

# The Preacher's Magazine

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COVER—John Wyclif (see page 7)

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## GUEST EDITORIAL

### Doctrine and Revivals

By Samuel Young\*

*In John Wesley's day a revised doctrinal content in his preaching afforded a foundation for revival.*

IT WAS the mystics who gave John Wesley his first great spiritual awakening and set him on his quest for holiness, after he had spent five years at Oxford. He writes of this in detail in the opening paragraphs of *A Plain Account of Christian Perfection*. "In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's 'Rules and Exercises of Holy Living and Dying.' In reading several parts of this book, I was exceedingly affected: that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God."

He continues: "In the year 1726 I met with Kempis's 'Christian Pattern.' The nature and extent of inward religion, the religion of the heart, now appeared to me in stronger light than ever it had done before. . . .

"A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me more than ever of the absolute impossibility of being half a Christian, and I determined, through his grace (the absolute necessity of which I was deeply sensible of) to be all devoted to God—to give Him all my soul, my body and my substance."

Here we have three mystics who seemed to create in Wesley that home-

sickness for holiness. Bishop Taylor was a liberal Anglican divine of the seventeenth century and at one time chaplain to Laud; Kempis was a monk of the fourteenth century; and Law was a great High Church mystic of Wesley's day.

### PERSONAL FAITH

But the way of introspection, discipline, self-denial, sacrifice, and abundant good works did not satisfy this restless soul. He confesses later on that for years he lived a monk's life. In his *Journal* under the date of June 22, 1740, he writes: "After we had wandered many years in the new path of salvation by Faith and Works, about two years ago it pleased God to show us the old way, of salvation by Faith only." Here it is clear that Wesley relates the Aldersgate Street experience of 1738 to a revised doctrinal and experiential approach which he believes to be the old and true historic Christian way.

Again, in his Oxford sermon preached at St. Mary's, to the University group, July 25, 1741, on the theme "Almost Christian," Wesley confesses: "I did go thus for many years, as many of this place can testify; using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time, buying up every opportunity of doing good

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to all men; constantly and carefully using all the public and all the private means of grace; endeavoring after a seriousness of behavior, at all times, and in all places; and God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do His will in all things; to please Him, who had called me to 'fight the good fight,' and to 'lay hold on eternal life.' Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but almost Christian."

In contrast to this Wesley suggests that the "altogether" Christian must have: (1) a love for God that engrosses the whole heart, and (2) a love for his neighbor as himself. Then he adds that the ground of all this is faith. He defines this faith in the language of the Anglican church: "It is a sure trust and confidence which a man hath in God, that by the merits of Christ, his sins are forgiven, and he reconciled to the favor of God: whereof doth follow, a loving heart, to obey His commandments." He concludes, "Now whosoever has this faith . . . thus working by love is not almost only, but altogether a Christian."

Thus in the intellectual citadel of Oxford, where he was personally known; Wesley asserted that the key to a true Christian life was to be found in a living, personal faith. Wesley implies that this is the basis for his own spiritual life and the lack of which was the true cause for the spiritual decadence of his day.

#### THEOLOGICAL UNDERSTANDING

In his *Further Appeal to Men of Reason and Religion*, Wesley acknowledges that for many years he was ignorant of the true nature and condition of justification. He writes:

"Sometimes I confounded it with sanctification; (particularly when I was in Georgia); at other times I had some confused notion about the forgiveness of sins, but then I took it for granted the time of this must be either the hour of death or the day of judgment."

He continues: "I was equally ignorant of the nature of saving faith; apprehending it to mean no more than a firm assent to all the propositions contained in the Old and New Testaments."

When his theological horizon cleared up—and it seemed to occur several months before his Aldersgate Street experience—this is what happened.

"Whenever I was now desired to preach, salvation by faith was my only theme. My constant subjects were, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'Him hath God exalted to be a Prince and a Savior, to give repentance and remission of sins.' These I explained and enforced with all my might, both in every church where I was asked to preach, and occasionally in the religious societies of London and Westminster."

"Things were in this posture, when I was told I must preach no more in this, and this, and another church; the reason was usually added without reserve, 'Because you preach such doctrines.' So much the more those who could not hear me there, flocked together when I was in any of the societies."

This explains the closing up of the churches to Wesley in and around the Aldersgate Street experience date of May 24, 1738.

Here are a few samples from his *Journal* entries of that period:

1738, Sat., Feb. 4: "In the afternoon I was desired to preach at St.

John the Evangelist's. I did so on those strong words, 'If any man be in Christ, he is a new creature.' I was afterwards informed, many of the best in parish were so offended, that I was not to preach there any more."

1738, Sun., Feb. 26: "I preached at six at St. Lawrence's; at ten, in St. Catherine's Cue-Church; and in the afternoon, at St. John's, Wapping. I believe it pleased God to bless the first sermon most, because it gave most offence."

This rejection is climaxed in his last Oxford sermon, preached on August 24, 1744. His *Journal* record reads: "Friday, August 24, St. Bartholomew's Day, I preached, I suppose, the last time at St. Mary's; be it so; I am now clear of the blood of these men; I have fully delivered my own soul." In his eyewitness account of this occasion his brother Charles concludes, "If they can endure sound doctrine like this, he will surely leave a blessing behind him."

#### EFFECTIVE PREACHING

John Wesley himself relates his revised doctrinal preaching to the revival results that God was giving in the following chronological study taken from *The Principles of a Methodist Farther Explained*. This was addressed to Rev. Thomas Church, June 17, 1746, who had accused Wesley of boasting of the numbers converted under his ministry. Wesley replied by relating these results to the revised doctrinal content in his preaching.

"(1) From the year 1725 to 1729

I preached much, but saw no fruit of my labor. Indeed, it could not be that I should: for I neither laid the foundation of repentance nor of believing the gospel; taking it for granted that all to whom I preached were believers and that many 'needed no repentance.'

"(2) From the year 1729 to 1734, laying a deeper foundation of repentance, I saw a little fruit. But it was only a little, and no wonder: for I did not preach faith in the blood of the covenant.

"(3) From 1734 to 1738, speaking more of faith in Christ, I saw more fruit of my preaching and visiting from house to house than ever I had done before; though I know not if any of those who were outwardly reformed were inwardly and thoroughly converted to God.

"(4) From 1738 to this time,—speaking continually of Jesus Christ; laying Him only for the foundation of the whole building, making Him all in all, the first and the last; preaching only on this plan, 'The kingdom of God is at hand; repent ye, and believe the gospel,'—'the word of God ran' as fire among the stubble; it 'was glorified' more and more; multitudes crying out, 'By grace are ye saved through faith.'"

Here it is clear that the new increment of power for Wesley was built on a strong doctrinal foundation of truth. Aldersgate Street experience was more than an "accident of record"; it was truth translated into experience.

The Carrier Company reports from surveys it has made that air conditioning increases the number of persons who enter stores, barber shops, etc., by 25 per cent, and increases the volume of business by 30 per cent to 35 per cent. No figures are available as to the increase in attendance at churches which have installed air conditioning.

## I Preach Too Long!

I AM REMINDED of this frequently. My wife tells me of it, my critics mutter about it, my friends make excuses for it. But the fact remains, my sermons are too long.

Of course, there are those who would come to my defense (since they preach too long, also) and say that it is the generation in which we live rather than the preacher who is out of step. They quote the tradition of a generation ago when messages from one to two hours in length were common, and contend that if people were as religious today as they once were they would relish long sermons. But it is not quite that simple. Certainly there are customs and circumstances which influence the preaching patterns of any particular time or place. But our day is demanding shorter sermons and a worship service which is synchronized with the timepiece on the wall. It does me no good to fight against such or to incriminate those who cry out against the infringements. I had better just face it—I preach too long!

But why? It would seem that one who has had the help I have had in recognizing such a condition could do something about it, and that very soon. But I find that a correction is slow in coming. So, I asked myself, "What are the reasons for this long-windedness?" Here are a few of the answers I obtained.

1. *I take myself too seriously.* By that I do not mean that as a minister of the eternal gospel I should be light

or frivolous or should take my responsibility lightly. No, indeed! However, it is an easy step from taking my ministry seriously to taking myself too seriously. The fact is, I do not impress folks nearly as much as I think I do. The sermons that shake the lives of people are "once in a lifetime" affairs. I shall come nearer in thirty minutes to helping the people before me than I would if I took an hour.

2. *I make my introductions too long.* I just love to build front porches! I like to put on lots of gingerbread and decorate it elaborately. I like to include plenty of background in my introductions and add a good amount of atmosphere. I like to tell what I intend to do and then tell how I am going to go about it. Consequently, I find that without too much effort I can spend twenty minutes on an introduction before I even get started preaching. But this is deadly. There is no possible way to salvage a message in any kind of time if undue attention has been given to getting started. They tell me if I will watch the clock during my introduction, and get it off my chest in not over five minutes, I might finish my message in thirty or thirty-five. I may try it sometime.

3. *I repeat too much.* Repetition is a good thing. Sometimes a message can be built around the idea of telling the same thing over and over again. But it will not take much effort to consume a lot of good time if one

gets in the bad habit of repeating everything he says two or three times. Sometimes I catch myself repeating because of the dense look on the faces of my congregation. They cause me to feel that they did not hear me the first time. More often, however, I repeat meaninglessly because I am not quite sure what I want to say and have not thought through on how I want to say it. Repeating too much bothers me since I discovered that I repeat the most when I am the least prepared.

4. *I try to cover too much territory.* A lady remarked to a friend of mine, "Brother Du Bois puts more in a forty-five minute message than anyone I have ever heard." She meant it for a compliment, I think. I was tempted for a bit to take it as such. Actually, however, as I got to thinking about it, I saw she was really pointing out a weakness in my ministry. Most of my sermons could very well be broken up into three, or four, or even more messages. It would be better for the congregation if I covered less territory and helped them enjoy more of the details as I went along. Most of us, I am sure, overestimate the amount of material that our congregations can absorb in one preaching session. If we would break our bread up into smaller bites, our folks could get more nourishment from it. Fewer would choke on it. More would be challenged to eat heartily. I am convinced that the pastor who consistently preaches thirty minutes and ties one Sunday's messages into the next is doing a better job of both teaching and preaching than the one who is forever taking most of the hour.

5. *I don't organize my material.* Don't misunderstand me. I do try to organize it. But the times when I preach the longest are those times when I have not arrived at the very

best outline of the material that I am presenting. When my sermon is not organized, I find myself going over similar material under point three that I covered in point one or in my introduction. That is a good reason why one should take plenty of time to work out his outline and to arrange his thought in logical order. A well-organized message with natural transitions from one point to another can be delivered much easier, and time will not be consumed trying to clarify it as one goes along.

6. *I go into too much detail in my illustrations.* I like to let my imagination run a little bit wild as I describe some story I'm telling. I like to give names and places and picture landscapes and sunsets. I like to be sure that I do not leave out any detail which might more accurately document the story. I want to be sure to establish safeguards lest someone get the wrong idea out of the story. And then, I like to weave in some of the humorous side lights of the story, which, though not contributing to the lesson to be taught, do keep my audience awake. Or at least I think they do. So, it can be readily seen that a story incidental to my sermon can easily be stretched out to five or even ten minutes. I wonder sometimes why it is that I have to go back and remind my audience just what was the point I was making before the story started.

7. *I forget that I am not as interesting to others as I am to myself.* And this is about the hardest thing for me to understand. Why should this be so? I am sure that I could listen to me for at least an hour at a time. I am enrapt at my logic and my depth of thought! But others do not quite follow my enthusiasm about me. Even my wife, who, under all of the laws of human kind, should have the greatest interest in what I have

to say, admits that she quits listening after thirty minutes: And my son, whom I would expect to sit on the edge of his seat to listen to the words of wisdom of his father, quite frequently reminds me, "Daddy, you preached too long!" Well, if they feel that way about it, I cannot wonder that those whom I hardly know sleep so contentedly under my preaching.

8. *I think I can outmatch the laws of thinking and reach more than one climax in one sermon.* But the laws are against me and they just will not bend as I think they should. Emotionally, people can rise to only one high peak of worship in a given worship experience. Any attempt to repeat this makes for artificiality and opens the door to emotionalism for its own sake. Intellectually, people can grasp one solid thought at a time. To attempt to pound home too many ideas, with some of them only remotely related, is to make for confusion or to invite the congregation to take a mental nap. I know all of this both from the books and from bitter personal experience. And yet, down deep inside, I think I can find a way *this Sunday* to beat the game and outfox the laws of human life. Maybe sometime I shall succeed!

9. *I patterned my preaching, when beginning, after the district assembly and convention speakers.* And I heard the very best. Drs. Williams, Chapman, Morrison, Goodwin, Reynolds, these were the men who came by our way back when I was thinking about beginning to preach. I do not mean to cast a reflection on these wonderful men. But I always heard them in a convention situation, when the demands of the occasion meant that the message would be more nearly an hour in length than thirty minutes in length. And I went back to my little church with this pattern in mind. And I've kept it up. Regardless of

the situation, whether it be a morning worship service or a speech in N.Y.P.S., I have my message to deliver and the world to shake. But it takes a long time.

10. *I do too much convention preaching now.* I come in for two or three messages with a certain amount of material to cover and a certain selling job to do. I think that people who have traveled a hundred miles or so will feel cheated if I let them go with a little talk. Forty-five minutes is the bare minimum, I keep telling myself. And maybe this is justified. I can see a glimmer of light which lets me feel that under these circumstances I should not be too greatly condemned for preaching that long. However, the problem is that when I step into other situations, I carry on after the same pattern. That is what bothers me, sometimes.

11. *I think that the cause of God will rise or fall on one message.* Years ago I got hold of a book entitled *If I Had Only One Message to Preach*. This book impressed me. I saw that every message must win the world; I might not live to preach another. Certainly there is a sense in which this spirit of urgency ought to grip every preacher of the gospel. However, experience and common sense tell us that one can preach with this urgency and still do it in thirty minutes. In fact, my friends tell me that I preach shorter when I am really possessed with a sense of urgency than when I am ambling through the flower garden. I think I can see that all of us could very well keep in mind that in most instances we will be back to preach next Sunday. It might be to our advantage to leave something to say then.

How can I cure this long preaching? Well, I think that is obvious from the eleven previous points. How about your confession? Would you join me?

## The Preaching of John Wyclif

By James McGraw\*

**F**EW PREACHERS have been able with their pulpit power to influence the course of history more than did John Wyclif, "father of the English Bible" and "morning star of the Reformation."

Born in Hipswell, near Richmond, Yorkshire, he proved himself a superior student in the elementary grades, and later years in Oxford. At thirty-five he won his junior degree in philosophy and theology, and later he became master of Balliol. The knowledge of men, the mastery of youth, the education of office, the confirming influences of responsibility, and the passion of Biblical truth prepared him during these days of service as educator for his coming influence as reformer.

From his earliest school days, Wyclif was an intensive reader, and he developed a keen interest in the Bible. His closely read Bible made him a mighty man with the Scriptures, and it led him to the realization of perhaps his greatest contribution to history.

### HIS BIBLE TRANSLATION

Wyclif's efforts to put the Latin Vulgate translation of the Bible into the English language were not realized until a few brief years before his death, but they occupied his spare time and utmost energy until the task was completed. He is the father of the modern translators, in the opinion of many. His version, in the vulgar

tongue, although somewhat Latinized, is literal, plain, and "easily understood of the common people." It is the foundation of several subsequent versions, and Tyndale, in his translation, used it largely.

Two factors doubtless contributed to his compelling desire to produce a translation of the Scriptures in his native tongue. One of these was his love for the Bible, and his thorough schooling in its knowledge. The other was his frequent habit of walking in the country, entering the farmhouses of the poor, where he was heartily welcomed, and of reading to the people from the Scriptures in their own tongue. He became a master of the common speech of the common folk. His love for these people, with his love for the Bible, brought about a translation of the Scriptures in their language.

### A ZEALOUS REFORMER

Wyclif's trained mind and great soul soon brought him into sharp controversy with the ecclesiastical powers of the day. J. S. MacIntosh, saintly old British biographer of Reformation characters, said of John Wyclif that his entire life was war. This war, of course, was war with the Roman church.

His zealous arguments against clerical abuses won him the support of the political anticlerical party headed by John of Gaunt. Those, by the way, who wail today that the clergy should "stay out of politics" should read once again their history books, for they

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would find the examples of courageous opponents of prevailing evils in Reformation times more than worthy of our emulation. Men like Luther, Huss, Zwingli, and Wyclif did not hesitate to come to grips with the enemy.

John Wyclif's principle of making the words of the Scripture the foundation for Christian doctrine was later one of the basic planks in the Reformation platform. Christ was dear to him, and he came to possess a unique love for the Word of Christ. God's truth and God's grace were his grandest themes. As a student of Aquinas and Augustine, he was deeply pained by the rampant Pelagianism of his day. His chief theme was the grace of God as the source of salvation.

#### BIBLICAL AND PRACTICAL

Many preachers have been noted for their excellence in one phase or the other—Biblical preaching or practical appeal. Wyclif was both Biblical and practical in his approach. The underlying reason for this fact was doubtless his love for the common people coupled with his love for God's Word.

No preacher ever regarded the condition of the people more sincerely, or set about to help them more persistently, than did John Wyclif. Mingling among them, he developed an understanding for the poor. In a day when the monks and friars were neglecting the ministry to the poor, Wyclif's attitude was one of a shepherd rather than a hireling. Like Jesus in Galilee, John Wyclif preached to the poor and lost the favor of those in high places. He saw ignorance as a curse to the people. He opposed their blind worship of something they did not understand while their priests made their understanding darker and their ignorance greater.

Wyclif's purpose was to bring to the

common people the truth that their way of salvation lay through intellectual and spiritual light. He sought in his preaching to quicken them by the Holy Scriptures into a knowledge of the sublime purpose of Jesus Christ, and to give them an understanding of the Christian life and how it could be lived. To the peasants, John Wyclif's message was one of hope, deliverance, and salvation in the midst of poverty, corruption, and misery.

#### A SIMPLE STYLE

In answer to the question, "How must the Word of God be preached?" Wyclif once answered: "Appropriately, simply, directly, and from a devout, sincere heart."

This brief statement tells a great deal about his own style in preaching. Wyclif was not a spectacular preacher, and there is no evidence that he was an acrobat in the pulpit. He gained the attention of his hearers by his simple, straightforward appeal, clarity of voice, grip of logic, simplicity of thought, and lovable personality. He did not need to call upon outward assistance in the form of bodily gestures or wordy eloquence. He possessed a courage of convictions, a keen intellect, and a quiet but powerful consciousness of strength of character.

Someone has described his appearance in the pulpit as "tall and thin, with a long black gown, his head adorned with a full-flowing beard, exhibiting features clean and sharply cut." Leckler said of him that his eyes were clear and penetrating, and his lips firm in token of firm resolution. We can be certain that his bearing was one of dignity and character.

Wyclif was a dialectician. Few men in Christian history have equaled him in the ability to distinguish truth from error, and few could have mastered him in the debate which it

seemed his lot to perform. His logical disputations brought the crowds to hear him wherever he preached, and placed the pope and the priests on the defensive.

He was didactic in his method of presenting the truth; that is, he believed teaching to be an important part of preaching. He believed that expounding the Word of God would bring the desired results in the hearts of men. He saw no need for "varnish" or "soft soap," but had supreme faith in the plain, unanswerable truth of the Scriptures.

Each sermon shows evidence of careful preparation. Wyclif the scholar, the educator, the university master had a hand in the preparation of the sermons of Wyclif the Reformation preacher of a mighty gospel. He was at his best in debate with the ecclesiastics over the issues before the Church and the people. The monks wrote lampoons; Wyclif replied in tracts that stung like scorpions. The monks put to work their coarsest libelers and whispering campaigns. Wyclif made all England laugh by his keen humor and dry wit. They pointed to Rome's law; he pointed to the Magna Charta and the acts of Parliament. They quoted canon law; Wyclif replied with God's law. They called on the pope as authority; he confronted them with the authority of Christ. They appealed to the great councils; Wyclif, to the Christian conscience and the day of judgment.

#### SERMON DEVELOPMENT

Some three hundred of Wyclif's sermons now in print give us an insight into his method of sermon development. His sermons are vigorous in attack, clever in appeal, and eloquent in form. They are chiefly textual and expository, quite systematic in development, and unusually logical in thought succession.

In general, the sermons of John Wyclif were founded upon the Gospel, the Epistle, or the lesson for the day. As an expository preacher, he followed scriptural divisions, and expounded the truths one step at a time.

His sermon on "Charity," from I Corinthians 13, begins with a contextual introduction. Wyclif says: "Paul telleth in this chapter how men should know charity, and how men should keep charity; and this lore is needful to each member of the church. First, Paul telleth how needful is charity before other things; and he begins at the highest work that man hath in holy church. . . . Afterwards, Paul saith, that if he hath prophecy, and know all secret, and have all manner of science, and if he hath belief, so much as to remove hills, and have not charity, he is nought to holy church. . . . The third, saith God in Paul, if a man deal all his goods into meats for the poor, and give his body so that he burn, as some men do for heresy, and he have not charity, it profiteth him nought to bliss."

Illustrations in Wyclif's sermons were drawn from the Scriptures, and from science, mathematics, physics, and chemistry (in which subjects he excelled as a youth in Oxford). His conclusions, in general, were resumes of his messages with a brief application and appeal. The conclusion in his sermon on "Charity," in which he lists sixteen conditions by which men may know they possess God's love in their hearts, is as follows: "Look thou at these conditions, whether thou have them all in thee: and if thou have them not, bestir thyself to have them whole. And then without a doubt thou hast this love that must bring thee to bliss. And of this Paul teacheth the excellency of charity."

Sick, frail, and ready to die, John Wyclif continued preaching to the

last day he lived. On December 31, 1384, the brave old warrior fell at the altar as he neared the part-prayer of the service in his hallowed church, and died as they carried him gently to his rectory, where his beloved books, his oaken table, and his Bible waited.

Thirteen years after his death, Rome sought revenge for the smarting defeats it had suffered at his hand. Tried and condemned, he was sentenced to

be disinterred from his grave and his body burned. His ashes were scattered into the waters of a river. Thus his burned body symbolized the fires of love he kindled in the hearts of the poor; and his ashes, "conveyed by the brook to Avon, Avon to Severn, Severn into the narrow seas, and then into the broader ocean," symbolized the doctrine of free salvation by faith, which is now dispersed all over the world.

## Sin and Civilization

By George W. Ridout

ONE OF THE POETS SAID, "We are stung by the scorpion sin." The Bible calls it a serpent. We are all badly bitten, the age is sin-pocked.

The history of the ages is the history of sin, and the history of sin is written in doomed civilization, in the dust of empires, the ruin of proud cities, the strife and blood of wars, the groans and moans of millions dead, the sobs and cries and heart-break of humanity. Huxley once wrote: "If some friendly comet would fall upon the earth and wipe it out, it would be a blessing."

"Our civilizations," said George Russell, "are a nightmare, a bad dream. They have no longer the grandeur of Babylon or Nineveh; they grow meaner and meaner as they grow into cities."

There is nothing new or modern about sin. Rudyard Kipling in his quaint verse said:

*The craft that we call modern,  
The crimes that we call new,  
John Bunyan had 'em typed and filed  
In 1682.*

Sin adds to our troubles, subtracts from our joys, multiplies our miseries,

and divides our hearts and minds. Sin is darkness of the mind.

Our sin bill is a large one. Every 22 seconds a serious crime is committed. An average of 33 of our citizens are murdered every day. From dawn to dawn, a million and a half serious crimes are committed—murder, rape, robbery, aggravated assault, etc. Thirteen million lesser crimes, such as embezzlement, vice, etc., are on the books; and there are three and one-half more criminals than students in our colleges, and for one schoolteacher we have four and one-half criminals.

"Our age," says one writer, "seems to be delivered to the Beast. We seem to be delivered to the sway of infamous passions, to the promptings of a mind abandoned to itself. We are set ablaze with lustful passions and abandoned to the perpetrations of hideous sins."

And the greater problem is that there is such a dearth of public protest. There are so few voices crying out against the evils of the day, and those in a position to do something about it are strangely indifferent. The

rank and file of society justify conduct which for generations has been questionable, swayed by the "gospel" of modern pen that the natural impulses are true guides of the noble life. As one has said, "The spirit of the age is one of liberty without restraint, egotism without conscience, life without God."

The modern age is characterized by the pursuit of enjoyment and the rejection of moral responsibility. "Life," as one puts it, "is regarded as something less than a game—it is a jig and a spree, to have a good time, to be free of responsibilities, to stay clear of duty, to avoid seriousness, to laugh, to dance, to push, to jostle and to chatter, the gospel of solipsism in a maze of sensual distraction." Renan, the brilliant French writer, said, "There is nothing serious at bottom; it is by gaiety and laughter that we enter the Eternal."

Modern life has reached a pass just a few points from a yawning hell. We are hastening to damnation in morals, to ruin in government, to atheism in religion, to perdition in social life, and to the devil and the pit in average life. The great moral sanctions of life are in the balance. Love, marriage, culture, home, once guarded by sentinels with flaming sword, are now headed towards the abyss. Love dwindles into license, home life into conventional monotony or furtive disloyalty, and

culture and scholarship become contemptuous.

The cry of the populace in Caesar's day was, "Give us bread and the circus." The cry today is, "Give us our rights," without regards to righteousness. Rights and righteousness are consistent with moral law.

Look where you will and the ego is paramount—"Me." One writer puts it thus: "Life exists for me. All the dim aeons behind have toiled to produce me. This brief moment in the eternal duration of time is only an opportunity for my pleasure and my ease. I care not for ages ahead and the Son of man who shall inhabit the earth when I am dust beneath their feet. Give me my rights."

Tolstoi, the Russian philosopher, prophesied that our present generation would drift towards a cataclysm in civilization, that it would make the descent into the Valley of the Dark Ages unless both Church and state awakened to the steady realization of their obligations to the great zones of humanity which are liable to breed the cyclones that shall sweep our civilization from the face of the earth.

Abraham Lincoln, in his Gettysburg Address, warns us to take care to preserve our liberty, so that righteousness shall not perish from the face of the earth.

### SERMON MANUSCRIPTS INVITED

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press.

Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania, by the deadline of August 10. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. A honorarium of \$25.00 will be paid for each sermon selected for publication by an editorial committee. Sermons sent in become the property of the committee and will not be returned.

## Arrested Development and Continuous Babyhood

By W. B. Walker\*

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb. 5:12-14).

A BABY that is normal is a lovely and interesting thing. On the other hand, a baby of arrested physical development is one of the saddest sights of earth. Arrested spiritual development is what troubled the soul of this great writer to the Hebrew Christians. His whole heart was wrapped up in the welfare of his countrymen and the extension of the kingdom of Christ. He looked around and saw one very common feature that characterized Christian experience—arrested development—chronic babyhood. It was the burden of his message. In many passages he points out the symptoms, and in many others he suggests the cure. Let us prayerfully and reverently look into this con-

dition, and behold the marvelous cure that the writer recommends.

### I. THEY WERE SLOW TO COMPREHEND SPIRITUAL THINGS

No doubt the Hebrew Christians had once been taught the "first principles of Christ, such as the conviction of sin by the Holy Ghost, repentance of sin—turning away from it with abhorrence, and giving up its practice—and acceptance of Christ by faith as the one and only Saviour from sin.

However, these Hebrew believers were prone to backsliding, and were on the ragged edge of fatal apostasy, because they were unable to comprehend spiritual truth. The writer wished to teach them the deep things of God, but they had become like new converts "again." Instead of being in college English, and basking in the glorious literature of the classics, they were back in the primer class, learning the A, B, C's.

The writer graphically describes the cause of this condition. He declares with boldness that carnality is the chief cause of this lack of comprehending spiritual things. Every thoughtful Biblical preacher knows about this condition in believers. He has seen the perplexed and vacant stare on the faces of his hearers that ought to have glowed with the light of heaven. "I do not understand,"

they say, "about this perfect love—this sanctification—this holiness! What is this 'new-fangled' teaching?" Yes, as new-fangled as Enoch, who walked with God for three hundred years, and "was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God." As new-fangled as Moses, through whom God said, "Ye shall be holy, for I am holy." As new-fangled as Paul, who wrote, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." As new-fangled as Peter, through whom God said, "As he which hath called you is holy, so be ye holy in all manner of conversation [living]; because it is written, Be ye holy; for I am holy." And as new-fangled as John, whom God inspired to write, "The blood of Jesus Christ his Son cleanseth us from all sin." And as new-fangled as Jesus, who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Unpopular as it may be, thank God, I have fallen in love with this new-fangled doctrine and experience of entire sanctification.

### II. THEY WERE BABIES.

Ye "are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe" (Heb. 5:12-13, A.R.V.). Paul had this same trouble with the Corinthian Christians. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I fear we have many spiritual babies in our churches, who should press their way into holiness of heart and life. Some of these babies have been converted ten, twenty,

thirty, and even forty years ago. By some trick of Satan, their normal spiritual development has been arrested, and they are still infants in conduct, thought, and conversation. We have many unfailing characteristics of them. Most babies like to be *amused*. They want rattleboxes, whistles, pictures, and toys. Is it not so with some who profess the name of Christ? No prayer meetings, or half-nights of prevailing prayer! No wrestling with the grave problems of the church! But too often they are interested in funny preachers, amusements, broom-drills, grab bags, and like things.

Then, these prolonged babies are easily fretted. Some of them are peevish, and want to be coddled and nursed and handled and rocked. What pastor does not know of that gray-haired, sixty-year-old babe (sometimes a younger one) who was dreadfully put out just because on Friday afternoon she looked out of her window and actually saw her pastor go right by her house without calling? There was no excuse for such conduct, even though he was making a hurried call on a sick man two squares away. She was a woman of consequence in the parish, and the pastor certainly ought to have honored her with a good social visit. She stays away from church a whole month to pout about it, and to teach that pastor not to neglect his first families.

And Mr. B— is mortally offended because he was not elected on the church board at the last annual church meeting. Mrs. C— is very put out because she was not asked to sing the solo in the Sunday morning service. Another is badly offended because she was not asked to sing in the choir. Still another is deeply hurt because he was not re-elected as the president of the young people's work. Another is mortally hurt because the

\*Pastor, First Church, Dayton, Ohio.

preacher insisted that all Christian people should tithe their wages. Another is hurt because the pastor misses him and does not shake hands with him at the close of the service. The successful pastor must carry a milk bottle in one hand and a pacifier in the other to take care of the babies in his congregation.

But there is one other characteristic of a baby that I should like to mention. Most babies have a talkative spirit. Perhaps you have seen that professor of salvation who could not talk in public. Yet he could talk freely and eloquently to his neighbor over the back-yard fence. Then you have seen that person who says, "I am not gifted in speech." Too often, such a one cannot pray in public, nor lead the prayer meeting, but can eloquently discuss the faults of the preacher, his family, the neighbors, and scatter discord among the brethren. All unnecessary and loose talk among believers is the result of a carnal heart.

### III. THEY WERE WITHOUT EXPERIENCE AND MORAL DISCERNMENT.

"For every one that partaketh of milk is without experience of the word of righteousness." Of course such persons do not seem to understand anything about entire sanctification, perfect love, and the fiery baptism with the Holy Ghost. Such things are beyond the primer class or the kindergarten. There are some things that can be known only by experience. There is the joy of the orator who advocates some great truth or cause. He plays on the emotions of the soul and calls to action the hesitating will as readily and efficiently as the harper sweeps the silent strings and calls forth entrancing strains of melody. Who can know such supreme joy except the musician himself?

Who can know the joy of a physi-

cian who grapples with disease that has prostrated some loved patient, vanquishing the monster death, and bringing the sick back to health and usefulness? Only the attending physician can know such supreme joy. And who can know the supreme joy of a sanctified experience except the one who has consecrated his all to the Great Physician, and received the blessed baptism of the Holy Ghost?

They could not discern between good and evil. A spiritual baby has but feeble moral discernment. They have to be taught the difference between truth and falsehood, between obedience and disobedience, and between love and hate. Oh, the vast number of these babies who do not see any harm in dancing, playing cards in the home, and attending the motion picture show. It seems that one of the graphic characteristics of a carnal heart is the blunting of moral discernment.

### IV. THEY WERE SHOWN A CURE.

But there is a cure for this carnal condition. The writer says, "Therefore leaving the principles [elementary grades] of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Thanks be unto God for this cure . . . that delivers from the babyhood state. Still the writer says, "He is able also to save them to the uttermost." The royal blood of Christ can cleanse the soul from all its moral defilements. He can save from the lowest depths of sin to the highest heights of full salvation. The Blood has never lost its power—plunge into this crimson stream today!

## Some Precepts for Preachers\*

Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

Remember Peniel and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

Be loyal to your texts. Beware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

Motorists and preachers should remember that the aim is not to cover the ground but to see the country and, seeing, love.

Illustrate, but don't illustrate the obvious. One good illustration is worth ten bad ones.

The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less chew on the rope.

In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

Listen before you speak. See before you say.

Aim at being independent of the concordance, but do not disdain it until you are.

Love simple speech as much as you hate shallow thinking.

Never talk down to your audience. They are not there.

Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

By your consonants people will know what you say; by your vowels where you come from.

Be audible, but don't shout. Clearness carries farther than clamor.

Be not like the brook; pause sometimes.

One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God and made him of no account."

\*Quoted by Hq. Second Army from W. R. Maltby, "British Weekly," London



# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## The Pastor's Meditation

I believe we have never fully realized the essential unity in the duality of the text, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The text seems to be saying that the purpose of this power—this cleansing and in-filling of the Holy Spirit—is in order that we may be witnesses. What tremendous implications! What a challenging responsibility!

## CRUSADE ECHOES

### I Didn't Get to Preach

LAST WINTER I was visiting in Charleston, West Virginia, and was asked by Pastor William Blue to preach on Sunday morning in First Church. But I didn't get to preach that morning.

The congregation joined in the opening songs and the pastor brought the people to the throne of grace in his prayer. At the close of that prayer, one of the saints began to praise God and to shout. That was not unusual, but this was the beginning of an unusual service. The more she praised God, the more of His blessings seemed to be poured into

her soul, and upon the congregation. Several others began to join in praise.

Suddenly from the rear of the building, a tall, strong man arose from his seat and came down the aisle to the altar, his face streaming with tears. Another came and knelt beside him to help him pray. Brother Blue told me the seeker was a detective on the police force, who had started coming to church through the personal work of the friend by his side, who was a policeman recently converted and a new member of the church.

Soon a lady came to the altar to pray for forgiveness. She testified later that she had been helped by the First Church radio program and had come to church as a result of it.

One by one, others also came forward. Here was a man who had recently started attending, as a result of personal visitation. He prayed through to victory and that evening brought his wife to church. A lady who had been interested in the church through the calling program came forward. Another lady knelt at the altar to be reclaimed. She had started attending again through personal visitation. Another seeker was a man who had rented a house from a member of First Church and had been invited to attend church. There were also some young people and children at the altar, and every seeker seemed to receive definite help.

My own heart was filled with praise to God that morning. What had brought about such victory? The

shouts of a saint? Certainly they played a part, but I was aware that I was seeing one of God's extra dividends to a church busy at the task of witnessing for Christ. Visitation had brought these people to church. No wonder there was rejoicing in spiritual victories!

*The Crusade pays big dividends.*

## A PASTOR ASKS

**QUESTION:** *How can I highlight my visitation program so as to keep it before my people?*

**ANSWER:** The word "highlight" is well chosen, for only as visitation is made as vital in the life of the church as any other function or department is it possible to see year-round results on a cumulative scale. Without question, visitation is work, and unless we keep it important we will not keep at it. Visitation must be woven into the fabric of the church's program until it is a necessity, and not extra-curricular. The following ways of highlighting the church's visitation are used by various pastors. Perhaps they will help you.

1. Weave into your messages almost every Sunday illustrations of personal work and its success. When these involve people in your congregation, tell who they are, unless the particular incident would create embarrassment.

2. When there are seekers at the altar who have been brought through visitation, invite all who have called on them to come first and help them pray through.

3. Once in a while ask those who are making the most calls to tell some of their experiences, for the encouragement of others.

4. If your calling is handled through your Sunday-school classes,

insert monthly into your church bulletin a sheet with a report by classes of calls made.

5. Some Wednesday night ask for experiences in personal work instead of the usual testimonies. Inform one or two ahead of time to be ready to start these off quickly.

6. Use the back of the church bulletin twice a month to publicize visitation results, giving credit by name to all you can.

7. Don't send callers only to chronic absentees and those who are not good prospects. This will soon dampen all interest in calling.

8. Enlist every new member in some aspect of the visitation program of the church.

(NOTE: Pastor, if you have a question on some phase of the Crusade for Souls, send it to the editor for answer in this column.)

## HOW WE DID IT

Our Committee of Twenty-five has been very helpful in our church. I have appointed the people to this committee and given them instructions. Some of them are handicapped physically and unable to do other tasks in the church. Their principal assignment is to help new converts become members, in a quiet, nonprofessional way. They shake hands with visitors at the door of the church. They call on those I send them to and report back to me. They do not put pressure on people, but just show them the thrill and joy of being a Nazarene. This has helped some people feel useful in the program of the church who otherwise would have had nothing to do, and it has helped to bring our new converts to church membership.

—REV. J. ERBEN MOORE  
Tucson First Church, Arizona

\*Secretary, Crusade for Souls Commission.

## Soul Culture

By Leo C. Davis\*

WE LIVE in a perishing and a collapsible world. Current events prove the statement. Ideals tried and tested are giving way to fancies and notions of the foolhardy. Governments topple overnight. Those who know not God are caught in tempestuous seas and within ships without ballast. The question arises, "Will my boat sink?" "Will my world, will your world, collapse?" My world is within me. If I am made of the same materials within, that the outer, collapsible world is made from, then I will perish with it. Judas had his world; likewise the rich young ruler. Under test, they perished and were lost under the tide. Their outside kingdom of greed crashed and fell in on them, because there was an inward correspondence with it.

Paul also knew much about collapsing worlds and he also knew about a world eternal, immortal, and invisible; a world that would never perish, or fold up. This indestructible Kingdom he had on the inside of him. Nearing death and the end of mortality, he could confidently affirm: "I am now ready to be offered, and the time of my departure is at hand. . . . henceforth there is laid up for me a crown of righteousness." Within him he found no affinity to crumbling worlds around him. His secret? We well know what it was. The Christ eternal, the Kingdom indestructible;

had entered within, taken over, and become a part of him. Paul had for years cultivated a vital and a living acquaintance with him. Through faith which bore fruit in years of painstaking effort his soul had become a veritable garden of fragrant flowers of heavenly planting. All within was in correspondence with worlds uncollapsible and indestructible. Soul cultivation and culture had been his secret.

### I

My aged mother, now passed into glory, had a quaint way of determining whether her cakes were ready to take from the oven. She would choose a clean broom straw and plunge it into the cake. When raw dough clung to the straw, she knew the cake must be kept in the oven and over the fires a bit longer. A cake thoroughly baked would have a clean straw. And herein I coin my own thought on the work of the Holy Spirit in sanctification. It is that operation which delivers the soul from a sticky affinity within. It is that which enables one to say, with our Lord, when Satan would attack, "The prince of this world cometh, and hath nothing in me." All those who have been among us and made shipwreck have, because of the lack of soul culture and cultivation, first developed an affinity, a correspondence within. Rest assured if there is an inward hankering, Satan will see to it that there is an outward

circumstance! Of Israel it was said: "He is a cake not turned," a half-bake.

### II

In my estimation one of our outstanding perils is that one which causes us to feel we have now "arrived." If we read the Scriptures aright and if we sense the spirit of those who laid the foundations of the present holiness movement, we are to consider ourselves, even in sanctification, as merely enrolling in the school of Christ and ever learning of Him, rather than to consider ourselves as graduates. The minister of the gospel, though he recognize this "having arrived" peril, is not at all immune to it. He realizes that his office, unless accompanied with simplicity of life and humble demeanor, may have a potential for contracting the soul rather than enlarging it. He knows that in the work of crusading for the souls of others he must fight for time to *crusade for his own!*

Administrative work, so closely connected with the pastoral office, does not lend itself to deeper devotional living. With a multiplicity of interests to be cared for, with goals to be planned and finances raised, soul culture and development into sainthood can so easily be forgotten or laid aside. My beloved collaborators, we must find a way through and beyond all this! We will, or our world will collapse and we shall forfeit the heavenly prize.

Our tasks call for resources far beyond us. Hagar, upon her banishment into the wilderness, was about to witness the death of her child. Her provisions used to sustain him had run out. The water in her little water bottle was soon used up. In her grief, God opened her eyes and she beheld a well of water, perhaps a bubbling spring. God had provided and made

a way. Those who have not learned to look beyond human inadequacies cannot long cope with satanic pressures.

### III

I want to apprehend more fully that *Holy One* who hath apprehended me. He has grasped me for a purpose; I want to grasp Him, that His purposes in me might be wrought. This is, really, my only business in life. Nothing is important save the almighty God! Others may stand in their own names, wisdom, and fame. As for me, I have none of these; I lack them all. I can stand only in Him. He must become my Portion, my Rock, and my Hiding Place. I find that He is ever with me, and I also find that He is ever escaping me and out ahead of me. I almost despair in trying to catch up!

'Tis the very same heavenly Melchizedek who met with Abraham that meets with you and me. I must know more about Him. I must have a deepening of His fellowship. I must cultivate the tender vines He plants within my soul. I want to see the blade, then the ear, and the full corn in the ear. Noxious weeds are plentiful and they grow without effort. I must not allow them to crowd out precious fruit. May I not be too proud to follow Christian simplicity nor too arrogant to live a life of praise! Let hell belch forth its vindictives; I want holiness here and heaven hereafter.

I do not comprehend or understand. I do not understand God, nor even myself, created in His own image; but as the hart panteth after the water-brooks, so panteth my soul after Him. My heart has its reasons which my understanding cannot now know. I want to keep right on singing my doxology of praise, although the age is an utter stranger to it; and I am dead sure that He, the faithful God,

\*Southwest Indiana District Superintendent. Paper read at Superintendents' Conference, 1955.

will keep right on pronouncing His benedictions.

#### IV

In my quest for greater efforts at soul cultivation I am recommending to myself that I seek a more vital companionship with the Word of God. The pastor must read it and peruse its sacred pages for food for his own soul. In my thinking I desire to dwell upon the importance of the inner graces of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Manifestations and ecstasies come and go, but the more sure word of prophecy remains forever. I am in danger of reading the words of the prophets without hearing their voices. I must begin my day with the sacred inquiry: "What word does God have for me today?" I desire my inner ear to be kept atune. His Word I must keep alive and activated within my own heart.

Along with this recommendation I desire hurriedly to add the second. It is the important one of keeping my soul well oiled and blessed. This is the norm, the loadstone. From here I can find my way about. Amid modern confusions, made more baffling by constant pressures from the powers of darkness, we must ever take refuge in our Rock and find poise. Bewildering circumstances? A maze of never-ending duties and problems? Yes, it is true, but the blessed man has found a way up and through. God maketh him to prosper. True soul culture springs from union with the Divine. All other advancement in character development is mere humanism, a tacked-on fruitage which is rotten at the core. God's Word is my only safety zone and the Holy Spirit's presence my only safety patrol. It is foolish to believe we can continue to exist and survive without refreshings from

God to the inner man. Let those who may object to such refreshings enjoy their objections. But I am recommending to myself that I continue my life of prayer and praise, although I realize it is becoming more and more out-of-date. I want to keep shouting happy within; for from here, I affirm, I can find my way about. I am calm, I know how to walk. It is tremendous what a load one man can pull when he keeps hooked up with his source of supply.

In the interests of true soul culture I am further recommending to myself more careful pains in keeping Christ before me as my Example. He was and is soul culture personified. I think I can well afford to inquire more particularly of myself: Do I rise above insults, taunts, jeers, and misjudgments as He did? Am I free from retaliation? Amid all my relationships among men, even my brethren, is the slate all clear as I take inventory? Can I break bread with all my fellow workmen in the kingdom of God? If not, why not? Do I have the spirit that would serve, or do I tear the seamless robe of fellowship apart by a "me first" desire? May I give all diligence and add to my "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." I am taught that if these things abound in me I can be fruitful and there shall be provided for me an abundant entrance into that Kingdom everlasting. And may God be praised!

Finally, I recommend for myself a mystery bag. I am to keep it strapped about my shoulder much like a hunter who dons his game sack. I will have much to thrust into it, for there are mysteries aplenty that I cannot

fathom. The bag needs to be elastic and large, for I must wear it until judgment day. Things are going to happen to me which I will not understand. Men are going to be icicle-like in their attitudes toward me, and I will not understand the "why" of it all. There is only one thing to do, one thing that I can do. I can shove these things down into the most remote corner of my ever-expanding, elastic mystery bag. It is pretty full already, but there is room for more.

Until the day of Christ fully dawns I must forget it all and leave all unto the judgment of Him with whom I have to deal. I must ever remember, instead, Christ's searching inquiry, "What is that to thee?"

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

## Generating an Evangelistic Spirit In the Regular Church Services

By Mrs. Emma Irick\*

THE PURPOSE of the church and the gospel is to seek and to save those who are lost, to get believers sanctified, to build up the Kingdom, and put into working order the redeemed talents of men and women. There is nothing else that builds Christian character like soul saving; there is nothing else that will add fire to the altars of hearts like being instrumental in the hands of God in leading souls into the fountain of divine grace.

I would like to use as the basis of this article the words of Paul in writing to the church at Thessalonica, first chapter and fifth verse, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

Evangelism is the keynote of the

gospel. The Great Commission to every laborer in the vineyard of the Lord is to go "into all the world, and preach the gospel to every creature." That means pastor, evangelist, teacher of the Sunday school, and layman. Our one task is to get the gospel of Christ applied to the hearts of men.

When Moses was leading the people of Israel to the Promised Land, he blew two trumpets. One was for the gathering together of the people; the second was for marching orders and going forward. The signal blast of our great Captain is evangelism.

#### THE CALL

First, the call of the evangelist is a divine call. Paul said in his letter to the Ephesians (4:11): "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." But that does not mean that the evangelist alone is to bring the evangelistic message. In writing

to Timothy, his son in the gospel and also an appointed pastor, Paul told him to "do the work of an evangelist." In other words, he said, "Have this message so burning in your heart that when you get into the pulpit you will feel and realize that you are dealing with dying souls and bring a message that will be the savor of life unto life, not death unto death."

As applied to pastors today, this means that the pastor is to generate, which means to produce, originate, and procreate, that spirit in the regular services of the church which will be conducive to revival fire and passion; that souls will be born into the Kingdom, and believers will be sanctified wholly.

#### THE POWER

How to generate this power is the great question. To make electricity there must be two great forces, the positive and the negative. The same principle applies to generating the revival spirit in the church services. There are two great forces, God and man, who can release a power that will bring about and maintain a revival spirit. Only through the pastor and the church can this be accomplished.

Several years ago we visited the great Muscle Shoals Project in northern Alabama. It produces three things, electricity, power, and fertilizer; and through these valuable factors the land which was poor and almost useless has been reclaimed.

The Tennessee River was dammed up to produce power which for hundreds of years had been going to waste. The resources of Pentecost are available for the Church of Jesus Christ today. Yet we are sitting around waiting for something to happen that never will come to pass unless the Church taps the powerhouse and puts the machinery to work con-

verting the great resources of heaven into the salvation of souls.

When we went through this plant we found that they were using about one-third of its capacity. One great man has said: "It remains yet to be seen what God will do with one man that is wholly abandoned to the Holy Ghost." Most of us as pastors and churches could do much more than we are doing.

The first thing that plant produces is light. Jesus said, "Ye are the light of the world." How we need the illumination of the Holy Spirit in our hearts, our lives, and our labors! We need that Light which will reveal and uncover sin, which will make men feel their need of God, show believers their inward uncleanness, and reveal to all the fountain filled with Blood, which is that power to cleanse from all sin. This great plant furnishes light for homes, churches, and state-run factories. Can the Church do less?

The second product that plant produces is fertilizer to enrich the barren, washed, red hills of Alabama, Tennessee, and Georgia, so they will produce an abundant harvest to feed the hungry of our nation. Oh, can we not see that if we are to win souls to Christ and feed a hungry world we must be enriched first in our own hearts and lives! Many a religious experience looks like the washed, eroded, worn-out hills of these states.

The third product, either wasted or used, is power. It is the crying need of every church in this land to have power from God to cope with the enemy, to rebuke sin, to lift up a standard, to be a master of every situation, to carry the work forward, and to add to the church such as be saved.

#### THE WORD

Now I come to the text, "Our gospel came not unto you in word only."

If we are to have revivals in our regular services we must preach the Word! I mean definite preaching, not forever dealing with things in general, but a definite saving truth, and a sanctifying doctrine, not merely an evangelical but an evangelistic message.

We must not only preach the Word, but it must be preached in power, which word signifies dynamite—"The word killeth, but the spirit giveth life." A powerless message will never produce powerful results. The preacher must feel the power of God working in his own heart and life before he will be able to move those around him.

#### THE SPIRIT

Third, his gospel came in the Holy Ghost. The Word was preached, and preached in the power of the Spirit of God. That message was Holy Ghost-ordered—sent and applied to the hearts of men. After we have done all that we can do, the great work must be done by the Spirit. We must honor Him, court His pleasure, and ask for His leadership in preparing the message given to the people. That means that we must pray all week, not wait until Saturday night and wonder what we will preach on in the morning. Dr. Bresee told us in the class in which we were ordained, "Get your text Monday, not later than Tuesday. Start building your message—have it finished in your mind and heart by Thursday—let it soak in all day Friday, and be so absorbed with it that you can hardly wait to deliver it to the people on Sunday morning.

#### THE ASSURANCE

The fourth element in the gospel that Paul preached was that it came in much assurance. Paul believed what he preached. In other words, he sampled his own cooking. A good

cook must have a good appetite and sample his own food. The husbandman must be a partaker of his own fruit. We must feel what we preach! We must believe what we preach! We must enjoy what we preach. And we must be what we preach! A church will never rise any higher than its pastor, and the church will never possess more revival power and passion than the pastor displays.

#### THE COST

Now what will it cost to have this revival spirit in our churches? The text says they "received the word in much affliction." Old-fashioned revivals have always cost something, and they always will. The price we must pay for these results is self-denial, earnest importunate prayer, fasting, faithful study, personal work, and a constant expectant faith. It still costs something—yea, "much affliction"—to preach the old-fashioned, rugged, red-hot gospel of Bible holiness.

But please get the climax! They received it with the "joy of the Holy Ghost." "The joy of the Lord is your strength." We are being defeated today by letting the many cares, responsibilities, and burdens of life tax our hearts and minds, consume our time and energies, and rob us of our joy in the Holy Ghost. Be sure that you have the real joy of the Holy Ghost.

The trinity that still produces, generates, and promotes a revival spirit in the local church services is prayer, faith, and works.

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."

Oh, for a constant revival in every church of our beloved Zion!



# 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

### ENTRIES

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.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1955. No material postmarked later than this date will be accepted in this contest.

\* \* \* \* \*

### AWARDS

FIRST PRIZE—One year's subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for one whole year)

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THIRD PRIZE—Three months' subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for three months)

### JUDGES

A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted. The committee will judge the material on its content, its being suitable for use as a series of prayer meeting messages, and its originality. The decision of the committee will be final.

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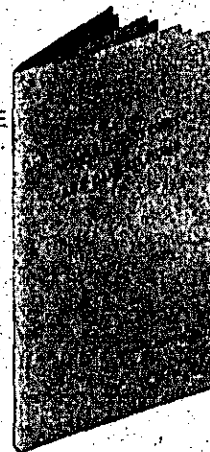
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## "QUEEN OF THE PARSONAGE"

### Discipline in Training Children

By Mrs. Deal Van De Grift\*

EACH OF US as a pastor's wife realizes keenly that we are not only related professionally to the work of the church, but we are homebuilders and mothers. We must take time along with our church duties to train our children, to teach them discipline, and to have fun with them.

In this task of training children there is no substitute for discipline. Neither modern psychology nor the power of suggestion will ever take its place, and the training cannot begin too early. "You must not expect us to control your child in high school," said an educator, "if you did not control him in the high chair." Consciousness of order or disobedience rises early in very tiny tots. When the parsonage toddler goes calling with his parents, there are, oh, so many temptations—treasured cups and saucers, vases, choice house plants, just ever so many things within his reach that he "mustn't touch." Some parishioners may sit holding their breath, while others may smile and say, "Oh, that's all right; they're young only once." But whether they want to pamper or scold the child, it is then we must take over our responsibilities as parents and insist on obedience; for "blessed is the pastor whose parishioners do not find it necessary to get the house back to normal after he has called with his family."

When being entertained in the home of a layman, does the four- or five-year-old throw a tantrum? Do we notice the children's table manners, whether or not they are courteous to the hostess, monopolize the conversation, or run through the house? These are just a few of the things that may seem small, yet mean so much. We should notice these things and when we are at home discuss them without nagging. Nagging is the ruin of temper and discipline.

The disciplinary problem with the older parsonage child, of course, is quite different; for the punishment must necessarily be administered within the walls of his own home, and many times his own room. Punishment should automatically follow misbehavior. It is the most effective way of establishing discipline. We do not mean that it is the easiest way of keeping order for our own comfort, but it is a means of ingraining into the soul of a child the expectation that sin brings pain. It is inevitable by natural law.

The story is told of a little parsonage son at Montpelier. He was caught by his mother making violent, uncomplimentary remarks to a neighbor lad. As soon as he saw his mother, he called out, "Yes, Mama, I'm coming to have my mouth washed out with soap, but I've got some more to say to him first." He acted on the principle of being willing to purchase

pleasure with punishment. In such a case let the high cost of punishment rise a little. There will be a point beyond which the child will not go.

In an article written by Paul Martin and quoting a court judge, he said: "We have to go back to the woodshed with children once in a while. At least this can be said of the woodshed movement, it takes time to spank a child, and time to talk it over, and anything that gets children and parents together will have value, even though it is 'painful.'" Doesn't this strike at the heart of the situation?

We, as mothers of "P.K.'s," have a great challenge. The criticism is often made that ministers' children go without religion even as the shoemaker's children go without shoes, but statistics show the opposite. Of fifty-one Americans in the Hall of Fame, ten were sons of clergymen. Nine of the signers of the Declaration of Independence were sons of preachers. We

are told that one-twelfth of all the men whose biographies appear in *Who's Who* are the sons of clergymen. In the ministers' families, one out of every fifty becomes a clergyman; from all other families, one out of every three thousand. Don't you feel privileged to be the mother of a "P.K."? Let us be sane, sensible, godly mothers who accept in full the responsibilities which children in the home bring, and endeavor to discharge those responsibilities in such a manner as will command the love and respect of the children and fit them for the highest usefulness in society. Our hearts will be glad when we can say, "Our parsonage children have found their place in life and are being a blessing to many." They may not be among those listed in the Hall of Fame or America's *Who's Who*, but we will rejoice to know they have their names in the "Lamb's book of life." May the Lord bless our "P.K.'s."

#### My Prayer for You

We thank Thee, O God, for Thine infinite love, for Thy faithfulness, for all the blessings which we fail at times to see. We know that Thy Word shall never pass away, that we can depend upon Thee. Open the windows of our souls, that we may receive grace and strength to meet the stern and even unjust issues of life. Help us to forget danger and fear, knowing that God is ever watchful, that He knows, He cares, He understands. Help us, O God, to trust Thee, committing our ways unto Thee in complete consecration.

Let Thy love, O God, save us from being critical of others. May we be able by Thy grace to make room for differences. Help us to remember that God made this diversity among people. May we follow the example of Jesus, when He chose His disciples. What a wide difference in talent, occupation, ideas, strengths, and weaknesses were among them! How wonderful, O Lord, are Thy ways and Thy thoughts!

Lift us, O God, from the low ground of self to the high ground of full surrender to Thee. Grant to give us courage and fortitude to fight the good fight of faith. Keep our spirits warm and tender and loving, free from pride or anything that is unlike Thee. Give us compassion for the erring; help us to win them.

We ask in Jesus' name, Amen!

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

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

# ONE MAN'S METHOD

"... By All Means"

ONE of the greatest sources of America's material wealth and strength is her enormous industrial productivity. This output is not entirely due to large investment of private capital or to the hiring of trained "efficiency experts." Much of it stems from a movement which democratically makes use of employees' creative talent.

This plan is most commonly known as the "suggestion system." It was originated by a Scottish shipbuilder in 1880 and first used on a wide scale in the United States by the U.S. Navy in 1918. In recent years it has been of tremendous importance in preserving our national security and in fostering economy in our national expenditures. For example, in an eighteen-month period during World War II, the army's suggestion system prompted 20,069 ideas from its civilian employees which saved the taxpayers \$43,793,000.00 in army expenditures during that period alone.

Many companies, including our own Nazarene Publishing House, offer financial remuneration to employees for ideas which prove to be useful to the company. General Electric Company, for instance, paid an average of \$40,000.00 a month to its employees for their ideas in 1951. Cleveland Graphite Bronze Company, in 1952, made what was quite likely the largest single payment for an employee's idea—\$28,000.00 for a suggestion leading to a more efficient sys-

\*Lawrence, Kansas.

By Forrest Ladd\*

tem of handling castings. This amount represented 25 per cent of the savings resulting from the new procedure during the first six months it was used.

These examples could be multiplied many times over on both large and small scales. Our concern is not with industrial efficiency, however, but with the remarkable fitness by which this principle can be applied to the work of the church. The result would be that many souls could be won to God and to the church who might otherwise be lost.

Many church members have valuable plans and ideas which would greatly increase the efficiency of the church's program, but often through modesty or lack of an appropriate means of making them known they are never expressed, and consequently never put to work. If the church were to make use of these ideas, who knows what advancement might be made? what increases in attendance might result? what improvements in various departments of the church could be brought about? how many more altars might be filled? If industry finds such a system valuable in terms of increased production and lower costs, how much more might the church find it valuable in terms of increased gains for God and for souls?

How can such a plan be initiated? By helping church members to catch a vision of advancing God's work by

their help in this manner. Perhaps by a sincere and periodic invitation from the pastor for all who have plans or ideas which they feel would improve the church's program to bring them to him personally, assuring them of a sympathetic hearing, even if it is not possible to use every suggestion. Perhaps through notes to be placed in the offering plates. Perhaps by a place in the pastor's study where suggestions could be left. You can find the best method for your particular situation.

Not all of the suggestions will be feasible or can be put into practice. Tact and sincerity must be used in dealing with each one. Christians who understand the purpose of the system will be glad to make their suggestions if they are taken up realistically and kindly. If one suggestion (for example, regarding a more effective system of picking up children from unchurched homes for Sunday school) should result in the salvation of a boy or girl who might become a minister, missionary, or devoted Christian layman, all effort and thought put into your church's suggestion system would be amply rewarded.

The use of some type of suggestion system in the church should, besides furnishing new ideas and methods of doing God's work, help to bring an increased interest in the work of the church. In addition, the human tendency to work more zealously for one's own idea or plan than for another's will many times bring forth a more enthusiastic response than if the pastor or superintendent called for workers for an identical plan which did not originate in the people themselves.

Such a plan is in no sense a reflection upon the ability of a pastor or other church leaders. It is, rather, an application of the sound principle

that "two [or more] heads are better than one," and that God can work in many different channels to bring His will to pass.

Paul spoke of his using many different evangelistic methods, "that I might by all means save some" (I Cor. 9:22). He would, I am sure, have considered this method as worthy of the consideration of any church that wished to be all out for souls.

## The Value of Youth Camps

By L. J. Du Bois

The summer camp program of the church has long since passed its experimental stage. We are seeing evidences every year that these camps are making a tremendous impact upon the lives of the young people who attend and a vital impact upon the church. For example, last summer we had between 20,000 and 25,000 boys and girls and young people in summer camps. Probably as many as 12,000 of these prayed through to a definite experience to be saved or sanctified. Besides the evangelistic services there are many other valuable elements which contribute to the spiritual lives of all who attend.

The pastors are beginning to see that they can well afford to put on a real effort to get their boys and girls to the camps for the younger groups and their young people to the Young People's Camp and Institute. These camps do something that no other activity in the church can do. Many pastors testify that their youngsters were never quite the same after attending camp.

We do not have the space to go into this and point out in detail just why this is so. But it is, and we could well work out a plan this summer to

get all we can from our churches, Sunday schools, and youth groups to their respective camps. This will mean publicizing the camps. It will mean urging parents to plan for their young people to attend. It will mean

challenging those who do not have children or young people to give, so that some of the underprivileged can go. It will mean talking it up with the young people themselves until they want to go.

### The Trials of Brother Mud

## Brother Mud Works with an Evangelist

THE FOLLOWING direct quotations came from O. O. Mud, pastor of the Twenty-third Street Church, during a recent revival meeting. They will help to remind us all what a delicate business it is to work with an evangelist. And it is "work" calling, entertaining, and co-operating (sometimes defending) an evangelist. I know! But there are few who let you know it, and many who seem to enjoy it! Here are the comments that might pass in any revival, but these came from Brother O. O. and that is why his name is Mud.

"Well, where in the world are our folk, tonight? The stores aren't open at this time, are they? Well, let's pray. Now, Lord, as Thy Word says, 'Where there are only two or three.'"

"This is a bad week for a revival. We tried to get Brother Martin at another time. But since he is here, let us make the best of it. Our next meeting is slated at a better time, the first of October."

Upon seeing his neighbor-pastor, who has lost a little hair over the years, "Well, it's nice to have Brother Nude-Noggin Jones out to service, a regular polished gentleman . . . ha, ha, ha!"

"It takes money for a campaign like

\*Evangelist.

By Paul Martin\*

this. We want to keep Brother and Sister Martin in the field; at least, get them out of town. And you can see by his size . . . it will take a good sum! Next Sunday, we will raise money for the Mud Memorial Organ Fund. And remember that week after next the district superintendent will be with us on the home-mission tour. As the ushers come, let us give what we can for the expenses of the meeting."

"I can remember Brother Martin during his college and high school days. What a card he is! You just never know what he's going to do. Why, I can remember the afternoon in the academy study hall when Paul . . ." (And twenty minutes later, I stood to preach . . . trembling, for a lot of water had flowed under the bridge, and as well as being "all wet," I'm farther down the river too.)

"I am hoping that we will have a fine crowd like this next Sunday. I realize the evangelist will be gone, and you'll just have to listen to your pastor. He doesn't have any magic tricks or glamorous sermons."

And so, Brother Mud is learning to work with his evangelist—learning fast.

## II. The Pastor as a Preacher

By G. H. Boffey\*

PREACHING is the God-ordained way of spreading the gospel. The "foolishness of preaching" which is mentioned in I Cor. 1:21 is not in its execution but in the principle. Christian fellowship is not centered in ceremony, testimony, the prayer meeting, or breaking of bread, but in the ministry and exposition of the Word of God.

The church naturally and rightly looks to the pastor to minister the Word of life to them. It does not automatically follow, however, that even though a man preaches well he is a good pastor. It is also interesting to note that some excellent pastors are not outstanding preachers. It is the ideal, of course, when a minister excels both as a preacher and as a pastor.

"Feed my sheep" (John 21:16) is the first duty of the shepherd. Therefore, the foremost requisite of the minister is to have suitable material to preach. There is no substitute. No amount of fire and personality can make up for lack of truth. God has stored up for us in the Scriptures vast stores of wisdom and treasures of revelation. A lifetime of study will not impoverish the Giver of such wealth nor the Book which contains it. With such resources to draw upon, no minister should be poor in mind or spirit.

### A VARIED WORD

The ministry of the Word must ever be fresh, and it can be. The minister

\*Northfleet, Kent, England.

July, 1955

must feed his flock with the varied diet as God has supplied it. He must conduct them on a tour of the delectable land—first up to the plateau to view the beginnings in Genesis, on to the wilderness wanderings of Israel, then into the Tabernacle worship with its types and shadows, then on to the conquest of Canaan, where wanderers are transformed into warriors and wishers into workers. Then he must bring to play upon the heartstrings of the believers the sweet music of the Psalms and the profound wisdom of Proverbs and Ecclesiastes. He should also sound out the pleadings and thunderings of the prophets. Together with his people he will spend quiet hours in the Judean hills at the feet of the Master. He will paint the dark shadows of Calvary and show forth the glories of the open tomb. He will let his hearers sit in the law courts of Romans to reason out the hope that is within them. He will help them wend their way through the Epistles and through the mysticism of Revelation. He will show God's Word as a mighty, pent-up reservoir of blessing, ready to burst forth its benediction upon the saints of God.

### A NEEDEY PEOPLE

The minister has a duty to the people as well as to the Word. Sitting in the pews are tired, discouraged, tempted people who need refreshing and feeding; there will be busy men there too, whose time is precious and who cannot afford to waste it. There are opportunities which a true pastor will snatch. He must come to the pulpit with truth which changes lives,

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feeds the souls of men, and exalts the Christ. Such needy souls must not be offered the husks of worn-out wit or even the culture of fascinating personality, but rather the sweet manna of heaven and the water from the smitten rock.

In a well-appointed house meals are served up promptly, tastefully, and hot. This is a good analogy of the ministrations of the pulpit. There are four ways in which people are influenced: (1) by what one does, (2) how one looks, (3) what one says, and (4) how it is said. The delivery of the message of God has various requirements which, if faithfully observed, will tend towards an effective message of an all-absorbing Saviour.

#### SOME FRANK SUGGESTIONS

1. *Make the clock your friend and not your enemy.* Be prepared to deliver, not only your own soul, but the souls of the people also. There are those in every gathering who, if the service is drawn out, will lose the blessing you have ministered to them because they are thinking of buses to catch, pressure of home responsibilities, and unsaved relatives to contend with upon their return home. If you must prolong a meeting, close it at the appointed time and give the hearers the choice of going home, before you hold a second session.

2. *Order your thoughts.* "Open thy mouth wide, and I will fill it," was all right for the hungry Israelites in the wilderness but not for a preacher of the gospel before an intelligent congregation in 1955. One preacher said to Spurgeon when finding him at his preparation before a meeting, "Why, I go to the pulpit unprepared and think nothing of it." "Yes," replied the great preacher, "I have been talking to your deacons and they said that they thought nothing of it too." In

the early days of Lional Fletcher's ministry he went to address some sheepshearers in their hut. As he spread his notes over the wool sacks, one of them remarked, "Say, Son, if you can't remember what you are going to say, how do you expect us to?" The more facts we may have slushing about in our minds, the greater will be the confusion. They need to be crated and stacked for immediate delivery.

3. *Never fling verbal brickbats from the platform.* To say personal things from the pulpit is cowardly, ungracious, ungentlemanly, and uneverything else. It is bound to offend and set up deep resentment. When there is something that needs dealing with, which concerns only one individual, it is wise to give the church some sound general teaching on the subject without being personal. This is sure to lift everybody, including the person concerned. Failing this, personal instruction, counsel, or admonition should be given in private.

4. *Clothe your thoughts with good English.* It is reported that one young preacher wrote to Wesley, "God does not want my education." "No," replied the apostle of Methodism, "and He does not want your ignorance either." The best English—and the best spoken English—is the least we should accord the declaration of the gospel.

5. *Be passionate.* Truth must be served up hot. Passionate preaching is God's order. This does not mean that one must shout his head off. Use your voice to emphasize a point, by all means, but otherwise be natural. Impassioned preaching is more of the heart than of the voice.

6. *The able preacher preaches to a plan* and must consult both his Bible and his people during his preparation. His sensitive spirit will discern the changing needs of the people. His

studious and prayerful mind will appropriate truth in the Scriptures.

7. It is necessary to lead the people of God forward in understanding, in experience, and in action. Some subjects must be approached repeatedly and from many angles until they are fixed in the minds of the hearers. There are other truths also which must be stressed repeatedly, year in and year out. The successful pastor is the shepherd who knows where the flock should be led and leads them there.

It is good for a pastor to go alone into the church betimes and sit in meditation and look up at the pulpit, and say to himself: "Up there, with God's help I can change men's lives, bring heaven down to bless the peo-

ple, shake the walls of wickedness, and attract men to Christ. I can burn like Moses' bush, gush in refreshing streams like the rock in Horeb. I can fly like one of Elijah's ravens to meet the need of some longing soul. I can rise up and call upon God and prevail like Joshua in the day of battle." Then he could well ascend the steps into the pulpit and lean over, looking long at the empty seats. He might even fondle the little Book and lift up the voice in prayer. Then he could come down, clothed with fresh humility and power, to move among the sons of men as did the Nazarene.

Yes, the pastor must be a preacher—a man of the Book, a man with a message, a shepherd who will feed the flock.

## Sermon Subjects for July

By the Editor

John 8:31-36

Subjects	Scriptures
1. REQUISITES OF DISCIPLESHIP	1. v. 31, <i>If ye continue in my word, then are ye my disciples indeed.</i>
2. THE SURE PROMISE OF DIVINE REVELATION	2. v. 32, <i>And ye shall know the truth . . .</i>
3. THE UNSHACKLING POWER OF TRUTH	3. v. 32, . . . <i>and the truth shall make you free.</i>
4. RELIGIOUS BLUE BLOODS	4. v. 33, . . . <i>We be Abraham's seed . . .</i>
5. THE ENSLAVING POWER OF SIN	5. v. 34, <i>Whosoever committeth sin is the servant of sin (cf. I John 3, Phillips).</i>
6. THE LIMITATIONS OF SPIRITUAL SLAVERY	6. v. 35, . . . <i>the servant abideth not in the house for ever . . .</i>
7. PRIVILEGES OF SONSHIP	7. v. 35, . . . <i>'the Son abideth' for ever.</i>
8. THE PERFECTION OF DIVINE REDEMPTION	8. v. 36, <i>If the Son therefore shall make you free . . .</i>
9. THE PLUS OF DIVINE EMANCIPATION	9. v. 36 . . . <i>ye shall be free indeed.</i>

# SERMON WORKSHOP

## The Sidewalk Preacher

(For the outside bulletin board)

"The storms bring out the great eagles; but the little birds take to cover."

Quoted by NORMAN VINCENT PEALE

"The prayer closets of God's people are where the roots of the church grow."

"The heathen are true to false gods, while professed Christians are often false to the true God."

"Some people go about doing good. Some just go about."

"The man who says he has no call has probably left his receiver off the hook."

"Don't exhort another to 'keep up,' unless you are willing to refuel him in the air."

"Treat worry like a barking dog. Instead of shutting it up, take it out for a run."—Selected.

Contributed by NELSON MINK

## Independence Day Thoughts

*The Birth of a Nation:* "Who hath heard such a thing? . . . shall a nation be born at once?" (Isa. 66:8.)

*The New Internationalism:* "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged" (Isa. 60:5).

*The Bible and Patriotism:* "Thou shalt read this law before all Israel in their hearing" (Deut. 31:11).

"There is no patriotism without religion. The memory of the fathers demands the worship of our father's God.

"Life, liberty, and the pursuit of happiness, lie in obedience to the law of God."

"The nation's worst enemy is itself; its best defense is its righteousness and humility"—SELECTED.

Contributed by NELSON MINK

## Sentences That Sing

"Look at our world. It has literally organized itself for the purpose of destroying itself. It is using its mind to crush both its body and its soul, training its best brains to blow its brains out."—WEBB B. GARRISON. . . . "Happiness is essentially a state of going somewhere wholeheartedly."—W. H. SHELDON. . . .

"When religious people begin backsliding, they begin backbiting."—G. RAY JORDAN. . . . "The Christ will never be crowned King by people who are so mentally warped that they think moral jellyfish are worthy representatives of Christianity."—G. RAY JORDAN. . . . "God is more concerned with the revival of the unfit than with the survival of the fittest." . . . "To journey onward and perish in the radiation of our man-made stars, or to journey homeward in the radiation of God's love in Christ."—ROBERT LUCCOCK. . . . " . . . the pain of stifled things." . . . " . . . like a passive pincushion." . . . " . . . a generation hastening stormfully across the astonished earth."

" . . . the pain of stifled things." . . . " . . . like a passive pincushion." . . . " . . . a generation hastening stormfully across the astonished earth."

*The face of death itself is changed, I think,*

*Since first I heard the footsteps of Christ's soul.*

*Move still, oh, still beside me as they stole*

*Betwixt me and the dreadful outer brink Of obvious death.*

Contributed by SHELBURNE BROWN

It is as impossible for the true saint not to have some cross as it is to walk in the sunshine without having shadow.

An ungrateful heart can never be exuberant. Where there is no gratitude, the spiritual nerve is dormant and dead.—J. H. JOWETT.

## SATAN'S COUNCIL

There is an old story of a time when Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit started up and said, "I will make him sin." "How will you do it?" asked Satan. "I will set before him the pleasures of sin," was the reply; "I will tell him of its delights, and the rich rewards it brings." "Ah," said Satan, "that will not do; he has tried it and knows better than that." Then another imp started up and said, "I will make him sin." "What will you do?" asked Satan. "I will tell him of the hardships, persecutions, and pains connected with virtue. I will show him that virtue has no delights and brings no rewards." "Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it and knows that wisdom's ways are ways of pleasantness, and all her paths are peace." "Well," said another imp, "I will undertake to make him sin." "And what will you do?" asked Satan, again. "I will discourage him," was the short reply. "Ah, that will do!" cried Satan; "that will do! We shall conquer him now."

## WHAT IS THE DIFFERENCE?

A woman who was a member of a very fashionable church desired that her husband join her in church affiliation. One Sunday this woman was seated in church with her husband. The minister preached his sermon and his invitation was to people to become Christians. He did not invite sinners to pray at an altar but pleaded with them merely to lift their hands and accept Jesus Christ, with the implication this act was sufficient to make them Christians.

The wife said to her husband, "My dear, could you not lift your hand now?" He made no response. She whispered to him again, "Would it not be a good thing to lift your hand now?" Still no response. As they walked out of the church, she said to him, "I had hoped that this would be the night of your decision." But he did not answer. When they came into their home and were seated together, he said: "My dear, you asked me to lift my hand, and I made no response. I do not mean to be rude to you, but you are a Christian and I am not. I do not want to be unkind, but tell me wherein our lives differ. You play cards and I play cards. You go to the dance and I go to the dance. You visit the theater and I also visit the theater. You use tobacco and I use tobacco. For the life of me I can see no difference in our living."

July, 1955

## PRAYER—REVIVAL

The first great revival of Christian history had its origin on the human side in a ten days' prayer meeting. We read of the disciples, "These all continued with one accord in prayer and supplication." Every true revival from the Day of Pentecost to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the eighteenth century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an endowment of power from on high for his work. A most remarkable and widespread display of God's reviving power was that which broke out at Rochester, New York, in 1830, under the labors of Charles Finney. It not only spread through New England, but to Great Britain as well. Mr. Finney attributed the power of this work to the spirit of prayer that prevailed. The great revival of 1859 in the United States began in prayer and was carried on by prayer more than anything else. "Most revivals," writes Dr. Cuyler, "have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During my own long ministry nearly every work of grace had a small beginning . . . a humble meeting in a private home . . . a group gathered for Bible study by Mr. Moody in our mission chapel . . . a meeting of young people in my home."—Selected.

A little boy heard his pastor speak on stewardship. He had planned to join the church, but he told his mother: "I'm not going to join the church, because the pastor says I should give five cents of my weekly allowance of fifty cents, and I'm not going to do it." The mother asked, "Why does Daddy give you fifty cents of his money?" The boy replied, "I suppose it is because he loves me." The mother said no more. The next day the son said, "Mother, I love the Lord, and I'm going to join the church and give my money to Him."—Selected.

A woman noted for her faith was asked by one who had come from far to learn the secret of her life, "Are you the woman of the great faith?" "No," she said, "I am the woman with little faith in a great God."

July 3, 1955

**Morning Subject: GOD AND THE NATIONS**

SCRIPTURE: Ps. 9:1-20; TEXT: Ps. 9:2-17

**INTRODUCTION:**

- A. God Almighty seeks always to accomplish His divine purposes through individuals, families, groups, and nations.
    - (1) Abraham and his family;
    - (2) Joseph, Moses, King Saul;
    - (3) The people of Israel, the British and American nations in the modern missionary movement, etc.
  - I. **THE GLORY AND RESPONSIBILITY OF THE GOD-CALLED.**
    - A. A spokesman for God.
    - B. A nation born to bear a message and to chart world destiny.
  - II. **THE CHOSEN OF GOD BECOMES THE SPECIAL TARGET OF THE ENEMY.**
    - A. King David spoke of enemies more than did any other Bible writer.
    - B. David was not trapped by any false sense of security. He knew the source of his strength, the futility of self-sufficiency.
  - III. **THE TRAGEDY OF A MAN OR A NATION REJECTED BY GOD.**
    - A. They become a prey to their enemies.
    - B. They become a reproach to their history and their God.
- CONCLUSION: Survival depends upon our willingness to learn and apply the lessons taught by history. Remember the God of Abraham, Isaac, Jacob, and Joseph.

—FRED REEDY

**Evening Subject: "ANOTHER COMFORTER"**

SCRIPTURE: John 14:16-19; TEXT: John 14:16

**INTRODUCTION:**

- A. This scripture is a part of the special instructions Jesus gave His disciples to prepare them for their Pentecost and for the Great Commission.

**OBSERVE:**

- I. **THE TITLE "THE COMFORTER"—MORE THAN A SYMPATHY PEDDLER OR A CONSOLER IN OUR FAILURES; BUT "ANOTHER COMFORTER." ALL CHRIST HAD BEEN, THE HOLY SPIRIT WOULD BE.**
  - A. A Guide who knows the way.
  - B. A Defender who knows full well the measure of our enemy.
  - C. An Intercessor who knows our frame, and who has access to God in our behalf (Rom. 8:26-27).
  - D. The One whose chief assignment is to make us victorious.
- II. **THE ESTABLISHED CONDITIONS UPON WHICH WE MAY RECEIVE HIM.**
  - A. Promised to disciples only.
    - (1) Those who "keep my commandments" because they "love me."
  - B. Promised to those for whom Jesus prayed (John 17:20).

—FRED REEDY

July 10, 1955

**Morning Subject: THE TEST OF DISCIPLESHIP**

SCRIPTURE: Matt. 10:16-40; TEXT: Matt. 16:24

**INTRODUCTION:**

- A. The statement of Jesus in the text follows significantly "The Great Confession" in verse 16.
- B. "Jesus commands us on the ground of our profession.
- I. **MOVEMENTS MAY BE JOINED IN MASS, BUT WE BECOME DISCIPLES INDIVIDUALLY** (John 21:22).
- II. **A FUNDAMENTAL PRINCIPLE OF DISCIPLESHIP IS SEPARATION FROM THE WORLD.**
  - A. For the early disciples following Jesus had radical social, religious, and political implications. These principles remain unchanged.
  - B. True discipleship means personal surrender to Jesus and His way of life; not an assimilation of the new with the old.
- III. **SELF-DENIAL IS THE FINAL TEST.**
  - A. Forsaking father and mother, houses and lands is not the supreme test; but forsaking self.
  - B. Even spiritual enjoyments may be secondary to the highest ideals of discipleship. Transfiguration experiences, glorious as they are, must be held secondary to sacrificial service.

—FRED REEDY

**Evening Subject: HOLINESS, TRUE AND FALSE**

SCRIPTURE: Eph. 4:17-32; TEXT: verse 24

**INTRODUCTION:**

- A. No other doctrine of the Bible has been so widely misunderstood and so vehemently attacked as the doctrine of holiness.
- B. False holiness was one of the problems of the Early Church; a serious problem in modern religion also, especially in holiness churches. Near counterfeits are the more dangerous.
- I. **TRUE HOLINESS IS NOT:**
  - A. Proper doctrinal statement and terminology only.
  - B. Certain forms of outward appearance only.
  - C. Emotional feelings and demonstrations only.
  - D. Any certain one of the gifts of the Spirit only.
- II. **TRUE HOLINESS IS:**
  - A. Putting off the "old man of outward and inward sin. (1) Heart purity, (2) a life of righteousness (Eph. 4:25-29).
  - B. Maintaining an active, personal fellowship with God through indwelling Holy Spirit. "Nothing between" (Eph. 4:30).
  - C. Maintaining a Christlike attitude toward all men: (1) no bitterness, (2) no wrath, (3) no clamor, (4) no evil speaking, (5) no malice; but instead of these: (1) kindness, (2) tenderness, (3) forgiveness without limit—even as God hath forgiven us.

—FRED REEDY

July 17, 1955

Morning Subject: MY INFLUENCE

SCRIPTURE: II Tim. 1:1-8; TEXTS: Matt. 5:16; Rom. 14:7

INTRODUCTION: When asked by a friend, "What is the greatest thought that ever occupied your mind?" Daniel Webster replied, "My personal responsibility to a personal God." Man's second greatest responsibility is to his fellow man.

I. INFLUENCE DEFINED

"Energy or potency tending to produce effect insensibly and invisibly; power arising from character or station; exercise of moral control over the actions of others."

II. INFLUENCE DESCRIBED

- A. The reach and force of influence is beyond control.
- B. Influence is both outgoing and incoming.
- C. We may be active or passive in the reception as well as the emanation of influence.

III. INFLUENCE AND CHARACTER

Character, not reputation, is the source of influence. "Influence is the exhalation of character, the breath of what I am."—Bishop William Taylor.

—FRED REEDY.

Evening Subject: AN ADEQUATE SALVATION

SCRIPTURE: Rom. 1:1-17; TEXT: verse 16

INTRODUCTION:

- A. "I am not ashamed"—most significant because it is the testimony of Paul, the international figure, the man of learning and political influence, the man with a world perspective.
- B. The personal experience of the one bearing testimony.
- C. On the Damascus road and on every road, the power of God unto salvation:

I. TO THE JEW—

Victimized by religious ceremony and spiritually impotent.

II. TO THE GREEK—

- A. With trained intellect, but depraved character.
- B. Highly developed culture, but a decaying civilization.
- C. A nation informed, but needed to be transformed.

III. TO THE ROMAN—

- A. With world power, but no moral power. Rome needed the only power she did not possess.
- B. She had power to conquer, but no power to redeem.
- C. She had power to crush men and nations, but not power to lift them.

—FRED REEDY

July 24, 1955

Morning Subject: FACING THE FURNACE

SCRIPTURE: Dan. 3:1-27; TEXT: Dan. 3:16-18

INTRODUCTION:

- A. Devotion to God and faithfulness draw enemy fire.
- B. Men of conviction usually condemned by contemporaries.

I. THEY WERE CONDEMNED BECAUSE THEY FAILED TO CONFORM.

- A. Conformity is the demand of the world. The worldling is a crusader for his way of life.
- B. Opposition became vehement when the Hebrews would not sell out.

II. THESE HEBREWS DISPLAYED AN INTELLIGENT FAITH.

- A. They believed God without the promise of deliverance.
- B. They accepted the challenge of their own faith.

III. THEY HAD THEIR VALUES STRAIGHT.

- A. Some things more precious than life.
  - (1) Freedom to pray, (2) Freedom to worship as we please, (3) Freedom to follow God-given convictions, etc.

IV. THE FURNACE REVEALED "ONE LIKE TO THE SON OF GOD."

- A. The exquisite fellowship of the furnace.
- B. Flames intended to destroy, only burned off the fetters and revealed the divine and supernatural.

—FRED REEDY

Evening Subject: HOW MUCH DO YOU WEIGH?

SCRIPTURE: Dan. 5:1-30; TEXT: verse 27

INTRODUCTION:

- A. A unique figure—the balance; more graphic and didactic.
- B. A popular question, pertinent in temporal, physical, social, and political affairs. Especially so in matters spiritual.

I. GOD DOES THE WEIGHING.

- A. Has perfect knowledge of all factors.
- B. Every blessing bestowed has eternal implications, affects the balance.

II. HOW MUCH DO YOU WEIGH WHEN THESE ARE PLACED ON THE BALANCE?

- A. Your mother's prayers?
- B. The influences of a Christian home, church, a free country, an open Bible, good health?
- C. The life, teaching, blood, and resurrection of Jesus Christ?
- D. The repeated calls and constant wooings of the Holy Ghost of God?

III. GOD'S WEIGHING FINAL.

—FRED REEDY



July 31, 1955

Morning Subject: **CHRISTIAN STEWARDSHIP**

SCRIPTURE: Matt. 25: 14-27; Text: verse 21

INTRODUCTION:

- A. A steward is one entrusted with the goods or affairs of another. A sound principle applied in all phases of life.
- B. Christian stewardship involves eternal "goods" and "the affairs of the kingdom of God."
- C. In God's economy:
  - I. THERE ARE EQUAL OPPORTUNITY, INVESTMENT, AND RESPONSIBILITY.
    - A. "His own servants" (verse 14).
    - B. "According to his several ability" (verse 15).
    - C. "Traded with the same" (verse 16).
    - D. "The lord of those servants . . . reckoneth with them" (verse 19).
    - E. "Well done"—the word of commendation to both.
  - II. ALL RESOURCES MUST BE FAITHFULLY HANDLED.
    - A. Stewardship of time, talent, money.
    - B. The possibilities of excellence equal for all. Faithfulness, not efficiency, the basis of reward.
  - III. FAILURE IS TRAGIC FOR ONE-TALENT MAN AS WELL AS FOR OTHERS.
    - A. Possibilities of success as good as for others; easier to double one talent.
    - B. In hiding a talent a life too is concealed. A buried talent shares its grave with a buried man.

—FRED REEDY

Evening Subject: **"GREAT SALVATION"**

SCRIPTURE: Heb. 1: 1-14; 2: 1-3; TEXT: Heb. 2: 3

INTRODUCTION:

- A. God has spoken again and again.
  - B. "Hath in these last days spoken . . . by his Son."
- Consider:
- I. THE OVERTURES OF GOD TOWARD SINFUL MAN.
    - A. Prevenient grace—providence, conviction, compassion.
    - B. Saving grace—deliverance from guilt, pollutions of committed sins; regeneration—new life, new desires, new aspirations, and new relationships.
    - C. Sanctifying grace—deliverance from inbred sin, personal indwelling of the Holy Ghost, impartation of perfect love, resolution of inner conflicts, adequate spiritual motivation.
  - II. THE INTERROGATIVE PUTTING OF THE ALTERNATIVE TO ACCEPTANCE—"HOW SHALL WE ESCAPE?" THE STRONGEST POSSIBLE DECLARATION OF IMPOSSIBILITY.
    - A. Christ's claims are compelling, not coercive. No man is forced to believe, but compelled by the abundant provision.
    - B. To refuse the provision is sad; to neglect it is inexcusable. The devil tempts us, not to refuse, but to neglect.

—FRED REEDY

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

**The Golden Chain**

By Edward Dowd\*

TEXT: *I will make men more rare than fine gold and mankind than the gold of Ophir (Isa. 12:12, R.S.V.).*

**Advertising the Series**

1. *Preacher's Preparation.* This is a series of sermons on the cardinal doctrine of the holiness movement. The minister must take time to pray over the Scriptures, and thus to prepare his own heart for the preaching series.

2. *Using a Month.* The month of the year when the church (local) was founded might be used. Or the first month of the new year is appropriate. Honor charter members of the local congregation, give names and brief biographies of former pastors, and other denominational background, so the series has meaning for the church.

3. *Newspaper Build-up.* One week before the series begins, the local newspapers should have a glossy or news cut of the pastor together with a story of the series, emphasizing that this is the central doctrine of the Church, and will be given in a "Golden Chain" of four sermons through the month.

4. *Poster in Foyer.* There should be a large poster standing in a prominent place in the foyer with four large links of a golden chain coming down as from above (heaven), and a hand taking hold of the bottom link (personal experience). The title of the series, "The Golden Chain," together with the names of the four sermons, will add interest. A glossy of the pastor could be used for personal appeal, if desired.

5. *Radio Time.* Access to radio announcements or a radio program to highlight the coming series with brief details would take only one and one-half minutes. Many stations are willing to give free time for such news, but the cost is small for several spot announcements.

6. *Church Newsletter or Midweek Reminder.* Should be used to build interest among members and those not familiar with holiness doctrine and experience. A warm, positive approach should be maintained through the stories given. People respond when they see that we believe in what we are doing.

7. *Church Bulletin.* Offer a fresh fare to your regular listening congregation, given several weeks in advance, so they will interest others in the series. Our people like to believe the minister has a planned program. A series announced ahead will stir new interest, provide vitality in the preaching program.

8. *Preliminaries During Series.* This series offers a grand opportunity to highlight holiness songs in both congregational and special songs.

\*Pastor, Newport, Oregon.

9. *Altar Invitations.* The morning worship hour should be so arranged that the message is ended several minutes before the usual closing time, so that souls may seek holiness. The second, third, and fourth messages especially lend themselves to altar invitations. If time is arranged so that invitation is an integral part of the service, souls will respond and be sanctified.

### I. THE GOLDEN WAY

SCRIPTURE: Isa. 35:1-10

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein (Isa. 35:8).*

INTRODUCTION:

God offers an alternative to disaster. This "Golden Way" of holiness is pointed up by the Prophet Isaiah in prophetic beauty.

#### I. THE WAY OF HOLINESS BRINGS ABUNDANCE (vv. 1-2).

- A. Gladness supplants wildness and solitariness.
- B. Companionship supplants loneliness.

#### II. THE WAY OF HOLINESS BRINGS SATISFACTION (vv. 3-7).

- A. Strength and faith supplant weakness and fear (vv. 3-4).
- B. Understanding and freedom supplant darkness and illusion (vv. 5-7).

#### III. THE WAY OF HOLINESS BRINGS SEPARATENESS (vv. 8-10).

- A. The Golden Way of cleansing (v. 8).
- B. The Golden Way of security (v. 9).
- C. The Golden Way of joyous victory (v. 10).

CONCLUSION:

The abundant Christian life is found on the golden highway of holiness experience.

—EDWARD DOWD

### II. THE GOLDEN HOUR

SCRIPTURE: Heb. 10:12-22, 37

TEXT: *Whereof the Holy Ghost also is a witness unto us (Heb. 10:15).*

INTRODUCTION:

Testimony may be heard from multitudes to the fact that a second crisis of divine grace is needed by the Christian believer after his conversion.

#### I. JESUS' BLOOD PROVIDES FOR THE GOLDEN HOUR (vv. 12-14).

- A. Our holiness, His purpose (v. 12).
- B. Our victory, His anticipation (vv. 13-14).  
He expects to defeat sin in us.

#### II. THE HOLY SPIRIT WITNESSES IN THE GOLDEN HOUR (v. 15).

- A. Man's part is consecration (v. 22).
- B. God's part is entire sanctification (v. 15).

CONCLUSION:

When the believer senses his need of holiness, comes to God with a total consecration, and appropriates faith for the baptism with the Holy Spirit, he is on the threshold of the Golden Hour.

—EDWARD DOWD

### III. THE GOLDEN HEART

SCRIPTURE: I Corinthians 13

TEXT: *And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love] (I Cor. 13:13).*

INTRODUCTION:

The crisis of entire sanctification, like the protrusion of gold above the surface, leads the soul into subterranean riches of Christian experience.

#### I. LOVE IS SUPERIOR (vv. 1-3)

- A. To exalted speech
- B. To knowledge and faith
- C. To benevolence and martyrdom

#### II. THE SPIRIT OF LOVE (vv. 4-7).

- A. Is Godlike: long-suffering and kindness.
- B. Love's freedom and fullness:
  - 1. Free from carnal attitudes
  - 2. Full of holy temper

CONCLUSION: LOVE'S ULTIMATE ENDURANCE (vv. 8-13).

- A. The complete and the incomplete (vv. 8-10).
- B. The mature and the immature (v. 11).
- C. The known and the unknown (v. 12).
- D. The everlasting primary (v. 13).

—EDWARD DOWD

### IV. THE GOLDEN WORD

SCRIPTURE: Acts 2:37-40

TEXT: *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).*

INTRODUCTION:

The Golden Word of the gospel of Jesus Christ is the preaching of heart holiness, and the testimony of sanctified Christians to this experience.

#### I. THE SOURCE OF THE GOLDEN WORD: PENTECOST (Acts 2:2-4).

- A. The cloven tongues and the burning witness.
  - 1. Abiding symbol of holiness experience: fire.
  - 2. The burning flame of individual grace: "And it sat upon each of them."
- B. The filled life and the speaking lips (v. 4).
  - 1. Contrast the pre-Pentecost apostles.
  - 2. Spirit-filled and speaking freely.

#### II. THE SOUND OF THE GOLDEN WORD: RESTORATION (Acts 2:13-18, 22-24).

- A. Sound of the spirit of joy (2:13-18).
  - 1. Not drunken in the night.
  - 2. Joy-filled in the morning.
- B. Sound of the Saviour's suffering (2:22-24).
  - 1. Proclaiming the holy Jesus.
  - 2. Presenting the risen Redeemer.

### III. THE SUCCESS OF THE GOLDEN WORD: UNIVERSAL (vv. 37-40).

- A. Creates personal conviction (v. 37).
  1. The hearing ear. Men must hear the testimony.
  2. The pricked heart. "They were pricked in their heart."
  3. The seeking mind. "... said to Peter and the apostles."
  4. The ready will. "What shall we do?"
- B. Offers a universal, continuing fellowship (vv. 38-40).
  1. Positive Pentecostal promise. "Ye shall receive the gift of the Holy Ghost."
  2. Faith for the family: "The promise is to ... your children."
  3. Meaningful missionary message. "... and to all that are afar off"
  4. The telling testimony. "... did he testify and exhort."

#### CONCLUSION:

What registers in the minds of our listeners as we testify? Is our word of witness clear both to the knowledge of sins forgiven and also to the sanctifying baptism of God's Holy Spirit?

—EDWARD DOWD

## MORNING

### THE PROVISION OF HOLINESS IN THE ATONEMENT

**TEXT:** *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed (I Pet. 2:24).*

**INTRODUCTION:** It is simply and plainly taught in the Bible that man must be holy—"Be ye holy"; and it is stated that holiness in man means the entire devotement of the life to God, the cleansing of the moral nature from all sin and impurities, and the perfection of the moral relationship with God.

#### I. THE DEATH OF CHRIST

- A. An atonement was made by God.
- B. The veil of the holy of holies was rent.
- C. Christ filled the gap by hanging between heaven and earth.

#### II. THE RESURRECTION OF CHRIST

- A. Christ promised it.
- B. Man needed it.
- C. God demanded it.

#### III. THE PROMISE OF CHRIST

- A. A promise meant a fulfilling.
- B. The Comforter came by Christ.
- C. The atonement was made full by the coming of the Holy Spirit.

**CONCLUSION:** It is understood that man cannot be holy within and by himself. Christ paid the supreme sacrifice, God provided the supreme sacrifice, and the Holy Spirit completed the supreme sacrifice.

—BILL J. PRINCE  
Long Pine, California

## Second Prize—Sermon Outline for Sunday Evening—Contest, 1954

### The Creeping Jungle

By Morris Chalfant\*

SCRIPTURE: Rev. 2:1-5; TEXT: Rev. 2:4

#### INTRODUCTION:

- A. The jungles of Africa are very mysterious. The wild animals, lions, snakes always give one a creepy feeling. Making gardens and clearing the jungle demand continual care or they revert back to the jungle from which they were cleared.
- B. One finds it is a continual battle to overcome the "creeping jungle" even at home, in national and moral affairs.

#### I. THE EPHESIAN CHURCH OVERTAKEN BY CREEPING JUNGLE.

##### A. Commendation

1. Achievements (v. 2)
2. Labor
3. Their patience
4. Their high standards

##### B. Condemnation

1. Christ weighed them and they were found wanting.
2. Had backslidden in heart (v. 4).

#### II. WE CAN ASCERTAIN IF THE MODERN CREEPING JUNGLE HAS CROWDED OUT FIRST LOVE.

- A. Man in love always wants to talk to his sweetheart.  
How about your prayer life?
- B. Man in love always wants to read what she writes.  
How about your Bible reading?
- C. Man in love likes to be with his sweetheart.  
How about your love for the house of God?
- D. Man in love wants to talk about his sweetheart to others.  
How about your personal witnessing and testifying?
- E. Man in love always wants to give his sweetheart nice things.  
How about your tithes and offerings?

#### III. HOW ONE LOSES HIS FIRST LOVE IN MODERN CREEPING JUNGLE.

- A. By failing to nourish the love of God, prayer, communion, worship.
- B. By giving encouragement to foreign affections, failing to keep weeds, briars, cut out.
- C. By compromising our personal convictions and scriptural standards, giving way to lower level of living.
- D. Lack of brotherly love (I John 4:20-21). Violate spirit of love, sow dissension, distrust, etc.
- E. Fail to walk in the light.
- F. Break vows we made to God.

#### CONCLUSION:

##### A. Recommendation

1. "Repent, and do the first works" (v. 5).

\*Pastor, Bartlesville, Oklahoma

## BOOK BRIEFS

### Book Club Selection for July

#### LEARNING TO HAVE FAITH

By John A. Redhead (Abingdon, \$2.00)

This is a well-written book. Except for a very few spots, the content is both helpful and thrilling. The author is an artist with pointed illustrations and he uses them extremely well.

This is a study of the various aspects of faith: Faith in Christ, Faith in Prayer, Faith That Grows—these are but three of the fifteen chapters, all of which are directed to a discussion of Christian faith.

You will not find this as profound a study of faith as many books preceding, but you cannot read this without underlining sparkling quotes and concise illustrations. It will add to your store of sermon ideas.

#### PROPHETIC LIGHT IN THE PRESENT DARKNESS

By Kenneth S. Wuest (Eerdmans, \$2.00)

A brief survey of major prophetic events yet to be fulfilled; all of this, of course, based upon scripture. The author disavows promoting the views of any particular school of prophetic interpretation. He does say: "The book is written to furnish the Christian layman with a simple presentation of God's future prophetic program in its broad outlines, so that he may have a factual basis upon which to come to an intelligent conclusion relative to the times in which he is living and the future outlook for the human race." The ten chapters are titled: Earth's Golden Age Predicted, What Time Is It? Two Important Days, The Great Departure—When? The Departure of the Church, The Seventieth Week of Daniel, The Second Advent, Earth's Golden Age Realized, The Eternal Conditions, The Final Reasoned Conclusion. Dr. Wuest is a Greek scholar of note and is affiliated with Moody Institute of Chicago.

#### IN GRATEFUL REMEMBRANCE

By Archer Wallace (Abingdon, \$2.00)

As the name clearly implies, this book is written to minister to the bereaved. There are fifty very brief message-meditations built around a sprig of poetry, a winsome illustration, or a bit of scripture. None are profound discussions of the problem of suffering: all are set out to cheer the drooping spirit as with a cup of cold water, or a fresh-plucked daisy.

This book will be splendid to place in the hands of those who have been sadly bereaved. It also will prove to be a good quick-reference for ministers when called upon to bring a funeral message with little time for preparation.

Some of the themes are: The Valley of Baca, Nearer to God, The Heavenly Mansions, The Everlasting Arms, Through the Valley.

An old-timer in the writing field, Archer Wallace has given us a splendid special-type book for a much-needed ministry.

#### THE WAY OF LOVE

By Harold Boyer (Warner, \$1.00)

Seven sermons on I Corinthians 13. Excellent example of good homiletical presentation and strong spiritual emphasis. The illustrations are pertinent. 96 pages, paper covers.

#### SERMON OUTLINES

By Charles Simeon (Baker, \$6.95)

A reprint edition combining two volumes in one, with 1,030 pages of outlines, skeletons, and sketches of sermons. Arranged in subject divisions such as: The Scriptures, the Trinity, God, Christ, The Holy Spirit, Angels, Man, The Way of Salvation, The Means of Grace, Exhortations, The Work of Grace, Christian Graces, Christian Duties, Warnings.

#### THE PURE IN HEART

By W. E. Sangster (Abingdon, \$4.50)

An important book especially for you ministers of Arminian persuasion. It is subtitled "A Study in Christian Sanctity." And it is a study rather than a discussion, impressive in its thoroughness and the scope of research disclosed by prolific documentation.

There are four divisions: (1) The development (actually a history) of the idea of the holy. This tracing starts in the Old Testament and continues through the New and after. (2) The tests of sanctity. How is a saint recognized? In the Roman Church, the Eastern, the Anglican, the Protestant. (3) The saint pictured as exemplified in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. (4) How is saintliness achieved? Through worship, growth of faith, death of self, and in the life of love. The third division presents remarkable portraits of men and women filled with the Spirit, exhibiting to a skeptical world the convincing fruits of the Spirit. The fourth is a classic survey of the narrow road that leads to the heights of holiness.

The book could be termed a manual of mysticism. The last half particularly ranks with the writings of Francis de Sales, Thomas Aquinas, a Kempis, and Madame Guyon.

Unfortunately Dr. Sangster does not subscribe to the Wesleyan doctrine of eradication and instantaneous deliverance from the reign of carnality in the heart and life. Despite these serious flaws the book should be read and reread by every one of you.

Dr. Sangster is a Methodist, author of several books and at present minister of Westminster Central Hall in London.

#### A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY

By William Hordern (Macmillan, \$3.50)

This is the Religious Book Club selection for April. It discusses the four schools of contemporary theology: Orthodoxy, Fundamentalism, Liberalism, and Neo-Orthodoxy. It is fair, impartial, and unbiased and gives the over-all picture of the conflicting concepts of religious belief. The word "Layman's" in the title is perhaps a bit unfortunate. It was used to indicate that this is a nontechnical treatise which can be understood by anyone unschooled in theological disputations.

#### THE TABERNACLE IN THE WILDERNESS

By Charles E. Fuller (Revell, \$1.50)

Eleven sermons based on the symbolic truth in the Tabernacle. These sermons are printed just as Dr. Fuller preached them in his "Old-fashioned Revival Hour" radio program. Both devotional and evangelistic interpretations are pronounced. We Arminians, of course, can't go along with his exegesis. Speaking of the laver denoting cleansing he says: "You see your need of daily washing. You confess your sin and turn away from it, and you are washed."



### PASTORAL COUNSELING

By Seward Hiltner (Abingdon, \$3.00)

Some value for mature pastors or as reference for well-grounded seminary students. The author seems to be strongly influenced by the Dewey school of thought.

It would appeal to the intellectual pride of readers who incline to make light of a real new birth which transforms life. And this is clearly not our crowd. If pastors gave as much time to counseling as the author suggests, there would be little time left for pulpit ministry or other aspects which we find very essential to successful church life.

To sum it up, this book would not be worth what it costs except to a very small proportion of our ministers who could winnow the chaff very thoroughly.

### GOD'S SEVEN ABOMINATIONS

By W. B. Riley and Robert G. Lee (Van Kampen, \$1.00)

Six sermons by the late, well-known evangelist and educator Dr. W. B. Riley: A Proud Look, A Lying Tongue, A Murderous Hand, A Wicked Foot, A Mischievous Foot, a False Witness. And the last one by R. G. Lee: A Sower of Discord. Dr. Riley had this last one selected and the title chosen but died before it could be written. Excellent evangelistic messages.

### DECLARATION OF FREEDOM

By Elton Trueblood (Harper, \$1.50)

This is a clear statement of the freedoms we cherish. The author believes that far more effective than screaming at communism is the positive assertion of the values which we appreciate. Then, he believes, we should make these meaningful to our confused world.

A distinct contribution of this book is the discussion of the Six Positive Freedoms: the freedom to learn, the freedom to debate, the freedom to worship, the freedom to work, the freedom to live, and the freedom to serve. These are stated very clearly and with typical Trueblood sparkle.

This will be of value in defining the values which we hold dear in the midst of this present distress. Ministers and teachers in our church school will find special help here. Theology is given but little consideration.

### SELECTIONS FROM JOHN WESLEY'S NOTES ON THE NEW TESTAMENT

Systematically arranged with explanatory comments.

By John Lawson (Allenson, \$3.00)

The title and subtitle are self-explanatory. These excerpts are listed under twelve headings: Knowledge of God, Doctrine of God, Jesus Christ, The Holy Spirit, The Work of Christ, The Doctrines of Man and of Sin, The Gospel of Grace, Christian Experience, The Church, The Means of Grace, The Christian Hope, Notes on Practical Matters. There is an index of subjects and one of texts.

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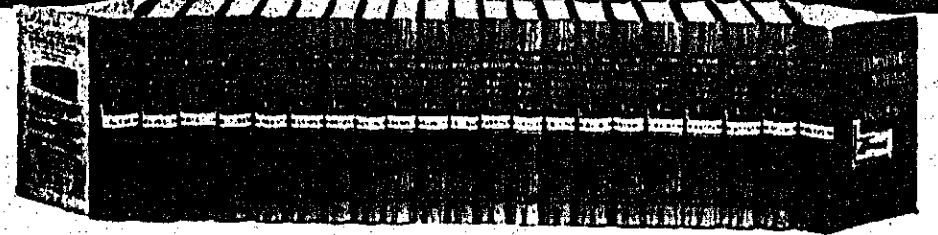
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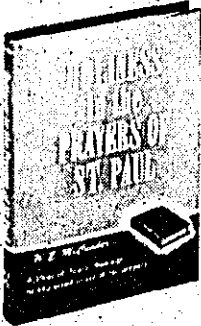
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# The Preacher's Magazine

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## "That Ye May Be Sincere"

By G. B. Williamson\*

A PREACHER is probably the most tempted man in the world. This is contrary to the commonly accepted idea that he lives a protected life, removed from evil influences by the very nature of his vocation and environment. Temptation comes to him in a different guise. Satan seldom makes his attack upon a preacher as a "roaring lion." It is more likely to be as a carefully laid fowler's snare or as an angel of light. He knows how to make his subtle suggestions appear to be the most plausible procedure to gain a good and desired end. The serpent beguiled Eve with a practical application of the doctrine that evil is justified if a good end is achieved. He has preached that damnable lie ever since and has deceived many thereby. He tried it on the last Adam but failed to ensnare him. Christ Jesus made a show of him openly. Therefore, He makes possible complete victory over the mortal enemy of all men and of preachers in particular.

Perhaps the most subtle and at the same time the most universal temptation to which men of the ministry are subjected is to be insincere. No group of men, except public servants, are so dependent upon the good will and voluntary support of other people. Hence, preachers must find ways to gain the favor of those they serve and others whom they seek to win. They are tempted to try showmanship, which had better be rejected uncompromisingly. They are tempt-

ed to be spectacular and sensational. This, too, is a perilous pitfall. Salesmanship on a high level is permissible. The study and use of practical psychology may yield some returns. To realize that one must win people to himself in order to win them to the Saviour is necessary. But the preacher of the gospel must always keep in mind that his sincerity is his greatest asset and that anything which causes it to be questioned is a discount too great to be allowed.

### THE MEANING OF SINCERITY

The dictionary gives the following definitions: unmixed; unadulterated; perfect; being in reality what it appears to be; not falsely assumed; genuine; honest; free from hypocrisy; straightforward; unfeigned; unvarnished; unaffected.

The word sincere is derived from two Latin words: *sine*, meaning *without*; and *cera*, meaning *wax*. Therefore, it conveys the idea of unpretended integrity or honesty unassumed.

When Paul prayed for the Philippians, saying, "That ye may be sincere," he used a compound of two Greek words. Adam Clarke says those words are translated "the splendor of the sun" and "to judge." This suggests the thought of something—for instance, cloth—examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection. It is a metaphor—pure as the sun. Or since the literal meaning of the word is *without*

\*General Superintendent.

wax, it carries the idea of strained honey, from which every fragment of the comb has been removed. Sincerity is as strong as the word perfection itself.

Matthew Henry comments: "When the eye is single, when we are inward with God in what we do, are really what we appear to be, . . . then we are sincere."

All this can be summed up in the conclusion that a sincere person is one whose life is transparently pure and good. He is inwardly what he appears to be outwardly. He has no whitewash, varnish, or veneer. He is good and upright through and through and righteous altogether.

#### ON BEING SINCERE

This perfect moral soundness or Godlike goodness is not characteristic of unredeemed humanity. "The heart is deceitful above all things, and desperately wicked: who can know it?" To possess spiritual soundness, or holiness, one must genuinely repent of his sins and believe on Christ as his Saviour. He must experience "the washing of regeneration, and renewing of the Holy Ghost." Furthermore, for the conscience to be fully awakened and sensitized, one must experience complete cleansing which purges as by fire the moral judgment and causes one quickly, if not automatically, to "abhor that which is evil; cleave to that which is good." It takes a much more alert conscience to condemn wrong deeds, words, attitudes, and thoughts in one's own heart than in others. Everyone has a shield with which to ward off any condemnation of himself. His defense mechanism operates with little voluntary effort whereas self-condemnation takes honesty and courage.

For a preacher of holiness, the doctrine he proclaims with its far-

reaching implications and its practical applications to his own character and conduct should be a searchlight to his soul and a safeguard to a dependable conscience. The moral and ethical standards which he on the authority of God's Word requires of those to whom he ministers should probe his inner self to the depths. Even his professional standing as a spiritual leader should heighten his feeling of responsibility for being an example of righteousness. The formal vestments of his office as a prophet, a priest, and a teacher sent of God to call everyone to repentance and holiness should be a constant reminder of his solemn duty to be the personification of goodness and virtue.

But none of these things alone or combined are sufficient to keep a conscience that will guide the man of God through all the temptations which beset him in a sinful world. In addition he will need daily to read and meditate on the Word of God, not only to prepare sermons to preach to others, but that by it his own soul may be searched and illuminated until no thought or intent of the heart is unexposed to the light of God's Word. The sincere Christian, preacher, or layman must always make his decisions in harmony with the immutable standards of God's precepts. In so doing he may keep the peace of God undisturbed in his heart as the dependable arbiter or umpire of the soul of man.

The Holy Spirit of Truth to serve as Teacher, Guide, and Monitor within must also be consulted and obeyed with serious but cheerful readiness. His voice must not be stifled by neglect or reluctance. There must be quick response to His checks and promptings. When He is grieved, it is easy to practice insincerity, and hypocrisy can be indulged with progressive ease and frequency. A

preacher once started on that road may soon find himself rushing headlong past all the warnings of which he should be so aware.

Along with all these safeguards to sincerity, one's vigilance can never be relaxed. No self-confidence can be safely indulged. Men all too often go down at what they assumed to be their strongest point, rather than at their recognized weak spot.

All of these sources of light and strength should afford the preacher a clear sense of discernment between right and wrong and between the good and the best in moral values. This should mean that his honor is bright, his sincerity unquestioned.

#### INDICATIONS OF INSINCERITY

That some allowance for jocular and facetious remarks should be made goes without saying. Fitness in place and timing should always be observed. For most of us lightness should be indulged with moderation. In the pulpit a proper regard should always be had for the occasion as well as the quality of humor which is permitted. Paul's wise warning should be remembered. He said, "Let your speech be always with grace, seasoned with salt" (Col. 4:6).

Insincerity probably is more often detected in the content and manner of our speech than in any other way. Even one's inflections may betray his lack of earnestness. A "ministerial tune" is sometimes due to absence of depth of conviction. Flattery of others is often hypocritical for the sake of making an impression favorable to the one who uses the blarney. And flattery is a snare to him who accepts it. It weakens him with overmuch self-esteem.

To camouflage one's true purpose with many smooth words or to cover self-seeking with a smoke screen of loquacity is to forfeit one's integrity.

Voluntary humility not infrequently is a mockery which may soon be revealed by the ease with which such a one can excuse his sins and faults while he condemns others for lesser evils.

Speaking out of both sides of the mouth, using words of double meaning to convey the wrong impression, exaggeration, hedging to avoid taking

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

A man's work is better proved by the character it builds in himself than by any outward form it may finally assume.

—J. B. Chapman

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

a stand on an issue lead to the conclusion that even a preacher can be two-faced and double-tongued. Tears of sympathy and compassion, sorrow or joy, are even in order; but crocodile tears voluntarily produced in either the voice or the eyes will soon cause negative reactions in others and jeopardy to one's own sense of honesty.

In conduct let no preacher indulge what he condemns in others or allow any practice which if discovered would discredit him.

For a man engaged constantly in doing religious work and dealing with sacred things, only a deep, whole-souled sincerity will save him from the blight of professionalism and the mechanical performance of the duties of his holy calling. The motives of his life must be constantly subject to careful scrutiny, lest Satan gain a beachhead in his soul from which to carry on his nefarious work. "Little foxes . . . spoil the vines." Insincerity is insipient hypocrisy and presages further spiritual and moral decay until total collapse is inescapable.



## Improving Those Sermon Titles

ARE MINISTERS losing the art of creating significant titles for their sermons? That would be a good question to debate. At the moment, I would be inclined to take the side of the affirmative. It seems to me that by and large the titles to our sermons are very, very weak and not at all representative of the worth of the gospel that we preach. Perhaps it is simply a reflection of the day and age in which we live. Perhaps the public does not demand what it once did from the title of the sermon. Perhaps there are good reasons why titles should be given little thought.

I have watched the church page in the *Kansas City Star* regularly for a number of years. Very few of the sermon subjects listed in a page and a half of church announcements from more than two hundred Protestant churches impress me too greatly. Too many of these are trite and all but meaningless. And this is not an indictment of Kansas City preachers. It seems to me that a similar weakness would be revealed with a wider sampling.

If this is an accurate analysis, then what should we do about it? Can anything be done? Should anything be done? I am directing these questions to you and me. I do not purpose to reach out any farther than that. Is it important that our titles be overhauled? Should they be stronger than they are? It is my feeling that they should be and can be.

### IMPORTANCE OF GOOD TITLES

The titles we put on our sermons or the subjects we announce are far more important than we commonly think. True, sometimes we start a message from a significant title and sometimes the title is the biggest thing about our message. But all too often, especially when we are working from a text or a passage of scripture, our title is hurriedly tacked on early Thursday morning before the message is completed as we are sending our announcements to the paper, or late Saturday night as we finish our notes. We should give our titles more thought than this.

1. The title represents the message. In a sense it is the symbol of that which is to come. To many the worth of the title is indicative of the worth of the sermon itself. Let us build strong sermons, yes, but let us work also to put strong titles on them.

2. The title does have advertising value. If our announcements in the newspaper and church bulletin are meaningful at all and worth the time it takes to prepare them, then the subjects we print are important. I believe that laymen watch these titles more than we think. I believe they are impressed or not impressed far more than we would like to admit as we carelessly slap meaningless titles on our sermons.

3. The title is also a means of self-realization. Do we have that sense of achievement when we have finished a message to the point of a

striking and satisfactory title? It is a source of ministerial discouragement to come out week after week with half-baked messages, few of which are ever finished. Can we feel that across the years we have built messages that stand as monuments to our thorough work week by week?

### WHAT KIND OF TITLES?

Of course the question is immediately asked, "What are good titles?"

1. A good title should properly represent the message. It should point the mind in the exact direction the sermon will eventually go. It should be strong as the sermon is strong; inspirational or worshipful, whatever the body of the message will reflect. It should catch up the mood of the message and properly set the stage for that mood.

2. A good title is captivating and interesting but not spectacular. Only rarely should a sermon title be lurid and sensational. Whatever justification there is for evangelists to create "advertising titles," the pastor cannot follow suit. A week-after-week diet of such will become distasteful. And yet the title should be made as interesting as possible. There can be a way found to avoid the dangers here and yet capture the values.

3. A good title is not misleading. Putting this in the negative form highlights the common error. How much of the time do our people feel that the title and the message go in opposite directions? How many have felt that their pastor actually betrayed them when he announced one title and preached an entirely different message? True, not too often is there such a major consequence. But sometimes there is. In any event, it shows poor thinking to have divergence between the two.

### How Do I Do It?

Let's see if we can pick up a few ideas which will help us in improving the titles of our sermons.

1. Seek first of all to determine just what you want your sermon to do. It is good to write out in a sentence or two before you ever start an outline just what you expect to accomplish by a particular message. The title is half discovered once your purpose is firmly established.

2. Check the scripture you are using with a version other than the King James. Frequently the verse itself as stated by another translator will give an idea for the title.

3. Seek to find synonyms for key words in your text. A combination of these will strengthen the title and keep you from too much repetition.

4. Now and then seek for alliteration in the title. Find a combination of words which have similar sounds or similar rhythm.

5. Look for a way to create a contrast in your title. Particularly if your message will contain opposite ideas, capture this in the title.

6. Look for catchy phrases which have caught the imagination of the general public in political, commercial, or social events which, in good taste, could be duplicated (or nearly so) to fit your need.

7. A good title carries with it a strong message of redemption. Plan the titles so that if your hearers get nothing but the title they will get some gospel.

8. Seek to find "picture" words or "action" words. Use those words which will speak the most in the minds of the listener or the reader. Some words are lifeless; some are vibrant with life and action and imagery. Take some time to find the best words.

## SOME WORDS OF CAUTION

No sooner have we mentioned ways to improve our titles than we want to qualify some of the suggestions. As is usually the case, any one suggestion can be overdone and some actually can be abused.

1. Watch for words which have double meanings, which may have been misused in colloquial speech or which may have wrong connotations. In seeking to be clever let us be sure we are not crude.

2. Be on guard against using words or phrases which have a definite "worldly" meaning or usage. We cannot sanctify words that are in bad company all week simply by attaching them to a gospel message on Sunday. Such words will strike up the wrong set of thoughts in the minds of the congregation.

3. Keep away from the trite or humdrum phrases which have been used again and again. Discipline yourself to state common truths in a new way, in a manner different from what folks would expect you to say it. A trite title is almost worse than none at all.

4. Watch that you do not "overdo" your titles. Do not be "wordy." Say what you mean in the fewest possible choice words.

5. Watch out for a sameness in your titles. Vary your method of building titles; keep variety in the type of titles you use. Make a conscientious effort to shift gears at regular intervals.

### How Do I Go ABOUT IT?

If titles are important they are worth some time and effort to improve them.

### Brevity

The way to say it simply is to simply say it.

—HOWARD W. NEWTON

1. Study titles on articles, books, and advertising. See how they are made up. If they interest you, ask why. Seek to incorporate some of the answers you get as you make your own titles.

2. Watch the sermon subjects in the weekly issue of a big city newspaper. Clip titles which interest you. See how interesting titles are put together.

3. Spend some time and work your titles over. Do not stop with the first idea which strikes you. It may or may not be the best. Keep working on it until you are satisfied.

4. Talk over sermon subjects with your preacher friends. Maybe the discussion of sermon subjects is more important than some of the other topics with which you fill your conversation when you meet.

5. Jot down themes or subjects which come to your mind while reading, visiting, or preparing other messages. Guard lest good ideas get away from you.

6. Keep a file of these sermon subjects by topic and by scripture reference.

7. Practice preparing subjects. Follow the pattern of the "Sermon Subjects" in this magazine. Pick a short passage and break it down into subjects. Keep at it. You will see improvement in your ability to create good titles.

8. Study words and the meaning of words. Read such columns as "Picturesque Speech" and "Improving Your Word Power" in the *Reader's Digest*. Words are the preacher's tool; do your best to master them.

## The Preaching of Ulrich Zwingli

By James McGraw\*

FRIEND ZWINGLI, thou shalt make the lad a priest."

So said the neighbors of the wealthy farmer and stockman who served as their chief magistrate, and whose son, Ulrich, had demonstrated his ability as a debater, especially on matters of religion.

"Yes," said the thoughtful father. "I have already decided him for the schools."

The mountain-born farmer's son from the village of Wildhaus in the beautiful Toggenburg Valley of Switzerland was on his way to becoming one of the most influential figures among those who brought about the Reformation, for in his forty-eight years of life he accomplished as much for the Protestant movement as did any man who ever lived.

Ulrich Zwingli was a born controversialist. He took an early interest in contests of all sorts, and he increasingly devoted himself to a search for truth. As a lad, he was remembered for his common sense, his quick wit, and his brilliant mind. He was a precocious boy, but he was also a boy who loved fun. He loved a wordy war and enjoyed debate, but he also thrilled to the challenge of physical exercise and athletic contests.

At the age of ten Ulrich Zwingli displayed marks of scholarship far beyond his years, and by the time he had reached the age of twenty he had graduated from the University

at Bern. He received his master's degree two years later, and as a young priest he labored enthusiastically and tirelessly.

Like Luther, Zwingli was a good Catholic, and had no intention of beginning a reform movement which would result in his withdrawal from the Roman church. He did not question the pope's authority, but he did exalt the Word of God above the traditions of the Church. The reactions, of course, came soon enough. He found himself under attack, and he faced the decision which made his ministry what it was. If Rome was to be pagan, then Zwingli and Rome must part company! Amid the jeers of some who said, "This priest of some mountain rustics setting himself against popes and cardinals at whose feet emperors have bowed," he stood his ground.

### A POSITIVE APPROACH

Ulrich Zwingli will be remembered in history as that figure of Reformation courage whose messages were not merely a protest against something, but were rather a positive declaration in favor of something.

He was not so much occupied with error, of which doubtless there was an abundance in his day, but he concerned himself with truth. He fought against darkness, but he did it by means of spreading light. He did not bother to stop and denounce Rome, for he was busy exalting the doctrines of the apostolic Church. Rather than making a business of opposing the

\*Professor, Nazarene Theological Seminary.

sins which prevailed and the corruptions which appeared in the church, he pointed toward the heights of purity which were attainable by all.

His associations with the saintly old Erasmus during the early days of his ministry helped him strengthen his faith and set his course. There is no doubt that he possessed the experience of full salvation as a result of his study of the Scriptures, his complete devotion to Christ, and his unswerving faithfulness in performing his task. As he grew in his knowledge of the Scriptures—a knowledge unequaled by others of his time—he grew also in a love of the truth and in a greatness of soul. He often proclaimed such watchwords as: "Christ is our Sacrifice; we need no other!" and, "By one offering he hath perfected for ever them that are sanctified."

#### A CHANGE IN EMPHASIS

While the cathedral preacher at Zurich, Zwingli boldly set his course toward truth and steadily contended for his faith. He was bold and courageous, as would be expected of a reformer. He introduced changes which brought criticism and opposition upon him, but hailed him as God's man with those who saw the wisdom of his course.

From the days of Charlemagne, only fragmentary portions of the Scriptures were used in connection with the public worship services, and the comments of the priests were greatly lacking in spiritual force and power. Zwingli changed this at Zurich. He hated superficiality, and his soul craved to get at the heart of things. The cathedral at Zurich heard preaching never heard before in that place, and the results were significant. Zwingli was in the Church of Rome, but not of it. He was a

Protestant long before he himself knew it.

Although Zwingli and Luther, these two remarkable men raised up by a gracious and merciful God to light the light that was to dispel the darkness of paganism, preached the same doctrines and fought the same battles, they did not meet personally until the work of each was far advanced. Zwingli often said, "If Luther preaches in Wittenberg the same gospel I preach in Zurich, then I am a Lutheran; if otherwise, I am not."

#### A CLEAR STATEMENT OF DOCTRINE

Zwingli rested his faith on the Word of God. His system of doctrine was substantially that of Augustine. His creed was a simple one. He believed that man was holy, but had fallen. Recovery was not his work, but God's. "Christ, very man and very God," he said, "has purchased for us a never ending redemption. His suffering satisfies the divine justice forever in behalf of those who by an unshaken faith rely upon it. If we could have been saved by our works, it would not have been necessary for Christ to die."

He believed in the doctrine of personal election, but unlike some present-day followers of Augustine and Calvin, he did not understand it as being in conflict with man's free agency and accountability to God.

Zwingli rejected appeals to sentimentality. Worship, under his direction, became less aesthetic but more spiritual. He sought for his hearers a more direct contact with God than had been available to them under Roman supervision. Crucifixes and pictures were removed from the walls of the cathedral where he was the priest. The church was led to higher plains of spiritual understanding and insight under his ministry.

#### A CLEAR AND FORTHRIGHT STYLE

Ulrich Zwingli was not an orator. He did not possess the impetuous enthusiasm which characterized the preaching of Martin Luther, and he did not reach that moral grandeur which immortalized the Eislebenian monk in his impassioned appeal at the Diet of Worms. He did not move audiences as Luther did, but he might well have been a safer guide.

His personal appearance was in his favor, for there was not a more handsome man in Zurich than Zwingli. Tall and strong of body, he spoke with a tone of authority combined with a note of kindness. His voice was clear and sympathetic, and it carried to every corner of the sanctuary when he spoke. Those who approved and those who disapproved agreed that he was a man of power in the pulpit. His power was born, not of eloquence, but of logic, common sense, keen thinking, and a burning heart.

Zwingli was a sympathetic pastor, and he enjoyed mingling with the people. Like Paul in Ephesus, he often reasoned with them in the markets of trade; and like the early Christian evangelists, he preached from house to house. The humble recognized in Ulrich Zwingli their friend, and the noble respected him as their sympathetic peer.

Zwingli carefully observed his hours of study, guarding them from all unnecessary intrusions. He never went into his pulpit poorly prepared, and his study habits were reflected in a rich, Biblical content of sermons. His own words, concerning his expository style of preaching, were:

"The life of Christ has too long been hidden from the people; I shall preach upon the whole of St. Matthew's Gospel, chapter by chapter, according to the inspiration of the Holy Ghost, without human com-

mentaries, drawing solely from the fountain of Scripture, sounding its depths, comparing one passage with another and seeking for understanding by constant and earnest prayer. It is to God's glory, to the praise of His only Son, to the real salvation of souls and to their edification in the true faith, that I shall consecrate my ministry!"

A typical sermon of Ulrich Zwingli was the one entitled "The Clarity and Certainty of the Word of God." The principal criticism of this, and most of his sermons, is that it is somewhat formless in its composition. The scriptural examples are unnecessarily numerous, and there are in it many exegeses of passages which are not directly related to the main theme. In spite of these homiletical weaknesses, there is undoubtedly a fine quality of power and freedom in his development of the subject. There are a vitality of thought and a freshness of expression that were ahead of his day.

A man of learning, a man to be depended upon as a friend, a man of unlimited courage, Ulrich Zwingli met his death at the youthful age of forty-eight. He had been faithful to his convictions, faithful to the interests of his country, and faithful to the preaching of the Word of God, which he loved so well.

When Ulrich Zwingli died, a great light went out in the Church of God. Other reformers were more mighty than he by their words, but none were as mighty as he by their actions. But with the passing of the years and the dawn of better times, the Church of Jesus Christ has looked back upon his faith and works with utmost favor, for his contribution to the Kingdom will not be measured until the Judge sits upon His great white throne and the books are opened.

# SERMON OF THE MONTH

## Jesus Changes His Home Town

By Howard S. Sylvia\*

SCRIPTURE: Luke 4:16-30

TEXT: *They . . . were filled with wrath, and rose up, and thrust him out of the city (Luke 4:28-29).*

### INTRODUCTION:

Christ had performed many miracles in other cities. Word, no doubt, had reached Nazareth, his home town. Almost unbelievable reports had drifted back. Every day the gossips of the village stopped to see the mother of Jesus and asked whether a message had come. His fame lifted the village out of obscurity. Finally the rumor spread that He was coming home.

After arriving home He made His first public appearance at the synagogue on the Sabbath day. He pushed His way through the crowd, and amidst much craning of necks, and whispering, He made His way to the front. He turned toward them and began to read from the roll of Isaiah. However, instead of sympathetic understanding there was only cynicism on their faces. They seemed to dare Him to try His tricks on them.

Some no doubt said within: You may have caused a stir in Capernaum, but you can't fool us. We know you. You are no prophet but just a son of Joseph, the carpenter.

But as He began to read, His tones stirred them in spite of themselves. After finishing the passage, He closed

the book and handed it back to the attendant and began to speak. "This day hath this scripture been fulfilled in your ears." He knew what they were thinking. They wanted Him to do some mighty work such as He had done in Capernaum. But He knew the uselessness of trying. He knew they would never receive Him but merely wanted Him to exhibit himself. "No prophet is acceptable in His own country," He continued. Let us look at the people as He spoke to them:

### I. THE RAPT ATTENTION

*The eyes of all . . . were fastened on Him (v. 20). And all bore him witness, and wondered at the gracious words which proceeded out of his mouth (v. 22).*

What was it they admired? "Gracious words." Words of grace. Christ's name was Wonderful, and in nothing was He more so than in His grace. In spite of their unbelief they were conscious that there was something different in His words. "For the word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12).

What was their real motive? They were pleased with His gracious words only because they hoped they were but an introduction to some wondrous works of His. They wanted their lame, blind, sick, and lepers healed and helped, so that they would no

longer be bothered with such. They wanted Him for what they might get out of Him and not because they sincerely believed in Him.

We may well wonder that He should speak such words of grace to such graceless wretches. But Jesus knew what His grace was able to do for them if they would let Him. A gardener with a spade dug around a brier, growing in a ditch, and lifted it out. The brier seemed to say: "What are you doing that for? Don't you know that I am only an old worthless brier?" But the gardener planted it amid flowers. "What a mistake He is making," the brier continued, "planting an old brier like myself among such roses as these!" But later the gardener came with a keen-edged knife and made a split and budded it with a rose. When the summer came, there were lovely roses on the brier. "Your beauty," said the gardener, "is not due to that which came out of you, but to that which I put into you." God is still able today by His power to make new creatures in Christ Jesus.

### II. THE AROUSED ANGER

*When they heard these things, [they] were filled with wrath (v. 28).*

The thing which provoked them was that He took notice of the favor which God by Elijah and Elisha showed to the Gentiles. He reminded them that during the great famine there were many widows in Israel, but Elijah was sent to a foreign city to supply the needs of a woman in Sidon. There were also many lepers in Israel, but none of them were cleansed. Instead the lone healing came to a Syrian named Naaman. Christ therefore intimated that God was reserving some blessings for the Gentiles, which the Jews could by no means bear the thoughts of. They had forfeited the covenant themselves

and hated to think that any others should be taken in. May we not take the wrong spirit when God's blessings fall upon others.

Their wonder was turned into hatred when the searchlight of truth was turned in upon their own hearts. These synagogue members, like many modern gospel hearers, were quite pleased to hear beautiful words of grace as long as their own personal sins remained hidden and untouched. This is a great change since verse 22—"gracious words" and "wrath." Men admire words of grace until their own sins are exposed.

### III. THE UNWARRANTED ACTIONS

*And rose up, and thrust him out of the city (v. 29).*

They wanted to get rid of Him in spite of the great works that He had done in other places and the gracious words He had spoken to them. Men today want the blessings of Christianity but do not want the Christ of Christianity. Like Nazareth, cities today are pushing Him out by bringing in and allowing all damnable and destructive sins. They want His blessings, but not His message of truth.

How justly Christ might have called for fire from heaven to fall upon them! They thrust Him out, but, if He had chosen, He could have destroyed them with His little finger. Today is a day of mercy, but the day of judgment is coming, when our power will be as nothing.

He whom they chased out has said, "Him that cometh to me I will in no wise cast out" (John 6:37). Oh, the riches of His grace!

### IV. THE UNSUCCESSFUL OVERTHROW

*Led him unto the brow of the hill . . . that they might cast him down headlong. But he passing through the midst of them went his way (vv. 29-30).*

\*Pastor, Van Wert, Ohio.



They wanted to get rid of Him permanently. If they merely threw Him out of the city, He might return. So bent were they on keeping Him away that they took Him to the brow of a hill, determined to throw Him over the cliff and kill Him. But it is impossible to get rid of Christ completely. He will still be on the throne after the nations of earth have crumbled and the earth itself has melted with fervent heat.

Their efforts met with failure. "But he passing through the midst of them went his way" (v. 30). Either their eyes were blinded so that they did not realize what they were doing until He had gone, or their arms were made helpless to do anything. But Christ cannot be hindered by the wrath of man any more than the clouds of the sky can impede the progress of the sun in the heavens. Sin-blinded man may thrust the Christ of God out of his life, but His eternal purpose will still go on its way.

Men may try to throw Christ out of their lives here, but before them looms the day of judgment when they will pay the just penalty for their actions. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11).

#### ILLUSTRATIONS

Where do I get my illustrative material? Everywhere, except in books of illustrations. I find illustrations in biography, in history, in fiction, in scientific works, in newspapers, in magazines, on the radio, in God's great out-of-doors, on streetcars, in trains, in hotels, offices, shops, stores, schoolrooms, college campuses, baseball parks and churches; and also from men, women, little children, babies and the Bible. Why, "Earth's crammed with heaven, and every common bush afire with God."

—EDGAR DEWITT JONES, *Preparing to Preach*

#### CONCLUSION:

In the ears of Christ sounded the buzz of malicious comment, but He was too heartsick to look back. From henceforth Capernaum was to become His own city. Nazareth, the home of His youth, the dwelling place of His boyhood friends and neighbors, had given its verdict.

An Illinois bank staged a stunt as a feature of its silver jubilee celebration. They gave a radio announcer forty silver dollars and he was authorized to sell them for fifty cents each. Equipped with a portable microphone, he roamed the block in front of the bank for thirty minutes. With outstretched hand, he offered the silver dollars for half price. The first potent customer, an elderly retired farmer, examined the coin gingerly, scrutinized the date, then handed it back with a baleful glare, "I think you're a racketeer from St. Louis," and hurried away. The next man recoiled with a threat to summon the policeman. After the program, the announcer turned back thirty-six unused out of the original forty.

More foolish were the people of Nazareth in refusing to accept the Saviour of the world. But those today who refuse Christ are rejecting the greatest bargain known to men—eternal life for a short life lived for Christ here.

## Victory over Death

(Funeral Message)

By Jack Lee\*

*He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it (Isa. 25:8).*

Christianity rests on a fact: Christ did arise. It is this fact that gives the Christian victory.

#### THERE IS VICTORY OVER THE FEAR OF DEATH.

In the cold, comfortless winter a flower bulb is buried in the earth. If that bulb were capable of feeling, there might be fear. But if it were capable of feeling and also had the knowledge of life, there would be no fear. For though it is covered by the earth and seemingly dead, it would know that in the Spring God's sunshine would cause it to come forth in beauty, fragrance, and new life to bless others.

It is the knowledge of the resurrected Christ that gives victory over the fear of death.

A seed does not germinate without dying itself. When you sow a seed you do not sow the body of the grain that shall be produced. You sow one bare seed. God gives to each grain from that bare seed a different body. These "bodies" or grains are filled with life also. So there is a different "body" to each kind of seed.

The same is true of flesh. All flesh

is not identical. The flesh of human beings, animals, fish, and birds is different in each case.

There are bodies which exist in this world and bodies which exist in heaven. They are not in competition. The splendor of an earthly body is quite a different thing from the splendor of a heavenly body.

The body of flesh is buried with earthly splendor, but on the resurrection morning it shall be lifted in heavenly splendor. It is sown in weakness, but it shall be raised in power. It is sown a natural body, but it shall be raised a spiritual body.

This is the assurance of the resurrection. This hope can be only for Christians. It is necessary to know Jesus as personal Saviour. A Saviour who died and rose again can take away the fear of death.

Because of the living Christ there is victory over the fear of death.

#### THERE IS VICTORY OVER THE SORROW OF DEATH.

It is natural and human to feel the heaviness of sorrow. This is something that comes to all, but the Christian has Christ with him in the midst of his sorrow. Because of his faith in a resurrected Christ the Christian gains victory over sorrow.

Christ comes to the Christian in time of trouble.

Christ is with you in every tribulation and sorrow if you are a Christian.

\*Pastor, St. Paul's Church, Kansas City, Missouri.

Sorrow is man's common lot; none are exempt. But the Holy Spirit comes to smooth the way before the Christian and enables him to sense the presence of Christ.

As your heart longs for comfort, the Holy Spirit comes as Comforter. God will not withhold comfort from those in sorrow. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

As your mind longs for peace, the Holy Spirit comes reminding you of the peace that comes in thinking on Christ. "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

If you are reaching out today for assurance, all you need to do is to read John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Because of the resurrection, Christ can come in time of sorrow, giving comfort, peace, and assurance. He may not take you out of trouble or out of sorrow, but He comes to be with you in it and to give victory over it.

I heard a striking illustration recently. A man said he thought that grandfathers understand children better than anyone. He had gone to his son's home and when he entered the house the year-old grandson pulled himself up by the side of the play pen, lifted his little hands, and said, "Out, out." He wanted Grandfather to take him. The grandfather wanted to so badly, but the mother standing

nearby spoke to the baby and said, "Don't you get out of that pen." The grandfather hesitated for a moment and then decided that if he could not lift the baby out of the pen he would do the next best thing, so he climbed down into the pen with the baby.

We are as children sometimes in our trouble and sorrow. There are walls of circumstances that keep us in. However, God does not leave us there without help. He sends the Comforter down to give comfort, peace, and assurance amidst sorrow.

Yes, because Christ lives, He gives victory over sorrow. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . for the Lord hath spoken it" (Isa. 25:8).

No matter how deep the waters of sorrow, they shall not overflow the Christian—

*Is there any heart discouraged as it journeys on its way?*

*Does there seem to be more darkness than there is of sunny day?  
Oh, it's hard to learn the lesson, as we pass beneath the rod,*

*That the sunshine and the shadow serve alike the will of God;  
But there comes a word of promise, like the promise in the bow,  
That, however deep the waters, they shall never overflow.*

*When the flesh is worn and weary, and the spirit is depressed,  
And temptations sweep upon it like a storm on ocean's breast,  
There's a haven ever open for the tempest-driven bird,*

*There's shelter for the tempted in the promise of the Word;  
For the standard of the Spirit shall be raised against the foe,  
And, however deep the waters, they shall never overflow.*

*When a sorrow comes upon you that no other soul can share,*

*And the burden seems too heavy for the human heart to bear,  
There's a Burden-Bearer ready, if you'll trust Him with your load;  
For the precious promise reaches to the depths of human woe,  
That, however deep the waters, they shall never overflow.*

*When the sands of life are ebbing, and I near the golden shore,*

*When I see its waters rising and I hear its billows roar,  
I will reach my hand to Jesus, in His bosom I shall hide,*

*And 'twill only be a moment till I reach the other side:  
It is then the fullest meaning of the promise I shall know—*

*"When thou passest through the waters, they shall never overflow."*

#### THERE IS VICTORY OVER DEATH ITSELF.

Christ was buried, and He rose again on the third day. He was seen by Cephas, by the disciples, and later by five hundred Christians.

Death could not hold Him. And the death of sin cannot hold you if you will confess your sins to the living Christ. Because of the death and resurrection of Christ we may have victory over the death of sin.

Because He arose, we too can have victory over death itself. Christ hath

put all things in subjection under His feet.

We shall not all die, but suddenly, in the twinkling of an eye, everyone who knows Christ will be changed as the trumpet sounds. Those who have died in Christ shall be raised beyond the reach of corruption, and we who are alive shall suddenly be changed.

This perishable nature shall be wrapped in imperishability; these bodies which are mortal must be wrapped in immortality. It is then that death is swallowed up in victory.

Where now, O Death, is your power to hurt us? Where now, O Grave, is the victory you hoped to win?

God has given victory over death through our Lord; for He has delivered us from the power of sin, the fear of death, the sorrow of death, and, yes, even death itself.

Christ was seen after death. We shall be seen also.

Abraham Lincoln lost a son while serving as president of the United States. He could not seem to be comforted until the minister said, "But, Mr. Lincoln, your son shall live again."

And Lincoln replied, "Yes, yes, that's true, my son shall live again." Your husband, your son, your brother, your relative, your friend shall live again.

Christ gives victory over death.

#### Did You Forget?

—To send in your entry for the 1955 Sermon Outline Contest? Remember, the outlines are for a series of prayer meeting messages. See June or July issue of the PREACHER'S MAGAZINE for details. Get your outlines in soon, as the September 30 deadline will overtake your good intentions.

# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## The Pastor's Meditation

At a meeting of denominational secretaries of evangelism, one of the secretaries said that 50 per cent of the pastors in his church do not know how to lead a person to Christ, and 60 per cent to 70 per cent of the laymen of his church do not know what they believe. It is not enough for us to glory in the fact that this is not true of the Church of the Nazarene. We must be sure that the day will never come that this is true of our church, by full participation in the Crusade for Souls Now. Incidentally, we might be surprised at how many of our laymen are unable to tell someone else what they believe. We should begin now to correct this situation.

## A PASTOR ASKS

**QUESTION:** How can I plan the Crusade of Souls program in my church for a year?

**ANSWER:** A principal factor emphasized in the Crusade for Souls Conferences that have been held on most districts is that there is a place for everyone in the Crusade for Souls Now. Some pastors have started one phase of visitation evangelism, and when the original enthusiasm of this drive has waned, they have been at a loss to know where to take hold

\*Secretary, Crusade for Souls Commission.

and continue the Crusade for Souls in their churches. They have usually developed first some kind of calling program, and certainly systematic lay visitation is a keystone of the Crusade for Souls plan.

The Crusade for Souls actually involves the entire evangelistic outreach of the church. There are many different approaches to the matter of encouraging our laymen to interest new people in Christ and the church. Rev. Robert I. Goslaw, superintendent of the New York District, has suggested a Crusade for Souls calendar which has been distributed in a number of the Crusade for Souls conferences. Thirty-five different possibilities for month-by-month emphasis are suggested in this calendar. The pastor can take a large sheet of paper and list the twelve months of the year and then in each month set down specific phases of evangelism that will be emphasized. Of course he will probably not be able to use all thirty-five suggestions, but this method will insure a well-rounded Crusade for Souls program over the entire year.

August is an excellent month for the pastor to prepare such a calendar, for September will begin the fall push and in many areas actually seems the beginning of the year for the church's activities.

1. Friendship band for weekly visitation
2. Program for winning the lost already enrolled in Sunday school.

3. Visitation program to reach non-churchgoers for the Sunday school, N.Y.P.S., and church

4. Telephone brigade
5. Transportation committee
6. Letters to all servicemen regularly
7. Distribution of evangelistic tracts

8. Distribution of "friendship literature," i.e., *Herald of Holiness*, *Other Sheep*, *Conquest*, or other literature about our church

9. Program to enlarge the Sunday night evangelistic service

10. "Church Attendance Crusade" to enlarge the Sunday morning preaching service

11. Program to enlarge the prayer meeting

12. A month's preparation for revival campaign

13. Revival meetings

14. Conservation of new converts

15. Enlisting new converts and others into church membership

16. Community enrollment to locate church responsibility list and friendly call list

17. Follow-up on "prospects" at regular intervals (Friendship Visitation)

18. Area home visitors

19. Lamplighters' League in the N.Y.P.S.

20. Prayer groups formed

21. A youth revival or Lamplighters' revival

22. Soul-winning plans during Easter season

23. Pastor's membership class to meet once a week for instruction in church membership

24. Pastor's class to prepare children for church membership

25. Program for a "Home Crusade" to rebuild family altars and refill family pews

26. Invitations for special services to friendly call list

27. Holiness evangelism, particularly leading up to Pentecost Sunday

28. Vacation Bible school with soul-winning plans for older pupils

29. Evangelism outside the church, either a downtown witnessing campaign; tract distribution, street meetings, mission services, rescue work, tent or brush-arbor meetings, or the establishing of a home-mission work or branch Sunday school

30. Organization of the pastor's soul-winning group who meet the pastor once a week for prayer, reports, assignments in soul winning

31. Study courses in soul winning; Christian Service Training

32. Course for altar workers, *We Have an Altar*

33. Program for individual soul winning; "Each one win one"

34. Program for reaching inactive church members

35. Soul-winning plans during the Christmas season

## HOW WE DID IT

At the Westside Church in San Jose, our calling program is organized in what we call MOVE or "Ministry of Visitation Evangelism." The MOVE secretary keeps up to date a file of 5 x 8 cards that help us to maintain our contacts with those we are trying to win. There is a card for each family with space for information including occupation, employer, Sunday-school teachers, quarterly attendance evaluation, by code, and calling record. This has helped me as pastor to be personally alerted to calls that need to be made, and the cards are used in assignments for lay visitation.—REV. KENNETH VOGT, San Jose, California.

# Financing Our Denominational Program

By H. B. Garvin\*

**T**HE CHURCH OF THE NAZARENE provides a wise and workable denominational financial policy, which can be successfully followed by all of our local churches, large or small. No part of our world-wide denominational program need ever to suffer handicap if each church will loyally follow this policy, and each bear its rightful responsibility. From any local church to the general leadership, there are a *single purpose*, a *central aim*, and a *well-defined plan of action* that enable us all to work toward one glorious end, namely, the salvation of a lost world.

But we all know that the best of plans and methods will fail without the heartthrob of living, active human beings. There must be loyal and devoted leadership if the church is to achieve its goal. Hence, the pastor is a key man in our structure. Therefore, the pastor must not only be a holy man, and a living witness, but he must be a leader and a promoter of the church in guidance in the financing of the church. The pastor should not only do well in handling his own finances, but he should surely learn how to finance the Church of God.

Fortunately for the Nazarene pastor in this second generation of Nazarenes, the pattern has been fairly well set for his church, both by our statement of belief and by church practice. Also, in the light of the past achievements, in view of our church in its world-wide program, and in the face of the greater challenge

which confronts us today, the single aim and purpose of our church is clearly comprehended by both the average minister and the average layman.

But there should be some general rules to guide us, for certain things are essential in an effective financial plan in the church.

1. **TITHING:** There should be sufficient instruction through teaching and preaching on the Bible plan of "storehouse" tithing until the people are awakened to this plain Bible truth.

Not only should tithing be a vital and constant teaching of the church, but the people should be encouraged to put this teaching into practice. The pastor, members of the Church Board, and other leaders of the church should set the pace in regular systematic tithing.

2. **TEACH RESPONSIBILITY:** The pastor should take pains to fully acquaint his people with their responsibility to the local, district, and general interests of the church. He must not take too much for granted with his people, but he should fully inform them of the church's needs, and if necessary he should sell them on the program until they see their denominational responsibility. The pastor instructs and leads his people in spiritual matters. Why not direct them into sound and businesslike practices in the work of the Lord? The pastor cannot escape this responsibility.

3. **AUXILIARIES:** It is good to train each auxiliary of the church to feel some responsibility in budget-

raising. Definite amounts may be assigned to each auxiliary to be raised during the year. Even the boys and girls should feel their responsibility. This will give them goals to work toward which will furnish valuable inspiration in their activities, as well as build a sense of loyalty. Also, auxiliary assignments can be carried out in connection with the local church's special offerings at Easter and Thanksgiving time. These special offerings will give the whole church an excellent opportunity to co-operate with the general church in its goals for world-wide evangelism.

4. **BALANCED GIVING:** But, it is necessary that the church should also be trained to support a well-balanced, church-wide budget which will set forth these various budgets in the right proportions. No one of these interests of our great church should be allowed to become top-heavy, or magnified to the neglect of the other interests. The budgets for churches should be set in the light of ability to pay. Each interest should be to "live and let live," and the pastor should work for a well-rounded development of the church's economy, in order that every interest of the church may go forward. For example: if the local church engages in a building campaign beyond its ability, or is too rapid in expansion, the district and general interests of the church may suffer from neglect. It is safe to say that when the building program of any church is so big as to interfere with the church's ability to pay either its District Budget or its General Budget, then its building program is too big. On the other hand, the local church should not be top-heavy on general or district budgets to the neglect of the proper support or functioning of the local church. Such may cause a setback in the progress of the

local church, and eventually deplete its support of the district and general interests. The possibility of either mistake should be well guarded, that the church's economy be kept in balance.

5. **TOTAL RESPONSIBILITY:** All churches, however small, should be assigned district and general budgets, and encouraged to pay such budgets. This is their tie to the district and general interests of the denomination. This is good training for the beginning church, even while it is a home-mission project. Personally I could not feel happy to receive a full salary check each week from my church treasurer, and know that the district and general budgets were not being paid.

6. **REGULAR GIVING:** Pastors will find that it is a good plan to start paying the district and general budgets from the very first of the assembly year, and to pay these budgets promptly and systematically each month. The church treasurer and people will work with a pastor in this plan if there is a definite understanding about it, and if there has been a sufficient build-up of interest in the denominational program.

7. **PRAYER:** As pastors we must take the task of financing the whole church program seriously, and be religious about it. Not only must we make it a subject of prayer in the pastor's study, but we should teach our people to seriously pray about the financial needs of the church. They should be made to feel that it is their problem as well as the pastor's problem. If the pastor can accomplish co-operation in praying, doubtless there will be co-operation in paying.

8. **TRAINING:** In the smaller, or at least in the beginning, church the people will need to be taught and trained in regular, systematic giving.

\*Pastor, Erlanger, Kentucky.



This denominational training should not only proceed from the pulpit, but the pastor may find occasion to talk privately with his people about their responsibility in the support of the church program. The pastor can be pleasant, but also earnest and persistent about it. The pastor need not expect that the task of financing the denominational program will always be easy. It will take organization, promotion, and even perseverance on the part of the pastor to keep the money coming in during times of depression, or in times of a local, temporary financial slump. It is the local church, which is the pastor's responsibility, that is the fountainhead of financial support for the whole church. The pastor must succeed in his task, and God will help him to do it. I should say, let the pastor fully meet the situation, for, as our former General Superintendent Dr. R. T. Williams used to say, "There are at least one hundred ways of doing a thing." Rest assured that the habit of paying church budgets will prove a real satisfaction to any good pastor, and it will be a source of challenge and inspiration to his church.

9. LOVE AND DEVOTION: Finally, genuine love and loyalty for Christ and His Church will prove a great factor in helping a pastor and his

people to properly support the denominational program. When any pastor has succeeded in creating a true sense of loyalty toward the whole church and its leadership, financing will be like tapping an artesian well. God's true people always support what they love and hold in confidence. Therefore, the wise and successful pastor will patiently and faithfully labor to build up a church-wide spirit of loyalty in his local church. Then this sense of loyalty and love in his people will evolve a rising tide of holy enthusiasm which will gather momentum in every department of the church until the people will ask for new and greater challenges in God's kingdom. Such an increased vision on God's people will take the church past the set bounds of budgets, and create new goals in the work of the church. In closing, listen to this, and let it be the watchword of all of us, for we are likely to limit God by our "little faith."

*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles; and make the desolate cities to be inhabited (Isa. 54:2-3).*

#### Foot in Mouth—

Then there is the story about one of our prominent pastors who on the first Sunday after the assembly planned to preach on the subject "Let Us All Stand Together." He preached about ten or fifteen minutes and then suddenly gave his subject with a good deal of enthusiasm, "Let us all stand together." The people all got to their feet. He was so startled, he looked around, pronounced the benediction, slipped out the side door, and went home. That night he got up his courage and told them, "The next time don't leave when I announce my subject."

—B. V. Seals

The Preacher's Magazine

## Why the Church of the Nazarene?

By Raymond Kratzer\*

### 1. A Distinctive Voice

*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I Pet. 3:15).*

As Nazarene ministers, if we are sincere and happy in the church of our choice, we must know the reason why we are Nazarenes and must feel so strongly in favor of our choice that we will be able to attract others to our Zion for our mutual good. For an organization to grow from a small beginning of a few thousand to one quarter of a million members in less than fifty years, there must be some basic reasons. A work of this proportion and strength could not have been built upon mere sentiment, nor could it have come about as a chance of circumstances, but rather there is a solid and substantial answer to the question of *Why Is There a Church of the Nazarene?* In this and future issues we shall consider three basic reasons of our existence. We have (1) a distinctive voice, (2) a disciplined Christianity, and (3) a disturbing message.

In the first place, in the divine economy, there was a sense of urgency of the need of the message of holiness which had long been obscured beneath the platitudes of the clergy and laity alike. God had never been without a holy people, but near the turn of the twentieth century,

\*Pastor, First Church, Nampa, Idaho.

August, 1955

their ranks had been so broken up that their strength was nullified on almost every hand. Mingled with the jangling, discordant notes from a polluted and diluted Christendom, the message of holiness only added to the discord; or rather, its beauty was lost in the minor refrain of cold, dead formalism. But when it is separated, it has a clarion note that is clear and distinct, which sounds like a lost chord long forgotten, yet beautiful beyond description, which has been lifted again from God's Holy Word to bless a melancholy world.

It was the fact on this message of holiness and the urgency of its propagation to all the world that caused our early leaders to walk out under the stars without support, with only a meager following, but with a burning message to deliver to all who would listen. It was through their sacrifices, their heroism, their willingness to be thought peculiar, and their consecration to the task with God's blessing upon them, that we have a Church of the Nazarene today. We are not the result of an endowment from some lush depository of humankind, but we are a kingdom hewn out from the hills of persecution and misunderstanding, which has been polished by years of arduous labor and toil until today our Zion shines forth in the midst of denominations as a jewel rare and significant in God's economy.

Our early church fathers sensed the voice of God speaking through His Word to "come out from among them, and be ye separate," and they

early set a pattern of rugged individualism for our church which makes it distinctive in any community, with a voice that is noted for its sincerity, earnestness, and devotedness to God's whole program.

#### A CHRISTIAN INFLUENCE

Naturally, with an emphasis away from union in the total program of modern Christendom, and with an emphasis all of our own, we have been subject to ridicule at times by our sister denominations. However, their first impression of us has subsequently changed to one of silent observance, and then to one of amazement as they have watched our progress in spite of our seemingly strict and constricted life. But if we have any justification for existence at all to add to the already overpopulated field of denominations, then we must have a distinctive voice. It must be so characteristic of our ministry that churchmen everywhere will realize we have a place to fill because no one else is occupying it. I read one time of a man who on visiting Norway was impressed with the unpretentiousness and democratic conduct of members of the royal family.

When he saw the king carrying his suitcase to the train while the adjutant who followed him carried nothing, he remarked to a Norwegian, "Can you imagine! The king even carries his suitcase himself." "So what?" replied the Norwegian. "It's his, isn't it?" Yes, we have a message to preach, a trumpet to sound, a voice to be heard. It is ours, it belongs to us. We must speak loud and clear until the pleading eyes of a lost and hungry world will meet our eyes as if by appointment. We dare not feel that we are "just like other churches," for we are not. We have come to the Kingdom for "such a time as this" and we must not let our

purpose be blurred by too much intertwining of our program with others.

The major doctrines of the church should be lifted up so positively that there will be no confusing of issues as to eternal verities. We should preach the new birth until people will know that they "must be born again" if they would make it through to heaven. We should herald forth the glorious doctrine of second-blessing holiness so often that we will be called the "sanctified folk." We should elucidate upon the second coming of Christ so earnestly that there shall be no doubt in the minds of our hearers that we believe in the literal return of our Lord. Let us be so positive about the rewards of the righteous and the punishment of the wicked that our convictions will carry over into the hearts and minds of others until the old fundamentals of the gospel shall again be lifted to a place of prominence in the world. God will bless us if we continue to be a distinctive church.

#### A WORD OF CAUTION

In this regard, however, we need to exercise a bit of caution lest our feeling of denominational pride lead to our downfall. We read in God's Word that He "resisteth the proud, but giveth grace to the humble." Some years ago a prominent Southern pastor by the name of Smith was seriously ill for a long time, and many of his friends and parishioners called continually to ask about his condition. The day he took a decided turn for the better, the old church janitor thought that the people of the town would like to know the glad news. Consequently, he took out the box of letters to the bulletin board on the church lawn, and after much laborious effort stood back to admire his announcement which read: "God is

good.—Smith is better!" There have been times when we have spoken of Nazarenism in such a fashion that to the outsider it would appear that it was just one step above Christianity. We may be justly proud of our wholesome people, our beautiful churches, our excellent leadership, our per capita giving, and our herculean strength, which is a way out of relative proportion to our denominational size. However, we must ever keep in mind that the Church Militant always supersedes and overshadows each and all denominations. We must remember that it is our task to preach

Christ and Him crucified, and all other considerations should be secondary and subservient to Him. If we exalt Him, we shall be lifted. If we praise Him, we shall be honored. If we adore Him, we shall be loved. Let us therefore with humility of soul and with eagerness of purpose pursue the cause for which we were sired, and lift high our banner of "Holiness unto the Lord," that all the earth may know that man can be cleansed from all sin and that his "whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

## Keep the Keen Edge

By Fletcher Spruce\*

I PLUGGED in my razor this morning and went through the motions, but nothing happened. The motor was purring, and the vibration was there, and I was going through the usual procedure, but no whiskers disappeared. Perplexed, I shook the thing, and tapped it on the wall, and listened to it, but results were not forthcoming. Being a practical man, I was not content with the feeling and the noise and the machinery and the human effort. I wanted results! But I got none.

Finally in despair I took the cutting head off the razor and discovered that the cutting blade was out of place. Quick as a flash I had it going and finished my chore.

But while I shaved, my mind wandered. There were other mornings, Sunday mornings like this one, when

at God's house we all went through the motions. We sang our songs and prayed our prayers and taught our classes and gave our tithes and preached our sermons. But nothing happened!

Then I started asking questions. Why? Why no results? Why did we go through all our procedure and operate all our machinery and do all our religious chores, and get no results?

Then I found the answer. We lost the cutting edge—the unction—from our service. We had everything, but the main thing—God. And to the closet we fled and fell on our faces and prayed. Then results came. Things were different. God made the difference! It's results we are after. And it's results God longs to give us. Let's keep the keen edge!

\*Pastor, Texarkana, Texas.

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# "QUEEN OF THE PARSONAGE"

## Enjoy Your Children

By Mrs. Deal Van De Griff\*

ONE OF THE GREATEST problems of any parsonage home is that of striking a balance between duty and pleasure, between the work of the church and the needs of the home, between one's responsibilities to the work to which he is called and for which he is paid and the responsibilities one has to the home and children. At times it seems necessary to us to expect our children to make every adjustment to the demands of the church and congregation. We expect them to be good simply because of the demands upon them.

Dr. Williamson, in his book *Overseers of the Flock*, said: "Preachers' children are not naturally good or automatically successful. They take time, patience, discipline, love, and prayer the same as any others. Probably parsonage children have been lost more for lack of attention than because they were inherently bad. While preachers are saving others they may lose their own. It is doubtful if God ever required any man (or woman) to do God's work to the ruin of his family. Regularity at mealtime, faithfulness to a family altar, fairness in all decisions, firmness always with love, and with discipline when needed, are parental duties not to be superseded by any routine demands of a day." Did we take in every word of that? Our problems

are largely the product of unintentional neglect. Let's check up on ourselves a little. Do we become so busy that we allow our children to be out playing two or three hours at a time without our knowing where they are and what they're doing?

We must take time with our children, not only to discipline them, but to have fun with them. We should make definite plans for the social life of the family as a group. Of course there are interruptions, but make the plans just the same and carry them out, except in an emergency. We should plan to spend one evening a week, or at least one evening out of every two weeks, with the children. One nice way to plan what the family will do on such occasions is to let each member of the family take a turn in choosing what to do. They may want to pop corn, play games, have a wiener roast, take a ride in the car; whatever it may be, each one will look forward to the time when he will decide what the family will do.

So, let us make a career of raising our children. All is not bane. There is much blessing. Will you permit me to use just one little illustration of the many ways in which my children have been a blessing to me personally? It is such a simple thing, and yet the thing I will treasure the longest when the children are grown. When it seems that the burdens have been so heavy, tasks so strenuous,

nights have been taken out for a revival, or other meetings, and I am tired, discouraged, and frayed of nerve, the first night available I mention to the children during the evening meal that, although Daddy will have to be away, I will be able to stay home with them that evening, and we three know immediately what we will do. I hurry through the dishes, turn out the lights in the front part of the house, go to my bedroom, climb into bed with a child on each side, and read to them for an hour or so. What we read is always of their choosing. Sometimes it is even Mickey Mouse or Donald Duck, but usually it is the *Children's Digest*, *Jack and Jill Magazine*, or one of

their Junior missionary books. Whatever it is, sometime during the evening we have a good laugh over various things; and when it comes time for them to be tucked in, on this night, the order is reversed. They say their prayers in my room and tuck me in and then hop off to bed. Feel like a queen? Of course I do, and, in addition, feel ready to face the problems that just a short while before seemed so impossible. The children feel that I'm doing them a favor by reading to them, but it is actually my way of relaxing completely, and I sleep like a top that night. But each mother must find her own way of enjoying her children.

### My Prayer for You

Dear Father, we come to Thee in deep humility and with grateful thanks in our hearts for all Thy goodness and mercy to us. Our hearts are full of joy and praise to Thee for Thy mighty works and Thy saving power and grace.

Help us to realize our responsibility to Thee and to those with whom we are associated. Help us to be kind and that love may govern our every thought and act.

May we be persistent, but flexible and alert for opportunity. Help us to see that we cannot control opportunity nor accident, but that we can, with Thy help, control the effort we put forth to serve Thee in every situation of life. May we realize that one of the finest services we can render is to keep an eye open for talent in others, the service of helping others uncover the pool of their resources and talents and the powers that lie deep within them like hidden springs of water.

Help us, O Lord, to welcome criticism—even the unkind and cutting criticism—that we may get an honest picture of ourselves. We are so smug in our self-esteem, give us the grace to discover our true selves and to uncover any affectation we may assume. Keep us from "playing to the galleries"—help us to be honest before Thee. Give us the power to overcome all these human frailties. May we look to Thee in faith and with courage to bring us through even the fires of grief and sorrow and trouble of any kind, that we may walk with Thee in full fellowship, daily doing Thy sweet will. This we humbly ask, in Christ, our Redeemer's name. Amen.

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

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

## Our Concern Is God's Concern

By Katherine Bevis\*

WHAT ISSUE of our lives can suitably be brought to God in prayer? Is God concerned about the many trivialities of my everyday living? Is He interested in my health, my business, my housework, or my studies?

There are many who believe that they should not trouble God with the little things, the mundane run of everyday affairs. But this was not so of the ancient Psalmist. Listen to the words of David: "The Lord will perfect that which concerneth me" (Ps. 138:8).

David believed that, regardless of how trivial a matter might be, God was concerned about it—and because God was concerned, everything would reach its proper fulfillment. David analyzed it in this simple way: If God was concerned, and he believed He was, then God would see that it worked out, for "the Lord will perfect that which concerneth me."

A friend, calling on Dr. Payson during his last illness, remarked sympathetically, "Well, Doctor, I'm sorry to see you here on your back."

"Do you know why God puts us on our backs at times?" asked the doctor with a contented smile.

"No," was the quick answer.

"In order that we may look upward."

Yes, God is even concerned about us when we are ill. One thing that gives us joy as Christians is to know that the presence of the Lord is with

us all the time. "I will never leave thee, nor forsake thee" (Heb. 13:5).

Life is made up of "little" things, and let us remember as we go about our daily tasks, and as we travel the busy highways, He is there to protect us and guide us. When we grieve Him by not obeying Him as we should, He is concerned so much that He is right there, waiting, ready to forgive. When we study His Word, He is there to teach us.

This rule about God's concern for us may be applied to every phase of our lives, no matter what our occupation or habitat may be. It is true we are living in the midst of a confused world, upset, on the brink of destruction—a world that is beset by war on every side. One may ask, "But is God concerned about all these happenings in the world?" The answer is still the same, "If these world conditions affect us, if our welfare is disturbed because of them, then we may expect God to be concerned."

"But," one may ask, "how does God go about perfecting the issues of our lives? Sometimes it seems that those who rely on God most have more than their share of difficulties and problems in life; then how can it be true that God is perfecting their paths?"

Many times the ways of God are past our understanding, at least temporarily, and like Moses we forget that God is so much greater than people and so much stronger than difficulties and problems. We forget that God not only controls the physical world around us, but He has

control of the thought and actions of people also. Moses learned something about God's concern for His people when he stood before the Red Sea. God was concerned about these helpless people, and He did something about it.

God is concerned about His people!

Keeping our eyes on Jesus will help us to feel His ever-nearness and to realize that our Heavenly Father knows when even the tiny sparrow falls to the ground, and is also aware of the smallest need of our lives, and "will perfect that which concerneth me."

## III. The Pastor and the People

By G. H. Boffey\*

JESUS INTRODUCED a new note into religion. The hallmark of the prophets had been austerity, but Jesus came with geniality. "The law came by Moses, but grace and truth came by Jesus Christ." Jesus got near to men, and that is what the pastor has to do.

Men were astounded, after Jesus came, that they could get so near to God. Reserve, mystery, and fear had hitherto been associated with God's presence, but Jesus changed it all. As He went about doing good, little children sat upon His lap, sick people felt His touch, and inquiring disciples were told, in effect, that to look into the eyes of Jesus was to look into the face of God. The servant of God has not so much to devote himself to proving that there is a God, but to bring Him to the people in living reality. That is the supreme mission of a minister.

### HIS POPULARITY

It is surprising how many ministers have built up a wall of reserve about themselves; either a social, educa-

tional, or factual gulf dividing them from the lives of the people. Even devout servants of the Lord have been unconsciously guilty of building up such barriers. It is all wrong.

The most popular man in the whole community should be the minister. There is no need for fear of the term "popular" in its proper meaning. The pastor needs the same popularity as Jesus had when "the common people heard him gladly" and He ate "with publicans and sinners."

### HIS PUBLIC RELATIONSHIPS

A minister must be fully alive to his public relationships, for it is his privilege to contact every phase of society in the community. He must know how to open the doors of the heart and thus enter into the lives of people. It is usually hopeless to try to help people, young people in particular, until their confidence has been won. The golden keys of love and laughter, however, will usually swing wide open their hearts' doors.

The God who made the depth of the rolling ocean also made the shallows where children can paddle and

\*Northfleet, Kent, England.

\*Houston, Texas.



swim; so the pastor, as well as being a profound student, can afford to be simple, homey, happy, and interested in details in the lives of others. Men will be attracted to the minister first, then to the meeting, and finally to the Master. The pastor has to be both the bait and the hook; therefore it behooves him to give thought to his presence, and note the atmosphere he creates and the impressions he leaves behind.

#### HIS PERSONAL RELATIONS

It is wonderful to see how in the gospel the Creator of the universe stopped and stooped to bless just one lonely leper or harassed soul. God's world is made up of individuals—just me's. Happy is the leader who learns this.

For example, some old soul may meet the pastor in the doorway, as he is hurrying to the church with his mind full of the message to be delivered, and details of the service. But if he stops and with a large-hearted smile and warm handshake pays attention to this one, it will mean much. The lonely soul with her failing faculties returning to her dreary room may not remember the message, but she will remember the handshake and the smile which was all her own; and in all probability, at night, she will whisper thanks to God for smiling at her through the kind thoughts of His servant.

Individual attention is more easily given to some than to others. Some people have pleasing personalities, they are ready learners and willing workers; but all are not so. Personal attention involves listening to rambling stories of trouble, and sharing sorrows that are no sorrows at all. Lax of Poplar, visiting an old soul, asked, "Why are you crying, my good woman?" "Ah," she replied, "I've

been crying all day and when I've had a cup of tea I'm going to start again." Alas, such simple souls do not all live in Poplar.

Visiting is an important part of the ministry. Meeting the people in their homes was a distinct feature of Paul's evangelism. Those in need, sick, or slack in attendance should be visited as quickly and regularly as a keen businessman would attend to his business. On the other hand, too much visiting is to be avoided. Many a pastor has been known to live so in other people's houses that his successor, who may have wider interests and more balanced activities, is criticized and penalized because he does not find time to maintain such fawning.

Individual work counts very high in the order of God. Jesus laid the foundation work of His Church in the lives of His disciples, not when He was preaching to vast multitudes, but when He was moving with them about the dusty lanes of Palestine, when He was weary by the well, praying alone in the early morning, or forsaken by the crowds. It is often when one is alone with the people that their unconscious actions or unpremeditated words leave the deepest mark upon their lives.

The pastor is in for a thrill when he captures the admiration of young people, and once having gained their confidence, is privileged to help launch them out onto the open seas of life with success. It is one of the sweet rewards of individual interest.

It is necessary for the pastor to live in a realm which embraces more than just those of his flock. His interest must first of all touch the unsaved members of the families represented in the church. Often there are barriers to be broken down. These people naturally expect to be

cornered in argument or pressed to attend meetings. But there is a golden road through all prejudices; it is real heart interest in the people.

He needs to enter into the public life of the city, yet not be drawn into whittling away his time and energy on fleeting concerns. He stands as a representative of the people of God, indeed, of the Lord himself. His character should be of such an order

that he commands respect and a leading position in all right society.

As an ambassador of God the pastor is called to move among the people, sharing their sorrows and their joys, carrying other men's burdens upon his heart, playing with the children, venturing with youth, sharing the toil of the day with the mature, watching over the aged, and shepherding men into the arms of Jesus.

#### The Trials of Brother Mud

### Brother Mud Has a Faraway Look in His Eyes

By Paul Martin\*

AT THE DISTRICT ASSEMBLY, O. O. was slowly walking from the Sir Francis Drake's writing room to his room at the Hole-in-the-Wall Hotel and Weekly Rooms. He was church-dreaming. Where do you suppose he would be called to next? Every pastorate he serves is a steppingstone to a better and bigger charge. He not only feels that, but the good folk at Twenty-third Street feel that too. They do not express it, and they may not even know just why they feel uncertain about his work. For him the assembly is a period of "highs and lows," wishful thinking, depression, and gloom. For when he heard reports of good churches, he sighed a gentle sigh. And when a brother tells of real success, he dies—but not so gently. Yes, he has a faraway look in his eyes—he could do the job at Wuthering Heights so much better.

This look is noticeable too as he shakes your hand. For he cannot look you in the eyes, for someone important may go by and he would miss him.

On the mythical ladder of success

\*Evangelist.

August, 1955

he never sees those under him—he almost climbs over the chap just above him. About all he sees of those above him is their heels. And life looks pretty gloomy if all you see is heels.

I'm sure Brother Mud is not willful in this dreaming of grandeur; he just has the wrong idea. It is still possible to make the church you are serving, the church you would like to serve. A faraway look in your eyes is apt to make you stumble. For while looking to the green fields over there, you may trip over a nugget here. And when you trip, beware lest your name is Mud—in blaming district leadership, general supervision, or someone else, rather than just "poor focus."

The disease of the faraway look keeps Brother Mud at the back seat during the assembly, keeps him from attending lesser conventions, makes him a rather unattached, restless fellow. He may not stay through this year, nor return next year—it all depends upon what seems to appear.

## An Ideal Sunday Night Service

By Fletcher Galloway\*

**T**HE GREAT COMMISSION echoes across the centuries, the challenge of the One who invested His blood for the salvation of a prodigal world, "Go ye into all the world, and preach the gospel to every creature." The task of the Church is evangelism. In most evangelical churches the Sunday night service has played a key role. As good as personal evangelism is, it can never take the place of a public service in which a group of people unite in a co-operative purpose of creating conviction and bringing souls to decision. So what the harvest-time is to the farmer, and the end of the assembly line is to the factory, and the oven is to the pastry cook, the Sunday night service is to the Church of the Nazarene.

I have been a pastor in the Church of the Nazarene now for thirty-three years without a break and I had the unique privilege of serving one church for a period of twenty years. God has been pleased to honor my efforts to proclaim the glorious gospel by giving me souls at the altar in a large majority of the Sunday night services during that entire time. I think perhaps one secret of this has been the advice given to me by Dr. A. M. Hills in a homiletics class years ago. He said the purpose of every sermon should be so well defined that if an angel with a drawn sword

should challenge you as you started to ascend the pulpit stairs and say, "State your purpose or you may not enter," you could answer without a moment's hesitation. Almost without exception my purpose in every Sunday night service was to create an atmosphere, clarify motives, and strengthen individual resolve to be right with God, and to be right with God now.

### TO HAVE AN IDEAL SUNDAY NIGHT SERVICE WE MUST HAVE:

1. *People.* The auditorium or sanctuary should be fairly well filled and at least one-third of these people should be "prospects" for the altar. You cannot make sales without prospects.
2. *Atmosphere.* The audience must be brought into a spirit of friendly co-operation. We Nazarenes like a free, spontaneous type of service, but we should never lose sight of our objective. The whole purpose of the song service, the special music, and testimonies, is to create good will, and to integrate the audience to the point where the gospel message will have its greatest possible opportunity of success.
3. *A gospel message.* The gospel is "good news." There is a way out of sin, of frustration, of doubt, of guilt, of weakness, and of despair. The message should be plain and factual and full of scripture. It

should burn in the heart of the preacher because the Holy Spirit has full control of him.

4. *An altar service.* The way we Nazarenes preach we either get people to the altar or develop a hotbox. The Crusade for Souls, with its emphasis on personal evangelism and the organization of new churches, is a godsend. It has helped us to reach out for new material.

5. *The time.* In my judgment an average Sunday night service should not run longer than one hour and a half, divided about as follows: thirty minutes for creating audience-atmosphere, ten minutes for promotion (if the "commercials" are too long, the audience turns off its dial), thirty minutes for the sermon, and twenty to twenty-five minutes for the altar call. Dr. C. E. Cornell, one of the early leaders of our church, was eminently successful as a soul winner. While in those days it was not unusual to hear sermons from one to two hours in length, he seldom preached more than thirty minutes, but he took about that same length of time for his altar calls. Dr. Jarrette Aycock tells us that in his evangelistic experience he has found that it was much easier to get people to the altar before nine o'clock than after nine o'clock.

### HOW ARE WE GOING TO HAVE A FULL HOUSE ON SUNDAY NIGHTS?

We will have to create a Sunday night conscience in Nazarenes. Many of the church people of our generation never think of going to church more than once on Sunday. Too many Nazarenes are falling into this same habit.

Our church will have to have "pulling power" which will pull the unsaved people away from the TV sets, their worldly amusements, Sunday and week-end vacations, and

general preoccupation with other things. Every legitimate means must be used to let the city or community know that there is something worthwhile happening in the Church of the Nazarene on Sunday night. Most of our preachers have to be their own publicity agents. The newspaper is the best medium. Learn to use it if you do not know how. The radio is good, and TV where it is within your reach financially. Of course, nothing can take the place of the personal contacts of your people. Stir up their enthusiasm to be your chief medium of promotion.

If we are to have a growing Sunday night attendance, visitors will have to be turned into repeaters. A good test to keep constantly before us in this, "How would a total stranger feel about that service? How would he react?" I was made keenly aware of this twice while I was pastor in Portland, Oregon, First Church. We were struggling under a very difficult financial load back there in the depression days. One day the president of one of the banks called me in for a personal interview and told me there was someone who was interested in making some anonymous gifts. He said we stood a good chance of receiving at least \$10,000.00. You can imagine my elation. But, five or six weeks passed and nothing happened. Every service I had a strange feeling that possibly this unknown benefactor might be present, looking us over to see whether or not he would go through with the gift. (Incidentally, we finally got the money.)

On another occasion a reporter started a series of stories in the magazine section of the *Oregonian* on "How Would a Stranger Feel Who Dropped into This Church?" The articles were illustrated in color and were circulated all over the North-

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west. Twelve or fifteen of the four hundred churches of the city were covered. Of course we had no way of knowing whether or not our church would be one of those visited but we did try to be on our toes. As it turned out, the writer of the series had already visited our church before the first article was printed. Was I ever surprised to see a commercial artist's picture of myself standing in my pulpit, and to read the reporter's account of my sermon and altar call and her impression when a young married couple walked down the aisle and knelt at the altar, and of how pleased she was when a dear old lady in the church insisted that she have one of the two big chrysanthemums from the pulpit bouquet. We fared wonderfully well.

In these two instances, we tried to be "on our toes" because of a possible gift of \$10,000.00, and about a thousand dollars' worth of free publicity. But when I considered it I said to myself, Every single stranger actually represents more than that. The impression of a service may be the final deciding factor as to whether he spends eternity in heaven or in hell.

#### WHAT ARE WE GOING TO PREACH?

There are many ways Sunday night attendance may be promoted if the pastor will take time to plan for it. However, all of them will eventually run out unless something happens when the preacher comes up to bat. Nothing will fill the bleacher seats like a few home runs. Probably the most of us will never be considered great preachers, but I fear that part of the declining interest in Sunday night services is due to the lack of careful sermon preparation. We must not get so bogged down with detail work that we do not prepare for our Sunday evening messages. I like to preach sermon series. I

preached a morning sermon series once which covered the Minor Prophets, with the evening sermon out of the same book. It was thrilling to see the growing interest and attendance. Many of my people read these books as we went along in this series.

I used old hymns as sermon topics on one occasion. A hymn-popularity poll was conducted at the same time and this was used as newspaper story material.

The church in Portland gave me a trip to Palestine and I used the 500 pictures that I secured on the trip as "bait" for sixteen Sunday night services. The group of pictures in each instance became the introduction for my evangelistic message. We had seekers in almost every service and hundreds of new people attracted to the services.

The Crusade for Souls Now is a "natural" for promoting your Sunday night service if you use it. What better way to win men than to team up with your laymen? "You go out this afternoon and try to bring that friend to church, and then you and I will join forces with the Holy Spirit and try to get him saved tonight." Many times my heart has been thrilled and I have received new preaching inspiration when a layman has come to me before the service and said: "I have ——— with me tonight. You know, the one I have been talking to you about. I believe he is ready to get saved. You preach, and I will pray, and when you give the altar call I believe he will come down with me." A preacher who could not preach under those circumstances ought to quit trying.

#### DRAWING THE NET

No part of the service is more important than the altar call, and yet how often we give this no previous thought or plan! When bringing the

message to a close, have the organist or pianist start playing, without a moment's delay. Use an old, familiar invitation hymn. Take plenty of time for your invitation, but change the appeal often enough that it does not seem long. It takes time for people to make up their minds and come to a definite decision. Stop frequently for a short prayer. Ask your people to join you in silent prayer. Keep pressing the claims of Calvary, but try to keep the door open, so that if they do not move to the altar they

will come again next Sunday night. I remember once I came into a service after twenty-four hours of weeping and praying. It was do or die. But as a rule, pressure like that would kill the service and probably kill the preacher. Do not let things get tied up. End the service on a note of victory no matter what happens.

But we must have souls if we are to have successful Sunday night services. Nothing will keep them fresh and attractive like heaven's dew on the lashes of newborn Christians.

## Sermon Subjects for August

From the Editor

II Peter 3:9-14

### Subjects

1. A GOD WHO KEEPS HIS WORD
2. A SUFFERING SAVIOUR FOR PERISHING MEN
3. GOD'S ETERNAL PURPOSE
4. THE COMING DAY
5. IT WILL NOT LAST!
6. THE LAST ATOMIC BLAST
7. CINDERS IN THE SUN!
8. THE PERMANENCY OF HOLINESS
9. THE EXPECTANT HOPE OF CHRIST'S RETURN
10. A NEW WORLD FOR GOD'S PEOPLE
11. WIDE-AWAKE IN PERILOUS DAYS
12. QUALITIES OF ENDURING RIGHTEOUSNESS

### Scriptures

1. v. 9, *The Lord is not slack concerning his promises, as some men . . .*
2. v. 9, *The Lord . . . is longsuffering . . . not willing that any should perish.*
3. v. 9, *The Lord . . . [willing] that all should come to repentance.*
4. v. 10, *The day of the Lord will come as a thief . . .*
5. v. 10, *. . . the heavens shall pass away. (See Phillips.)*
6. v. 10, *The elements shall melt with a fervent heat.*
7. v. 10, *The earth . . . shall be burned up.*
8. v. 11, *What . . . ought ye to be in all holy conversation and godliness?*
9. v. 12, *Looking for and hasting unto the coming of the day of God . . .*
10. v. 13, *We . . . look for a new heaven and a new earth, wherein dwelleth righteousness.*
11. v. 14, *Wherefore . . . be diligent.*
12. v. 14, *. . . that ye may be found . . . in peace . . . without spot . . . blameless.*

# SERMON WORKSHOP

Contributed By Nelson Mink\*

## FOR THE BULLETIN BOARD

"At the cross, we see sin at its vilest, and love at its best."

"The modern home is one in which a switch regulates everything but the children."

"The business of the Christian is not to get a following, but to set a standard."

"Jesus never slept for an hour while one of His disciples watched and prayed."

"The most pitiable of all wrecks are those inside the harbor."

"It is not enough for the gardener to love flowers; he must also hate weeds."

—SELECTED

## THINGS YOU CANNOT DO WITHOUT

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

2. "Without faith it is impossible to please him [God]" (Heb. 11:6).

3. Without holiness "no man shall see the Lord" (Heb. 12:14).

4. Without works, "faith is dead" (Jas. 2:26).

5. Without love, you are nothing (I Cor. 13:1-3).

GENERAL OMAR BRADLEY SAYS: "We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Ours is a world of nuclear giants and ethical infants. We know more of war than of peace. More about killing than we know about living."

—SELECTED

\*Pastor, Oxford, Pennsylvania.

## PRAYER IS LIKE:

The Porter—to watch the door of our lips.

The Guard—to keep the fort of our hearts.

The Hilt of the Sword—to defend our hands.

A Barometer—to show our spiritual condition.

—SOURCE UNKNOWN

## SO HE COULDN'T GO

It was prayer meeting night, and two members of the church had gone off on a fishing trip. Presently one of them said to the other. "We should not be here fishing. Our pastor is at home working for a good prayer meeting tonight. We should be there helping him."

The other replied, "Well, even if I were at home, I couldn't go."

"Why so?" inquired the other.

The first replied, "Well, you see my wife is sick."

—Wellsboro, Pa., Wesleyan Methodist Bulletin

## GYPSY SMITH AND THE PUBLICANS

Two saloonkeepers came into a train where Gypsy Smith, the evangelist, was sitting, waiting for the train to start. Observing the gypsy, one of the men said: "Mr. Smith, we know you, and we want to say to you that unless you evangelists and ministers stop knocking the liquor business we men will have to go to the poorhouse." "All right," said the Gypsy, "when you go in, all the rest of the inmates can come out."

—SOURCE UNKNOWN

The Preacher's Magazine

# PREACHING PROGRAM

For August

August 7, 1955

Morning Subject: "WHAT WILT THOU HAVE ME TO DO?"

SCRIPTURE: Acts 9:1-16; TEXT: verse 6

## INTRODUCTION:

- A. A question asked under strange circumstances.
- B. Asked by a self-sufficient man who usually issued orders.
- I. THE QUESTION PROMPTED BY A REVELATION OF JESUS.
  - A. A revelation possible to every man, though not under same circumstances.
  - B. A necessary revelation in order to transform.
    1. The old life lost its appeal.
    2. He was changed from persecutor to preacher.
    3. His letters of authority lost their power.
  - C. A revelation of Jesus Christ will establish His divine authority over a man.
- II. THIS QUESTION BECAME THE FIXED ATTITUDE OF PAUL'S LIFE.
  - A. "It shall be told thee what thou must do"
  - B. Paul remained amenable to "come over into Macedonia, and help us."
- III. WHEN THIS QUESTION IS THE THEME OF ANY LIFE:
  - A. Eternal resources are unlocked.
  - B. No other question goes unanswered.
  - C. Persecutions and imprisonments are endured.

FRED REEDY

Evening Subject: THE WISEST FOOL THAT EVER LIVED

SCRIPTURE: I Kings 3:5-14; I Kings 9:2-9; I Kings 11:1-11

INTRODUCTION: When King James I of England broke with France and made an alliance with Spain, Henry IV of France described him as the wisest fool that ever lived. Solomon may well be described as the wisest fool in all the Bible.

Three periods in the life of Solomon:

- I. THE PERIOD OF HUMILITY AND BLESSING
  - A. "I am but a little child" (I Kings 3:7)
  - B. "Give thy servant an understanding heart" (I Kings 3:9-12)
- II. THE PERIOD OF PROSPERITY AND WARNING (9:2-8)
  - A. Warning given before backsliding began.
  - B. Promise of blessing—a light to shine upon the danger signs.
- III. THE PERIOD OF PRIDE, DECAY, AND JUDGMENT (11:1-11)
  - A. Character decay, then kingdom decay—the inevitable order.
  - B. A man chosen and ordained of God to build a righteous nation.
  - C. Any man may bless or blight his nation, his generation, his family, and history.

FRED REEDY

August 14, 1955

**Morning Subject: RELIGIOUS CERTAINTY**

SCRIPTURE: II Timothy 1:1-4; TEXT: verse 12

**INTRODUCTION:**

- A. Can man have personal, present, preserving assurance? Is it promised in the Bible? (John 7:17.) Does the testimony of history confirm our hope for assurance? (The text.)
- B. What do we need to know?

**I. THAT THERE IS A PERSONAL GOD (Heb. 1:6)**

- A. Whom we can know personally.
- B. How obtain this knowledge?
  - 1. Not by natural means (I Cor. 2:14).
  - 2. By obedience (John 7:17).
  - 3. By faith and diligent seeking (Heb. 1:6)

**II. THAT OUR CLAIM TO KNOWLEDGE OF GOD IS VALID**

- A. An inner consciousness (I John 5:10)
- B. By the personal indwelling of the Holy Spirit, and the active ministry of the Spirit in our lives (Rom. 8:14-16)

**III. THAT THE WORLD ACCEPTS OUR TESTIMONY (John 13:35)**

- A. The testimony of the Christian validated by inner assurance and outward evidences encourages others in their quest for personal assurance.
- B. St. Paul's testimony before Agrippa awakened latent desires in the heart of the heathen king to know God.

FRED REEDY

**Evening Subject: THE SET OF THE SOUL**

SCRIPTURE: Colossians 3:1-6; TEXT: I John 2:15

**INTRODUCTION:**

In this scripture the sources both of sin and of true righteousness are discovered (Matt. 5:21-23).

**I. THE AFFECTIONS ARE AMENABLE TO THE WILL.**

- A. We are here commanded to "set our affections."
- B. Thus we must choose the object of our affection.

**II. THE TEXT SETS FORTH THE EXCLUSIVENESS OF TRUE LOVE.**

- A. Any love less than supreme love to God is no love at all.
- B. It describes the negative things we should not love.

**III. AFFECTIONS CONTROLLED ENABLE US TO OVERCOME TEMPTATION.**

- A. All temptation is an appeal to the affections.
- B. A suggestion that the will respond to the appeal.
- C. The set of the affections the ground of satisfactory relationship with God, and the criterion of personal experience.

FRED REEDY

August 21, 1955

**Morning Subject: STABILITY IN AN UNSTABLE WORLD**

SCRIPTURE: Psalms 125; TEXT: verse 1

**INTRODUCTION:**

The quest for security is as old as the race. Social Security, job security, etc., are not of modern origin.

**I. THE WORLD WILL ALWAYS BE UNSTABLE: GOD INTENDED IT SO.**

- A. The instability of our world is universally accepted.
- B. Social, political, and financial instability dogged the steps of the saints of all ages (Heb. 11:9-15).

**II. GOD HAS ALWAYS CUT LOOSE HIS SAINTS FROM WORLDLY SECURITY.**

- A. To build their faith
- B. To guard their motives.
- C. To provide enduring incentive.

**III. HOW FIND STABILITY IN AN UNSTABLE WORLD?**

- A. Keep the other-world view.
- B. Believe implicitly in the worth-whileness of doing right.
- C. Keep a right standard of values.
  - 1. "A glass of cold water" philosophy.
  - 2. The servant complex.
  - 3. "He that loseth his life . . . shall save it" philosophy.

FRED REEDY

**Evening Subject: THE LOVE OF GOD**

SCRIPTURE: John 3:1-17; TEXTS: John 3:16; I John 3:16

**INTRODUCTION:**

- A. That John 3:16 is the golden text of the Bible is no accident. Jesus sets forth the Christian philosophy of revelation and redemption.

- B. This cannot be fully understood until I John 3:16 is set along side of John 3:16.

**I. THE TEXT REVEALS THE NATURE OF GOD IN ITS HIGHEST EXPRESSION.**

- A. The Bible records (1) His creative expressions; (2) His providential expression.
- B. The highest expression of the nature of God is redemptive.
- C. This superlative expression of the nature of God is seen in:
  - 1. The object of His love, sinful man.
  - 2. The degree of His love, "so loved . . . that he gave"
  - 3. The universal scope of His love, "Whosoever will"

**II. THE NATURE OF GOD DECLARED UNTO SINFUL MAN DEMANDS A RESPONSE.**

- A. No compulsion like the compulsion of love.
- B. Love's vicarious provision demands a hell for all who refuse.
  - 1. It is rejection and disobedience that creates hell, not God.

**III. THE LOVE OF GOD REVEALED IN THE CROSS ESTABLISHES THE STANDARD FOR ALL WHO PROFESS TO HAVE PARTAKEN OF THE DIVINE NATURE (I John 3:16).**

FRED REEDY



August 28, 1955

**Morning Subject: "SEEK YE MY FACE"**

SCRIPTURE: Psalms 27; TEXT: verses 7 and 8

**INTRODUCTION:**

- A. The words of the subject are the reply of God to earnest prayer.
- B. When David made request, God said in effect, "Come closer, let us talk it over face to face" (Exod. 33:11).
- I. GOD DESIRES AN INTIMATE RELATIONSHIP WITH MAN.
  - A. It was the joy of God to commune with Adam and Eve.
  - B. Here the divine purpose in creation is accomplished.
- II. INTIMACY WITH GOD DEVELOPES GODLIKENESS.
  - A. In attitudes.
  - B. Purposes.
  - C. Nature.
- III. INTIMACY WITH GOD SOLVES THE PROBLEM OF LOOSE LIVING.
  - A. A sound basis for ethical convictions—"Will it contribute to closer fellowship with God, and increased knowledge of Him?"
  - B. An ethical standard which the world respects. The worldling admires the man of sound conviction based upon personal intimacy with God.

FRED REEDY

**Evening Subject: "THY FIRST LOVE"**

SCRIPTURES: Revelation 2:1-7; 2:18-21; 3:14-19

**INTRODUCTION:**

- A. To deny the possibility of backsliding is to contradict the plain statements and the logic of the Bible.
- B. These four passages describe four stages of backsliding.
- I. SPIRITUAL BACKSLIDING (Rev. 2:1-7)
  - A. Not a serious departure from the standards of outward righteousness, but "thou hast left thy first love"
- II. ETHICAL BACKSLIDING (Rev. 2:12-17, especially verse 14)
  - A. Spiritual backsliding will soon affect the ethical life so as to make the outward action conform to inner state.
- III. DOCTRINAL BACKSLIDING (verses 18-21)
  - A. After the ethical bulwarks have been penetrated, the next logical step is the collapse of the doctrinal cornerstones which support the ethical bulwarks.
  - B. History testifies consistently to this truth.
- IV. COMPLETE BACKSLIDING
  - A. A fixed attitude of rebellion couched in sophisticated profession (3:14-19) and a false sense of well-being through wrecked standards of value.

FRED REEDY

## Morning Meditations from Malachi

By Thomas C. Mangrum\*

(A series of five sermons)

**GENERAL INTRODUCTION:**

- A. Malachi means "my messenger."
- B. 1:1, "the burden of the word of the Lord"—God's message for His people.
- C. "The moral and religious condition of Israel was at a low ebb. They were the slaves of formalism and self-righteousness; satisfied with themselves, and not hesitating to blaspheme God's name. Therefore instead of the language of promise and encouragement used by Haggai and Zechariah, there was need to substitute the reproofs and warnings of this last of the prophets . . ."—F. B. Meyer.
- D. Although written long ago, these messages are very timely for our day, because of the close parallel between the moral and spiritual conditions of Israel and our own times.

### I. "WHEREIN HAST THOU LOVED US?"

SCRIPTURE: Malachi 1:1-5

TEXT: *I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? (Mal. 1:2.)*

**INTRODUCTION:**

- A. "God's love is simply His taking delight in His creatures and prompts Him to give Himself to them in order to promote their highest good."—S. J. Gamertsfelder.
- B. He has loved through a love that is:

#### I. SPONTANEOUS

- A. Love is the ethical nature of God.
  - 1. Like a spring of water.
  - 2. It is His nature to love constantly.
  - 3. God is love (I John 4:8).
- B. God's love expands us.
  - 1. By responding to God's love.
  - 2. Man may increase his consciousness of that love.
  - 3. He may find greater manifestations of that love.
- C. God's love is the example of our love.
  - (1) John 13:34; (2) I John 4:11; (3) I John 4:7, 12, 16

#### II. SACRIFICIAL

- A. God's love is expressed in the Bible. Garden of Eden, call to Adam; first Gospel promise, covenant with Noah, covenant with Abraham, deliverance from Egypt, victory in Canaan, constant call to serve Him by prophets, finally the coming of Jesus.

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- B. God's love is essence of the gospel.  
(1) I John 4:8, 16; (2) John 15:13; (3) John 3:17; (4) I John 3:1
- C. God's love effected our salvation.  
(1) John 3:16; (2) Rom. 5:8; (3) Eph. 2:4, 5; (4) I John 4:9-10; (5) Isa. 63:9

### III. SATISFYING

- A. Because it endures forever.  
(1) Jer. 31:3; (2) Rom. 8:39
- B. Because it extends to all mankind.  
(1) John 3:15-16; (2) Rom. 10:13
- C. Because it exceeds human comprehension. Quote third stanza of "The Love of God," by F. M. Lehman.

CONCLUSION: God's love for mankind does not need to be proven—needs only to be accepted and to become operative in man's life.

C. THOMAS MANGRUM

## II. "WHEREIN HAVE WE DESPISED THY NAME?"

SCRIPTURE: Malachi 1:6-14

TEXT: . . . *And ye say, Wherein have we despised thy name?* (Mal. 1:6.)

### INTRODUCTION:

- A. Despise—means to regard lightly; to disregard; to insult after enjoying blessing; to scorn.
- B. They despised His name by:
  - I. POLLUTING HIS ALTAR (Communion)
    - A. Their worship was impure.
    - B. Their worship had become irksome. "A weariness" (13), "contemptible" (7, 12).
    - C. Their worship was insincere. This is an insult to God.
    - D. Their worship was improperly engaged in. Their lives did not coincide with their profession.
  - II. PRESENTING UNACCEPTABLE OFFERINGS (Consecration)
    - A. God demanded a perfect sacrifice.
    - B. God deserved a perfect sacrifice.
    - C. God desired a perfect sacrifice.
    - D. God declined imperfect sacrifice.
  - III. PROFANING HIS NAME (Compromise)
    - A. Compromised in creed.
    - B. Compromised in conduct.
    - C. Compromised in convictions.
    - D. Compromised in company.
  - IV. PENALTY (Consequences)
    - A. Fault indicated (9). Through their question (6) we see that they consider themselves innocent and blameless.
    - B. Curse involved (14).
    - C. Displeasure incurred (10).
    - D. Punishment implied (2:3).

C. THOMAS MANGRUM

## III. "WHEREIN HAVE WE WEARIED THEE?"

SCRIPTURE: Malachi 2:5-17

TEXT: Malachi 2:17

### INTRODUCTION:

- A. Note word "weary."
- B. This idea occurs elsewhere. See Isa. 1:14; Isa. 43:24; Eph. 4:30.
- C. They wearied God because they:
  - I. DEPARTED OUT OF THE WAY (v. 8).
    - A. Feared God (vv. 5-6).
    - B. Failed to abide by revealed truth (v. 8).
    - C. Forfeited the covenant of Levi (v. 4).
    - D. Fault of many stumbling at the law (v. 8).
  - II. DIVORCED FROM HOLY INTEREST (v. 11).
    - This naturally follows departing out of the way.
      - A. Enticed by worldliness.
      - B. Engaged in worldliness.
      - C. Entangled in worldliness.
      - D. Enthused over worldliness.
  - III. DESPISED HOLINESS (v. 11).
    - When other interests dominate, holiness will be despised.
      - A. Purpose of Israel's being chosen.
      - B. Person of God is holy.
      - C. Not professing sanctity.
      - D. Proper use of bodies.
  - IV. DECLARED TO BE GOOD (v. 17).
    - This is the usual way to cover up a disregard for holiness.
      - A. Misjudged the prosperity of the wicked.
      - B. Misrepresented evil.
      - C. Mistaken idea of God's justice.
      - D. Missed God's forgiveness and blessing.
  - V. DOUBTED GOD'S JUDGMENT (v. 17).
    - See how far they have now come.
      - A. Disbelief that judgment would come for their evil.
      - B. Deliberately misunderstanding the delay of judgment.
      - C. Divine judgment is sure to come.
      - D. Delay in judgment means salvation.

C. THOMAS MANGRUM

## IV. "WHEREIN HAVE WE ROBBED THEE?"

SCRIPTURE: Malachi 3:8-12

TEXT: Malachi 3:8

### INTRODUCTION:

- A. We can rob God in many ways.
- B. But this is about tithing; an important subject.
- I. THE CHARGE (v. 8), "Ye have robbed me."
  - A. Responsibility to do God's work.
  - B. Reason for tithing.
  - C. Robbing God, thus the church.

## II. THE CURSE (v. 9), "Ye are cursed with a curse."

- A. God had demanded the tithe (Lev. 27:30-32).
- B. The people defrauded God.
- C. God had shown displeasure with them.

## III. THE CHALLENGE (v. 10), "Prove me."

- A. Pledge of God.
- B. It pays to tithe.
- C. Proper answers to common questions.

CONCLUSION: Robbing God brings a curse. Giving to God brings a blessing. Curse or blessing? Which will be your lot?

C. THOMAS MANGRUM

## V. "WHEREIN SHALL WE RETURN?"

SCRIPTURE: Malachi 3:6-7

TEXT: Malachi 3:7

### INTRODUCTION:

- A. Restate the four previous questions the people asked of God.
- B. Now, far from God, they ask in innocence, "How shall we return?"

#### I. WALKING

- A. Chosen people of God.
- B. Consecrated unto God.
- C. Conscious of God's blessing.

#### II. WANDERING

- A. Responsibility for wandering was upon man.
- B. Reasons why people begin to wander.
- C. Results of wandering.

#### III. WARNING

- A. Prepares us for return.
- B. Pleads for our return.
- C. Promises for our return.

#### IV. WAY OF RETURN

- A. Return as a duty.
- B. Return in same degree as have gone astray.
- C. Return in same direction as before.
- D. Return to deliverance by God.

### CONCLUSION

In spite of God's love (regard), man has despised (rejected) Him, wearied Him, and robbed Him. Yet God continues to love and pleads, "Return."

C. THOMAS MANGRUM

### Foot in Mouth—

I heard the other day of a pastor that had nine votes against him in his election. The next Sunday they claimed that he preached about the ten lepers that were healed and used for his text, "Where are the nine?"

—B. V. Seals

## MORNING

## THE PROMISE OF HOLINESS

TEXT: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).*

### INTRODUCTION:

- A. It was promised in the Old Testament.
- B. Christ promised it to His disciples.

#### I. THE AUTHOR OF THE PROMISE

- A. His willingness to perform.
- B. His power to perform.

#### II. THE FULFILLMENT OF THE PROMISE

- A. The coming of the Holy Spirit.
- B. The signs and wonders at Pentecost.

#### III. THE RECIPIENTS OF THE PROMISE

- A. They were Christians.
- B. They were following Christ's command to tarry.

CONCLUSION: This promise was not for the disciples alone. It is still in effect today. The conditions are the same, and the experience can be obtained by all who will meet the conditions.

DARRELL MOORE, Pastor  
Abilene, Texas

## A VISION OF GOD

SCRIPTURE: Isaiah 6

INTRODUCTION: Man needs a vision that will call him away from himself and focus his attention on God. Isaiah witnessed three things.

#### I. HE WITNESSED GOD'S PRESENCE.

- A. He saw Him as King, the Master of his life.
- B. His presence filled the Temple.
- C. He saw God's holiness.

#### II. HE WITNESSED HIS OWN POLLUTION (v. 5).

- A. God's presence will reveal one's real self.
- B. God's presence will reveal all existing sin.
- C. Isaiah saw the sin of his heart.

#### III. HE WITNESSED THE POWER OF THE HOLY SPIRIT.

- A. He was touched by God. (It takes the Divine to sanctify.)
- B. His sin was purged. (Carnality removed.)
- C. His consecration was complete.

PAUL W. LEE, Pastor  
Mt. Vernon, Illinois

## BOOK BRIEFS

### Book Club Selection for August

#### PREACHING ON BIBLE CHARACTERS

By Faris D. Whitesell (Baker, \$2.50)

There is a double-pronged thesis back of the writing of this book. (1) There is a distinct upsurge of enthusiasm among the laity for preaching on Bible characters, stemming from the prominence given to the study of personality in our present day. (2) The man who can preach with interest from Bible characters will be bound to have a hearing.

This is not a series of sermons on Bible characters. This is a "know-how" book for the minister who would like to improve his preaching at this point, and who wouldn't? The author begins with a discussion on the advantages of Bible-character preaching. One point in this first chapter is blessedly true—people will remember longer that type of preaching. The second chapter discusses organization of Bible-character sermons. Then there follows a chapter dealing briefly with a number of noted preachers who majored on Bible-character preaching. The author also lists a great variety of possible series on Bible characters.

You can see that this is not a spring of inspiration that will make you pace the floor. It is a down-to-earth "know-how" book to lead you into the workshop of better preaching.

The author is professor of practical theology at Northern Baptist Seminary in Chicago.

#### THE HOLY SPIRIT IN EVANGELISM

By J. B. Lawrence (Zondervan, \$1.50)

Here is a book whose very title would lure any person who has a natural love for the work of the Holy Spirit. But, sad to say, the book falls far short of honoring the Holy Spirit as He would be honored. The writer moves steadily onward in his discussion of the work of the Holy Spirit. Just when you think he will announce the eradication of inner sin, he veers off to the side, detours, and so having said a lot of nice things about the work of the Holy Spirit, there is no final riddance in one grand act of faith, of the last remains of sin.

One of the best "almost holiness" books one might pick up.

#### REVIVAL SERMON OUTLINES

Compiled by Al Bryant (Zondervan, \$1.00)

Here is an old idea with a very new approach. The compiler has gathered well over one hundred very fine revival outlines and has them published in loose-leaf form. In a very simple way any leaf may be removed, used, and replaced again in the book. See what I mean by a novel idea?

Now as to the contents. These outlines are gleaned from a wide variety of preachers: Spurgeon is well represented, and so are our own Nazarene ministers. There are several outlines from our PREACHER'S MAGAZINE. Dr. L. Guy Nees is honored with one of his outlines having a place. There are no strongly Calvinistic outlines, and all are thoroughly evangelical, and all appear to be well adapted to effective evangelism.

#### BRANDS FROM THE BURNING

By Millard A. Jenkins (Broadman, \$1.50)

As its title implies, this is a book on soul winning. It is vigorous and carries quite a thrust. The writer made personal soul winning a "must" in his life, and most of the illustrations in the book are gleaned from his own experience. This will provide many fine illustrations for pulpit evangelism; also it will enrich the motives to soul winning wherever "burning brands" may be found.

The book is distinctly denominational but not spoiled for our use because of that. One suggestion of approval of lodges we would disown, but apart from that it is very acceptable as another companion to our personal evangelism books. Well worth the price.

#### HINGES OF DESTINY

By Ralph W. Loew (Muhlenberg, \$2.75)

This is a well-written sermon series, the first one giving the title to the book. The writer thinks very clearly and his style is as crisp as head lettuce. As you read, you will find yourself reaching for a pencil to jot down quotes and check illustrations. The march of truth in these messages is brightened by gleanings from the classics and from modern writers.

There is scarcely any doctrinal emphasis and what there is, is not Wesleyan. But what the book lacks in theological support it makes up in replenishing the minister's idea cupboard, providing sermon starters, and adding illustrations to his stock.

#### LIFE IN THE SPIRIT

By J. C. Macaulay (Eerdmans, \$1.50)

This is a study of the life in the Spirit as exemplified in the Acts of the Apostles. The book is stimulating and has a very fine emphasis. The chapter headings indicate the broad coverage of the study: The Promise of the Spirit, The Enlightenment of the Spirit, The Fellowship of the Spirit, The Leading of the Spirit, The Discipline of the Spirit, The Severity of the Spirit.

The author is not a second-crisis man and so with him the fullness of the Spirit is a gradual thing. This is a serious weakness of the book. He does not seem to be crystal-clear in his thinking relative to speaking in tongues as related to the coming of the Holy Spirit. So, while this would not be an eradication book, yet it is a valuable study of the work of the Holy Spirit as given in the Acts.

#### STUDIES IN THE BOOK OF JAMES

By Stephen W. Paine (Revell, \$2.75)

Not an exposition of the Epistle, but popular-type sermons based on the outstanding texts of the book. These are conservative and are built around some splendid illustrative material. The chapter on "The Hazard of the Heights" is excellent.

This will not doctrinally shout out the Wesleyan position, yet gives strong implication in that direction. Certainly it does not support the Calvinistic position in any way.

Rather expensive but would make a fine addition to the section in a library on the Epistle of James.

#### \*THE RETURN OF JESUS CHRIST

By Rene Pache (Moody, \$4.95)

This is definitely thorough. One is amazed at the number of scriptures that are rallied to substantiate the prophetic point of view. I have not read a book that I can remember that gives such a careful study of all the ramifications of the Lord's return. Biblical prophecy as such is carefully studied and becomes the introduction.

The writer's point of view is unmistakably premillennial. Yet he avoids some obnoxious speculations that have soured some people on that prophetic view in years gone by. He espouses a gradualism relative to sanctification, which lessens the value to Wesleyan readers.

The distinct service is its complete coverage of all scriptures related to prophecy. One is immediately faced with the fact that the scriptures are not the familiar King James Version. And as no reference is given to tell which version is quoted we must assume that all the scriptures are taken from the French.

This will be a splendid reference work for students who desire a careful study of the premillennial return of Christ.

#### \*THE GOSPEL IN LEVITICUS

By J. A. Seiss (Zondervan, \$3.95)

This will be worth the price only to a preacher who likes preaching from the Pentateuch—and more should do so. It is a reprint of an old classic by the well-known Joseph Seiss.

This is Calvinistic in the interpretation of holiness, and the writer allows not for the life of victory. But having said this, there is a great wealth of splendid material supporting the conversion experience. And relative to sanctification any of our Wesleyan ministers can put the grist through his own mill and make his own flour. Seiss certainly provides the whole grain in abundance.

#### \*TWENTY STEWARDSHIP SERMONS

By Pastors of the Evangelical Lutheran Church (Augsburg, \$3.00)

This could be classified as one of the better books of stewardship sermons. It is forthright in its vigorous appeal for stewardship. These sermons have been culled from the cream of a denomination-wide search, so quite naturally these have polish and clarity. They are dotted with sparkling quotations, such as "No arrangement of dead branches can make an orchard." That is usable and pointed, wouldn't you say?

There are spots where sectarian leanings protrude, which is to be expected in a book thus prepared. But these do not spoil the book. In planning your stewardship preaching for 1956 this will be really helpful.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals and frequently their weaknesses—and, occasionally, a book that our readers may know of its demerits.

The following system of rating is used:

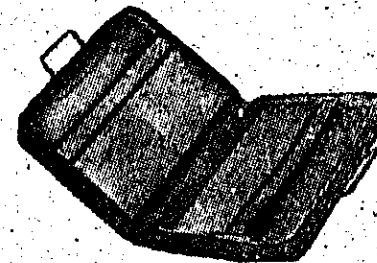
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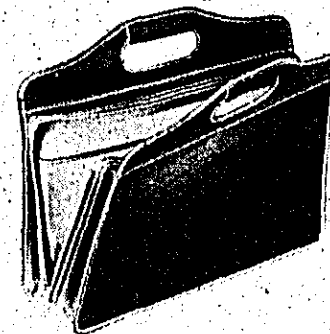
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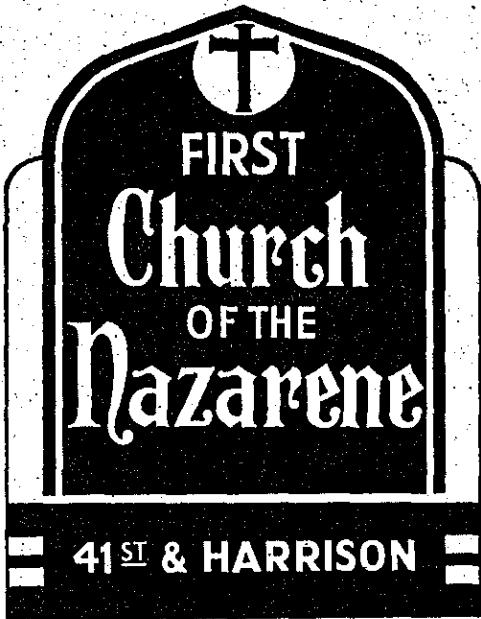
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