine method of convicting the people of the Lord of their deep need for an experience of cleansing that will deal adequately and finally with the inner pollution of spirit which regeneration conquers but does not abolish. Describing the awakening ministry of the Holy Spirit, Jesus said, "He will reprove . . . of righteousness, because I go to my Father" (John 16:8, 10). I used to ponder those words, baffled in my effort to understand the connection between His going to the Father and the Spirit's work of convincing us of our need of righteousness. One morning (out of the context, of course!) the answer came. In verse 28 these words of our Lord are re-

*Pastor, Thomasville, Georgia.

corded: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Returning to the Father, from whence He came to the world, meant the closing of a circuit. His redemptive mission formed a perfect circle, and at no time, in no place, was that circle intersected by sin! His life was spotless, His character immaculate. To borrow the shining description of the writer of Hebrews, Christ was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Now the Holy Spirit, through the Word, unveils that exalted and unsullied manhood, and against the luminous background of our Saviour's holiness the ugliness and sinfulness of our depraved hearts are flung into bold and sickening relief. Then is the prophet's word of conviction wrung from our trembling lips!

The persons in my congregations who cause me the greatest alarm are those who witness to an initial work of grace, who speak humbly of sins forgiven, but across a period of years, in which they have heard the gospel of full salvation repeatedly and earnestly preached, have evidenced no consciousness of inbred sin, no hunger for inward righteousness, and have initiated no desperate and persistent quest for "the fulness of the blessing of the gospel of Christ." I am at a loss to explain it with any sense of adequacy, but of one thing I am certain—they have never seen Christ in His awful holiness. Upon the vision of their souls the ineffable splendor of "The Crystal Christ" (as Sidney Lanier so aptly entitled a poem about the Master) has never broken in sudden, devastating revelation of infinite purity. For when they see Him as did Isaiah, as have countless others, they will be bowed to the dust, crushed by and revolted at the un-Christlike elements mirrored in their unsanctified

hearts! Then tormented lips shall cry, "O wretched man that I am! who shall deliver me?"

II THE WORD OF CLEANSING—Lo!

And our gracious Redeemer will not for long leave them so prostrated! When we are forced to echo the word of conviction we shall be summoned from the brink of spiritual despair by the word of *cleansing*—"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The response of God to the prophet's wail of dismay was immediate and remedial. One of the seraphim "flew" unto him, touched his lips with a glowing ember from the altar, and pronounced him cleansed!

How thrilling and satisfying it is to discover here, in exquisite symbolism of the ancient Word, the essential elements of the glorious New Testament experience of entire sanctification!

The "live coal" is emblematic of the Holy Spirit, the effective *Agent* of our cleansing. Fire is an elect and precious symbol of His mighty cleansing energies. When the disciples were "all filled with the Holy Ghost" at Pentecost (Acts 2:1-4), a visible "tongue" of fire rested upon each head, and an invisible flame of fire purged every heart. A like experience befell devout Cornelius and his household; and Simon Peter, describing both tremendous transformations, declared, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith" (Acts 15:8-9). Well is He called the Holy Spirit, for it is His peculiar province to make the people of God holy.

The live coal was taken from "the altar," foreshadowing the cross of Christ as the *ground* of our cleansing. The brazen altar, upon which the sacrificial victims were slain, is a

recognized type of the cross, where Christ, "the Lamb of God," died for "the sin of the world." Seizing upon the figure, the author of Hebrews joyfully exclaimed, "We have an altar . . . Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:10-12). As the power for our purging is in the Holy Spirit, so the provision for our cleansing is in the blood of Jesus Christ.

*I see the new creation rise,
I hear the speaking Blood.
It speaks! Polluted nature dies,
Sinks neath the cleansing flood.*

But not alone are the *Agent* and *ground* of sanctification revealed. There is a distinct witness borne to the *extent* of our cleansing. The wondering prophet happily heard the seraphim say, "This hath touched thy lips; and thine iniquity is *taken away*, and thy sin *purged*." These emphatic verbs point unmistakably to something other and greater than the suppression of the carnal mind. They vividly attest the utter destruction of it, a complete deliverance from it! Our God, who is "able to do exceeding abundantly above all that we ask or think," does not respond to the prayer, "Create in me a clean heart, O God," with an inadequate and half-effective measure of grace. No! He deals decisively and drastically with the root of sin, dislodging it from the moral nature altogether. With John we may bear confident and exultant testimony: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

One of the clearest and happiest testimonies to this sanctifying grace and power of God ever preserved in print came from Bishop Hamline, of the Methodist Episcopal church. It was written for the *Guide to Holiness* (what a stream in the desert that

paper proved to many saints!) in 1855. Painfully aware of his need for such a purgation, that noble minister had been earnestly and vigorously beseeching God for the accolade of fire. One morning the Sun of Righteousness burst brilliantly upon his questing soul.

"All at once," he wrote, "it seemed as though a hand, not feeble; but omnipotent, not of wrath, but of love, were laid on my brow. It seemed to press upon my whole body, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward my heart as well as my head was conscious of that soul cleansing energy, under the influences of which I fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and everywhere it moved it seemed to leave the glorious imprint of the Saviour's image. For a few minutes the deep of God's love swallowed me up; all its waves and billows rolled over me!"

Recognizing that the emotional accompaniment is incidental and a variant, we nevertheless insist that the essential experience of such a profound and inward purification may be personally realized by every obedient and diligent child of God.

III. THE WORD OF COMMISSION—Go!

But your experience must never be arrested at that point. The prophet's was not. When the holy flame had wrought its refining work, at once he heard the word of *commission*: "Go, and tell this people."

Scarcely had the prophet's lips uttered the cry of conviction until the seraph's voice had proclaimed the word of cleansing. And the hush that followed was immediately shattered by "the voice of the Lord, saying, Whom shall I send, and who will go

for us?" The prompt reply of Isaiah was, "Here am I; send me!" Nor was it pride, the ambitious anxiety for the limelight, that inspired the prophet to snatch eagerly at this opportunity to set the gospel trumpet to his lips. No, it was passion, the passion for souls, that made him an instant recruit for the service of God. If, seeing the Lord, he had himself, the vision also alerted him to the needs of humanity, to the piteous plight of a sin-smitten, guilt-ridden, and hell-bound race of rebels. When the voice of the Lord called for message-bearers to a lost generation, Isaiah forthwith volunteered!

And so will you. The hallmark of holiness is not an ecclesiastical costume or custom—it is a genuine and gripping concern for every man out of Christ. The fire-baptized heart is a love-broken heart; it bleeds for weary souls who stumble upon the treadmill of sin's disillusioning and disappointing rounds.

Certainly that was true of the Apostle Paul. Ever since I became acquainted with "the holiness movement," I have heard preachers and laymen alike exhorting people to "get out of Romans 7, and move over into Romans 8." That is fine as far as it goes. The seventh chapter of Romans is a dreadful place to live, breathing the fetid air of spiritual defeat, and closing with the dirge-like wail, "O wretched man that I am! who shall deliver me from the body of this death?"

I confess that the eighth chapter of Romans is a luxurious dwelling place. Over the front door hangs a plaque which reads, "There is therefore now no condemnation to them which are in Christ Jesus." And on the plaque that graces the back door is inscribed this unspeakably precious promise: "I am persuaded, that neither death, nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." How deliciously comforting to reside in such security and tranquillity!

But hear me, O my people, with the world so full of misery our comfort may prove to be our condemnation! Move on to the ninth of Romans—that penetrating chapter which opens with the apostle crying, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. Wait, Paul! What can you mean? Heaviness? Sorrow? Have you lost that marvelous experience of deliverance from sin that prompted such rejoicing in Romans eight? No! No! That experience has done more than cleanse his heart. It has burdened his soul with a Christlike compassion for others. Let him go on: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites."

Israel was lost, blinded and bound by sin, and there imposed such a weight of sorrow upon the heart of Paul that he could have willed his own destruction if that could have made possible their salvation!

O Christ, Thou who didst weep over Thine enemies and pray for Thy crucifiers, shame us from calling ourselves by Thy name and boasting of cleansing by Thy blood if we have no tears and prayers for the purchase of Thy cross!

Brethren, the divine movement is from pollution to purity to passion. Have we halted at some halfway station along the route? Holiness can never be compatible with lethargy or equated with complacency in the face of the world's stark need of Christ. Get the cleansing; by all means get the

cleansing. But go on to accept the challenge. Honor the word of commission. God calls today for someone to go with the message of salvation to a race sunk and rotting in its evil. And the pure heart answers still, "Behold me! Send me!"

J. Edgar Hoover, in a penetrating analysis of the conditions that made Harry Gold sell out this nation as a

Soviet espionage agent, assigns this motive as dominant—"the thrill of being in action for a cause." Of course that cause was evil, but we are challenged by a cause worth living and dying to promote. And beyond the thrill of being sanctified wholly by divine grace and power there awaits the yet greater thrill of going into action for Christ in the cause of the gospel.

The Trials of Brother Mud

This Business of Human Relationships

By Paul Martin*

REV. OSWALD OTTO MUD, pastor of the Twenty-third Street Church, loves to practice his ability in handling people. He knows that there is no one quite as interesting, and different, as people! But from watching his efforts, one is quite sure that Oswald O's favorite book is *How to Make Enemies and Intimidate Your Friends*. One of his favorite methods is imitating other great and good men. For several weeks after the camp meeting, he preached like T. W. Willingham, and prayed like T. H. Stanley. After the district tour with Bill Davis, he handled every situation with a clever story. He even tried to imitate Marly Anderson imitating Charles Hastings Smith . . . and you know how far he got with that! For you see, Brother Mud isn't a Dr. Willingham, nor a T. H. Stanley, nor a Bill Davis. Nor is he a Marly Anderson, nor Charles Hastings Smith. But he tries, and that is why his name is Mud.

But his great interest takes him to

*Evangelist.

May, 1955

his people. In fact, he listens so well, and remembers everything he hears, that all of his time is taken with sad, sad stories of frail people. His D.S. once told him: "Otto, if you just would learn to forget and to keep out of personal struggles and family problems, your ministry would be better. And remember, an hour of praying through will often do what days of counseling will never do." But Otto is sure the superintendent just doesn't understand Twenty-third Street. And so Brother Mud is continually trying to untangle his clumsy feet, while his foot is in his mouth—a good trick even for a contortionist, let alone a holiness preacher.

And then too, Pastor Mud is so forgetful. He can remember Van Busetrogel better than Smith and Brown. He forgets birthdays, important days, anniversaries, and graduation. They pass him up like the Thanksgiving Offering. And he would not carry a note pad nor Busy Bees Friendly Reminder, for they make his pockets bulge. No wonder his name is Mud!

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

II. The Bible Functions Theoretically In Theology by Providing Points Of View for Its Specific Methods

METHODOLOGY, or the science of arriving at truth, is one of the commanding emphases in science and philosophy. Since the time of John Locke, methodology has largely replaced metaphysics. It has been thought that the way to know the real is more important than the real itself. Hence, the first things to consider is the ways of knowing rather than what is known.

In theology, however, it is as important to know what we know as it is to know how we know or that we know. Paul shows his emphasis on the known when he exclaims, "I know *whom* I have believed," rather than, "I know how I know whom I believed." And we prefer to take our stand with him.

But methods are tremendously important in theology nevertheless. We must have some principle of organization in arranging the many far-scattered elements of divine truth. Having been given over a period of fifteen hundred years by many authors in various ways and under widely differing circumstances, the Bible itself needed some inner principle of unity or coherence by which men could relate it to a complete system

of revelation. It is thus with theology. To make it a unified field, including only the relevant, we must select the tie that binds, or the center of gravitation.

I

Our first statement here is: *The Bible in presenting the Deity as triune justifies the Trinitarian Method.* In this point of view the doctrines of the Father, Son, and Holy Spirit are the all-important areas. Other teachings of Scripture are important only as related to God, to Christ, or to the Holy Spirit. This method is seen in the division of the age of revelation into the Dispensation of the Father, covering the time from creation to the Incarnation, the Dispensation of the Son, from the birth of Christ to Pentecost, the Dispensation of the Holy Spirit, covering the entire Church age. It has been represented by Dr. John Dickie, the Presbyterian theologian; Dr. Joseph Stump, the Lutheran divine; and Melchior Leydacker, an early systematizer of the Dutch Reformed church.

That the Bible does provide this viewpoint, among others, is evident. It is seen in the baptismal formula (Matt. 28:19), in the apostolic benediction (II Cor. 13:14), and in the

historical order of Biblical events. The prime mover in the Old Testament period was God, in the early period of the New Testament it was Christ, and in the later period the Holy Spirit. Small wonder then that devout thinkers have taken this cue as the organizing principle of their theology.

II

Our second proposition is this: *Featuring Christ as central, the Bible gives warrant to the Christological Method.*

That Christ is central in both the thought and the affection of the Father is one of the axiomatic truths of the Bible. Eternally "begotten" as to His deity, and temporally "born" as to His humanity, He was ever and supremely "the Son of His love" and the one satisfying object of the Father's contemplation.

Thus grounded in the eternal love of the Father, this centrality of the Son inevitably emerges in the utterances of the Spirit-Spokesman for the Father. And this, in turn, makes Him central in the plan, purpose, and content of the Bible. The law, the prophets, and the Psalms, according to His own interpretation, all bear explicit witness to Him. Focusing our attention upon Him, the Old Testament exclaims; "Behold your God!" while the New Testament envisioning a divinely human Person responds, "Behold the Man!" He thus fills the vision of the eternal Father, the mouth of the Holy Spirit, and the mind and heart of all the chief writers of the Bible. This suggests at once the justification of the Christocentric Method, which was held by such thinkers as Schleiermacher in Germany, Principal Fairborn in England, and Henry B. Smith in America.

III

Bypassing the Analytic, the Federal, the Anthropological, and the Confessional methods, we come to our third and final assumption, namely, *The Bible in its own development suggests the validity of the Synthetic Method.*

Directly reversing the procedure of the Analytic Method, which begins with the end of all things and reasons backward, the Synthetic Method starts with the beginning of all things and reasons forward. Starting with "the ultimate ground, the adequate cause and the sufficient reason for all things," God, it moves forward synchronously with the disclosures of history as it unfolds the drama of creation, Divine providence, and redemption.

And this is exactly the procedure which the Bible itself adopts. Opening with God as the supreme First Cause of the visible universe, it proceeds to man in his creation and fall, traces his painful experience through the disciplinary dispensations of conscience, human government, and law, witnesses the failure of the race at every stage of its probation, sees the curtain rise with hope when "the dayspring from on high" appears, offers to the world a perfected redemption, and closes with the dream of God and man fulfilled, "new heavens and a new earth, wherein dwelleth righteousness."

Blest thus with both the apostolic and prophetic sanction of Scripture, the Synthetic Method has become the favorite method of Arminian theology and includes within its ranks such representative thinkers as Strong, Pope, Miley, Watson, Wakefield, Finney, Hills, Ralston, Sheldon, and Wiley.

*Professor, Pasadena College.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

The new series of Crusade for Souls leaflets provide the pastor with an excellent method for highlighting a particular phase of the Crusade for Souls in the local church. All of them are directed towards laymen except No. 6, which is to be used to encourage new converts to join the church. The leaflets will fit in the Sunday church bulletin or may be distributed in other ways. The cost is 35c for a dozen or \$2.00 for 100. A sample set of one of each may be secured for 25c.

1. *The Crusade Begins with Me* (our preparation)
2. *The Truth Can Set Men Free* (literature distribution)
3. *Knock on That Door* (community enrollment)
4. *Over the Path of Friendship* (friendship visitation)
5. *Our Finest Hour* (personal soul winning)
6. *The Fellowship of Believers* (church membership)
7. *Revival in Our Town* (revivals and the Crusade)

A PASTOR ASKS

QUESTION: *How can I make my preaching evangelistic?*

ANSWER: It may seem strange that any Nazarene pastor should ask a question such as this. Yet there are those who feel they are best qualified by temperament and training for a teaching ministry. There are books, of course, on how to give an invitation,

and many sermon outlines for evangelistic messages. We do not need to add to these ideas, for after all the techniques have been performed to perfection, the preaching may still not be evangelistic. Let us consider some basic factors.

1. *Have something to preach.* The minister must first of all have a vital experience of salvation in his own heart. His preaching, if it is effective, must be a witness of what he himself has received from God. His preaching must be out of the overflow of Christ's presence within. To have something to preach, the minister must also have a message. Let him come into the service with a message burning to be sent forth to hearers. Let him feel that every other part of the service is only a preparation for the words that God has given him. A message and messenger wrapped with holy unction are necessary parts of evangelistic preaching.

2. *Acknowledge before God that you can't preach.* Jesus said, "Follow me, and I will make you fishers of men." Is there any man who can save others by the power of his words? No, indeed. Only as the Holy Spirit woos the hearts of men as the message is being preached is it possible for it to result in salvation. Paul acknowledged, "I was with you in weakness, and in fear, and in much trembling." Isn't that like much of our own preaching? But he went on to say, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." We cannot preach and bring men to repentance

except the Spirit of God take our humble efforts and fashion them into darts to pierce the hearts of sinful men.

3. *Preach to people.* Don't preach topics, or subjects, or great themes, or profound thoughts. Just preach to people—real people. People who are discouraged, or frightened, or rebellious, or indifferent, or neglectful, or burdened, or sorrowing, or confused, or running from God—but real people; people with whom you rejoice and weep; people whose sins keep you awake nights in prayer; people who say no to you and God; people to whom God has sent you and whom you love. When you see people, when you feel with people, can you do other than preach evangelistically?

HOW WE DID IT

In our evangelistic campaigns, a visitation campaign precedes the public meetings, for the purpose of securing prospects to take to the mass meetings. The visitation volunteers are expected to attend a general instruction rally at the beginning of the visitation campaign. Each visitation volunteer is also expected to attend at least one meeting a week for further instruction, and to receive an assignment of territory in which to call.

Every house designated is contacted in the territory assigned. Announcement (using proper advertising material) is made of the forthcoming meetings. If there is no favorable interest shown, then a kindly word precedes an immediate withdrawal. Where any interest is shown, then a definite date (preferably during the first week of the public meetings) is made and the prospect is promised that someone will come on that night to take him or her to the public service.

Where there is real interest shown in accepting Christ, a kindly invitation to make that great decision right there and then can be given, with the advice that a public confession be made at the public service.

Reports are made on the prepared cards and turned in at the next meeting of the visitation volunteers. This plan makes trained workers available for further visitation upon new converts as well as upon other prospects after the general campaign is over.—H. H. Savage, in *United Brethren*.

CRUSADE ECHOES

In the Shadow Of the Canadian Rockies

I stood in the shadow of the "Three Sisters" on the edge of Banff National Park last year and spoke for three days to an Interschool Christian Fellowship of high school students.

It was their annual Easter retreat in which they brought their non-Christian friends in an attempt to lead them to Christ.

I did not notice a tall, serious young man who sought God with others one beautiful morning, but met him several Sundays later when Lance brought him to church.

He sang in the choir, became active in the N.Y.P.S., and later was sanctified and called to preach. He took part in Youth Week services this past year, and the excellent content of his messages plus the poise of delivery impressed us all with the potential of his ministry.

Who won Art for Christ? A speaker at a youth retreat? Oh, no—a young Christian teen-ager who was interested enough to invite him to camp, he in turn won through a Nazarene Caravan leader.

The Crusade pays big dividends.

*Secretary, Crusade for Souls Commission.

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from John Wesley's writings)

- ★ I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation. This the work which I know God has called me to; and sure I am that His blessing attends it.
- ★ I know no persons living who are so deeply conscious of their needing Christ both as Prophet, Priest and King as those who believe themselves, and whom I believe, to be cleansed from all sin—I mean from all pride, anger, evil desire, idolatry and unbelief.
- ★ Indeed, His [God's] work will flourish in every place where full sanctification is clearly and strongly preached.
- ★ Mr. Fletcher shows (as does the "Plain Account of Christian Perfection") that sanctification is plainly set forth in Scripture. But certainly before the root of sin is taken away believers may live above the power of it. Yet what a difference between the first love and pure love!
- ★ Gradual sanctification may increase from the time you are justified; but full deliverance from sin, I believe, is always instantaneous—at least, I never yet knew an exception. (1789)
- ★ Indeed my judgment is that (in this case particularly) to overdo is to undo, and that to set perfection too high (so high as no man that we ever heard or read of attaining) is the most effectual (because unsuspected) way of driving it out of the world.
- ★ Keep close to the Bible both as to sentiment and expression.
- ★ Always remember the essence of Christian holiness is simplicity and purity; one design, one desire—entire devotion to God.
- ★ The Gospel of Christ knows no religion, but social; no holiness but social holiness. Faith working by love is the length and breadth and depth and height of Christian perfection.
- ★ I have declared again and again, that I make the word of God the rule of all my actions; and that I no more follow any secret impulse instead thereof, than I follow Mohammed or Confucius.
- ★ I claim no other direction of God's spirit, than is common to all believers.
- ★ Oh, that I might dispute with no man! But if I must dispute, let it be with men of sense.
- ★ Now I believe and reason too: for I find no inconsistency between them. And I would just as soon put out my eyes to secure my faith, as lay aside my reason.

*General Superintendent.

Gleanings from the Greek New Testament

By Ralph Earle*

Galatians 6

THERE ARE several Greek words in this last chapter of Galatians which are particularly interesting and also have homiletical value. We shall notice a few, four of them in the first verse.

OVERTAKEN

The verb *prolambano* means "take beforehand, be beforehand, anticipate." But it also means "overtake, surprise."

Some scholars have held that the reference in Gal. 6:1 speaks of a Christian being surprised in his sin by some fellow Christian who caught him in the act. But it seems much more natural to hold that it merely refers to the believer being himself overtaken by sin, perhaps to his own surprise. That is, it suggests the deceitfulness of sin in causing us to stumble before we realize fully the danger we are in. Burton (ICC) says that it means being taken by surprise or seized unawares. The element of surprise should be emphasized.

FAULT

The word for fault, *paraptoma*, means "a false step, a blunder, a misdeed, a trespass" (Abbott-Smith). Moulton and Milligan (VGT) say that in the papyri the word is used for "a 'slip' or 'lapse' rather than a wilful 'sin.'" Though it is one of the many Greek words for sin in the New Testament, it suggests the less serious type

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May, 1955

of sin, that which is not deliberate or premeditated.

It is interesting to note the variety of ways in which this word is translated in the King James Version. It is rendered nine times by "trespass," seven times by "offence," three times by "sin," and twice each by "fault" and "fall" (see Young's *Analytical Concordance*).

There is a very real sense in which all of us are guilty of "trespasses" against others' rights. The proper attitude is to ask forgiveness or apologize as soon as we become aware of the offense.

But the word in this context seems to carry a somewhat stronger connotation. It evidently refers to a lapse in Christian experience which requires a restoration. The unfortunate one, however, has been overtaken or seized suddenly and unexpectedly. That often happens, especially to the new convert.

"SPIRITUAL"

We have put this word in quotation marks because the question may well be raised as to whether the term is to be taken literally or ironically. A comparison with First Corinthians suggests that there were in the Early Church what might be called "super-saints," those who prided themselves on being more spiritual and looked down on all other church members as being less spiritual. In Corinth they were the ones who said they were "of Christ" (I Cor. 1:12). Probably they were the most contentious ones in the

whole church, speaking in tongues and putting a high premium on spiritual gifts and ecstatic experiences. The holiness movement has had its undue share of this type of spiritual pride which reveals itself in a critical and censorious spirit. But that is really Pharisaism rather than true Christianity. It is entirely foreign to the spirit of Christ.

It may be that the word should be taken literally, rather than ironically. In that case the verse is an exhortation to the more spiritual members of the church to watch over the weaker ones with loving care and solicitous prayer. In any case it is definitely an admonition that we should not criticize those who may lose out spiritually, but that we should seek to restore them. It is always easier to condemn than to assist, to push a person down rather than to lift him up. Too often Christians take the easier, selfish way in such cases.

RESTORE

The verb *katartizo* means "mend, repair." It is used in Matt. 4:21 and Mark 1:9 of the fishermen on the Lake of Galilee mending their nets. It speaks here, then, of a broken experience that needs to be repaired.

BURDEN

On the surface it would seem that verses two and five contradict each other. The first commands: "Bear ye one another's burdens." The second declares: "For every man shall bear his own burden."

But when we examine the Greek we find that two different words for "burden" are used. The distinction in their meanings will eliminate the seeming contraction.

The word in verse two is *baros*. It comes from *bareo*, which means "depress, weigh down." The verb is used in II Cor. 1:8 ("we were pressed out

of measure") and 5:4 ("do groan, being burdened").

It obviously refers to being pressed down by a crushing weight. The adjective *barus* is translated in the King James Version "heavy," "weighty," and "grievous."

The word in verse five is *Phortion*. It comes from the verb *phero*, which means "bear, carry." So *phortion* means "something carried."

Putting these two verses together we get the thought clearly. When any Christian has an extra heavy, crushing burden—such as unexpected illness, sudden death of a loved one, loss of home, financial pressure, or the like—other Christians should help to lift the pressing burden, lest it crush him to the ground. But that does not mean that we are to shirk our regular responsibilities in life. This verse is no excuse for laziness or expecting others to do our work. We like to translate it: "For every man must carry his own load." We are to shoulder our own responsibilities and not push them off on others.

COMMUNICATE

In verse 6 we read: "Let him that is taught in the word communicate unto him that teacheth in all good things." The question might well rise in the mind of the reader: "What am I supposed to communicate to my teacher?" That is a question!

Obviously the word "communicate" in this passage does not mean what it does to us today. It is one of over two hundred words in the King James Version that have radically changed their meaning since 1611.

The Greek word is *koimoneo*. It means "go shares in (something) with (someone)." Now the passage becomes clear. Those who are taught spiritual truth should share their material goods with the teacher. It is in line with Paul's regular teaching that

ministers of the gospel should receive financial remuneration in order that they may devote their full time to spiritual duties.

LETTER OR LETTERS?

Verse eleven is one of the outstanding examples of mistranslation in the King James Version. Here we read: "Ye see how large a letter I have written unto you with mine own hand." But the Greek does not say that at all. It very clearly declares: "You see with how large letters I wrote to you with my own hand."

The usual Greek word for "letter" in the sense of document is *epistole*, from which our word *epistle* comes. But that is not the word used here.

The expression Paul uses is *grammasin* (dative-instrumental plural). The Greek word *gramma*—from which we get our word *grammar*—was used first for "that which is traced or drawn, a picture." Then it meant "that which is written." It is used primarily of letters of the alphabet. Only once in the New Testament

is it used for an epistle (Acts 28:31). But Paul always uses *epistole* for this (seventeen times).

Why did Paul write with large letters? Three answers might be given. The first is that he was writing under the pressure of strong feeling. He was excited and distressed over the situation in the churches of Galatia. So he "scrawled" with large letters. Another suggestion is that he may have had poor eyesight—as hinted elsewhere—and so had to make his letters large. A third possible reason is that Paul wanted to emphasize the importance of what he was saying. The large letters would then have the force of underlining or of bold-faced type.

MARKS

The word for "marks" is *stigmata*, from which we get our word *stigma*. Probably Paul has in mind the practice of branding slaves. He often speaks of himself as a slave of Jesus Christ. So we may translate here: "I bear in my body the brand-marks of the Lord Jesus."

A Negro friend used to say to me, "Don't 'squen' the Spirit." He coined his own word, but "squench," being a combination of "squelch" and "quench," really should be in the dictionary.

We quench the Spirit in more ways than we suspect. When we stifle the inner impression to speak or act for the Lord we do it. And we can quench the Spirit in others when we criticize or discourage or by any attitude "throw cold water" on their fire. The brother in prayer meeting who mixed his metaphors and said, "Lord, if there should be a spark of fire in this meeting, please water that spark," unwittingly suggested another way to smother the Spirit's freedom. How we do conspire to limit God in our meetings! We have an honored Guest in every Christian gathering, and He can be grieved very easily. A frivolous spirit, a critical or rebellious frame of mind, a fed-up complacency—that will do it. The very way we arrange physical details; the way we scatter all over the church, two to a pew; the way we hear and hear not—surely "squench" says it, for we squelch and quench the Spirit.

From *Day by Day*, by Vance Havner
(Fleming H. Revell Company)

A Bible Verse in Action

By E. Wayne Stahl*

THOUGH it took place thirty years ago, I remember the incident as vividly as though it were only yesterday when I was present at its occurrence."

This was the statement, in effect, which a lady made to me lately, referring to one of the last assemblies over which Dr. Phineas Bresee, founder, under God, of the Church of the Nazarene, presided.

It was Sunday morning, the closing day of the district gathering, held in a certain town of Arkansas. A love feast was in progress, and God was there in glory and power. The hearts of those present were in "the heavens" as the glowing testimonies to divine power to save to the uttermost vibrated in triumph through the auditorium.

Another cause for exultation during that holy hour was the talk Dr. Bresee gave on the twenty-third psalm. Though all who listened to him were familiar with this beautiful lyric of grace and glory, the words of the mighty preacher made the verses shine with a richer loveliness. Five of these verses he had expounded with divine unction, dwelling on each one and revealing unsuspected treasures. One verse remained. Dr. Bresee did an interesting, a startling thing. He took two chairs that were on the platform, put one on top of the other, in the center of the pulpit space. Then he called two Spirit-filled young men to come to the platform.

Dr. Bresee said to the audience, "One of these men we will name 'Goodness,' the other 'Mercy.'"

Then Dr. Bresee began to walk

around those chairs, directing the young men (both of them ministers) to step after him. The three circled repeatedly around the sitting furniture, Dr. Bresee leading, and continuously quoting the words, "Surely goodness and mercy shall follow me all the days of my life." "Surely goodness and mercy shall follow me all the days of my life." . . . "

There was a glory on his face and a sweetness in his voice that never were on land or sea. His white hair seemed lustrous with some of the light from the City of the Sanctified. All over the audience people were rejoicing and shouting the high praises of God. They knew a holy revelry as they saw that Bible verse before them in action. There was nothing that seemed fanatical or theatrical in what was being done. Dr. Bresee was so under the domination of the Holy Spirit that it was all as natural as it was beautiful.

The lady who told me the incident said that people present realized that this might be the last District Assembly over which their beloved general superintendent would preside (he truly was the Phineas the aged; see Philemon 9), and their hearts were very tender, and full of love. She confessed, "What I saw then, I shall remember in heaven."

Do not her words make you think of the final clause of David's lovely song, "I will dwell in the house of the Lord forever"? All who reach that golden place, the home of many mansions, arrive there only because of the saving and sanctifying goodness and mercy of God and our Father, that never cease to follow them through all their pilgrimage of time.

*Lowell, Massachusetts.

Contest Winners

We are happy to announce the contest winners for the 1954 sermon outlines. We are grateful for the fine response to this contest. Never have judges had a more difficult time selecting the top ones in each division. Winners will receive selections from the Nazarene Minister's Book Club as indicated below.

May I encourage you to make plans now to enter the 1955 contest. Make it even harder for the judges this time with more entries and better outlines.

See the outlines of the first-place winners in the June issue. Others will appear in later issues.

I. Sermon Series for Sunday Morning

First—Robert H. Scott, West Sacramento, California
Award: One year's Book Club selections

Second—Edward L. Dowd, Newport, Oregon
Award: Six months' Book Club selections

Third—C. Thomas Mangrum, Jr., Graham, North Carolina
Award: Three months' Book Club selections

II. Single Sermon for Sunday Evening

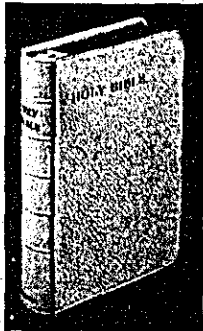
First—E. G. Lemeran, Birmingham, Alabama
Award: Three months' Book Club selections

Second—Morris Chalfant, Bartlesville, Oklahoma
Award: Two months' Book Club selections

Thoughtful

Remembrances . . .

For **The Lovely Bride**



WHITE BIBLE

Just the type Bible a bride would enjoy carrying on her wedding day! Also an excellent gift for any graduate. Size: 3½ x 5¼.

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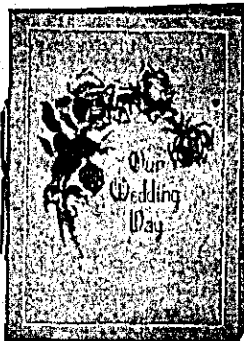
Type Sample

II CHRONICLES 31

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers:

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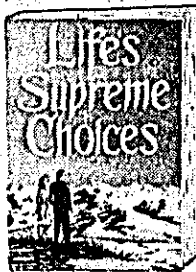
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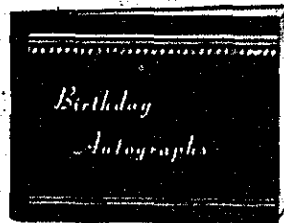


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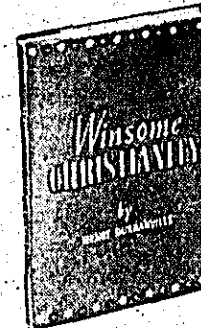
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The Preacher's Magazine

May, 1955

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 sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
 47 And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

CHAPTER 16
 AND when the sabbath was past, Mary Mag-

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Type Sample

me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
 2 And thou shalt make holy garments for Aaron thy brother for

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My Dream Parsonage

By Lora Lee Parrott*

BE IT EVER SO HUMBLE, there is no place like a parsonage. Paul Martin, in his delightful little booklet *Life in a Parsonage*, describes his own experiences in every sort of home. Church boards who spend untold time in planning for and erecting beautiful church buildings oftentimes seem to allow reason to depart when it comes time to plan the house in which their minister and his family are to live.

My husband and I, who both started our earthly existences in parsonages, have had opportunity to live in all types. Even since we have been married we have lived in three rooms, heated by a coal stove, and hot water provided by the old-fashioned teakettle. If the service was too long on a cold Sunday night, and the stove went out, it always seemed to me that little parsonage became a facsimile of a modern deep freeze before morning. Then we have lived in a spacious home with ample bedrooms, baths, et cetera, the last word in parsonage planning. And then we have known the adjustment of moving from a spacious, well-planned parsonage to an ancient dwelling built with donated labor by the founder of the congregation a generation ago.

There are all kinds of parsonage situations and the pastor's wife must learn to make the necessary adjustments. But even this can be fascinating and adventuresome; for, be it ever so humble, there is no place like a parsonage.

The parsonage I dream about may not necessarily be the type of place

another would like. But for good or ill, here goes.

The parsonage should either be built on one floor or with adequate bathroom and telephone facilities so that constant use of stairways is not necessary.

The living room and dining room should be large enough for adequate entertainment for both church groups and the family.

Bedrooms should be large enough for twin beds and sitting room furniture. Many times when the parsonage living room is unavailable for family affairs, members of the household are made to resort to other quarters. Both the children and the pastor and his wife should have available sitting room space in their bedrooms.

A guest room and a study should be included and both removed somewhat from the regular living quarters. This lends privacy and encourages efficiency. Both the guest room and study should be equipped with their own lavatory facilities.

The parsonage I dream about has a large recreation area, either on the main floor or in the basement. This should be equipped for preparation of refreshments, showing pictures, playing of games, and private rest room facilities.

I don't specifically care for Dutch colonial, English, or Western ranch homes. I can like any of them. However, I dream about a home where you can do a heap of living; where chairs are bought for comfort and a fireplace (dirty as it may be) throws out its cheer. It's a personal whim,

but my desire for casual warmth nearly rules out new modern furniture, blond and round.

I dream about an all-electric kitchen, made to work in. I'm a soft touch for appliances and every alleged labor-saving gadget made. I like an intercom system and handy telephones. I need a kitchen blackboard to write notes to myself. I'd like a drinking fountain in the kitchen and in the recreation room.

I love frilly white curtains and I dream of a home without the world's most efficient dust catchers, Venetian blinds.

I reckon it will never be mine, but I'd love a master bedroom with its own private bath. That's luxury de

luxe. I don't care about new cars or fur coats, but I dream about children's quarters large enough for play space, where the pastor's electric train may be permanently set up.

So you see, most of my parsonage dreams come from purely personal whims and would probably be inappropriate for the next family. Furthermore, I'd never want to live in my dream parsonage. I'm sure that the day we moved in my husband would get a summons from God and the people to accept a call elsewhere. Giving up the dream parsonage would be harder than striving for it. Dr. Seals, who was once our district superintendent, often warned, "Be careful when you have everything set up just right; something is about to happen."

My Prayer for You

Our Father, we thank Thee for the beautiful universe that Thou hast created; for the seasons, spring and summer, autumn and winter, that Thou hast ordained.

Grant that as the earth is renewed and awakened in springtime, the soil of our hearts may be warmed and the seeds of love and mercy, forgiveness and compassion may spring up anew in our hearts. Grant unto us, O Lord, the dew and the rain from heaven, and the sunshine of Thy love to make us fruitful and acceptable to Thee.

Forgive our indifference and our blindness of heart. Enlighten our minds, that we may know that God has surrounded us with an abundance of all things needful for the growth of the soul. Help us to recognize Thy glory everywhere.

Help us to see Thee in the commonplaces of life. Help us to find the rich and rewarding treasures that are the reward of those who put forth the interest and the effort. Give us faith, O God, to step out on Thy promises and to do Thy will.

May we discern for ourselves the riches of Thy grace and the joy, the peace, the comfort, and the serenity of a life hidden with Christ in God. Give us, as children of Thine, a glimpse of the glories that now await us and of that which is to come. May we have patience to "wait on the Lord," that He may strengthen our hearts.

These things we ask in Jesus' name. Amen.

—Mrs. R. T. Williams, Sr.

*Pastor's Wife, First Church, Flint, Michigan.

The Church Manual In the Hands of the Preacher

By Milton Harrington*

YES, we are confronted with the *Manual* again, which we sometimes refer to as "the little black book" and which in our more sober moments we realize is our chart and compass as we captain the Church of the Nazarene. The Board of General Superintendents have stated, "Therefore it is the duty of all who identify themselves with the Church of the Nazarene to acquire a thorough knowledge of the *Manual* and to live in harmony with its doctrines, its rules of conduct, and its polity." As preachers, have we read that recently? How do we handle the *Manual*?

Sometimes it is handled **APOLOGETICALLY**. There are those inside and outside the church who are occasionally offended by the statements of the *Manual*. These are not statements out of line nor out of reason but statements that are contrariwise to the will of the flesh. Thus the strength of the *Manual* is weakened by those who recognize the text of the *Manual* but apologize and thus excuse themselves for being constrained to request certain things. Leaving little preacher-made loopholes by which the worldly one can slip through and still keep the blessing of the church upon him is to invite trouble down the line.

Sometimes the *Manual* is handled **UNDERHANDEDLY**. Here comes a man on Sunday morning to join the church. He belongs to a lodge. When the

Manual is read to him as he is ushered into the church, he hears the request that he not be united with any secret order. This is the first he has heard, too late now to turn back. Quite a dilemma. Where does the blame belong? Are we so anxious to gain members that we are fearful if we read the *Manual* to them before we get them trapped they might back out? Do we offer a lollipop to get them into the church and then turn around and bang them over the head with it? Do we promise things that an individual preacher has no right to promise since they are not in harmony with the *Manual*? Do we overlook situations that exist because we feel they will change afterward? Do we drive a loose bargain and then try to tighten it up afterward? Brethren, let us handle the *Manual* openly!

Sometimes it is handled **SHAMEFULLY**. On the pastor's annual report is the question, "Was that portion of the *Manual* (paragraph 69, section 11) read or distributed as required?" How many of these go to district secretaries unanswered? How many of them go with, "No," written in? I do not exalt myself upon a pedestal, for a report or two of mine have gone in in that condition. What is the reason we don't report enthusiastically, "Yes," on this question? In the final analysis could it be that we are ashamed of that *Manual*? That which has been so precious in other days of the church should be no less precious

in these days. That which the "faith of our fathers" felt should be the plain, holy, guidepost to heaven should still be ours without shame. If we are ashamed of our *Manual*, how long will it be until we will be ashamed of our church?

Sometimes it is handled **UNAUTHORITATIVELY**. The final authority of the church is not the pastor, but that great host of saved and sanctified Nazarenes from around the world who gather in General Assembly. These have given us the standard of the church and have given us no "private interpretation." Perhaps some are not in full agreement with every item we term "standard" in our *Manual*, yet we are bound before man and before God to uphold every item. Every man is not

a law unto himself. And because some are not in full agreement they do not have the authority to ignore and cast out that which they disagree with. There should be no question arise about the stand of any Church of the Nazarene on the plain statements of the *Manual*—if the preachers are true to that *Manual*. How often a preacher's heart has been broken as he goes into a new pastorate and finds his predecessor was a *Manual* unto himself!

Many times it is handled **CONSCIENTIOUSLY**. What a priceless heritage is that *Manual*! Many a preacher would turn in his elder's orders before he would disgrace that *Manual* or the church by not upholding it. Thank God for this great host, and may we all join their number.

(To present to your people)

Check Your Own Family Worship

(Give yourself ten points for each "yes." A score of eighty is exceptionally good.)

1. Have you held it without missing a day this past month?
Yes _____ No _____
2. Do you read the Bible consecutively?
Yes _____ No _____
3. Do you try to explain and apply the passage to your lives?
Yes _____ No _____
4. Does everyone get a chance to take some part?
Yes _____ No _____
5. Have you memorized any scripture during the past month?
Yes _____ No _____
6. Do you pray specifically for missionaries and Christian workers?
Yes _____ No _____
7. Do the children seem to want it and look forward to it?
Yes _____ No _____
8. Does it draw your family closer together?
Yes _____ No _____
9. Have you explained to the children why you have it?
Yes _____ No _____
10. Have you varied the procedure any during the past month?
Yes _____ No _____

(Moody Monthly, April, 1948)

*Pastor, Woodville, California.

The Art of Illustration

By Rev. Maurice Winterburn*

II. THE PURPOSE OF ILLUSTRATION

In making an inquiry into the purpose of sermon illustrations we need to relate the duty of the illustration to the other component parts of the sermon. An illustration must not be made to stand in any discourse in its own right; it must have solid material on which to cling. A vivid story which arouses enthusiasm may be correct in its own right if used in some after-dinner speech (providing it does not upset the digestive organs!), but it can never be right to use it in a pulpit message if it has no connection with the solid matter you are trying to put over. The illustration has a subsidiary relationship to the doctrine it illustrates; it is accessory rather than basically essential. To see the pre-eminence of the substance in your message is a great gain as you launch out into any sermon.

Personally, I believe an expository preacher has a real advantage over a topical preacher at this point. The expository preacher starts from the firm ground of Biblical material, whereas the topical preacher faces the danger of becoming unmoored from solid truth and indulging in storytelling for its own sake. It is not strange that most revivals down the centuries have given rise to expository preaching. Let us see to it that we take time to pray out and work out material for our people worthy of their best thought, and not seek illustrations merely to fill in time. When this prin-

ciple is accepted however, we must realize that the illustration does have a related purpose to the sermon, that of bringing clarity and illumination to the material presented.

CLARITY ESSENTIAL

Yes, the primary purpose of the illustration is clarity. The method used by our Lord, the master Teacher, was parabolic, i.e., eternal truths would become alive through everyday illustrations—and all this for the purpose of clearness. Dr. G. Campbell Morgan, prince of expositors, said when commenting on Christ's parabolic method, "The purpose of the parable is that of revelation by illustration, and the method is always intended to aid and never to hinder the understanding." Since He used illustrative method, we do well to use it too. Anything that helps to grip human hearts and capture fallible minds is useful.

The probable reason why John Bunyan is still loved and read by common folks whereas the scholarly John Owen of the same Puritan period is largely forgotten is that Bunyan's style is more vivid, illustrative, and allegoric. Even the child's imagination is entranced by Bunyan. Nearer to our own times, we have only to read books by G. D. Watson, Bishop Handley Moule, or Rev. Samuel Chadwick to notice how effectively illustrations can be used. There are still preachers who try to make an impression by their vagueness and indefiniteness, but one would question their ability

as ministers of truth. They claim to be deep, but the congregation is left in the air. Spurgeon tells of Lycophron, the Greek author, who wrote a poem called "The Prophecy of Cassandra," and who promised he would hang himself if anyone in the nation could understand it. Spurgeon adds, "We think we could find brethren in the ministry who might safely run the same risk in connection with their sermons."

MORE LIGHT

Messages need to have the power of light as well as the power of fight. Temptations may come to employ illustrations for other purposes rather than that of bringing light. Some anecdote or pointed saying may present itself through its smartness or wit, which has no bearing upon the subject in hand. Smartness for its own sake is never commendable; it may provoke laughter but never produce life. The lure of clever illustrations as well as the choice of ingenious texts is rarely of the Holy Spirit. A friend of mine who started to preach chose as one of his first sermon efforts the text, "The hair of his flesh stood up" (Job 4:15). His hair-raising effort wielded little power with the congregation. In any case our words should convict the people, not scare them, and we need power to move hearts rather than raise hairs. Another college student chose the words, "There was much rubbish," and his tutor made the remark the following morning that his text was a good commentary on his message. Principal James Denney, one of our great theological leaders of a past generation, made this golden statement, "You can't in preaching produce at the same time an impression of your own cleverness and that Christ is wonderful."

WHAT IT DOES

What are the ways in which an

illustration clarifies and illumines the sermon?

First, the illustration clothes abstract truth with concrete example. This is so helpful in any sphere. What makes a little child in its history book turn to the pictures first rather than the reading matter? Pictures speak louder than words. The Man Christ Jesus is the living Exemplar of truth for time and eternity. The aim of a true message is not merely to indoctrinate, but to see the Spirit of God make the hearts of our hearers concrete examples of what we speak about. Therefore let us present to them in illustration some examples which God has already produced.

Secondly, the illustration lights up the theme by breaking up the blaze of light into one little beam upon which we can concentrate our gaze. God is careful of our eyes; He would never blind us with such a dazzle of light that the onlooker could not discern anything. That solitary beam allows the glory of the summer sun to be examined. A preacher of the past said: "There is a sense in which the sun is hidden by the piece of smoked glass which the boy holds before his eyes, and yet without such an instrument he could not look upon the sun at all. Essential light unveiled blinds. Its veiling is the opportunity of vision." The bush must have been dazzling to the eye of Moses; so the kind, considerate God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," or to use the spiritual paraphrase of Oswald Chambers, "Stand back a bit, so that you can have a better view of Me." The illustration brings into play that living beam of truth which will give us a better view of the glorious doctrine under consideration.

Again, the illustration helps to fix the sermon in the mind and memory

*Pastor, Thomas Memorial Church, London, England.

of the congregation. A living detail often enters most deeply into the hearer's consciousness. After a while he may forget your headings, but he will remember that story and the point the story conveys.

Brethren, let us serve up the strong

meat of holy truth in acceptable form. Our message may be sometimes unwelcome, but it must not be drab; it may be demanding, but it should be interesting; it may deal with heavy eternal matters, but it should scintillate with life.

The Minister's Responsibility to The General Church

By Harvey S. Galloway*

WHAT IS the Nazarene minister's responsibility to the general church? To find an adequate answer to this question it will first be necessary to define the terms used in the question itself.

By "minister" we shall understand the ministers of the Church of the Nazarene: pastors, evangelists, administrative officials of every part of the organization of the church, but more especially the pastor, for the line of responsibility of the church comes through him. By the term "general church" is designated the corporate body of the denomination of which the minister is a part, with leaders or officers chosen by his duly elected representatives. Occasionally we run across the strange idea that the general or district organization of the church is something apart from the local church and pastor, with almost unlimited financial resources, but such is not the case. The general or district organization is made up of the association together of the individual churches with a leadership and program determined in democratic proc-

esses by their duly chosen representatives and dependent for its financial support on those individual churches.

The word "responsibility" is a strong one. It is defined as "state or quality of being accountable, answerable, amenable." There is a part of this idea in our use of the term. However, perhaps the words "duty" or "obligation" more nearly express our meaning. May we say it thus: By responsibility we mean the obligations imposed by the relationships of the society or corporate body of which I have voluntarily become a part and my personal accountability to that body.

WHY RESPONSIBILITY?

We now set forth a general statement as a basis for our further discussion. The responsibility or obligation or duty of the minister of the Church of the Nazarene—pastor, evangelist, or administrative officer—is for the fullest co-operation with his church in its general and world-wide program. There are four basic principles underlying and pointing toward this responsibility.

The *first* is the motivation and soul conditioning that lie in the Pentecostal

experience. It is that that lies in the primary motivation of the sanctified soul, "Go and tell." It is the response to the command of Christ implanted in the soul by the baptism of the Holy Spirit. It is that of which the languages of Pentecost are a symbol. It is an impulse to go and witness for Christ, even though it mean a costly, heroic devotion and extend into a world-wide service. Another part of the conditioning of the soul for this responsibility lies in the subjugation and sublimation of self in the fires of the baptism of the Holy Spirit and the exaltation of duty and obligation to Christ and the church. The plain teaching of Christ for His disciples, made possible of realization in the Pentecostal experience, is, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The prayer of Christ for His disciples is that they shall be one—one in that the divisive influence of self-interest is taken away and they are one in love and in purpose. With this motivation and conditioning of the soul in the spirit of witness and in the centering of life about Christ instead of self, it will not be difficult to co-operate fully in the obligations of the world-wide program of the church.

To state the proposition differently, when I have identified myself with a church whose interpretations of the gospel message are in accord with my own, and when by its democratic processes policy has been determined, the spirit of holiness requires my full co-operation with its program.

The *second* principle underlying the minister's responsibility to the general church is that the world-wide task of getting salvation's message to the people of the world is a co-operative one. The very nature of the command, "Go—teach—preach," makes it too big for one alone. It can be done only by a

pooling of all of our efforts and resources, by being "workers together with God." The general church is the instrument for the pooling of our efforts and resources for the great world-wide task.

The *third* principle is that the minister's personal debt requires the fullest co-operation. We as ministers need a deeper sense of obligation, of debt. The church brought the message of full salvation to us. The church has given the minister a place to work, to preach. It is not his parish in the strictest sense of the word. It belongs to the church as our Lord's agency for His work. Other representatives of the church have labored sacrificially to bring the particular parish to its present standing. The minister is the servant in charge of it. Then the church provides the organization and materials necessary to help in its task. The individual minister is in debt, and that debt requires the fullest co-operation in the corporate effort of getting the message of full salvation to others.

The *fourth* principle is that the Church of the Nazarene is an army of the Lord. There are divisions and regiments and companies. The pastor's church, large or small, has its location and task as a company of that army, but it is also an integral part of the whole army with full responsibility for co-operation in the far-flung battle lines.

SPECIFIC AREAS OF RESPONSIBILITY

There is specific responsibility or obligation as it relates to our general work area at the present time.

The first is the General Budget and missionary support. Apparently some pastors and churches have been afraid of an adequate missionary and General Budget program. That fear should be the reverse, that of not providing for a large enough vision, for the missionary church is usually a prosperous

*Superintendent, Central Ohio District.

(Based on an address given to the Indianapolis District Preachers' Meeting, 1954.)

church. Every pastor and church should participate in the 10 per cent program, a tithe for world-wide evangelism. The experience of many churches has proved that it pays to adopt this program. Illustrations of this truth are numerous.

The educational and ministerial training program of the church deserves and requires the loyal support of the minister of the church. The records of our colleges and seminary speak for themselves, for Nazarene-trained workers filled with an aggressive spirit have given us our church as it is today. The college and seminary workers are entitled to their support just as much as pastor or evangelist, for their service to the church is just as important. A sense of obligation as well as adequate planning for the future demands our full co-operation and support of this program.

The Nazarene Publishing House is a valuable institution of the church and is the responsibility of every min-

ister of the church. Its staff, management, editorial and production departments are anxious to serve the church and to get the gospel of Jesus Christ out to the world. An alert, loyal, and appreciative constituency will greatly aid them in this work.

The obligation of the minister toward leadership is that of respect and appreciation. God has given the Church of the Nazarene a great and devoted leadership. In following that leadership, I can be a better minister of the gospel.

Ours is a big job. None of us can do it alone. It requires the best that all of us can do working together to accomplish the task before us. Our time is short. Even with our best in labor and in co-operation, our efforts will fall short of the needs of our world. After we have done our best, working together for the full advancement of the church, we are but unworthy servants, having done our duty.

Sermon Subjects for May

By the Editor

Acts 1:4-8; 2:1-4, 12-18

1. THE MASTER'S COMMAND (cf. Luke 24:4a)
v. 4, [Jesus] commanded them . . . wait.
2. THE PROMISE OF THE FATHER
v. 4, Wait for the promise of the Father . . .
3. PREVIEWS OF THE PROMISE
v. 4, Which ye have heard of me.
4. THE BAPTISM OF JESUS (cf. Matt. 3:7-12)
v. 5, Ye shall be baptized with the Holy Ghost . . .
5. EXPECTATIONS OF VICTORY
v. 5, Not many days hence.
6. SIDETRACK TO PENTECOST
v. 6, They asked of Him . . .
7. THE POWER OF PENTECOST
v. 8, Ye shall receive power . . .

8. THE CENTRAL FACT OF PENTECOST
v. 8, After that the Holy Ghost is come upon you . . . (2:4a)
9. WITNESSES AFLAME
v. 8, Ye shall be witnesses . . .
10. THE EXPANDING GOSPEL RESPONSIBILITY
v. 8, Unto Jerusalem . . . Judea . . . Samaria . . . uttermost part of the earth
11. JEWISH AND CHRISTIAN PENTECOST COMPARED
v. 1, When . . . Pentecost was fully come . . .
12. HUMAN PREPARATION FOR THE DIVINE INFILLING
v. 1, They were all with one accord in one place.
13. SYMBOLS OF PENTECOST
v. 2-3, There came . . . there appeared . . . they were filled . . . and . . . spake . . .
14. THE WORLD'S AMAZEMENT AT GOD'S PROVISION
v. 12, They were all amazed . . .
15. THE MEANING OF PENTECOST
v. 12, What meaneth this?
16. GOD'S ANSWER TO MAN'S NEED
v. 13, These men are full of new wine (cf. Eph. 5:18).
17. THE VOICE OF A WITNESS
v. 14, Peter . . . lifted up his voice . . .
18. PROPHECY BROUGHT NEAR
v. 16, This is that . . .
19. THE DIVINE ASSURANCE
v. 17, And it shall come to pass . . . saith God . . .
20. THE UNIVERSALITY OF GOD'S PROVISION
v. 17, I will pour out of my spirit upon all flesh . . .
21. SPIRITUALIZING HUMAN EXPERIENCE
v. 17, Young men shall see visions . . . old men shall dream dreams.
22. MAN'S REDEMPTION MADE COMPLETE
v. 18, I will pour out . . . of my Spirit . . .

There Is a Vast Difference

Between seeing your faults and seeing some other person's.

Between conversion of the head and conversion of the heart:

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "righteousness' sake" and being persecuted for "foolishness' sake."

Between "contending for the faith" and striving for your own opinion.

Between preaching the Word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a "heart" hallelujah and a manufactured one.

—Selected

Mother's Day Subjects

"The Hand That Rocks the Cradle"

"Diseases of the Family Tree"

"The Lights of Home"

"Making a House a Home"

"Keepers of the Spring"

"The Marks of a Christian Home"

"Building a Christian Home"

"The Limits of Love"

May 1

Morning Subject: **SENT OF GOD**

SCRIPTURE: John 17:1-20; TEXT: John 17:18

INTRODUCTION:

- A. St. John 17 may well be called the coronation prayer of Jesus and the commencement prayer for His disciples.
 - (1) "Restore unto Me the glory." (2) "I am no more in the world, but these are in the world."
- I. THE DIVINE PLAN, "THOU HAST SENT ME INTO THE WORLD"
 - A. Jesus was always aware of His mission, even at the age of twelve.
- II. "EVEN SO," THE KEY WORDS OF THE TEXT
 - A. Our mission is of divine appointment.
 - B. Our mission is the same in purpose.
 - C. Our mission is to glorify God on the earth.
- III. "SENT . . . INTO THE WORLD"
 - A. His humiliation—incarnation, lowly birth, humble life.
 - B. Sent into a world of (1) need, (2) oppression, (3) ignorance, (4) spiritual darkness, (5) guilt, (6) depravity.

CONCLUSION: Jesus identified himself with His disciples in: (1) their assignment, (2) preparation for the assignment, (3) their fulfillment of their assignment. "For their sakes I sanctify myself."

FRED REEDY

Evening Subject: **SANCTIFIED TO SERVE**

SCRIPTURE: John 17; TEXT: John 17:21

INTRODUCTION:

- A. With the choice of His disciples Jesus made it clear they were to be soul winners.
- B. His earthly ministry offered the example and pattern.
- I. THEIR SANCTIFICATION ESSENTIAL TO THEIR SUCCESS
 - A. Previous efforts of the disciples revealed their need.
 - 1. Kingdom concepts were materialistic.
 - 2. Unholy ambitions, carnal manifestations.
 - B. Jesus knew they would fail if not sanctified.
- II. THEIR SANCTIFICATION WOULD ENABLE THEM TO CONVINCING THE WORLD.
 - A. By the demonstrations of the graces of holiness.
 - 1. The world may condemn holiness, but they will recognize it and respond to its demonstration.
 - B. By the personal presence and assistance of the Holy Ghost.
 - 1. Sanctification is initially and continually the work of the Holy Ghost in and through human personality. Not the human assisted by the Spirit, but the human as the active instrument, agent, channel of the Spirit.

CONCLUSION: Jesus knew sanctified men would succeed.

FRED REEDY

May 8

Morning Subject: **M-O-T-H-E-R**

SCRIPTURE: II Tim. 1:1-8; TEXT: II Tim. 1:5

INTRODUCTION:

- A. Ours is a day of pronounced abbreviations: PWA, WAC, WAVES, NATO, CARE, etc.
- B. M-O-T-H-E-R is as old as the race, and it is significant that we have tried to s-p-e-l-l o-u-t its meaning in verse, sermon, and song.
- I. IS IT NOT SIGNIFICANT THAT MOTHER IS PRONOUNCED SO SIMILARLY IN SO MANY DIFFERENT LANGUAGES? Our efforts to spell out the meaning of mother are fully justified.
 - M—mercy and meekness; O—others, the basic concept of motherhood; T—tenderness, tears, and truth; H—heart, hand, and helpfulness; E—endeavors, endurance, and enthusiasm; R—righteousness, reconciliation, and restoration.
- II. "THE HAND THAT ROCKS THE CRADLE IS THE HAND THAT RULES THE WORLD."
 - A. If it is the hand of a teen-age baby sitter, we shall develop a juvenile society. If it is the hand of a cigaret-smoking mother, we will develop a society of such caliber.
 - B. If it is the hand held out to God for guidance, then mother will continue to be a noble word—one with influence.

FRED REEDY

Evening Subject: **THE SECOND COMING OF CHRIST**

SCRIPTURE: John 14:1-11; Matt. 24:1-44; TEXT: Matt. 24:44

INTRODUCTION:

- A. Distinguish in Matthew 24 between passages which deal: (1) with destruction of Jerusalem, and (2) with the second coming of Christ.
- I. THE FACT OF HIS COMING
 - A. Taught by Jesus, St. Paul, and the Early Church.
 - B. Did not occur at Pentecost, as Early Church continued to watch.
 - C. Overemphasis on time wrong. (1) Time a secondary factor with God. (2) He is not bound by man-made timetable.
- II. THE SIGNS OF HIS COMING
 - A. Distinguish between scriptural and nonscriptural signs.
 - B. True signs are cosmological, not nationalistic (Matt. 24:27-28).
 - C. True signs in the moral and spiritual realm:
 - 1. Love of many wax cold
 - 2. Without natural affection
 - 3. Trucebreakers, unholy, lovers of pleasure
- III. THE PREPARATION FOR HIS COMING
 - A. Personal, spiritual, regardless of existing conditions.
 - 1. "Be thou faithful unto death," etc.
 - 2. Active participation in the work of God's kingdom.

FRED REEDY

May 15

Morning Subject:

THE POWER AND TRUTH OF THE HOLY SPIRIT

SCRIPTURE: John 16:1-15; TEXTS: John 16:13; Acts 1:8

INTRODUCTION:

- A. Jesus refers to the "Spirit of truth" and the Spirit of power.
- I. "THE SPIRIT OF TRUTH"
- A. Convict the world.
B. Reveal Christ to His followers.
C. Reveal the Word of truth.
- II. THE SPIRIT OF POWER (Acts 1:8)
- A. The power of the Comforter
B. A personal Guide who knows the way.
C. A Paraclete who knows the purpose of the journey and has the power to accomplish it.
- III. TRUTH AND POWER RESIDENT WITH THE HOLY SPIRIT
- A. No power apart from Him. Seek the Holy Spirit, not power.
B. No divine revelation apart from Him.
C. Seek not knowledge; seek the "Spirit of truth."

CONCLUSION: Seek not the blessings of the Spirit; seek Him, the divine Person, that He may indwell and possess the entire being.

FRED REEDY

Evening Subject: "THAT THEY . . . MAY BE ONE"

SCRIPTURE: John 17:1-23; TEXT: John 17:21

INTRODUCTION:

- A. The logical statement of the truth contained in the text may be stated thus: "Sanctify them, in order that they may be one, in order that the world may believe that Thou hast sent Me."
- B. The oneness Jesus prayed for is not ecumenical unity.
C. Jesus prayed for:
- I. THE INNER UNITY OF HIS FOLLOWERS—ONENESS OF SOUL
- A. The double-mindedness removed; carnality divided the soul.
B. The cleansing accomplished in sanctification.
- II. ONENESS WITH THE WILL OF GOD, SINGLENES OF PURPOSE
- A. Surrender of all selfish interests and ambitions.
B. The meaning of consecration.
- III. ONENESS OF FELLOWSHIP
- A. No truly sanctified man will divide the church.
B. A united fellowship is the credential of true holiness.
C. This unity will convince the world.

FRED REEDY

Books

A book may be as great a thing as a battle.

—DISRAELI

May 22

Morning Subject: DO YOU BELONG TO THE CHURCH?

SCRIPTURE: Acts 2:41-47; TEXT: Acts 2:47

INTRODUCTION:

- A. Jesus authorized the Church (Matt. 16:13-19).
B. The Church is both visible and invisible; both militant and triumphant; both an organism and an organization.
C. I need to belong to the church because:
- I. IN THE APOSTOLIC CHURCH THOSE WHO WERE SAVED JOINED UP
- A. To join then was a life and death proposition.
In a very real sense the same is true today.
B. In apostolic times every church member was a missionary, a witness, and a preacher.
- II. THE CHURCH OFFERS AN ENLARGED OPPORTUNITY FOR CHRISTIAN TESTIMONY.
- A. The church adds much to individual influence. No preacher or layman can exert as powerful an influence alone as he can through the enlarged expression of the church.
B. Money given through the missionary channels of the church will accomplish much more than apart from it.
- III. THE CHURCH OFFERS THE BEST ATMOSPHERE FOR SPIRITUAL GROWTH AND FELLOWSHIP

FRED REEDY

Evening Subject: REVEALED RELIGION

SCRIPTURE: Matt. 16:13-19; TEXT: Matt. 16:17

INTRODUCTION:

- A. All religions lay claim to divine revelation.
B. Christianity likewise a religion of revelation: (1) the prophets, (2) the Bible, (3) the final revelation—Jesus Christ.
C. Christian revelation superior because:
- I. RECEIVED "AT SUNDRY TIMES AND IN DIVERS MANNERS" (Heb. 1:1), YET CONSISTENT IN PURPOSE AND THEME
- A. The surviving covenant from the first Adam to the second.
B. A universal revelation not limited to the founder. Every man his own priest.
The final test of any revelation—every man may receive it, as personal experience within the limits of his capacity.
- II. A REVEALED FAITH, NOT INHERITED OR LEARNED
- A. Every man must believe for himself.
B. In all generations and with all races the testimony is the same.
- III. THE FINAL REBUTTAL OF THE CHRISTIAN WITNESS—"O taste and see that the Lord is good" (Ps. 34:8).

FRED REEDY

HOME

Have you listened to your own voice lately? Your family has.

—Selected

May 29

Morning Subject: THE SIGNIFICANCE OF PENTECOST

SCRIPTURE: Acts 1:1-11; Acts 2:1-22; TEXT: Acts 2:4

INTRODUCTION:

The Day of Pentecost has: (1) dispensational, (2) occasional, (3) personal significance.

I. THE PURPOSE OF PENTECOST:

(of Old Testament and John the Baptist)

- A. Fulfillment of prophecy and promises of Jesus Christ to send the Comforter.
- B. To launch and establish the New Testament Church throughout the world—to carry out the commission of Christ.

II. THE POWER OF PENTECOST:

- A. The power of the personal presence of the Holy Ghost. Not the gifts; but the gift of the Spirit.
- B. Power to witness—by attitudes, deeds, and words—the divinely ordained means of propagating the Church.

III. PREPARATION FOR PENTECOST:

- A. The preparation of believers, not the world.
- B. Personal preparation—"They were all with one accord." They prayed, they tarried until.

FRED REEDY

Evening Subject: CAN PENTECOST BE REPEATED?

SCRIPTURE: Acts 2:37-41; TEXT: Acts 2:39 and Acts 15:8-9

INTRODUCTION:

Can Pentecost be repeated?—the great question before the Church since the first Pentecost. The answer to this question determines our theology and our message.

I. IN ITS DISPENSATIONAL ASPECTS PENTECOST CANNOT BE REPEATED, AN OBVIOUS CONCLUSION

To repeat the historical setting is impossible.

II. THE PHENOMENA OF THE FIRST PENTECOST CANNOT AND NEED NOT BE REPEATED.

The phenomena had occasional and dispensational significance: (1) cloven tongues, (2) "a sound from heaven as of a rushing mighty wind," (3) speaking with other tongues.

III. THE PERSONAL ASPECTS OF THE FIRST PENTECOST CAN AND MUST BE REPEATED.

They were filled with the Holy Ghost, and they witnessed to the multitude of the resurrection of Jesus Christ, and their witness was with power, and the people were pricked in their hearts (convicted).

FRED REEDY

WORSHIP

One spiritual thought received with pleasure is worth two received by forced attention.

—Selected

1. THE NEED OF HOLINESS

TEXT: Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).

INTRODUCTION:

- A. Holiness essential. There are essentials and nonessentials in religion. God requires some things. "Be ye holy."
- B. Holiness is needed. There are needs and luxuries in religion. The soul has spiritual demands. Soul health is essential.
- C. Holiness is demanded. There are demands and privileges in religion.

I. HOLINESS OF HEART.

- A. The life made possible by the experience of entire sanctification.
- B. A state of life arrived at by a second definite work of grace.
- C. The Bible teaches the need of both justification and sanctification.
 - 1. God commands, "Be ye holy."
 - 2. God wills our sanctification (I Thess. 4:3).
 - 3. Christ died to make us holy (Heb. 13:12).

II. WHY DO WE NEED TO BE HOLY?

- A. Sin remains in the heart after justification.
 - 1. Sin is man's greatest problem. We all have the disease of sin.
 - 2. Justification deals only with actual transgressions.
 - 3. Entire sanctification deals with the disease at its root (Manual).
- B. Entire sanctification is needed for our own welfare and spiritual enjoyment.
 - 1. Many agencies endeavor to provide physical health and welfare.
 - 2. Physical surgery is common.
 - a. Malignant tumors must be removed or death is certain.
 - b. Sin is malignant in the spirit realm.
 - 3. Holiness is righteousness or right living.
 - a. The experience makes possible the life.
 - b. According to the pattern given in the Book by the Maker of life.
 - c. Living at peace within.
 - (1) Paul's prayer, "O wretched man that I am! who shall deliver me?"
 - (2) The civil war is then over; the blood of Christ does deliver.

4. Holiness is accompanied by peace and joy in the Holy Ghost.
 - a. These are three wonderful traveling companions.
 - b. They live in the same heart.
 - c. They are a wonderful trio—righteousness, peace, and joy.
 - (1) Sin will drive them out.
 - (2) The Holy Spirit alone will drive out sin and usher the trio into the heart.
5. Psychiatry is today saying the same thing.
 - a. Unity of being and heart is for our good.
 - (1) Frustrations, complexes come out of upset personalities.
 - (2) Divided hearts make people sick.
- C. We need to be entirely sanctified for the sake of our influence.
 1. "Looking diligently, lest any root of bitterness springing up trouble you, and thereby many be defiled."
 2. Sin is a troublemaker—watch out. In the home, in business, in society, in the church.
 3. Many are defiled thereby. How many have been wrecked by this!
 4. Carnal Christians do more to defeat the progress of Christianity than any other agency.
 - a. A carnal spirit manifest by a Christian always affects others.
 - b. If Satan was incarcerated, carnal men would still carry on his work.
 5. If we would win men to Christ we must live holy lives.
- D. We need to be sanctified wholly for the sake of our service.
 1. The command is, "Tarry until—then go."
 2. Consecration is essential.
 3. The talent, the life, the time must be on the altar. "Here am I; send me." "Take my life and let it be consecrated, Lord, to Thee."
- E. We need to be sanctified wholly for heaven's sake.
 1. Without holiness no man shall see the Lord.
 2. No sin is allowed there.
 3. Nothing that defileth—the root of bitterness does defile.
 4. Heaven is filled with the glory of God.

"Holy, holy, holy . . . the whole earth is full of his glory."
 "Holy, holy, holy, is what the angels sing."

CONCLUSION: Let the prayer of the apostle Paul be answered in you (I Thess. 5:23-24). We need holiness and God can supply the need (Phil. 4:19).

—MELZA H. BROWN, Pastor
 First Church
 Colorado Springs, Colo.

II. HOLINESS NEEDED FOR PERSONAL WELFARE

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).*

INTRODUCTION:

- A. Holiness of heart and life are essential.
- B. Holiness is needed for everyday living.
- C. Holiness is demanded by the Author of salvation.

I. HEART HOLINESS.

- A. Entire sanctification is an experience of the heart.
 1. Something that God does in the heart.
 2. A work of divine grace.
- B. Consecration is not sanctification.
 1. Consecration only preparatory. Just as repentance is not justification. Just as engagement and marriage license are not marriage.
 2. Consecration has to do with the will and is man's part.
 3. Sanctification has to do with the whole heart and is God's work.

II. ENTIRE SANCTIFICATION IS ERADICATION OF SIN.

- A. Suppression and eradication are entirely different.
 1. In the seventh chapter of Romans, Paul describes the battle between the will and the heart.
 2. Whatever Paul's state of grace or the condition he was describing, it was not satisfactory.
 3. The Indian's testimony was similar. "There are two Indians in me. One is a good Indian and the other is a bad Indian, and they are always at war."
- B. Holiness means to be holy.
 1. A man who tells the truth is not necessarily an honest man. The question is, does he love the truth?
 2. The individual who has been sanctified wholly loves holiness.

III. GIVE ALL DILIGENCE TO GET SANCTIFIED.

- A. The need is to have the experience.
- B. Theory or methods are secondary.
 1. Beautiful surgery not important if the patient dies.
 2. A certain scientist spent his life studying frogs. He certainly knew frogs, but what was the benefit? Some have spent their lives arguing for certain theological dogmas while the world went to hell.
 3. Religion is not theory but passion; it is of the heart rather than of reason.

IV. FOR PERSONAL PEACE AND SUCCESS.

- A. Civil war is the worst kind of war. Note the effect on our own country.

B. A unified personality is essential.

1. "He maketh my feet like hind's feet, and setteth me upon my high places" (Ps. 18:33.) The hind has perfect co-ordination and always places its hind feet where it had placed its front feet, or perfectly tracks, thus climbs in safety to high places.
2. God plans to perfectly co-ordinate our soul life. The will and the heart must be co-ordinated. When the will says, "Go to church or pray," the heart should say, "Amen."
3. Holiness is to fix us up so we can go places spiritually.

V. FOR PERSONAL SAFETY.

- A. The greatest danger to a nation is its traitors:
1. Benedict Arnold was more dangerous than Lord Cornwallis.
 2. Communists in America more dangerous to America than the Communists in Russia.
- B. Carnality is a spiritual traitor in the heart. In an unexpected moment it will open the door to the onslaughts of Satan.
- C. We had better heed the warning. Give all diligence or "looking diligently."
1. The people of Pompeii were warned time and again by the mutterings and rumblings and tremors of the earth. They gave no heed. Then came the ominous day when old Vesuvius blew her top and many were destroyed.
 2. Many have been warned time and again but have given no heed. Then comes the tragic day when carnality blows its top and many are defiled thereby.

VI. THE WARNING OF THE WORD.

- A. Lest any root of bitterness springing up trouble you:
1. Farming new ground cleared of trees is a wearisome task if the roots are not removed.
 2. Raising or producing the fruit of the Spirit is a difficult task indeed with the root of bitterness in the heart.
- B. Winston Churchill warned England with the words, "The test of any people is how they behave under trial or when they are tried."
- C. The test of Christian people is how they behave when under pressure.

CONCLUSION:

*Oh, for a heart of calm repose, amid the world's loud roar,
A life that like a river flows along a peaceful shore.
Come, Holy Spirit! Still my heart with gentleness divine.
Indwelling peace Thou canst impart. Oh, make that blessing mine.
Come, Holy Spirit. Breathe that peace, that victory make me win;
Then shall my soul her conflict cease, and find a heaven within.*

—MELZA H. BROWN, Pastor
First Church
Colorado Springs, Colo.

III. HOLINESS NEEDED FOR SOCIAL WELFARE

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).*

INTRODUCTION: Holiness needed for social welfare.

I. IN THE HOME LIFE

- A. We are to love one another.
1. "Husbands, love your wives, even as Christ also loved the church."
 2. Represent Christ in the home. If religion does not work at home, it is useless elsewhere.
- B. Each individual is a part of a family.
1. Each to manifest the spirit of Jesus. A tragedy when parents ruin children by example.
- C. The witnessing is to begin at Jerusalem.

II. IN THE BUSINESS LIFE

- A. Entire sanctification makes better men.
1. The experience helps in dealing with humanity.
 2. The stress and strain of modern business competition is tremendous.
- B. What do your business associates think of your religion? Are you unselfish, kind, considerate, gentle, co-operative? Have you so lived that you can talk to your business associates about their souls' salvation?

III. IN TRAVEL

- A. Where we are not known. No social restraints. Purity is the same everywhere.
- B. John Wesley was convinced of the need of holiness by the life of some Moravians with whom he traveled by ship.
- C. A Catholic priest was made hungry for holiness as he traveled with Everette Howard between islands of the Cape Verdes by ship.

IV. IN SOCIAL LIFE

- A. There is plenty that is good and clean. The soul doesn't have to be contaminated to enjoy life.
- B. How many heartaches would have been averted if young people had lived holy lives!
- C. The carnal heart refuses to listen to God and good advice. Samson said, "Get her for me, for she pleaseth me well." But the end was disaster, defeat, blindness, and death.

CONCLUSION: The world presses in if given a chance. Dr. J. G. Morrison in his book of pioneer life tells how the cold penetrated the homestead house and the only way to keep the cold out was to maintain a hot fire within.

—MELZA H. BROWN, Pastor
First Church
Colorado Springs, Colo.

*Balance of series next month.

BOOK BRIEFS

Book Club Selection for May

HOLINESS IN THE PRAYERS OF ST. PAUL

By W. E. McCumber (Beacon Hill Press, \$1.50)

The theme of holiness cannot be overworked in sermon, song, article, or book. Much has been written on this subject and we trust much more will be written in days to come. It is taught throughout the Word of God from Genesis to Revelation. There is every reason to reiterate this and other cardinal doctrines of the Bible.

Occasionally someone is inspired with a new approach to the truth of holiness or someone is led to search the Scriptures for new aspects of this old truth. Our author has made a careful study of holiness as taught and emphasized in some of the prayers of the Apostle Paul. He has spent two years in searching through commentaries, in making notes and preparing this series of sermons which have been preached to his congregation with appreciative reception.

Rev. W. E. McCumber has selected six of St. Paul's prayers, which he designates as follows: The Prayer for Entire Sanctification, the Prayer for Transparent Holiness, The Prayer for Perfected Goodness, The Prayer for Divine Fullness, The Prayer for Completed Faith, The Prayer for Christian Perfection. In a final chapter, "Some Common Denominators," the author points out several characteristics common to all the prayers considered. These are passion, perfection, and preparation.

It is scarcely necessary to say that this book should be required reading for every Nazarene minister. It is filled with material which can be adapted and used for the presentation of the distinguishing doctrine of the church.

Brother McCumber at present is pastor of our church in Thomasville, Georgia.

DREAMS AT SUNSET

By F. W. Boreham (Judson, \$1.25)

Thirty meditations in traditional Boreham style, which is all that needs be said to those who have been captivated by the unusual genius of this Australian preacher.

GOD AND ISRAELI

By L. Sale-Harrison (Van Kampen, \$2.00)

A careful study of the fulfillment of prophecy as it relates to the Jewish people. It clears up much confusion regarding the events now taking place in world history.

THE DIVINE ECONOMY

By A. C. Conrad (Eerdmans, \$2.50)

A study of stewardship in five chapters, presenting a needed and helpful approach. These are not appeals, nor sermons, but studies in stewardship in terms of its basis in Christian theology. It actually is a textbook of stewardship. Following the introductory first chapter, in which the scope of stewardship is presented, there are four more chapters discussing the stewardship of God the Father, the Son, the Holy Spirit, and of the believer.

GOD AT YOUR DOOR

By C. Gordon Bayless (Revell, \$2.00)

Fifteen evangelistic sermons, emphasizing the universality of sin and the provisions of atonement through Christ. Each message is "alive" with telling illustrations. There's a casual "eternal security" interpretation on page 42, with which, of course, you would not agree.

HOW FIRM A FOUNDATION

By R. C. Campbell (Revell, \$2.00)

Eleven sermons by this well-known Southern Baptist pastor, evangelist, church leader, and author. Here are stirring evangelistic messages, a challenging missionary address, and a timely discussion of the second coming of Christ.

AFTER HIS LIKENESS

By George W. Truett (Eerdmans, \$2.50)

Another posthumously published volume of sermons by this towering pulpit giant. He needs no eulogy; his sermons require no accolade. His preaching represented the highest type of sound, evangelical, and evangelistic sermonizing.

100 CHAPEL TALKS

By A. C. Reid (Abingdon, \$2.95)

For the minister who seeks suggestions for brief radio talks or pointed devotional messages for any occasion, here is a rich source of such material. The range of themes is most amazing.

ARE THE NEW TESTAMENT'S DOCUMENTS RELIABLE?

By F. F. Bruce (Eerdmans, \$2.00)

A presentation of the evidence for the historical authenticity of the New Testament. Well documented, a worth-while volume for the student—minister or layman.

AN EXPOSITION OF HEBREWS (Three volumes)

By Arthur W. Pink (Baker, \$17.95 the set)

This is a new commentary on Hebrews, quite detailed, skipping none of the major passages, and emphasizing a devotional interpretation. The author is a recognized Bible scholar and has written several volumes of an expository nature, including a three-volume commentary of the Gospel of John. Dr. Pink is Calvinistic in theology, which makes his handling of the several key passages on holiness, particularly Heb. 12:14, quite unsatisfactory to those of Arminian persuasion.

THE COMING PRINCE

By Robert Anderson (Kregel, \$3.95)

A reprint of this scholarly and thorough discussion of the prophecy of Daniel's seventy weeks concerning the Antichrist. A well-documented work and intended for serious study.

OF LAW AND LOVE

By Peter H. Eldersveld (\$1.50)

A series of thirteen sermons on the ten commandments. They are examples of orthodoxy and evangelistic appeal. The author for some time has been the speaker on the Back to God Hour radio and television programs sponsored by the Christian Reformed Church.

PEARLS, POINTS AND PARABLES

By F. E. Marsh (Baker, \$2.80)

A reprint edition of this volume of illustrations indexed by subjects and scripture texts. One of them (page 202), by implication at least, delivers a not too vicious thrust at the idea of sanctification.

THE PROPHECIES OF DANIEL

By Louis T. Talbot (Van Kampen, \$2.50)

In 12 chapters and 234 pages the president of the Bible Institute of Los Angeles discusses the prophecies of Daniel in the light of past, present, and future events.

THE CHURCH IN THE ROMAN EMPIRE BEFORE A.D. 170

By William M. Ramsay (Baker, \$4.20)

The author, a renowned scholar and archaeologist, wrote this material in 1893. After being unavailable for some time, the book now appears in this reprint edition. In the more than 500 pages of this volume there is presented a classic study of the position of the Church in the Roman Empire during the first two centuries after Christ.

THE ROLE OF THE SERVANT

By Warren W. Slabaugh (Brethren, \$2.00)

Fifteen chapters on the theme of Christ, the suffering Servant. Here is commendable spiritual emphasis and devotional interpretation.

THE WORLD TO COME

By Isaac Watts (Moody, \$4.00)

A reprint of this classic on future life—heaven and hell, by this eighteenth century preacher and hymn writer.

BEST SERMON PICTURES

By James Gilchrist Lawson (Moody, \$4.95)

This well-known compiler has gathered 2,935 anecdotes and illustrations presented in the more than 500 pages of this volume, appearing in alphabetical order according to subject and indexed by sources. For the minister who uses books of illustrations, this one should be worth while.

JESUS' DESIGN FOR LIVING

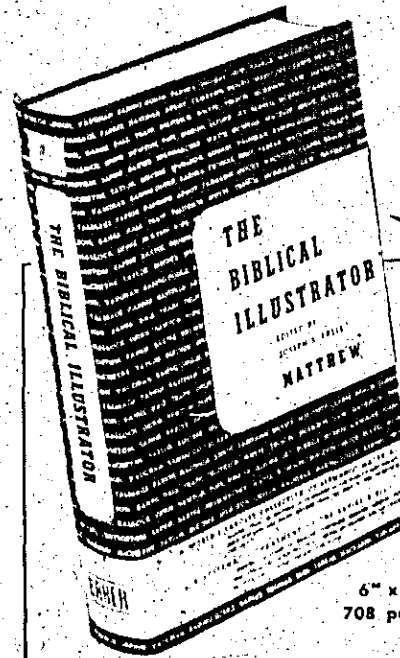
By Thomas S. Kepler (Abingdon, \$2.00)

Forty studies based on texts found in the Sermon on the Mount. Rich in illustrative material, also in poetry and prose quotations. It doesn't have a decided devotional emphasis nor is it a classic in exegesis. For the pastor seeking suggestions for brief radio messages or short midweek service talks, it is invaluable.

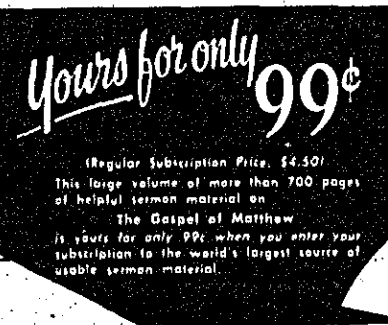
THE OLD TESTAMENT AND THE FINE ARTS

By Cynthia Pearl Maus (Harper, \$5.95)

This book should be brought to the attention of every pastor because of its value in teaching the Old Testament to children and young people. The Old Testament story is depicted in 100 full-page pictures, each one a reproduction of an art masterpiece. With each picture is an interpretation or explanation. In addition there are 77 hymns, 244 poems, and 63 stories. A well-equipped teacher should have his own copy, but falling that, there should be a copy available through a workers' library. This is a companion volume to the author's famous *Christ and the Fine Arts*, which does for the New Testament what this new book does for the Old.



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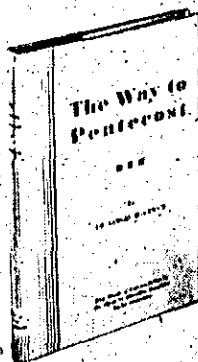
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FROM THE EDITOR

Following the Mirage

THE MIRAGE is an old story, as old as the laws of light reflection, or the human craving for something better and the human repulsion to that which is difficult. We have read of the man lost on the desert, dying of thirst, who stumbles to the edge of a clear lake, but only to find it is a mirage. Not long ago I was talking with a preacher friend who with his family had taken a vacation trip into the West. He was telling of his experiences in seeing "water" out in the distance as he drove across the desert under the blistering summer sun.

I remember the first mirage I ever saw as a lad. My father called us to the yard of our South Dakota home one hot summer morning, and there on the horizon was a town standing upside down. We thought we recognized it as a town some thirty miles away which was well beyond the view of normal vision. Since then I have seen many small demonstrations of this trick on human sight. On the highway there are the patches of water ahead as if there had been a recent summer shower—which disappear as we move toward them. In the distance as one travels under the summer sun there is the "lake" of water, edged by a haze which could well be described as trees and greenery.

Of course, except in that rare emergency when one would be lost in the desert without protection and without water, we have learned to take

this mirage of nature pretty much in stride and we are not fooled by its offering of relief and refreshment. We know we cannot believe what we think we see, and thus we temper our actions by what we know and not by what appears to be.

We are not so wise when it comes to picking wild flowers. We see a beautiful patch on the roadside and stop to pick some, only to find that the individual flower is actually scrawny, wind-beaten, and not at all pretty. But on the hillside beyond the fence, they bloom brighter and we are sure that the flowers there must indeed be better and are well worth our effort to pick. And so we go over there, only to find that the same condition exists. As we proceed to pick a handful of the flowers, hoping against hope that we can somehow carry the beauty of the hillside home to our living room, we discover that before we get these wild flowers to the car they have wilted and faded. And yet, we never learn. Come spring and we try it again—expecting a miracle we really know can never be. It is the trick of the mirage in another form.

Of course, I am not as concerned with a nature study as I am with the preacher who is chasing the mirage of an oasis on the horizon, or the more colorful fields on the next hillside. It is that trick of human nature, enlarged upon by Satan himself, which causes us to believe that no situation is quite as bad as our

own. We are tempted to feel that the church over the hill is better than the one we are in, that the field beyond grows bluebonnets and not thistles, that elsewhere the church builds without hard work, that in another parish church members are angels and not people, and we seem surprised when we move to those "greener" fields only to find that beautiful lakes have disappeared and the bluebonnets have faded.

What about it? You say, "How can one keep from falling prey to these temptations?" May I suggest a few lessons I learned the hard way?

1. We must see that the mirage really fools no one except the one who has lost his way and whose water supply has given out. Preachers cannot depend on refreshments from lakes on the horizon, no matter how cool and delightful they may appear to be. Rather, we can drink only at the spring near at hand, and from our own canteens which we filled for the day's stretch ahead. It sounds a bit scratchy, like an oft-played record, but it is true and very important—the anointing of God upon our hearts for the job we now have, the evident power of God working in the midst of the problems which we face, and the fellowship of God in the tasks which are ours today—these alone will keep us from being fooled by the mirage.

2. We must remember that wild flowers are not made to be scrutinized individually. They must be viewed in the setting God made for them, thousands upon thousands together. Wild flowers are not meant to be picked and isolated in order to beautify an individual's table. They are to be left where they grow to make lovely the hillside of God. Rewards to the minister come not so

much at the time he is dealing with the staggering problems of a married couple or the baffling problems of a young person. They come rather from longer range, as one begins to see the results in the lives of his people through a continued ministry. Joy, after all, is not so much an experience of the present. It is caught up in the flame of expectation and anticipation. Happiness is not an emotion arising in the midst of sweat and toil; it is the sweet aroma of a consciousness of a job well done and the memory of the evident moving of God in our midst. Let us not allow the frustrations and disappointments which come from viewing one problem at close range to keep us from seeing the beauty in the lives of people who will be helped and blessed by our faithful ministry.

3. We must also see that, as far as our own rewards are concerned, it would be much better to build what we want where we are than to run to where we are not, hoping to find it. The more certain way to find a big church to pastor is to build our small church into a big one. The best way to improve our situation is not to run away, leaving the problems unsolved, but to pray and work through those problems where we are. We had better dig a lake in our own back yard than to depend on the mirage on the horizon. We had better plant our own flower garden than depend on the wild flowers growing in another pasture. Domestic flowers will stand to be picked and will beautify the owner's home far better than those for which no sweat or toil have been expended.

Anyway, let us not be foolish enough to follow the mirage. The percentage of disappointments is too high.

Some Encouraging Words

We are always delighted to learn that the *PREACHER'S MAGAZINE* is meeting the needs of our pastors. We welcome criticisms and suggestions as to subjects our readers would like to see treated.

We appreciate the manner in which the district superintendents have promoted the magazine at their Preachers' Meetings. There have been some outstanding records marked up this past year.

The following districts with the district superintendents listed have reached 100 per cent this past year: Oregon Pacific, W. D. McGraw, Jr.; Iowa, Gene Phillips; Minnesota, Roy Stevens; Southeast Oklahoma, Glen Jones.

The following chalked up near 100 per cent records: Canada West, Edward Lawlor; Northern California, George Coulter; Central Ohio, Harvey S. Galloway.

Questionnaire on Prayer and Fasting

1. Pastors, do you believe in prayer and fasting as taught in the Word of God?
Yes _____ No _____
2. Do you emphasize this in your preaching at least once a quarter?
Yes _____ No _____
3. Do you have an organized time for your whole church to fast and pray?
Yes _____ No _____
4. Do you know how much your church has given to foreign missions through prayer and fasting this month? This year?
Yes _____ No _____
5. Do you have a specific time during the year when you inspire and

urge your people to join the Prayer and Fasting League?

Yes _____ No _____

6. Did you leave this to the ladies?
Yes _____ No _____
7. Pastor, I need your help to reach our people. May I count on you to do your very best?
Yes _____ No _____
8. June is the month of special emphasis for obtaining new members. We now have 80,000 members, 30 per cent of the membership of our church. We need 80,000 more this year. Will you help us?
Yes _____ No _____

MRS. EDWARD LAWLOR
Prayer and Fasting Secretary
General N.F.M.S. Council

Church Extension

June begins with the special offering for Church Extension on the fifth. This is the first time such an offering has been raised, but it is not for the benefit of the Division of Church Extension, but for the tremendous building needs of our churches. The offering will provide the base on which will be built the General Church Loan Fund, making possible building loans to churches, repayable monthly for as long as ten years.

The plan of this offering has been presented at a number of Preachers' Meetings, and it has always been received enthusiastically. A minimum goal of 20 per cent of the average total weekly giving has been suggested for the offering. This is not an assessment, but provides a mark to shoot at. A hallelujah march offering in every church will mean much in the beginning of this great plan.

The Preaching of John Chrysostom

By James McGraw*

IT WOULD BE BETTER that Constantinople could cease to exist, than for John Chrysostom to cease preaching!"

These were the words spoken in the streets and in the markets when Chrysostom, "The Golden-mouthed," was banished from Constantinople because of his fearless preaching against wickedness in high places. So great was the furor created by his banishment that he was brought back to continue his eloquent crusade for a return to morality and righteousness.

Born of noble parents in Antioch in 347, he was surrounded from infancy by the intense love and careful Christian nurture of his devoted and saintly mother, Anthusa. Widowed by the untimely death of John's father while in her twenties, this remarkable woman refused every offer of marriage because she felt herself divinely called to prepare her son John for the work of the Christian ministry. Her devotion was so intense and consistent that it caused Libanus, the eminent rhetorician, to exclaim, "Heavens, what women these Christians have!"

The influence of his mother held John Chrysostom in the faith, for he would have been inclined to follow in the path of his gifted professor, Libanus, had her life not made such an impression upon him. Through her patient counsel and fervent prayers, he abandoned his desire to pursue a career in the law profession,

and prepared himself to preach the gospel. It was the consecrated Meletius, bishop of Sebaste, who baptized him, instructed him, and led him to devote himself entirely to the concerns of religion.

Chrysostom was a man of very ordinary appearance, and he spoke of himself as being "spiderlike" in his bearing. A man small in stature, he was said to look stunted and shriveled in comparison with others about him. H. T. Kerr observed that John Chrysostom, with his small, "shriveled figure, bald head, and homely dress," would have looked like a skeleton at the feast of those grand chambers where his presence always attracted the attention of the guests, and where his absence so often made him the topic of the conversation.

Preparation for preaching was varied with Chrysostom. When he knew in advance that he was to preach, he usually wrote out a complete manuscript of his message. Many times, however, he was called upon on short notice, and he went into the pulpit with very little preparation. He could use a manuscript, copious notes, or no notes at all with seemingly equal skill in his delivery.

The Bible had a place of unusual importance in the life and ministry of this strikingly dynamic man of God. He used it as his map for life, his compass for the journey, and his friend and companion. Both the Old and the New Testaments were his tools in presenting the gospel, and he

was pre-eminently an expository preacher.

Andrew W. Blackwood has had much to say in recent years about "imagination" as a must for effective preaching. John Chrysostom had an abundance of it. He was called "the personification of eloquence" by one of his biographers, and there is no one word that could better describe his preaching than the word eloquent. "Never has anyone," said Thompson of him, "united in a higher degree the talents which make the orator. The vigor and sublimity of genius; a prodigious fertility of the imagination, an admirable talent of dialectic; marvelous sagacity in taking advantage of the smallest circumstances . . . he is worthy to be set before all ages as the most perfect model of Christian eloquence."

This gifted preacher had an extraordinary command of the language, and an inexhaustible fund of similitudes and metaphors. He knew how to clothe the most familiar topics with variety and grace, and he was always dramatic in his frequent exposures of turpitude and vice. "When you put a gold bit in your horse's mouth," he said in one of his sermons, "and a gold bracelet on your slave's arm, when your clothes are gilded down to your very shoes, you are feeding the most ferocious of all beasts, avarice!" There is eloquent passion in his appeal: "I am going to say something terrible, but I must say it. Treat God as you do your slaves. You bequeath them freedom in your will; then free Christ from hunger, want, prison, nakedness!"

Like Luther of later years, Chrysostom was at heart a reformer. He was deeply hurt by the lack of reverence toward the sermon in his day, and he spoke out vigorously in rebuke of some prevailing customs. He condemned the practice of making the

Bible an object of idol worship, and he accused the rich of making a large display of their splendidly inscribed Bibles while paying no attention to the contents. Again, he warned his hearers against their common practice of incorporating the laws of the theater into their conduct at church. By their applause he was led to believe they had come to be entertained rather than instructed and enlightened, and he requested them to withhold their clapping and seek rather to obey his teachings, than to applaud his eloquence.

His boldness in preaching the Word and his thundering denunciations of evil made him many enemies as well as friends. He condemned sin among the wealthy as well as the lowly. He spoke sharply against prevailing customs of the day among the women. "If thou shouldst fashion well the form of the soul," he told them, "thou wilt not see the countenance of the body looking unseemly . . . for all these things are smut, cinders, and dust, and signals of deformity."

Chrysostom had a unique way of capturing and holding the attention of his audience. "How," he often asked, "am I going to find out if you are getting any good from me? When I think I see some among you who are not attentive I shall come and question them privately. If I find that they remember something—I do not say all—but something of what I have said I shall no longer suspect them. It would be better had I not warned you . . . but I can still take you by surprise, for I have not said when I shall question you. Like death, you will not know when I am coming!"

His understanding of human nature was deep and profound. To be able to preach under the circumstances that existed in his day was indeed a challenge for all the skill and ability the preacher possessed. Crowds

*Professor Hazarene Seminary.

thronged the services—so much so that many times he was forced to warn the people that pickpockets were at work among them—and some left before or in the midst of the sermon, while others came in during the sermon. Some gossiped at the back of the church, which was reserved for pagans and the unbaptized! Women fussed with their children and chattered among themselves about their household affairs. All of these customs Chrysostom condemned, opposed, and battled against, and to a surprisingly significant degree overcame.

John Chrysostom preached to the needs of his hearers, and was therefore a fine example of a preacher with a practical message. He enjoyed preaching, and he loved the people as he taught them, rebuked them, and exhorted them. Because of his vivid imagination, many times the people wondered just how much he knew about their personal lives and who had informed him about them. In one of his sermons he declared, "Don't be frightened, I am not going to name any names."

As would be expected from one with such abilities with words and expressions, Chrysostom often used his vivid imagination very effectively in illustrating his sermons. He drew illustrations from everyday life, from athletic events and festivals, from nature, and from literature, as well as from the Scripture. He knew how to use graphic illustrative materials from the Bible itself. He frequently used striking phrases and similes, such as when he said, "God cleanses the contrite soul as men clean a statue which has been discolored by age, smoke, and grime." He knew how to describe the painter who "carefully outlines his figures when they can still be erased and altered, before applying the colors which can-

not be so easily changed," and his listeners could grasp the meaning of his message.

Chrysostom was never far from the people and their needs when he preached. To the poor, he said: "Weep with me!—But not for yourselves: rather for those who rob you, who are in worse case than you are." To the rich he said: "You say you have inherited your fortune. Well and good, you have not sinned yourselves. But are you sure you are not benefiting from the previous crimes and sins of others?" In the same sermon he went on to declare: "When your body is laid on the ground the memory of your ambition will not be buried with you, for each passerby as he looks at your great house will say to himself or to his neighbor, 'What tears went to the building of that house! How many widows wronged, how many workmen cheated out of their wages!'—You want to cut a fine figure in life, but your accusers will pursue you even after you are dead."

It was John Chrysostom whose preaching the people thought they could not allow to be silenced, and it was Chrysostom whose voice encouraged them and strengthened them in the hours of their greatest national darkness. Perhaps not since apostolic days had the preaching of one man, under God, done so much for the lives of so many as did the ministry of John Chrysostom, who combined all the admirable qualities of eloquence with the gentle virtues of righteousness and humility.

His closing words were: "Christ is with me; what, then, have I to fear? . . . If it be God's will for this thing to happen, let it happen. If it be His will that I should remain here, all thanks to Him. I thank Him in whatever place He wills me to be. Glory be to God for all things. Amen."

May it please God to help us in our day to preach our message of hope, our message of the Cross, our message of the Christ who is able to heal the hurt of sin and revive the ruined

souls of men, preach it so passionately and so eloquently that people who hear us may also say of us, "Better that his city should cease to be, than that he should cease such preaching as God is helping him to bring us!"

SERMON OF THE MONTH

The Man of the House

(A Father's Day Sermon)

By M. Kimber Moulton*

TEXT: *And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord (Eph. 6:4).*

IN THE first part of the sixth chapter of Ephesians, St. Paul, under divine inspiration, gives helpful instructions for home relationships.

A home is more than a house which is made of material things. It was Madam Schumann-Heink who said: "A home is a roof to keep out rain; four walls to keep out wind; floors to keep out cold; yes, but the home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones' where they learn what is right, what is good, and what is kind; where they go for comfort when they are hurt and sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved;

where children are wanted; where the simplest food is good enough for kings, because it is earned; where money is not so important as loving-kindness; where even the teakettle sings from happiness. What is home—that is home—God bless it!"

Christ is needed in the home to make it all it ought to be. Some things may be done in the home through the process of humanistic procedure; however, this will ultimately fail. Such a process can reach only as high as it can go; then it turns down to the mechanistic and animalistic levels. The highest heights are in the realm of the divine. We must have Christ in our homes for adjustments on the highest levels. We must have godliness in order to have righteousness. Righteousness is the foundation of a home and nation. Out of his wide experience Roger Babson stated, "I have not been able to find a single useful institution which has not been founded by either an intensely religious man, or by the son of a praying father or a praying

*Pastor, Los Angeles First Church.

mother." We remember, too, that we must maintain vital Christianity in order to have the collateral benefits of Christianity in our homes and in our nations.

My text speaks of the man of the home. He is the father. He is an important person in the home and household. He should not be taken for granted and easily forgotten. He should be respected, honored, understood, and loved. And he should admirably fill his place as the man of the house.

I. The man of the house should bear religious responsibility.

A. Noah is an example of a man who had great faith in God, and out of that faith he built an ark to the saving of his house. In doing so he condemned the world and became an heir of righteousness which is by faith. He had been an example of righteousness. At the summons of the Lord he led his family into the ark and the Lord shut them in. Like Noah, every father by faith should build his home for the saving of the members of his family. If he will do so, God will do His part and shut them in with the grace of His great salvation.

B. The father should take responsibility here and not leave it to his wife. It is a trite saying: "I have taken out my religion in my wife's name." We thank God for wives and mothers who are godly and good and have been a strong bulwark for Christ and goodness in the homes of the nation. But we need more fathers who are godly and who will bear the responsibility for religion and Christianity in the home. It is pretty hard for a wife and mother to carry on alone without the co-operation and example of the father.

C. May I emphasize that the paternal parent is keenly cognizant of

the need of spiritual provision for his family. To make this spiritual provision he carefully applies himself. He makes sure that family prayer has a daily place in the home. My own father was specially careful about this matter. He was a missionary in the West Indies and in British Guiana, South America. My father died when I was four and one-half years of age. I do not remember a great deal about him. I do remember, however, that daily the family would gather around while he sat in the large chair made of South American crabwood, each morning after breakfast. In my father's hand was a large Bible. When he had completed reading the portion for the day, we would rise from our chairs, get down on our knees, and each one would pray around to him, and he would complete the family circle of prayer; then the family would unite together in repeating the Lord's Prayer. Those daily experiences were a means of storing much good in the early subconscious layers of my life. Every father would do well to be such a spiritual provider in his own home.

II. The father is responsible as a provider.

A. He should provide materially for his family. Of course, ability here is relative. He should, however, endeavor to develop his potential, gain skills and abilities to make a contribution in his daily work and earn the means of livelihood for his family and himself. A good father is not slack nor lazy. The Bible speaks of one who may profess to be a Christian but who is slack and lazy and does not provide for his household, and says such a one is worse than "an infidel." A good Christian father will be industrious and a dependable worker. Someone said that a search was made for a Father's Day song

and the only song which could be found was "Everybody Works in My House but My Old Man." Really the man of the house should be an example as an ambitious hard worker. Material provision is important. The breadwinner should be honored. It is not easy to go out in the workaday world in the throes of competition and heavy demands. It is an everyday major task to face the challenges and meet the exigencies which confront men in the world of business and industry today. Give that man of the house some understanding, sympathy, and encouragement as he shoulders the responsibility of being a faithful provider.

B. The education and training of his children will be a major concern of a good father. He will have lofty dreams for his sons and daughters. He will want them to lay a strong, solid educational foundation in their lives, so that the superstructure which they build may reach higher into the sky in beauty and utility, culture, and Christian service.

But his job is more than one of providing a formal education. The father of the family must also take time for understanding and counseling. Fathers have been guilty of being too busy to give any time for their sons. This point has concerned me a great deal. There are prodigal fathers as well as prodigal sons. Dr. Joplin gives us the parable of the prodigal father:

"A certain man had two sons; and the younger of them said to his father, 'Father, give me that portion of thy time, thy attention and comradeship and thy counsel which falleth to me.' And he divided unto him his living in that he paid the boy's bills and sent him to a select preparatory school and to college and tried to believe that he

was doing his full duty by his boy. Then this father went a long distance away and buried himself with stocks and bonds and his own self-interests, forgetting and failing his son. He had a famine in his heart and finally came to himself and then he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment and, instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against Heaven and in thy sight, and I am no more worthy to be called thy father. Forgive me now and let me be your friend.' The son said, 'Not so. I wish it were possible but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy; I got the information, and I got the companionship, but I got the wrong kind. And now, alas, I am wrecked in soul and body and there is nothing you can do for me. It is too late . . . too late . . . too late.'"

A father should not be so busy in self-interests that he cannot give his son some time for companionship and counsel.

Fathers, we should remember that it is costly to be a good counselor. There is much to learn and so much to know. We need a conditioning of spirit and personality ourselves. We need to use the means provided such as books and lectures, so we may have what it takes. We could all confess harmful procedures in relationship to our children. We need to apply ourselves in learning better, that we may deal with our sons and daughters with greater wisdom and constructive counsel.

C. A good father will also do his part to provide a church for his family. Many of the fathers of this con-

gregation worked faithfully week after week for over a period of two years to construct the building in which our church work is now housed. Fine men here take their positions of responsibility, places of leadership, and then others take their places in loyalty to make the church under the guidance and power of the Lord Jesus Christ a blessing to the community and a major contribution to the spiritual welfare of the home. Consistent attendance on the means of grace in the house of God in example and leadership by the man of the house cannot be too strongly stressed. Fathers, you will be held accountable for providing spiritually for your home and household.

III. The man of the house is responsible as a protector.

The environment was strongly evil in Noah's day and is strongly evil in this day. In Noah's day the imagination of men's hearts was evil, and evil continually. Men had great ingenuity in creating and developing things that were evil. Noah built the ark to save his family. Every father is to be a protector.

A. To be that protector, the father must maintain discipline. Discipline is to a young life what guardrails are to the bridge. The man of the house is to be a disciplinarian.

A good father is acquainted with the disciplines of life. He knows that the laws of God work inexorably. On one side are life, people, environment such as it is, and God above in providential power. On the other side is the person with his attitudes, relationships, and procedures. Life disciplines him as these two sides come together. If a son is to profit by the disciplines of life, he should learn discipline in the home under the hand of a wise parent. Other-

wise, he will not be very well prepared to face life as it is when he steps out of his home.

B. The father will also protect his family from the inroads and blight of salacious literature, harmful television programs and pictures. There is much evil being thrown at our homes today. It means that a father must censor that which comes into the home. But he should also provide good literature. Literature that will not bear the scrutiny of Christ should be banned from the home. If we protect cattle and crops from poison and from killing insects, we should give our own children even greater care and protection.

He should also protect the children from liquor, tobacco, narcotics. The use of tobacco is unnatural, expensive, dirty, offensive; very unnecessary. Alcoholic beverages blight any people and nation. One drinking party may give a boy or a girl a passport to hell. The use of alcoholic beverages breeds all kinds of other evils.

C. He should also protect his children from their companions. Young folk get in with the wrong crowd and then the years reveal the damage done. One who hung his head and looked up through bloodshot eyes, who was dirty, sin-sodden, said, "I got in with the wrong crowd."

CONCLUSION: In all of this a father is responsible to be an example.

A son wants to be like his father, so his father should be a good example. The right example will speak in thunderous tones when all one's words will speak but in whispers.

What is your leadership, Father? What is your example? Do you want your family to be like you? Can the members of your family say, "We are traveling home to God in the paths our fathers trod"?

I. The Pastor as a Person

By G. H. Boffey*

TRUE PASTORS are men chosen and given of God for the upbuilding of His Church. This declared fact of Scripture exalts the ministry to the highest level. There is a solemnity and a majesty in the call of God, the sense of which grows deeper with the passing of the years.

The Church of Jesus Christ is God's greatest creation. It is designed to girdle the earth with its communities and to endure the weatherings of the centuries of changeable human history; and as a cradling, a prelude to serving God through unborn ages, she stands as the supreme wonder of His wisdom. God, in initiating His greatest creation, the Church, planned to bless, cherish, and nourish the flock through the ministry of a pastor.

The ministry and office of a shepherd is one of the five ministry gifts of Christ recorded in Ephesians 4. Though a man may aspire, or a church appoint him, to office, yet it is God alone who can endow him with ministry gift.

HIS CALLING

The call of God may be discovered to the individual by force of circumstances, or be revealed to the inner soul of the servant first and afterwards confirmed by the opinion of the church as his gift matures. A need may arise where the church calls a man to leadership. If so, the Scriptures tell us, in I Pet. 5:2, that

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he should respond to the responsibility willingly and not for gain. On the other hand, a man may receive the implantation of the gift in his spirit and that gift will make way for him.

The call of God carries with it the discipline of the inevitable. It is safe to say that if a man can stay out of the ministry he should do so; for behind the halo is a burden, a sob, a heartache none would choose. But once the call of God is registered in a man's spirit, all his life must be disciplined to that end. Jonah ran away but God pursued him and brought him back. Isaiah determined to speak no more in Jehovah's name but His word was as a fire in his bones. Should a true pastor through some overburdening sorrow in his private life close his lips, or because of some grievous misjudgment by his brethren be forced to sit in the back seat of the assembly, yet would the believers gather to him as children to a parent's knee. Such is the call of a pastor.

HIS CHARACTER

The Scriptures are definite in declaring that the character of spiritual leaders must be of the highest (I Tim. 4:12). Character is the sum total of what a man is; for as a man thinketh in his heart, so is he. The ultimate of spiritual ministry is to promote the character of Christ in others; therefore, the character of the pastor will largely characterize his church.

There are necessary requisites to the making up of that masterpiece of God's creation—a real man. A pastor must possess these. He must be a positive personality; the inflexible steel of courage must mark his every purpose; his private life must be stamped with a quiet self-discipline; fortitude, balance of judgment, and diligence must be his constant experience. So in tune with the blessing of God must he be, and in sympathetic touch with human need, that his very presence is an inspiration. The spirit of the man of God must be as a fiery sword to sin but mellowed by love to all else.

It has been charged against the evangelical church that the interest of the congregation fluctuates with the personality of the preacher. The Scriptures point out that personality worship is one of the marks of immaturity, and goes on to say in I Corinthians 1 that personalities are also the means through which Christ is pleased to bless His Church.

As with spiritual gifts so with ministry gifts, there are differences of administrations. It is a beautiful thing that no two ministries are the same; if it is true that variety is the spice of life, then it is the spice of heaven too. God gives pastors to the whole Church, and when they have fulfilled their function in one community of the body of Christ, like Paul, they move on to fulfill it in another.

The standards by which the ministry can be measured are not formulated by synod or seat of learning, nor yet by popular opinion, but are deeply laid in the Word of God. The character of the servant of God must be blameless. He must be held in good reputation by those that are without; he must be endowed with ministry gift, and able to feed the

flock of God, and must have an aptitude to teach and be given to hospitality. As these principles are mined from the Word they merge and clothe themselves with the spirit of the Author until we find ourselves looking into the face of Jesus. Christ is the Pattern for both people and pastor.

HIS CONVICTION

Behind the call of God and the character of the man must be a driving force—conviction. Conviction is a final attitude that commands the support of all his powers. It is forged in the fires of prayer and hammered to shape on the polished anvil of the eternal Word. It does not apply to doctrine only but to every activity of life.

The pastor is called to a ministry of the spirit, as well as of the Word; his is the privilege and responsibility of infusing a spiritual potential into the Church of the living God.

The driving force in the ministry cannot be vain ambition, or the straitened spirit of denominational trade-unionism. Such things are poverty-stricken, sickly, nauseating manifestations of the old self-life which should have been done to death at Calvary, nailed there, buried and kept in the coffin. No! The driving force must be nothing less than the great love of God sweeping continually through our beings.

People should not be allowed to think that the minister has an easy job and can have his time wasted and call for cups of tea ad lib, any more than they should be encouraged to exalt him to become a little pope. How the people regard the pastor will ultimately be largely governed by how the minister regards himself.

A minister's time, energies, and resources are dedicated to one end, the

furtherance of the kingdom of God. Like the high priest of old, he carries the care of the people of God upon his heart. To catch the awful majesty of the calling we have to hear the voices of the great divines of the past, men who groaned their way to the

throne of God, preached their way to the hearts of God's people, shortened their lives by their labors, towered as giants over their generations, and bowed their way home to heaven laden with souls and the benedictions of those whose lives they had blessed.

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 4:12-20

WE HAVE noted that the first two chapters of this Epistle are autobiographical. While chapters three and four are primarily doctrinal, yet in this paragraph Paul introduces briefly an interesting autobiographical item.

WEAKNESS OF THE FLESH

In the thirteenth verse the apostle states that "through infirmity of the flesh" he had preached the gospel in Galatia, during his former visit there. What was this weakness of the flesh?

The first thing that should be said is that "flesh" here does not mean the carnal nature. Paul is clearly talking about some bodily affliction. But what was it?

This passage is usually connected by Bible students with II Cor. 12:7, where Paul mentions his "thorn in the flesh." It seems likely that the reference in both passages is to the same physical infirmity. What was its nature?

The most common answer is that it was poor eyesight. This idea is derived from several allusions in

Paul's Epistles. In the fifteenth verse of the chapter we are studying the apostle declares that the Galatian Christians would have plucked out their eyes and given them to him. This has been taken as a suggestion that these new converts felt sorry for Paul's difficulty with his poor eyesight. But this is far from being positive proof of such a condition. The apostle may simply mention the eyes as being the most precious part of the body. The Psalmist prays: "Keep me as the apple of the eye" (Ps. 17:8). The prophet Zechariah (2:8) comforts the people with this assurance from the Lord: "He that toucheth you toucheth the apple of his eye."

In Gal. 6:11 Paul says: "You see with how large letters I wrote [epistolary aorist—'I write'] to you with my own hand." It is generally assumed that this suggests poor eyesight on the part of the apostle.

Then again, in Acts 23:5 Paul declares that he did not recognize the

NOTE: We are sorry that this section of Galatians was inadvertently omitted from the series. With this the complete book has been covered by Dr. Earle.

—Editor

high priest when he stood trial before the Sanhedrin in Jerusalem. Various other causes for his failure have been suggested. But perhaps the most natural one is that Paul could not see very well.

A second identification of the "thorn in the flesh" has been epilepsy. Sholem Asch has popularized this in his novel *The Apostle*. It has been pointed out that many great geniuses, such as Napoleon Bonaparte, were epileptics. But there is no clear indication of this in the case of Paul, and there seems no commanding reason for accepting it.

Perhaps the best suggestion is that made by Sir William Ramsey in *St. Paul the Traveler* and in his commentary on Galatians. He holds that the apostle's particular affliction was chronic malaria.

The first step we must take is the correction of a mistranslation in the King James Version, which reads "through infirmity of the flesh." But the word "infirmity" (literally, weakness) is in the accusative case. Now *dia* with the genitive means "through"; but with the accusative it means "because of, on account of." So what Paul is saying here is that it was "because of weakness of the flesh" that he preached the gospel to the Galatians.

What could that mean? Ramsey suggests that Paul had a severe attack of malaria in the low, swampy seacoast of Pamphylia. Hence, he informed Barnabas that he would have to move immediately to the mountains. So instead of evangelizing the province of Pamphylia, Paul and Barnabas climbed the hills to the high, interior province of Galatia. Incidentally, this change of plans may have been one reason why John Mark forsook the party and returned to Jerusalem. He may have resented the fact that Paul was becoming the

leader in place of Barnabas, Mark's cousin.

We cannot be sure what Paul's ailment was. But we can agree with Burton's summary statement: "The language can refer only to some physical ailment hard to bear, and calculated to keep him humble and, in some measure, to repel those to whom he preached" (ICC, *Galatians*, p. 239).

MY TEMPTATION OR YOUR TEMPTATION?

Speaking further of his affliction in verse fourteen, Paul goes on to say: "And my temptation which was in my flesh ye despised not, nor rejected." But a majority of the oldest Greek manuscripts have, "Your temptation in my flesh." This suggests the idea that the apostle's repulsive appearance was a trial to his hearers. Even more than that, it may have been to them a "temptation" to reject both him and his message.

We cannot be sure that "your" is the correct reading, since the third-century Chester Beatty papyrus (our oldest manuscript) has "my." The general reference to the effect of Paul's affliction on his hearers is the same, whichever reading we adopt.

The Greek word translated "rejected" is a very strong one and occurs only here in the New Testament. Literally it means "spit out" (*ekptuo*). The word is onomatopoeic; that is, the sound of it suggests the sense. Paul's hearers might have been tempted to express their disgust of him as one might spit out some objectionable thing. But instead they received him as an angel of God.

INTERROGATIVE OR EXCLAMATORY?

One of the problems connected with translating the New Testament is that the early Greek manuscripts

have no punctuation marks. Furthermore, the indicative mood is used for both questions and assertions. So the only way one can decide whether a sentence is interrogative or declarative is by the context. This is not always decisive either way.

The sixteenth verse is one of many such instances in the New Testament. In many English versions it is translated as a question. But Burton prefers to treat it as an exclamation: "So that I have become your enemy by telling you the truth!"

AFFECT OR SEEK?

The word "affect" in verses seventeen and eighteen obviously does not fit very well. It leaves both verses, especially the seventeenth, rather obscure in meaning.

The Greek verb, which occurs three times, is *zēloo*. It first meant "be jealous," and is so used a number of times in the New Testament. But then it swung over nearer to our meaning "be zealous." For in several passages it means "seek or desire eagerly." That is clearly its meaning here.

When read this way the passage makes good sense. "They zealously seek you, not honestly, but wish to shut you out that ye may seek them. But it is good to be zealously sought

after in a good thing, always, and not only when I am present with you" (Burton).

What was it from which the Judaizers were trying to exclude the Galatian Christians? The most obvious answer is that it was Christ, or the privileges of the gospel. The Judaizers wished these new converts to submit to the law of Moses. Thus they would deny them salvation through faith in Jesus Christ. It was necessary to separate them from Christ in order to get them to follow the Judaizers.

Another interpretation is possible. One of the best ways to cause people to want to join an organization is to make its membership exclusive. It is human nature to be indifferent to accessible territory until a fence is put up around it. Then we become very anxious to get in.

It may be that the Judaizers held off the Galatian believers at arm's length, thus causing them to "zealously seek" admittance to the Judaistic group. Thus the latter would seek to win them away from loyalty to Paul and his gospel.

The apostle reminds them (v. 18) that he had sought after them for a good purpose when present with them. Now, far away from them, he travails over them that they may be renewed once more in Christ.

Facts

Abraham Lincoln insisted on facts when a case was being presented to him. One day a committee waited on him, setting forth a matter of public concern. Their case was built up largely on "supposings."

Mr. Lincoln asked them, "How many legs would a sheep have if you called its tail a leg?"

"Five," was the prompt answer.

"That is what I thought you would say," declared Lincoln, "but that isn't true; the sheep would have only four legs. Calling a tail a leg doesn't make it one."

—Selected

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

III. The Bible Functions Militantly in Theology by Furnishing the Morale and Munition for Its Historic Battles.

SYSTEMATIC THEOLOGY, like the Bible itself, has been a growing concern. It did not, like Jonah's gourd, spring up overnight. Emerging "at sundry times and in divers manners," it has but gradually and painstakingly arrived at its present form and content. "First the blade, then the ear, then the full corn in the ear," will explain its historical development as it does the development of life and nature generally. "Precept upon precept; line upon line, . . . here a little, and there a little," it finally took shape as a completed system. And whether Catholic, orthodox, or Protestant in its assumptions, or Lutheran, Reformed, or Arminian in its interpretations, it followed this same law of organic growth.

And history has presented a scene of continuous struggle and conflict, whether in the Biblical, moral, racial, or theological field. As a consequence the pathway of theology down the centuries has been marked by as many tragedies as was the journey of Israel through the wilderness. It has had to fight a defensive—if not offensive—battle at every turn of the road. Beset by hostile Judaism, militant paganism, or ruthless Romanism, it has survived only through the indestructible life and vitality of the truth which gave it birth.

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THE EARLY CHURCH

Against Judaism, as its first determined foe, the Bible provided "the sword of the Spirit" for the defense of Christian theology. As such it was wielded with peculiar skill both by the Founder of Christianity and by all of its apostolic proponents. With them the Word of God was peculiarly "the sword of the Spirit," for they were the immediate recipients and transmitters of that Word as revealed by the Spirit.

Said the Master, "The words that I speak unto you, they are spirit, and they are life." "My doctrine is not mine, but his that sent me," He further affirmed. And that doctrine, with its indissoluble connection with "Moses and the prophets," became His chief weapon of self-defense from His earliest contest with Satan in the wilderness to His final conflict with the Pharisees in the Temple.

Peter, as His early confessor and later defender, resorted to the same weapon at Pentecost. Here with the "sword of the Spirit," the truth of the Scriptures as fulfilled in Christ, as his only weapon, he won the first decisive battle of militant Christianity. In a single engagement, with Judaism arrayed against him en masse, he came off the battlefield more than conqueror, with three thousand trophies captured for his Lord.

PAUL'S SWORD

Nor was St. Paul less expert in battle with the same spiritual weapons. His opponents were the same. "Of the Jews five times received I forty stripes save one," is indicative of their identity. Set for the defense of the gospel of grace against a decadent system of law, he invoked all his knowledge of the Jewish Scriptures to prove that redemption came through Jesus Christ alone. Beginning at Damascus, he pushed the war of spiritual aggression to the limits of the Mediterranean world. Protected always by "the whole armour of God," he triumphed constantly through his incomparable skill in handling the "sword of the Spirit" as his only weapon of attack.

This sword, with which Paul won the day for New Testament Christianity, had two cutting edges. On its frontal edge was this inscription: "Jesus of Nazareth is the Christ of God." On its hinder edge were carved these words: "Christ died for our sins, and was raised from the dead for our justification." Combined, these two articles of faith constitute the essence of St. Paul's creed.

With the first edge of this "sword of the Lord," Paul cut his way through the jungle of Jewish unbelief. That the Messiah would be their Prophet, Priest, and King they did affirm, but that Jesus was the Messiah they persistently denied. Immediately Paul thrusts forth the sword: "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

With the other edge he cleared the field of the endless entanglements of Jewish legalism. That men must be saved and could be saved, they emphatically asserted. But that men could be saved apart from the law of Moses they as firmly disavowed. And here the other edge of the sword

did service. "By the deeds of the law shall no flesh be justified in his sight," was its cutting truth. Nor did Paul sheathe this sword until he laid his armor down. For the defense of the gospel was he set; in the defense of the gospel did he die. But no sooner does he turn in the report, "I have fought a good fight, I have finished my course," than we know that the victory for evangelical Christianity has been won for all time.

A BREASTPLATE

But Christianity, in the course of its history, not only launched attacks; it was also subject to attacks. If the apostolic age was its aggressive period, the apologetic age, which followed immediately, was its defensive period. And just as the Bible was "the sword of the Spirit" in the former, so was it the "breastplate of righteousness" in the latter. Against the lives of the apologists their pagan persecutors could prove no charge. Their creed might be assailed, but their conduct was unimpugned. They might not shout, "Hail, Caesar!" but if they cried, "Hail, Thou conquering Galilean!" their lives were but the nobler for it. Clothing themselves with truth as with a garment, arrayed with inward purity of heart and outward righteousness of life, these valiant defenders of the faith, such as Ignatius of Antioch, Polycarp of Smyrna, Papias of Hierapolis, Irenaeus of Lyons, or Justin Martyr at Rome, sealed their testimony with their blood, which in turn became the seed of the future Church. Their armor was impregnable because their lives were incorruptible.

THE ARMOR OF LIGHT

And what holds for theology in the apologetic era holds for the Reformation period as well. It was here that the Word of God was also basic, cen-

tral, and supreme. It was here, however, that the Bible functioned primarily as "the armour of light," rather than as "sword" or "breastplate," since it heralded the dawning of a new day. The Dark Ages had barely passed. The "virgins" of the Kingdom all slumbered and slept:

The Church and Bible truth lay wrapped in night; Then God said, "Let Luther be," and there was light.

Dedicating a House—

Building a Christian Home

By Jack Lee*

Prov. 24:3; Mark 5:19

Through wisdom is an house build-
ed; and by understanding it is
established. Jesus saith unto him, Go
home to thy friends, and tell them
how great things the Lord hath done
for thee.

One of the most profitable things for any family is for each of the members to keep reminding himself and telling others of what God has done for him.

There is so much meaning in these words: "Go home, and tell of what Christ hath done for thee."

There is value in giving due consideration to the builder of your house. If you are happy with the house in which you live, you have an appreciation for the builder. It takes a wise builder to build a good house. It takes a lot of planning to build right.

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The torch which the great reformer held aloft was the torch of truth lit by the light of faith. Against the hopeless struggle of winning one's way to heaven by the penance road, Luther, enlightened himself by the Holy Ghost, held forth this word of light and life, "The just shall live by faith." Through his teaching, and the theology which followed, the Bible had supplied the "armour of light" for the Reformation era.

Yes, and it takes a lot of living to make a home.

It takes wisdom to build a house. It takes love and understanding, and the presence of Christ, to establish a Christian home. The actual interpretation of Prov. 24:3 is, "Set your household and family affairs in order and establish a home."

Paraphrasing and not changing the meaning of Prov. 24:3 and Mark 5:19, we read: "Through wisdom a house is builded; and by understanding and love a Christian home is established. Take Jesus into your home and tell often what great things He hath done for thee."

It takes wisdom to maintain a house. You would not let the doors creak upon the hinges for a lack of oil. But it takes understanding and love to maintain a home. You would not let strife come through the doors of your hearts because of a lack of love.

It seems to your editor that pastors could well encourage their people to have services of dedication for their new homes. Here is a short message and service beamed to such a dedication.

It takes wisdom to train children and to see that they make the proper use of a house. Their little bodies must be cared for too. But it takes the understanding of God's Word and the oil of the Holy Spirit to train them in the ways of God and to care for their spiritual health.

If you often tell your friends, neighbors, relatives, and children of what great things God hath done for you, it will mean that you are not just maintaining a house but that you are building a Christian home.

The house is well built and will serve for a good purpose, but the home you build within the house is more important.

Wise builders of houses can be poor homemakers. Give due credit to the builder of the house, but seek the understanding of God to build a home.

Our rewards are not all in this life. There is a Hindu legend of a king who hired a master builder and gave him a large sum of money. He sent him to the most beautiful part of the country to construct a magnificent palace. When the builder arrived at the place, he found the people dying of starvation. He used all his own money and all the king's money for food and saved hundreds of lives. The king was so angry when he heard of it that he said, "Tomorrow the builder shall die."

That night the king dreamed that he was in heaven and in the most beautiful palace he ever saw. He asked who owned it, and an angel said, "It is yours, built by the man you have condemned to death." The next day the builder received his pardon.

We all like to dream and it is good to have ideals. But let us not become so obsessed with an ideal house that we fail to have a Christian home.

So we come to dedicate this house today, but also to witness the re-dedicating of a family to building a Christian home.

Minister: We dedicate this house to the use of a Christian family and to the service of Christ.

Family: We devote it to the training of our children in the ways of God and the church.

Minister: Here shall the family altar be observed and praise ascend to God.

Family: Here shall the Word of God be read and children taught in the light of its truth.

Minister: Here may neighbors and friends find an example of Christian living and be pointed to Christ.

Family: May no note of strife ever be heard within these walls, no spirit of selfishness observed.

Minister: May God here give rest to the family when they are weary.

Family: May we here honor God for His watch care and blessings and live in obedience to His laws.

Minister: To the sanctification of the family, to the training of the children in the light of God's Word,

Family: We dedicate the house.

Minister: To the building of a Christian community, to the extension of the spiritual Kingdom through holy living in community and home life,

Family: We dedicate this house.

Minister: We dedicate this house to the influence of a Christian home.

Family: We dedicate our family anew to God and seek to follow His will for our lives. We dedicate our house. We dedicate our home. We dedicate our lives to God.

Dedicatory Prayer

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

"Negative experience counts for nothing if you can find one positive experience." Not every call does yield a convert. Not every convert means a new member. The launching of a visitation program will not double the Sunday-school attendance in two weeks. There will be failures, disappointments, and setbacks. But if we keep pushing doorbells, praying with sinners, go calling with our laymen, there will be results in the Crusade for Souls Now. One soul won to the Lord is more valuable than many we could not reach for Christ.

CRUSADE ECHOES

Hospital Evangelism

By C. D. Holley

Early in 1954 we organized an evangelistic team at the Tucson Northside Church. Under the leadership of our Sunday-school superintendent, Robert Jordon, and me, we made arrangements to visit the veterans' hospital one Sunday a month with a group of singers and personal workers. We passed out copies of the *Herald of Holiness* and gospel tracts. This religious work seems to be appreciated, for the hospital has given us a second Sunday every

month to do the same work in other wards.

In the course of our visits to the hospital with the evangelistic team, one of the patients and his wife became very interested and responsive. On the second visit in his ward, I was asked to return and counsel with him. I found that Mr. and Mrs. Marvin Smith had a church background but were unsatisfied spiritually and wanted to go deeper with the Lord. We prayed with him and he received definite spiritual help.

Soon Mr. Smith was discharged from the hospital and, living in Tucson, began attending our services. He is constantly witnessing to others as he has opportunity and is vitally interested in our church. He has provided for us a twenty-five-minute radio program every Sunday over station KCMA on a fifty-two-week contract. He is considering helping us with a second program during the week and is interested in buying a bus for the church to bring in boys and girls to Sunday school.

We have just had our first program on station KCMA. The next day I received a letter from a Roman Catholic lady requesting prayer that she might become a Christian.

Who made possible these wonderful results for our church? Our fine laymen in the evangelistic team who were willing to take the time to visit the veterans' hospital and pass out salvation tracts and the *Herald of Holiness*.

The Crusade pays big dividends!

The Preacher's Magazine

HOW WE DID IT

Visitation During a Revival

A church in Indiana successfully co-ordinated its visitation with a revival meeting. The pastor and chairman of the church board reviewed possible plans and studied the church responsibility list. About two weeks before the meeting six captains were chosen to work under the chairman of the board. Each captain had eight workers, making a total of fifty-four workers and captains to engage in visitation.

On the Sunday the revival began, the workers and captains all met together in the afternoon. Captains distributed the names of prospects with information concerning them and their families. No worker was sent to a family that had not already been visited by the pastor.

The workers then went out to contact their prospects, invite them to the meeting, and arrange to bring them in their cars if necessary. Each worker's prospects were his distinct responsibility, although he could share these with other workers if it seemed an additional invitation would be helpful.

On the first Monday evening following the revival meeting, all workers met together for a time of fellowship and report. At this meeting plans were made for continued visitation on those who had not been reached by the revival and for friendship visitation on those who had been saved, to assimilate them into the life of the church.

During the revival meeting the captains made frequent checks with their workers as to the results they

were achieving in bringing their prospects to the services.

This plan was used by a Methodist church, but it has many advantages and could be adopted in our own revival meetings.

A PASTOR ASKS

QUESTION: *Why do we not use a more direct approach in visitation evangelism? I do not like the idea of asking about boys and girls attending Sunday school.*

ANSWER: The question seems to indicate a misunderstanding of the purposes for various methods of visitation evangelism. The question, "Do you know of a boy or girl in this block or neighborhood who does not attend Sunday school?" is the opening and key question in a community enrollment. The purpose of this type of visitation is entirely discovery—to find the unchurched and boys and girls not attending Sunday school.

In friendship and soul-winning visitation a more direct approach is used and recommended. The purpose of this visitation is to bring people to the church or win them to Christ, and it is not necessary to ask simply about Sunday school.

There are always some who are interested in combining "blind calling" and soul-winning visitation. Those who are interested and able to go from door to door and witness for Christ should be encouraged to do this. They should not be tied down to a discovery purpose, for many times they achieve remarkable results in this cause.

*Secretary, Crusade for Souls Commission.

This Thing Called Good Will!

By Ernest Keasling*

JUST WHAT is it? How may it be obtained? What is it really worth? Does it have a place in the work and ministry of the church?

Good will is defined in business terms as the favor or advantage in the way of custom which a business has acquired beyond the mere value of what it sells. In other words, the selling value of a company's product may be important, but even more important is the outstanding reputation that company may have built up during its years of faithful service in the community. If good will is so important to the public relations program of a business firm, then it is certainly a thousand times more valuable to the pastor in his relationship to the spiritual ministry of the church. The pastor has the greatest selling job of all. He represents his church in his community and it is up to him and his people to help build the good will so vital to its welfare and success.

Some folks seem to think good will is something extra special to be brought out at Christmas time for the exchange of holiday greetings, then to be put away again until another Christmas season rolls around. Actually, good will is mighty important every day of the year—especially to the pastor in his daily contacts with the public. It's just as important to

every church officer and member working with the pastor in an effort to build the kingdom of God. Their success in the job they are doing will depend on the value of the contacts they make, the faithful service they render, the type of influence they spread.

Most of us have found that in this world today we seldom get something for nothing. We have to either pay for it or work for it. Just how do we obtain this thing called good will? Can we buy it? May it be acquired overnight? NO! Good will cannot be secured with dollars and cents or New Year's resolutions. THIS is something that is built up over a period of months and years by you and every member of your church. It *must be earned*.

Any successful business organization earns its *good will* by offering a high-standard product at a fair price, together with satisfactory service. A smart customer will buy where he gets the very best, the best in quality, value, and service. Just so, your church will earn its good will as it constantly provides the type of spiritual ministry that brings the deepest satisfaction to the hearts of the people. Of course, there are other ways, too.

Mr. Brown may like to attend your church because he finds that the folks there are always so courteous and friendly. They really make him feel right at home. That's good will

spelled in the terms of *courtesy and friendliness*. There's just no getting around the fact that our church is just as friendly—no friendlier—than we make it.

You may hear someone say, "That church has a high standard of spirituality and lives up to every claim made for it." That in itself is a wonderful testimony. It's the influence we shed that causes folks to have *faith in us and in our church*. If anyone fails to do his very best at this job of representing the church, then the influence of that church is impaired. The wholesome influence and success of your church depends on YOU!

There may be some who attend your services especially to find that spirit of warmth and friendliness they are looking for, or to hear the type of spiritual truth they want. If their spiritual need is met and they go away satisfied, in all probability they will return again and again.

We have been talking about good will and its importance in relationship to the church and its influence in the community. What about good will within the church? *It is equally important!* Is there that cheerful, cooperative spirit of teamwork among the members and officers? Is there a unity that makes you feel you're all working together for one single purpose and that is to reach people for Christ? Regular attendance, be-

ing at the post of duty on time, faithful responsibility for the job assigned, a willingness to help others—all these help to build good will within the church.

How much is good will worth? Does it really pay? Will it have its rewards? It will be worth as much as you put into it. If you are content just to get along and not do much in the way of accomplishing a purpose, you may underestimate its value. On the other hand, if you have a deep concern and loyalty for your church and its ministry, and are eager to see it grow, not only in membership, but in spirituality, then you will be ready and willing to do everything you can to increase its effectiveness and outreach. You'll get a lot more satisfaction from the services you render, too.

Let's sum it all up like this: Good will is practical—it's an important factor in your everyday life, your future, and your security. In fact, it is one of your most valuable assets. There are hundreds of ways in which you can build it up every day. Make it an effective tool in your Christian life and ministry. The interest in your church will increase as folks hear the good news about it. The outreach of your church will widen as the community feels the impact of its influence. REMEMBER—you help to make that influence what it is. You are a *good will* ambassador!

Love

A good way to test how far one may acquire for one's self, is to use the try-square—one arm pointing towards God, and one towards man. Does this act honor God? Is it fair and kind towards my brother? This will settle many difficulties. Leave yourself out of the reckoning, and you will find your life fairly adjusted to all true relationships.

—MALTBE D. BABCOCK

*General Superintendent, Young People's Missionary Society, Free Methodist Church of North America. Reprinted from *The Christian Minister*. Used by permission.

THIRD ANNUAL SERMON OUTLINE CONTEST



SERMON SERIES FOR PRAYER MEETING

DEADLINE:
SEPTEMBER 30, 1955

REQUIREMENTS

1. Minimum of four, maximum of six, outlines.
2. Series to cover a unit of the Bible—chapter or book.
3. Each outline to be built around a fifteen-minute presentation.
4. Each outline to be limited to not more than one double-spaced type-written page.

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Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

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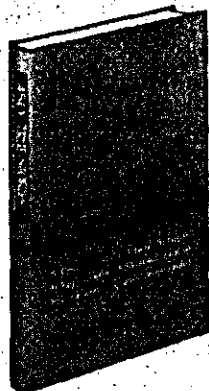
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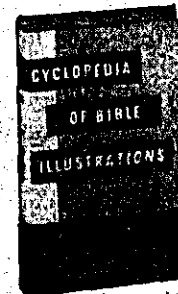
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"QUEEN OF THE PARSONAGE"

Preachers' Kids, Bane or Blessing

By Mrs. Deal Van De Griff*

*There was an old woman, who lived in a shoe.
She had children—she knew what to do.
She disciplined them firmly each time they were bad,
And heard the parishioners say,
"He's the best pastor we've ever had!"*

THIS NURSERY RHYME, as it is written in the book, has always puzzled me. I have wondered where the woman's husband was and why it was that she should have to take care of all of those children alone. Now, I understand perfectly. Her husband was a pastor. His days were filled with calling on the sick, encouraging a disheartened church member, preparing his messages, and long seasons of prayer seeking God's will in the answer to a problem. Most of his evenings, also, were filled with committee meetings, board meetings, evening calls, or emergency calls to a bedside. Therefore, the training of those little ones fell upon the shoulders of his wife. What a sacred and grave responsibility this was!

We should realize that children reflect, almost entirely, what the mother has taught them during the first twelve years of their lives. The influences that surround a child during his formative years will remain to color his whole later life. "As the

twig is bent, the tree is inclined." Yes, the parsonage mother has a task. An unknown author, in writing of her most difficult task, said:

*Her children must be models rare of
quietness and poise,
And still stay on the level with other
girls and boys.*

In our nursery rhyme it seems very fitting that the parsonage be referred to as "the shoe," for, in many instances, it is worn. But whether it be new or worn, it is one of the most important places in the world. The parsonage stands on a social peak. The privileges and dangers of its children are greater than those of other children. Someone has said, "Because of the parsonage's advantages, its children ought to do better than others; because of the critical environment, they ought to do worse"; so perhaps things average all right. Just because we live in houses, so-called church parsonages, a property actually not belonging to us in deed and title, is still no reason we cannot have a bright, cheerful home of which

our laymen can be proud. Webster says a home should be "a happy, congenial place of abode." If a home is this, then how much more a parsonage should be! This house is provided for us by the church as a place in which to train, love, and understand our children, and it is our parental duty to help the children to understand this, and to respect the property. It is not ours to mar or mutilate in any way either the house or its furnishings. Children can be taught to love their home in such a way that they themselves will endeavor to protect the house and its furnishings from being marred by other children. If such is the case, it would be only natural to expect that when it came time for the pastor and family to move to another place, the house would be in as good con-

dition as when they first arrived, or better.

There are many times, when we will have to guard our children against resenting the fact that they are "P.K.'s." They should never be made to feel that they are being punished because they have done something a minister's child shouldn't do. The governing factor of what they can do or cannot do must not be simply that they live in the parsonage. Some things are right and other things are wrong. This must be the basis on which to decide what one must or must not do. It is not fair to a child to make his father's profession his only guide of conduct. This attitude should also be maintained in regard to the church services. The children go there to worship God, not because "Papa is the preacher."

My Prayer for You

Our Father which art in heaven, Thou hast taught us to "pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Teach us, O Lord, how to enter the door by which we can come to the Father, and talk with Him, and receive help and direction in the ways of life. We need a flow of divine, spiritual power. Teach us how to tap this current of spiritual energy through prayer, that we may have help for all our human needs. Help us, O Lord, as we come to Thee, to believe. "What things so ever ye desire, when ye pray, believe that ye receive them." Grant that we may enter into fellowship with Thee, so that we can believe in this manner.

We need Thee every hour to give courage and strength for the daily tasks that are ours, and we need divine guidance. Give us, O Lord, the power to discern right from wrong; to be righteous in all our judgments. Help us to love the unlovely, to forgive the careless and indifferent, and those who are unethical in their conduct.

Let Thy grace and love and joy abound in our hearts and give us assurance of our acceptance with Thee. Give us power to be overcomers. There is so much for us to learn of Thee. We know so little. Open our understanding, and may we work and pray and cultivate our minds and hearts for Thy name's sake and for Thy glory.

—Mrs. R. T. Williams, Sr.
Bethany, Oklahoma

*Pastor's Wife, The Dalles, Oregon.
Paper read at Preachers' and Wives' Conference, Oregon Pacific District.

The Art of Illustration

By Rev. Maurice Winterburn*

III. The Sources of Illustration

Which are the fields from whence illustrations can be gathered? Holiness pastors are expected to turn out sermons with as great an efficiency and profusion as a pork butcher his pork pies, so our primary requirement is not so much to know how to use the illustrations but to know the places where they are obtainable. I know that a preacher cannot spend every hour of the day sermonizing; otherwise he would become a homiletical prig, and his Christian life would be technical rather than devotional. However, a preacher must keep alert for material as he pursues the daily round and common task, and more hours will be spent in unconscious than conscious preparation.

Some preachers keep illustration files, newspaper cuttings, books of reference for notes that are gathered in reading hours. For most of us life is too full to use these methods with any complete satisfaction. In the days when the preacher moved more slowly (like the rest of the community), especially if he had a country charge with little obligation, he could develop these desk methods without strain. But today the pastor in the Church of the Nazarene who is called to preach often on themes devotional, evangelistic, and doctrinal, and who has a heavy routine of church life and pastoral responsibility, must find more expeditious ways of gathering

material. In two daily habits he will collect his "manna"—in his general pursuits and in his reading time. One should either have a little book in which to record incidents he could use, or endeavor to store in his memory daily happenings that would be useful to illustrate truth on the following Sunday. Conclusion: If your memory is bad, carry the little book!

Here are six sources of general character where we can find material: (1) metaphors, (2) quotations, (3) anecdotes, (4) reminiscences, (5) testimonies, and (6) scriptural allusions. The last mentioned are perhaps the best.

First, the metaphor is so worked into our general mode of speech that we cannot escape it in our messages. To speak metaphorically is to change one term or name into another term or name to make the idea more picturesque or vivid. We are all doing it, whether consciously or not. When metaphors are used properly they give color and interest to the general flow of our matter. But metaphors can be so gross or inadequate as to miss the point. An amateur temperance orator, waxing strong in the metaphorical, is reported to have said, "Comrades, let us be up and doing! Let us take our axes on our shoulders, and plow the waste places till the good ship 'Temperance' sails gaily over the land." We can be so choked with metaphors that the original idea is clouded and the simplicity of our thought is lost.

The next two, quotations and anecdotes, can be linked together. In the quotation we refer to the actual words of a speaker; in the anecdotes an incident or an experience of another is used. Quotations should be used only if they have real bite, and in sermons they should not be too long or too many (note this article is not a sermon!). Anecdotes, too, should be self-evident and pointed; neither should they need a great deal of explaining. The greatest fault of much of our evangelistic preaching is that the messages use too many illustrations and too little solid material. There is another danger, that of using an old anecdote when we are in a tight corner. If we have used it before, some member will surely have remembered it, and its fire will be lost by repetition. The quotation and the anecdote will largely be drawn from our reading, and if we do not keep adding fresh material here our preaching will soon run thin. Reading is as much sermon preparation as composition over the desk. For this reason we should seek the guidance of the Spirit on what we read. He will then bring to us from our reading, material for our sermonizing. We shall be amazed at the way He fits in our reading life to our preaching life, if we work conscientiously in our study hours. Some brethren use index files or interleaved Bibles to conserve the results of their reading hours, but others find this too laborious. If we are faithful to plow the ground of good books, we shall not go short of material, though we cannot expect God to bring matter to our minds at short notice if we have been lazy beforehand.

Two more sources now—reminiscences and testimonies. These are rooted in our own lives rather than in what we gather from others. The reminiscence is a story which pro-

ceeds from our own lives or observation. The personal touch in this will give additional weight over references made from outside sources. The great preachers of the last generation seemed to have a way of turning anything that came across their path into capital which could be expended on their sermons. A day in the country or a happening at the meal table would give sermonic material. Some great preachers (so-called) of today would rather quote from the poets and mythology. It is said that Hugh Latimer's appeal as a preacher to the common people was that he used illustrations from the ordinary ground of the everyday. "He was brought up in a Leicestershire farmhouse, and his pulpit stories were the product of his own background. Southey said, 'Latimer more than any man promoted the Reformation by his preaching.' We cannot keep personal testimonies out of our sermons. I do not mean testimonies to two works of grace only, but personal explanations as to how the truth we preach came to us, and what it means to us in our own lives. The way the message works out in us as we walk with Christ will surely help to substantiate that message.

The last source for illustration is the Bible. The Word of God is not only the supply line for texts, food, substance, and proof, but it is a harvest field for illustration. Thomas Waugh declared that he had a habit of using illustrations from but two sources, his own life and the Bible. The Bible is not only the last word about the story of the world's Redeemer; it is a Book which deals with the light and shade of human nature redeemed and unredeemed. We must make every final appeal to the Book.

When we feed the people in the holiness pastorate, our people will re-

*Pastor, Thomas Memorial Church, London, England.

quire solid meat, particularly if they enjoy full redemption. But meat can be cooked well or badly, and table service counts in its enjoyment. Illustrations wisely used will help us to serve up our doctrine in a manner both helpful and beneficial. John Bunyan, defending the illustrative method of *Pilgrim's Progress* in his preface to that book, said:

*Solidity, indeed, becomes the pen
Of him that writeth things divine to
men;
But must I needs want solidness, be-
cause
By metaphors I speak? Were not
God's laws,
His Gospel laws, in olden times held
forth
By types, shadows and metaphors?*

The Trials of Brother Mud

Where Does the Time Go, Sunday Morning?

Mrs. O. Otto Mud, wife of the pastor of the Twenty-third Street Church, is very concerned over the length of the Sunday morning service. Even though they have moved the starting time of this service up to 10:45 a.m., they never seem to close at the "regular time" (Brother Mud's term) at 12:30 p.m. She has spoken about it to her husband and he listened with patience and grace. Let us look over his shoulder and see where the time really goes:

1. Even though a neat, easily read bulletin is placed in every worshiper's hand, Brother Mud gets great pleasure out of reading the announcements—clearly, with lots of resonance, like the announcer on radio station KBOY. Everyone reads along with him, and titters when he makes an error. "The Wednesday afternoon missionary chapter, that meets regularly on Thursday afternoon, will meet Friday night this week instead of Monday . . . The church building committee are searching for used furniture for the annex. If anyone . . ." (Twelve minutes lost, right here.)

*Evangelist.

By Paul Martin*

2. Since he does not have a telephone at the pulpit, nor even a system of buzzers or sign language signals, he cannot give the orders to the ushers, except in public. And some are very important—windows opened and closed, which envelope for which offering, where are the visitors' cards? "If one of the ushers . . . yes, Brother Urgent, you'll do, run over to the parsonage, and under the pillow in the front hall is our tithe envelope." (Six minutes lost.)

3. One of the most famous of the statements Rev. O. Otto Mud has given to the world is this: "I do not believe in an order of service." While every fine preacher, I know, makes full plans for the service, he feels that he is to be complimented in that he has no plans—"so the Holy Spirit will not be hindered," he says. The real reason that Dr. Mud is against an order of service is that it takes some good hard work in the study, some planning, and some praying ahead of time. So by not knowing just where he was going, Brother Mud lost some more time.

SERMON WORKSHOP

Sermon Subjects for June

By the Editor

I John 3:1-3

Theme: "From Sons of Men to Sons of God"

1. THE ASTOUNDING LOVE OF GOD
v. 1, Behold, what manner of love . . .
2. HEAVEN'S GIFT FOR HUMAN NEED
v. 1, . . . the Father hath bestowed upon us.
3. MAN'S MOST SIGNIFICANT TITLE
v. 1, . . . we should be called the sons of God.
4. STRANGERS AND PILGRIMS
v. 1, The world knoweth us not . . . knew him not.
5. KNIGHTED—SONS OF GOD
v. 2, Beloved, now are we the sons of God.
6. THE GRADUAL UNFOLDING OF A GLORIOUS FUTURE
v. 2, It doth not yet appear what we shall be . . .
7. SONS OF MAN IN THE IMAGE OF GOD
v. 2, We know . . . we shall be like him.
8. THE GLORIOUS HOPE OF HOLY MEN
v. 2, We shall see him, as he is.
9. MORAL READINESS FOR A DIVINE INTERVIEW
v. 3, Every man . . . purifieth himself, even as he is pure.
(cf. Matt. 5:8; I Pet. 1:15-16)

SERMON INTRODUCTION

The start of a sermon should be like that of a train. The conductor gives his signal of "all aboard." The doors are shut. Then the engineer puts the train in motion, not with a sudden blast of steam that would throw people out of their seats, but so that there is a sure but gentle awareness that the train is moving.

WALTER RUSSEL BOWIE, *Delivery and Objective*

BIBLE SOURCES

One never runs out of Biblical themes. It is a mine richer than Golconda. Spurgeon used to say that if a preacher was obliged to preach only from the eighth of Romans, he would be kept busy for the rest of his preaching days. Exceptionally busy, I would add.

—EDGAR DEWITT JONES, *Preparing to Preach*

June 5

Morning Subject: "TARRY UNTIL"

SCRIPTURE: Luke 24:44-53; TEXT: Luke 24:49

INTRODUCTION:

- A. The Church, the channel of Holy Ghost power.
 - B. The great tragedy of all times: a powerless church.
Because:
 - (1) The world expects the church to have power.
 - (2) The needed power is promised.
 - C. How obtain the promised power?
- I. BY PERSONAL PREPARATION.**
- A. Individuals prepared when entire group were "with one accord."
 - B. The history of the Church—men empowered by the Holy Ghost.
- II. BY TARRYING UNTIL.**
- A. Not only until feelings are stirred.
 - B. Not simply to be tarrying.
 - C. But till the promised power is received.
- III. THE POWER PROMISED IS "FROM ON HIGH."**
- A. Not the power of any human means or device.
 - B. Not apart from the personal indwelling of the Holy Ghost.
 - C. The only solution to the problem of inbred sin.
 - D. God's means of accomplishing the task of the Church.

FRED REEDY.

Evening Subject: TRAITORS AT THE DOOR

SCRIPTURE: John 13:16-30; TEXT: John 13:19

INTRODUCTION:

- A. In the last week of His earthly ministry Jesus gave special consideration to the preparation of His disciples for their apostolic commission, namely, "Go ye into all the world."
- I. FOUR DISTINCT LESSONS TAUGHT IN JOHN 13**
- A. Humility and mutual service (vv. 1-17).
 - B. Warnings against false brethren (vv. 18-30).
 - C. The secret of success in convincing the world (vv. 31-35).
 - D. Human and carnal weaknesses (vv. 36-38).
- II. TRAITORS AT THE DOOR OF THE SANCTIFIED**
- A. We suppose inspiration to be an end in itself.
 - B. We suppose plans are accomplishments.
 - C. We suppose that emotional demonstration is power.
 - D. We suppose that character is received instantaneously, as is personal experience.
- III. TRAITORS AT THE DOOR OF THE UNSANCTIFIED**
- A. When there is carnality in the heart.
 - B. This seen in selfishness, personal ambition, man-fearing spirit, etc.

FRED REEDY.

June 12

Morning Subject: "KEEP THY HEART"

SCRIPTURE: Acts 8:14; TEXT: Proverbs 4:23

INTRODUCTION:

- A. The heart defined.
 - 1. The mind, the powers of thought (Prov. 10:8).
 - 2. The conscience (I John 3:20).
 - 3. The will and affections (Ps. 119:36).
 - B. "Keep thy heart"; privilege and responsibility.
 - 1. Each a king of his soul.
 - 2. No invader may enter uninvited.
- I. KEEP THY HEART AS A TEMPLE (I Cor. 3:16).**
- A. As the guest room of Deity.
 - 1. A place of fellowship with God.
 - 2. Where secrets are made known.
 - B. As the fire burned continually in the Temple. The fire of
 - (1) love, (2) passion, (3) vision, (4) zeal.
- II. KEEP THY HEART AS A TREASURE.**
- A. As the affection of the bride is kept for her "one and only."
 - B. As the key to all other values.
- III. KEEP THY HEART AS A GARDEN.**
- A. Keep out all roots of bitterness (Heb. 12:15).
 - B. Keep out all the seeds of unbelief (Heb. 3:12).

FRED REEDY

Evening Subject: "ENOUGH AND TO SPARE"

SCRIPTURE: Luke 15:11-24; TEXT: Luke 15:17

INTRODUCTION: Whatever our interpretation of this parable, we agree the father represents God; and the wayward son, erring man.

- I. GOD—THE CHIEF CHARACTER IN ANY STORY, IN EVERY LIFE**
- A. The father's attitude remained the same.
 - B. The father gave bountifully to a headstrong son.
 - C. The father was willing to forgive and restore.
 - D. Was joyful over the return of the prodigal.
- II. THE WAYWARD SON—THE PORTRAIT OF SINFUL MANKIND**
- A. He wanted his own way.
 - 1. This universal sin, the greatest sin.
 - 2. The original sin of Adam and Eve.
 - B. He exercised his moral freedom.
 - 1. This he was free to do; but not free to choose the consequences.
- III. THE STORY—THE ROAD OF REPENTANCE AND RESTORATION**
- A. He came to himself.
 - 1. He did not blame bad company.
 - 2. He did not blame his parents.
 - 3. A sincere evaluation of self-will led to repentance.
 - B. He arose and came to his father.
 - 1. He confessed; he took the blame.
 - 2. He did not ask for justice, but for mercy.

FRED REEDY.

June 19

(Father's Day)

Morning Subject: A FATHER'S FAILURE

SCRIPTURE: II Sam. 18:24-33; TEXT: II Sam. 18:23

INTRODUCTION:

The great successes of David have somewhat hidden the great failure of his life.

- I. WHEREIN DID DAVID FAIL?
 - A. Not as a soldier, not as a son, not as a king, but as a father.
- II. WHY WAS DAVID'S FAILURE SO GREAT?
 - A. Because it was needless.
 1. There is evidence that David could have succeeded with Absalom.
 2. To die for a son is superlative nobility.
 3. To fail to die for a son is tragic failure.
 - B. Because it was a hopeless failure.
 1. There are some events without a next time.
- III. WHY DID DAVID MAKE SO TRAGIC FAILURE?
 - A. Because he shifted his parental responsibility.
 1. He was too busy being king.
 2. He should have been a better father.
 - B. He failed to pass his own high ideals on to his son.
 - C. His son was affected by his father's own moral failure.

FRED REEDY

Evening Subject: RECOVERING THE RADIANCE OF RELIGION

SCRIPTURE: Ps. 51:1-19; TEXT: Ps. 51:12

INTRODUCTION:

The scriptural reference deals with David, the backslidden king, who cried out from the darkness of his spiritual defeat.

- I. HE CRIED FOR:
 - A. Forgiveness.
 - B. Restoration of relationship.
 - C. Restoration of the joy of salvation.
 - D. Another chance to "teach transgressors thy way."
- II. HIS CRY REVEALED THE CAUSES OF DAVID'S FAILURE:
 - A. He lost the joy of his experience.
 1. Lost joy precedes broken relationships with God and man.
 2. Spiritual weakness is the result; "The joy of the Lord is your strength" (Neh. 8:10).
 - B. He had become idle.
 1. "Saved to serve, serve to survive."
- III. THE ROAD TO RECOVERY:
 - A. True repentance and reinstatement of vows.
 - B. "Walking in the light," the universal condition of victory.
 - C. Light received in the past, but ignored, must be obeyed; God's terms are never reduced.

FRED REEDY

June 26

Morning Subject: THE RECOVERY OF THE SUPERNATURAL

SCRIPTURE: Matt. 5:11-16; TEXT: Matt. 5:13

INTRODUCTION: A London preacher said recently: "We can lay the plight of the world at the door of the Church, because she has failed to understand the only truth upon which she is effective. She has deserted her supernatural mandate, promise, purpose, and power."

- I. A SUPERNATURAL MANDATE
 - A. "Go ye into all the world, and preach the gospel."
 - B. No warrior, knight, or conquering army ever received such a mandate. Reasonable only when accepted as supernatural.
- II. A SUPERNATURAL PROMISE
 - A. "Lo, I am with you . . ."
 - B. An unmatched promise, made by One who can fulfill it.
- III. A SUPERNATURAL PURPOSE
 - A. Convert the world by converting the hearts of men.
 - B. The only purpose by which the Church can justify her existence.
- IV. A SUPERNATURAL POWER
 - A. The power of the Holy Ghost.
 - B. Available to all who qualify.
 - C. A proven power by the test of the centuries.

FRED REEDY

Evening Subject: "SIN NO MORE"

SCRIPTURE: John 5:1-14; TEXT: John 5:14

INTRODUCTION:

- A. Occasion demonstrated love, passion, and power of God.
- B. A scene of contrasts: wealth, poverty; health, sickness; religion, spiritual darkness.
- C. Jesus went to church by the sheep market, not by the main entrance.
 1. Practical prerequisites for worship.
 2. A departure from the custom—the unexpected.
- I. THE MAN'S LAMENESS, THE RESULT OF SIN
 - A. Not all sickness is caused by sin.
 - B. Jesus most interested in the moral factors.
 - C. Sin finally affects the physical, mental, and spiritual.
- II. THE MAN'S HEALING, THE WORK OF CHRIST
 - A. A great multitude at the pool; one healed.
 - B. "Wilt thou be made whole?"
 1. The lead question Jesus always asks.
 2. Some wanted to remain crippled: an easy way to survive.
- III. THE MAN'S EMANCIPATION, A RESPONSIBILITY
 - A. "Sin no more," the sinner's emancipation proclamation.
 - B. But it was a charge for all of life.

FRED REEDY

First Prize—Sermon Series Outline for
Sunday Morning—Contest, 1954

"If I Had But One Letter to Write"

By Robert H. Scott*

Promotion Suggestions

On promotion previous to the series, play on the question: "If I had but one letter to write." Arouse curiosity. Use this in promotion in community newspaper, from pulpit and bulletin boards. Before revealing the source of the series, and for two or three weeks in advance, promotion can be done through these mediums. The question can be asked:

"What would you write if you had but one letter to write, to your closest Christian friend, and you knew he was facing a time of severe testing and trial?" You might ask people to give in prayer meeting the gist of the letters they would write. Or have the group guess the section of the Bible you will study. Or there can be other variations of the question which stimulate interest and create thinking along this line.

I. THE CHRISTIAN'S POSSESSIONS

SCRIPTURE: II Timothy 1; TEXT: II Tim. 1:6a

INTRODUCTION:

Due to persecutions, many Christians were losing heart.

Paul writes from his Roman prison.

His last letter to the outside world.

He reminds them of their possessions in God.

I. THE CHRISTIAN POSSESSES A COURAGE (v. 7).

- A. Mosaic law was such that it engendered fear.
- B. Gospel places in reach of every human spirit.
- C. Courage to seek pardon and purity (Heb. 10:16-23).
- D. Courage to come seek help in times of need (Heb. 4:14-16).
- E. Courage to face life's testing times (I John 4:17-18).
- F. Christian courage includes: power, love, sound mind.

II. THE CHRISTIAN POSSESSES A CALLING (v. 9).

- A. The calling to fulfill purpose of God.
- B. It is a holy calling (v. 9a; I Thess. 4:7; I Pet. 1:15).
- C. Not achieved through human strength, ingenuity, or merit (v. 9b; I John 4:10).

III. THE CHRISTIAN POSSESSES A CONFIDENCE (v. 12).

- A. This was no idle statement for Paul.
- B. Founded in the certainty of Christian faith.
- C. Assures safety in ventures of life and death.

CONCLUSION:

What are we doing with these possessions?

Let us show forth their beauty and glory to a hungry, lost world.

Let us continually "stir up the gift" of God.

*Pastor, Wasco, California

II. THE CHRISTIAN'S PROVISIONS

SCRIPTURE: II Timothy 2; TEXT: II Tim. 2:1b

INTRODUCTION:

The command comes to the Christian to possess strength. God has gone to sufficient ends to make us strong.

I. THE CHRISTIAN IS PROVIDED WITH AN UNBOUND WORD (v. 9b).

- A. Some were questioning Paul's imprisonment.
- B. Many had completely turned back due to events.
- C. Paul reiterates basic truths of Christian faith.
 1. Resurrection of Christ (v. 8).
 2. The Word cannot be bound (v. 9).
- D. The Word is still a living, working power.
 1. Many have tried to quench it, ridicule it.
 2. Spurgeon: "As the sun is not blown out by the tempest, and the moon is not quenched by the night dew, so the Gospel will not be destroyed by the distorted thinking of perverted minds" (Biblical Illustrator).

II. THE CHRISTIAN IS PROVIDED WITH AN UNFAILING CHRIST (v. 13).

- A. Unfailing Christ refers to capability of the Administrator.
- B. Ours is a world of betrayal.
 1. Seen on international and national levels.
 2. It exists on personal levels also.
- C. But we have One who knows no faithlessness.
 1. He is faithful to save our souls (I John 1:9).
 2. He is faithful to sanctify (I Thess. 5:23-24).
- D. We can be strong, for we have an unfailing Christ.

III. THE CHRISTIAN IS PROVIDED WITH AN UNSHAKABLE FOUNDATION (v. 19).

- A. This might be called "the Christian's morale booster."
- B. Morale, an important quality.
- C. The foundation of God will stand.
 1. In spite of tendencies, trends, compromisers (vv. 16-18).
 2. The "foundation of God standeth sure."
- D. Let us be strong; we shall ultimately triumph.

IV. THE CHRISTIAN IS PROVIDED WITH AN UNDEFILED VESSEL (v. 21).

- A. This provision holds the potential of power. The Christian can be sanctified (Luke 24:49; Acts 1:8).
- B. The inner foe expelled and replaced by an inner Ally.
- C. Bondage can be traded for freedom, doubts for full assurance of faith, mediocre love for perfect love.
- D. We can be strong, for we have undefiled vessel.

CONCLUSION:

Are you strong in the grace that is in Christ Jesus?

If not, it is a useless and costly malady.

The years have not weakened God's provisions.

Avail yourself of them today.

ROBERT H. SCOTT

III. THE CHRISTIAN'S PROBATION

SCRIPTURE: II Timothy 3; TEXT: II Tim. 3:14a

INTRODUCTION:

Only the Christian way prepares person to live and die.

With provisions and possessions previously noted, no battle will be too hard, no storm too severe.

But it must not be forgotten that we are still on probation. Safety from falling will come only after having been crowned with garland of victory on other side of death.

To this possibility, Paul here calls attention, urging a continuance in the things learned, lest religion become one of form only, void of saving power.

I. THE CHRISTIAN'S PROBATION INVOLVES A DANGER (vv. 1-9).

A. The perilous times increase possibility of falling.

B. Consider the line-up of indictments in vv. 2-4.

C. Summary of danger is v. 5, "form of godliness."

Illus. Some years ago, a ship was discovered in Arctic seas by captain of Greenland vessel. Sailors were at their posts and on their bunks, and captain at his desk, but all were frozen to death. Last entry in logbook showed ship had been adrift thirteen years. Crew and equipment were preserved intact by the intense cold. It was a floating sepulcher, manned by a frozen crew.

D. It will require constant vigilance.

II. THE CHRISTIAN'S PROBATION INCLUDES A DESTINY (vv. 10-12).

A. A destiny to our probation.

1. Opposition is a part of our destiny.

2. Consider frankness of Scriptures.

B. No such truthfulness in world.

1. Falsehoods used to advertise filth of world.

2. They do not tell the sordid destiny.

C. The Bible can say, "All that will live godly . . . shall suffer persecution," because it can also say, "Blessed are ye, when men shall revile you, and persecute you . . ."

D. Let us expect such a destiny.

III. THE CHRISTIAN'S PROBATION INSURES A DELIVERANCE (vv. 14-17).

A. Society places law violators on probation.

B. So it is in realm of faith.

1. We have all we need to insure deliverance through the Word (v. 16).

2. These things, if allowed to do so, will make us "perfect," and "thoroughly" furnish us.

C. Victory is assured at end of probation.

CONCLUSION:

Are you found in a safe state?

ROBERT H. SCOTT

IV. THE CHRISTIAN'S PROSPECTS

SCRIPTURE: II Timothy 4; TEXT: v. 8a, "Henceforth . . ."

INTRODUCTION:

Much money spent each year by those who crave insight into future.

Though he does not claim to have all answers, the Christian has enough to satisfy his mind and certify his faith.

His future is guarded by God, and his prospects are bright.

I. THE CHRISTIAN'S PROSPECTS INCLUDE A PERMANENT PARTNER (vv. 14-18).

A. Apostle shows heaviness over mentioned wholesale desertion by his friends (vv. 10, 14, 16).

B. Then words brighten as he remembers One who did not forsake (vv. 17-18).

1. We can expect desertion, persecution, imprisonment—

C. But "henceforth" includes a Permanent Partner.

II. THE CHRISTIAN'S PROSPECTS INCLUDE A PEACEFUL PARTING (vv. 6-7).

A. Conditions here make for state of melancholy and depression.

B. But Paul does not sense these.

1. He sees clearly the unshakable things for which he has lived.

2. Hear him say, "I am now ready . . ."

C. It was a parting of peace.

1. Because he could say, "I have fought a good fight . . ."

2. Because he knew it meant transition from Rome to heaven.

III. THE CHRISTIAN'S PROSPECTS INCLUDE A PERFECT PAYDAY (v. 8).

A. Crown of earthly kingdom is reward of earthly conqueror.

B. Crown of heavenly Kingdom will be the reward:

1. To those who conquer sin, finish course, keep the faith.

2. Crown set with gems and graces of the Spirit.

C. The Christian's prospects include the perfect payday.

1. Full remuneration for every battle, burden, heartache, tear.

CONCLUSION:

Such prospects shine forth in the midst of a darkened world with glorious beauty and brightness.

Many things may be unsure, but these things are certain; and with such certainties, the uncertainties lose their power.

Let us be sure that we are prepared for such a "henceforth," for it was not only to Paul, "but to all them also that love his appearing."

ROBERT H. SCOTT

First Prize—Sermon Outline for Sunday Evening—
Contest, 1954

THE CEMETERY OF SINNERS

By E. G. LEMERON*

TEXT: *And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: . . . (Eccles. 8:10).*

INTRODUCTION:

The picture suggested in the text is typical of almost any modern community where people gather at the church, sing hymns, pray, listen to the sermon, the invitation, and the benediction, and return to their homes.

I. THE TRAGEDY OF BASING YOUR HOPES ON CHURCH AFFILIATION

A. The church cannot save you.

1. The church is important.
2. But it will not save you.

B. Jesus can and will save you.

1. He is the Way (John 14:6), the Door (John 10:9).
2. No other name (Acts 4:12).
3. "Except . . ." (John 3:3; Matt. 18:3).

II. THE TRAGEDY OF LOST OPPORTUNITY

A. Each one had at least one opportunity to be saved.

1. The "holy place" offers opportunities to find God.
2. They probably had special opportunities.

B. They kept putting off their salvation.

1. Like Felix, King Agrippa.

C. One of those opportunities was their last one.

III. THE TRAGEDY OF BEING SO NEAR, YET SO FAR FROM GOD

A. Once they were the nearest to God they would ever be.

1. Some on the very threshold of salvation.
2. Like King Saul; once saved, died backslidden.

B. What an awful memory to live with through eternity!

1. Near enough to God to feel His love, His Spirit, His call.
2. So near, yet so far from God!

IV. THE TRAGEDY OF BEING FORGOTTEN

A. We do not remember many wicked people.

1. Soldiers, friends, wives, husbands—soon forgotten.
2. People want to forget a wicked or wasted life.

B. Worst thing is to be eternally forgotten.

1. That's why we want you to make it to heaven.
2. If time lets us forget, how about eternity?
3. Loved ones care, pray, and persuade today.

APPEAL:

Don't base your hopes on the church. Come to Christ.
Don't let this opportunity pass. It may be your last.

*Pastor, Tarpley Church, Birmingham, Alabama.

SPECIAL

LIFE'S PRIORITIES

(Baccalaureate Message)

TEXT: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).*

INTRODUCTION:

A. One of the biggest problems faced by the youth of our day is the ascertaining of true values in life, as distinguished from the false and shoddy.

1. The world looks so glittering and attractive to youth.
2. Dr. Laurence H. Howe, in his book, *Finding the Goal Posts*, said the big problem of youth is to clearly discern the goals of life.

B. This exhortation of Jesus, as found in the text, gives us our sense of direction in a world of babble and confusion.

1. Gives a formula for successful and joyful living.
2. It offers a worthy goal.
3. It conflicts with the philosophies of this world, communism, materialism, etc.
4. This needs no revision.

I. THE PRIORITY OF THE SPIRITUAL OVER THE MATERIAL

A. The primary claim of the spiritual centers in the fact that life is essentially spiritual.

1. This is contradictory to much of the modern school of philosophy and psychology.
2. The human body is but the residence of the true man. "Life more than meat." "What is man?"
3. Man is a living soul, created in the image of God, made to hold fellowship with the Divine. Tennyson shares this high appraisal of the soul:

*For though the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will—
Though world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?*

4. "What shall it profit a man?"

B. Life is of infinitely more value than all of one's earthly possessions.

1. Satan knows human nature (Job 2:4).
2. Queen Elizabeth I, when dying, cried out, "All my possessions for one moment of time!"

C. Those who barter away their spiritual privileges for things are being cheated.

1. Like Esau, Judas, rich young ruler, rich man whom God called a fool.

II. IMPLICATIONS OF PUTTING GOD FIRST

- A. It is to place highest emphasis on the building of Christian character.
1. Today's moral breakdown urges giving careful attention to character.
 2. The young person who seeks character will have to go against the currents of this world. Norman Vincent Peale tells of words of Lincoln's dying mother to her son, "Be somebody, Abe." Luther said at Worms: "Here I stand. I can do no other. God help me."
 3. True Christian character can be built only upon a personal surrender of the heart and life to Christ, energized by the indwelling presence of the Holy Spirit.
- B. To seek first the kingdom of God is to seek God's plan for your life.
1. God has a blueprint for every life: Our greatest happiness is found in seeking and carrying out God's plan.
 2. In doing this a young person finds the solution to one of life's most perplexing problems—a life's vocation.
 3. My favorite Bible passage as a Christian young person—Prov. 3:5-6.
- C. To seek first the Kingdom means that, regardless of your vocation in life—spiritual things come first.

III. COMPENSATIONS OF PUTTING GOD FIRST

"And all these things shall be added."

- A. The best guarantee of the necessities of life, material things, is found in this program of living.
1. No anxious care necessary. God has promised to supply all of our needs if we put Him first.
 2. Queen Victoria said to one of her courtiers—"You look after the queen's business and the queen will look after your business."
 3. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."
- B. Examples of prosperity of those who put God first.
1. Job, wealthiest man in all the East.
 2. Solomon's wise choice.
 3. Abram's choice brought him out on top.
 4. Modern-day example, Robert G. LeTourneau.

CONCLUSION:

The goals are clearly outlined for us in these challenging words of the Master.

Let each one of us personally determine that this shall be his manner of living—not for material gain, but for the advancement of Christ's kingdom.

Ralph Ahlemann
Pastor, Kenwick Church
Lexington, Kentucky

SERIES

See May Issue for first three outtings of series.

IV. HOLINESS NEEDED FOR LIFE'S CHOICES

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. (Heb. 12:14-15).*

INTRODUCTION:

- A. Many reasons for the need of holiness.
- B. One reason should be sufficient.

I. FOR LIFE'S CHOICES.

- A. Life is determined by the choices of the individual.
- B. Greatest human endowment is the power of free choice.
- C. Thus the necessity of the right kind of heart.

II. THE UNERRING LAW OF COMPENSATION.

- A. We are rewarded according to our desires of the hearts (Matthew 6).
- B. All thus have their reward.
- C. Hence the need to want what we should.

III. PEOPLE GET WHAT THEIR INMOST HEARTS WANT.

- A. The tragic truth is our desires are so low. All have unawakened ambitions.
- B. Desires drive the man.
- C. Wrong choices of heart bring horrible results. The law of compensation knows no compromise.

IV. THE DESIRE OF THE HEART DETERMINES CHOICES.

- A. "What things soever ye desire, when ye pray" (Mark 11:24). The kind of heart determines the desires.
- B. Three kinds of hearts.
 1. Natural heart. Receiveth not the things of the Spirit. Desires satisfaction of flesh. Seeks earthly things.
 2. Justified but unsanctified heart. Double-minded. Divided in desires. The battlefield of a spiritual civil war. Has some lusts for Egypt. Often compromises between good and best for sake of self-ease.
 3. The entirely sanctified heart. Wholly consecrated. Pure and clean by the cleansing power of the Blood. Dwells in Canaan spiritually. The pure in heart desire to live holy.
- C. Have a pure life.
 1. Illustration: The ermine, a little animal of the northland, with a snow-white coat of fur, desires purity more than life.
 2. The holy heart chooses God, heaven, eternal riches, God's approbation.

MELZA H. BROWN, Pastor
First Church, Colorado Springs, Colo.

V. HOLINESS NEEDED FOR SPIRITUAL PROGRESS

TEXT: Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).

INTRODUCTION: Progress one of the natural urges or native instincts or characteristics of man.

I. GOD'S PLAN IS PROGRESSIVE.

- A. His revelation has been progressive (Heb. 1:1-2).
- B. Dispensationally God's program is progressive.
- C. God's program is always forward (Exod. 14:15).

II. SPIRITUAL LIFE IS PROGRESSIVE.

- A. We are urged to go on to perfection (Heb. 6:1).
- B. Commanded to grow in grace (II Pet. 3:18).
- C. Paul's constant concern for his churches was their progress.
 1. Corinthians: were yet carnal with divisions and strife.
 2. Galatians: though saved by the Spirit were trying to reach perfection by the flesh.
 3. Ephesians: a wonderful people but Paul prayed for their progress (Eph. 1:15-23; 3:14-21).
 4. Colossians: exhorted to spiritual progress (chapter 3).
 5. Philippians: endeavored to stir them to progress by his example (chapter 3).
 6. Thessalonians: commended for spiritual attainments and urged on to holiness.
 7. Romans: Paul beseeches them to full consecration (Rom. 12:1).

III. INDWELLING SIN HINDERS SPIRITUAL PROGRESS.

- A. Sin produces babyishness. Carnal men have to be treated like babies (I Cor. 3:1-2).
- B. The root of evil defeats the graces and fruit of the Spirit.
 1. "Lest any root of bitterness springing up trouble you."
 2. Evil habits root in the carnal nature. Not in the spiritual but in the carnal. Many have battles with the old evil habits of the flesh.
 3. Sin like a body of death or dead body.
- C. Pentecostal fire the only remedy.

IV. THERE ARE CERTAIN STATIONS ON GOD'S HIGHWAY.

- A. Crisis experiences in the plan of God for man.
 1. Justification, the gateway of entry.
 2. Sanctification, the place of cleansing or purifying.
 3. Glorification, final triumph and completion of redemption.
- B. Israel crossed Red Sea but stopped at Kadesh.
- C. There is a way of progress, "Walking in the light."

MELZA H. BROWN, Pastor
First Church, Colorado Springs, Colo.

VI. HOLINESS NEEDED FOR WORLD EVANGELISM

TEXT: Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).

INTRODUCTION:

- A. World evangelism, the one task of the Church. The Great Commission.
- B. No one is excused from this task. It was commanded, authorized, obligates.
- C. There are essentials for this task provided at Pentecost.

I. HEART PASSION

- A. "The love of God is shed abroad in our hearts by the Holy Ghost." "The love of Christ constraineth." ("The love of Christ controls," R.S.V.) ("The love of Christ overmasters," Weymouth.)
- B. "Here am I; send me." Isaiah's experience.

II. DELIVERANCE FROM THE PEOPLE

- A. Holy recklessness necessary to accomplish much.
- B. The baptism of the Spirit does not remove natural timidity but does give victory over the same. "I can do all things through Christ which strengtheneth me."
- C. Many are afraid to wound their own pride. Thus are useless. They need deliverance from self and others.
- D. Christ cannot take the world with an army of cowards.

III. LIBERALITY AND LOVE FOR THE TASK

- A. Entire consecration makes joyful and hilarious giving possible.
- B. The blessing received in giving to God is a good spiritual thermometer. Tithes and offerings are a part of spiritual worship.
- C. Love gladly gives, love gladly goes.

IV. A CORRECT SENSE OF VALUES

- A. A home in heaven more important than one on earth. Treasures in heaven more important than money in the bank.
- B. Spiritual welfare more important than physical or intellectual welfare.
 1. A place in the kingdom of Heaven more to be desired than a place, yes, than any place on earth.
 2. Some think it a disgrace to have a preacher in the family.
 3. More desirous that our children be spiritual than wealthy.
- C. Illustration: Uncle Bud Robinson had the right sense of values.

CONCLUSION: "Have ye received the Holy Ghost, since ye believed?"

- A. God is anxious that you have this experience.
- B. God will do anything necessary to help you obtain.
Illustration: Cornelius. God furnished an angel, a vision, a preacher, and the baptism.

MELZA H. BROWN, Pastor
First Church, Colorado Springs, Colo.

BOOK BRIEFS

Book Club Selection for June

VITAL GOSPEL TRUTHS

J. A. Kring (Our Own, \$1.50)

Sixteen messages, sermons, discussions—call them what you please—the fruits of the author's wide experience as pastor, evangelist, and editor. Altogether Brother Kring has served fifty-eight years in the ministry. Dr. D. I. Vanderpool in his Introduction speaks of the author as a "John the Baptist" preacher. One needs to read only a few pages of the book to be convinced of his high rating as a prophetic, trumpet-sounding messenger of God, as a careful student of the Scriptures, and as a thoroughgoing scholar. There isn't a suggestion of the superficial in any of these chapters. They deal with basic, vital gospel truth in a serious, convincing manner.

Two chapters are devoted to a discussion of God's Word and the importance of diligent study thereof. Another chapter is on the theme of redemption. Dr. Vanderpool asserts that these three chapters are well worth the price of the book.

Other chapters or sermons deal with the "Creation and Fall of Adam and Eve," "Carnality," "The Christ of Prophecy," "The Law of Spiritual Growth," "Spiritual Tests," "Enlarging Our Borders," "Perils of the Last Days," and a tremendously important closing message on "The War of the Ages and the Final Consummation."

For ministers this is a MUST volume.

THE MESSIANIC PROPHECIES OF DANIEL

By Edward J. Young (Eerdmans, \$1.50)

The author points out that the pivotal theme of the prophecy of Daniel is Christ, and that the ninth chapter is the basis for interpreting the book. In his exposition he shows that a proper understanding of the prophecy is as relevant today as it was when written.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE

By Bernard Ramm (Eerdmans, \$4.00)

This new book is a careful and quite thorough study of the complex problems of the relation between science and the Scriptures from the point of view of evangelical theology.

QUEEN OF THE DARK CHAMBER

By Christiana Tsai (Moody, \$2.50)

Written by the daughter of a high Chinese official, this book gives a remarkable insight into Chinese life from the standpoint of a highly born and educated Chinese woman.

IDEAS FOR SUCCESSFUL CHURCH PROGRAM

By John Huss (Zondervan, \$2.00)

Ideas that have proved successful during the author's more than twenty years of pastoral experience. The material is grouped into four sections: spring, summer, fall, and winter. Dr. Huss is the author of a companion volume, *Ideas for a Successful Pastorate*. He is at present pastor of the Southside Baptist Church in Spartanburg, South Carolina.

ATHEISM'S FAITH AND FRUITS

By James D. Bales (Wilde, \$2.25)

An examination of atheism based on its own faith and fruits. Two chapters are especially worth while. One discusses the moral consequences of unbelief in the human heart, in moral standards, in the attitude toward life itself, with reference to sex, et cetera. The other presents a resume of the lives and influence of noted atheists.

GOOD NEWS IN BAD TIMES

By J. Edwin Orr (Zondervan, \$3.50)

The author is not a painter of rosy hues when days are dark, nor is he one who cries, "All is well," when danger threatens our very lives. However, he does feel that our country and others as well have undergone a spiritual awakening. It will encourage your heart to read this convincing account of revival signs in the world today.

FROM NATION TO NATION

By Martha L. Moennich (Zondervan, \$2.00)

The author presents a travelogue to Africa, Iraq, India, Hawaii, and other places of interest.

LECTURES ON HEBREWS

By Joseph A. Seiss (Baker, \$3.40)

A reprint edition of these thirty-four lectures which present a practical application of the teachings of this Epistle. The author is best known for his commentary on The Revelation, entitled *The Apocalypse*.

THE LIVING CHRIST AND DYING HEATHENISM

By Joh. Warneck (Baker, \$3.95)

A dynamic picture of the impact of the gospel on primitive religion.

GOD'S REMEDY

By Donald Grey Barnhouse (Van Kampen, \$4.00)

Expository messages on Rom. 3:21 to 4:25. This is the third volume in a series covering the Book of Romans. A scholarly, spiritual, and extremely thorough presentation in 387 pages.

JOHN PLOUGHMAN'S TALKS

By Charles Haddon Spurgeon (Zondervan, \$1.95)

A reprint edition of this well-known book, of which 522,000 copies are said to be in print. There are twenty-four talks or homilies on everyday subjects such as religious grumblers, gossips, faults, debt, home, hope, wives, idleness, et cetera. A rich source of illustrative material.

PHILIPPIANS—WHERE LIFE ADVANCES

By Roy L. Laurin (Van Kampen, \$3.00)

One of the author's "Life Series," of which there are six, and in which he discusses where life begins, matures, endures, advances, is established, and is at its best. In this volume he discusses four aspects of life's advance under the Christian's source of, ideal for, object in, and peace in life.

THE LIFE AND TEACHINGS OF JESUS
By Charles M. Laymon (Abingdon, \$3.00)

A comprehensive study (336 pages) of the life of Jesus, His ministry and teachings. To quote the author: "In some instances calling for interpretation, after presenting different points of view, I have not urged a particular conclusion."

ARCHEOLOGY AND THE OLD TESTAMENT
By Merrill F. Unger (Zondervan, \$4.95)

This is the prize winner in the Zondervan Christian Textbook Contest. Dr. Unger is professor of Old Testament at the Dallas Theological Seminary (Baptist). A reliable, painstakingly prepared, and well-documented text.

AN INTRODUCTION TO THE STUDY OF CHRISTIAN MISSIONS
By Harold R. Cook (Moody, \$3.00)

A textbook for study and individual reading. It summarizes the entire field of foreign missions: the need, the call, the preparation of workers. A worth-while contribution to missionary literature.

MISSIONS AT THE CROSSROADS
By T. Stanley Soltau (Van Kampen, \$2.50)

The author, with twenty-five years' experience as a worker in the American Presbyterian Mission in Korea, pleads for recognition of the nationals' own church as a solution for the unfinished task of evangelizing non-Christian nations.

COMMENTARY ON THE EPISTLES OF JAMES AND JOHN
By Alexander Ross (Eerdmans, \$3.50)

Another volume in the "New International Commentary on the New Testament." Here are detailed expositions rich in both spiritual and practical values.

THE EPISTLE TO THE ROMANS
By David Brown (Zondervan, \$2.50)

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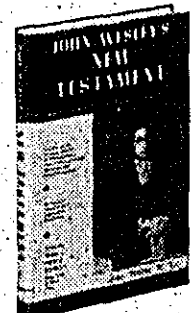
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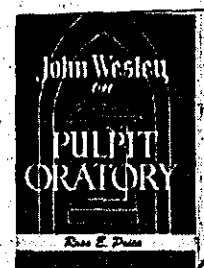
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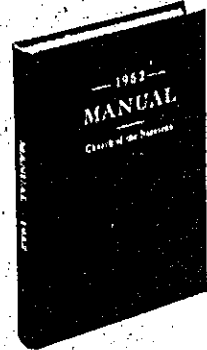
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