

# The Preacher's Magazine

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Cover—Charles Simeon (See page 7)

Photo Credit: Religious News Service

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## GUEST EDITORIAL

### "Provide Things Honest"

By G. B. Williamson\*

**H**ONESTY is the best policy." This ancient maxim is true. It is not only right to be truthful; it is smart also. The wickedness of lying is not only in the fact that someone may be deceived and therefore wronged; it is a mortal injury to the soul of the liar. Falsehood bears the condemnation of God. It is one of the "thou shalt not's" of the Decalogue. It is classified as a major offense before God and man along with adultery, murder, and stealing. If holiness has any moral and ethical element in it at all, and it most certainly does, it excludes bearing false witness. God's utmost condemnation of liars is found in that final judgment, "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

The sin of lying is sure to prove to be a traitor to the soul of him who allows it. "Be sure your sin will find you out," is applicable to the practice of deceit as any other. It invariably lays a snare in which the feet of the deceiver are caught. All who engage in deceiving are thereby being deceived. But honesty is to be more than a "policy" adopted as the better part of wisdom. It is to be a principle, a conviction of rightness within the soul. It must be a trait of the character "which after God is created in righteousness and true holiness."

Only a man basically righteous will be invariably honest and trustworthy. The man of all men who should be truthful is the preacher. For him there is much at stake. His personal integrity has direct relation to his spiritual insight, his courage to speak up against wrong of every kind, his defense of righteousness in community, state, and national affairs, and his effectiveness and acceptability as a setter forth of moral and ethical ideals.

Furthermore, the reputation and influence of the Christian ministry is enhanced by every church leader who is known to be "an honorable man." On the contrary, he who trifles with truth is an embarrassment and a discount to all who are of his sacred calling. In addition to such responsibility, the preacher bears the burden for giving the church the position it should have as a bulwark of righteousness, an oracle of God's eternal truth, and the approved representation of Jesus Christ in the immediate parish and throughout the world. In short, it is not too much to say that the destiny of the church and the salvation of the world are in the hands of the preachers. May they never pawn their souls and those of other men. Rather let them "buy the truth, and sell it not."

Honesty consists primarily in a state of mind in which one has the high and solemn purpose that he will

\*General Superintendent.

be truthful at all cost. He has the unshakable conviction that to forfeit his integrity is to sell his soul. Probably the acid test of one's moral sense is in being invariably honest with himself. Intellectual honesty is at the bottom of all truthfulness. Rationalization, kidding oneself, justification for any shoddy dealing in word or deed lays the groundwork for all manner of perversion of truth. This tendency to defend one's acts and attitudes, even when obviously wrong, is universal. All men seek to stand well in their own eyes. They forget that to admit error is more appreciated than to offer flimsy excuse for it. They fail to understand that it is far better and safer to have a red face for a moment than to weaken a character for life and jeopardize a soul forever. Those who confess fully their sins will find mercy with God and man. Those who cover them with false pretense shall not prosper. Rather, will they go from one wrong deed to many, which will become progressively more serious and ultimately bring humiliation before men and awful judgment from God, the righteous Judge.

The deceitful heart of man, with Satan's inspiration, has conjured up three naive excuses for personal wrongdoing. They are: (1) Everybody is doing it. (2) I will allow it just once. (3) The intention was good. All of these are a ruse of the mortal enemy of preachers. They afford only a smoke screen of temporary and doubtful self-protection. At last the camouflage will be discovered and the mockery exposed.

Through such a process of crooked thinking preachers begin to allow in their own practice that which they and all other people of good character should condemn. But they say there exists in this case a peculiar set of circumstances. Therefore indulgence

is justifiable. If it were to end there, the ruin would not be so great. But once such a precedent is established, it is easier to repeat. It may become a habit to play to the boundary line, and soon beyond it. Then good resolutions to abstain are readily broken; all too early a confirmed bent of the mind is established; and the power to extricate oneself from the web of wickedness is not found until too late.

Once that process of reasoning which justifies wrongdoing is established, self-condemnation in the light of infallible standards of truth and conduct grows more improbable. To lie to oneself becomes easy. Then, when one is no longer honest with himself, he can almost automatically practice deceit with everyone else.

Honesty and charity are companion virtues. To entertain harsh and critical thoughts of people in the local church, or of the leaders to which one feels bound to be loyal, or of anyone else, places one in the position of being either openly antagonistic or studiously deceitful. Few are willing to take responsibility for the former attitude, lest it prove hurtful to themselves. Self-interest must be protected; therefore, falsehood is practiced. That attitude of charity which covers the multitude of sins had better be maintained. One cannot indulge harsh, caustic criticism of an absent person and then be sweet as saccharin to his face and be honest. Polite, social lying has its dangers. To praise a person or a cause in public, only to cut the ground from under the same in private, is a form of falsification. Fairness requires a charitable appraisal which makes straightforwardness defensible.

A study of ethics will result in the important discovery that anything in the nature of silence, word, deed, or look which has the intent to deceive

is lying. Some defend falsehood as good business, diplomacy, or expediency. One who keeps a clear conscience had better rule out all these as perilous subterfuge. A half truth that intentionally conveys a wrong impression is a lie.

The preacher who is honest with himself will be honest with his family. He will not make promises to his wife and children that he does not try faithfully to keep. He will not seek to cover failure with pretense. He will admit his shortcoming, ask forgiveness, and try to do better the next time. In administering discipline he will not make threats which he has no intention of carrying through.

Within the sacred relationships of the church all ministers, whether pastors, evangelists, or superintendents, must practice transparent honesty. Never raise or receive money under false pretense. Never misdirect funds for either personal or church purposes. Do not try to leave a false impression of prosperity, or poverty. Either is disgusting. Strutting pride or begging for gratuities is equally blameworthy.

Reporting budgets paid that are not, padding a church roll with the additions reported without allowance for losses, estimating attendance to improve the record are all inexcusable misrepresentation. To safeguard oneself against the tendency to overestimate a crowd, the preacher had better practice accurate counting until his judgment becomes reliable. Resigning just to get a raise in salary,

counting fifty hands raised for prayer when no one else could see more than fifteen, telling a fictitious story for a true one, or appropriating one as a personal experience when it happened to someone else is as wrong as any other form of lying.

Such practice may be allowed as being conducive to some temporary results, but the final outcome is a discount on religion and an undermining of the character of the preacher who will employ such methods. He is digging a pit into which he will eventually fall headlong.

Strict honesty is also necessary for the preacher in his community contacts. Making debts he does not pay at the bank, the grocery, the filling station, or the garage will ruin him and disgrace the church. That one may be caught unprepared to meet his obligations can happen once. But then no evasion must be allowed. And if a pastor leaves a record of bad debts and bouncing checks behind him habitually, he is certain to come to grief. Should he find it impossible to make his income cover his spending budget, he must either increase the income by a legitimate means or reduce the spending. He must not go on with a program of deficit spending in the hope that he will pull out of the hole by a windfall. Such things just do not happen. If this month's income does not cover the costs, spending next month's salary in advance, can only make the situation increasingly hopeless.

"Provide things honest in the sight of all men."

### Conscience

A person may at one time have a "fast shutter" conscience which can register wrong in a split second. Again he may get so that a time exposure of a gross evil will only bring a dull blur.

—DR. RALPH SOCKMAN

## The Worth of an Idea

**H**OW MUCH is an idea worth? A lot? Not much? It depends on the idea? Well, yes, perhaps all are true. One of the most valuable ideas of the past 100 years was given to the struggling soda pop company by a customer who told the Coca-Cola people, "Put it in bottles." An idea worth millions in dollars and that took Cokes to every corner of the earth. They tell us it was an idea that was needed to keep cube sugar from crumbling apart when Domino began to wrap it in paper. For just \$25,000.00, a party said, he would tell them how to wrap sugar cubes and keep them hard and firm. No, that was too much, they'd figure it out themselves. But months and many thousands of dollars later they gave up and said they'd accept the proposition. No, the price had now gone up to \$50,000.00. A lot of money for an idea—but the company gave in and said they'd pay. The answer—just put a pinhole in the wrapping and a slight slit one-tenth of an inch long on the edge of the paper. But it worked! And Domino sugar is wrapped and stays solid. The idea was well worth the price paid for it.

Ideas are the forerunners of every physical development. It was but an idea in the mind of an editor in Wenatchee, Washington—an idea for a great dam across the Columbia River to provide electric power and irrigation for hundreds of thousands of acres of semiarid land. But he kept

telling his idea until it was transferred to other minds, to drawing boards, and finally to a reality in concrete and steel—the largest man-made structure in the world, Grand Coulee Dam. Before anything tangible can be brought into being it first must exist in an intangible idea. The artist sees his picture, the sculptor his statue, the author his plot, the architect his building, the preacher his text. The significance of any given project is usually in direct ratio to the worth and soundness of the idea back of it.

Ideas are dangerous, the most dangerous things possible. One can never tell where an idea will lead or what its consequences will be. If one is a coward then, or lazy or complacent, he does not search for ideas. He smothers every one that raises its head. He discourages every one that might tend to stir him up or challenge him to work. The Hawaiians have a saying—"If a streak of ambition seems to be pressing you, lie down in the shade of a tree and it will pass away!" Many people use this method effectively with ideas which might demand some hard work to bring them into fulfillment.

Ideas are the stock and trade of the minister, too—not ideas as to how to make money or sell more soap, but ideas as to how better to promote the Kingdom and to present the truth of the gospel. How much is an idea worth for a Sunday morning message,

for example? At certain times, it would be worth a good deal! Each of us would agree to that. Each of us could relate instances when an idea for a sermon was indeed a lifesaver. Likewise, it would not be difficult for each of us to relate a time of desperation when an idea just did not come.

Ideas relate to every area of life—not just one. The pastor needs ideas, not only as to messages to present, but also as to how to solve human relationship problems in the church, how to raise money to meet budgets, how to finance his building plans, how to promote his church auxiliaries, and how to promote the work he has been assigned on the district.

The preacher must be an "idea man" in every sense of the word. It is probably true that he will succeed or fail to the degree to which he can keep a supply of ideas coming and successfully put them to work.

It is imperative to the preacher that he have ideas, a steady flow of ideas, a ready stock of choice ideas, a steady stream of ideas pushing each other for a favored position. But too often it isn't like that, is it? What is the answer? Where can we find these all-important ideas? Well, it isn't easy—let's see a bit of the price that must be paid.

1. *Ideas cannot be forced into serving us.* In fact, the harder one fights for an idea, the farther it runs away. Ideas have a way of slipping up on a fellow when he is least expecting them or even when he is half asleep. Seemingly, the bigger the ideas, the more easily they come. Then they do not come, "out of the blue." Their hideaways are really not as secret as they seem. They come, not by magic nor by caprice, but follow strict mental laws. They come out of the preacher's reading, his study, his grappling with problems, his praying.

It is only as one fills his mind and heart that ideas have a seedbed in which to sprout.

2. *Ideas are all around us in the everyday experiences of life.* They are not mysterious, remote things which appear only to the talented; they are at the elbow of everyone who has eyes to see them. True, some people seem to have more ideas than others. "He has more ideas than a dog has fleas," we are wont to say about certain persons. But all of us can learn to find ideas if we will train ourselves, keep our eyes open, cultivate sensitivity to ideas, and practice finding ideas in the common experiences of life.

3. *Ideas must be captured when they come.* They are the most fleeting of birds, and unless they are caught and caged at the very moment they first appear, they will be gone, perhaps never to return in the same fashion. I had a professor at school who was a regular "crank" at this point. He suggested that everyone carry a small notebook or 3 x 5 cards with him and jot down ideas as they came, when one was driving in the car, in business places, talking with friends, working, etc.

This is good advice for everyone, particularly good for the preacher. Some of the very best ideas I have ever had for messages have come when least expected. Numbers of times I have crawled out of bed at 3:00 or 4:00 a.m. with an idea for a message. Probably more times I have had the idea, almost as if the outline was dictated to me, but thought I could recall it later in the day and lost a good sermon. Each of us would be really smart to work out a plan to capture the ideas that do come our way.

4. *Ideas can be stored, also.* That is, the alert pastor should pick up

every good idea he can find which has been successfully used by others and file it away in its correct category. Then, when in a rush, he needs a plan, an idea, or a program, he has a store from which to draw. Oh, to be sure, few ideas can be used just as someone else has used them, but they can serve as a starting point from which a usable idea can be constructed. Many of the best ideas have been adapted from some other idea. It is important to get ideas; it is important to file them where they can be readily found. Many a pastor mediocre in talent and ability has succeeded gloriously simply because he took seriously the job of collecting ideas.

5. *Ideas must be correlated and tested.* Actually, not every "brain wave" that comes along is workable. The real test of the worth of an idea is not in the near miraculous way it is first conceived nor in the force of the impact with which it hits one. It is rather in how well it fits the need at hand and how workable it is. Perhaps here is the difference between the daydream and the truly valuable idea. And so, one should set about to give his ideas the acid test much as a chemist might test a chemical solution. He must relate it to the Word of God, to the need at hand,

to related issues and problems. In this process the real worth of the idea will come forth.

6. *Ideas must be developed.* Actually, very rarely does the best idea strike one at the very beginning. The first idea is but a forerunner for many to come which can be enticed into the limelight if a person will go to work on what he has. Just as a writer must take his idea and work it over, reword it and rewrite it, perhaps six or eight times, so must the preacher work on his idea until he has polished it and sharpened it. Good ideas are valuable, but good ideas that have been developed become ten times more so. I have been alarmed when I have suddenly come awake in preaching a message I have used for years to realize that I had missed the strongest point of the message and the one which made for balance, and in reality told the story I had been trying to tell. It has warned me that I must not stop with a flat idea, but must keep working on it until it is as fully developed as possible. This same principle must be kept in mind for all other ideas for the promotion of the work of God.

Ideas are important. Let's put them to work for us.

#### It Really Happened—

I knew of another incident in the life of a young preacher. He was preaching about the love of money. He said, "Oh, yes, some of you tightwads will give \$5.00 and then hide behind it." Just as he said that, he pulled out his handkerchief, shook it out, and started to say, "Hide behind it the rest of your life"; only to discover there was a big hole in the middle of his handkerchief, and he was looking right through it at the crowd. They were all so upset with laughter that it ended church for that day.

—B. V. Seals

The Preacher's Magazine

## The Preaching of Charles Simeon

By James McGraw\*

**T**O HUMBLE THE SINNER, to exalt the Saviour, to promote holiness!"

Charles Simeon thus described the three great aims of his ministry, and such was the heart and soul of his message. For him, Christ was the center of all subjects for sinful men, and the gospel was the one remedy for their sin.

Born at Reading in 1759, Charles Simeon was sent as a boy of nine to Eton, and at nineteen he went with a scholarship to King's College, Cambridge. He succeeded there in due time to a fellowship, which he held until his death.

He served as a minister in the Church of the Holy Trinity in Cambridge for fifty-four eventful years. He knew the meaning of good reports and evil, the sound of favor and of opposition, the feeling of success and of failure. More than a century has passed since his death in 1836, and history's verdict is unmistakably one of favor on the results of the preaching of this passionate evangelist.

Simeon's labors in the pulpit were frequently characterized by the unusual. While substituting at old Cambridge for the regular minister, he captured the attention of this ordinarily conservative people and consistently and repeatedly filled the pews of the church. Such a thing was unheard of in those days. Not to be bound by the usual customs and traditions, he went about among the parishioners, from house to house,

saying, "I am come to inquire after your welfare. Are you happy?" Such evident regard for their good disarmed them of their bitterness, and his success with them was no less than amazing.

Such were the crowds that came to hear this "substitute" preach that not only were the pews filled but the crowds overflowed into the aisles also, and into the entrances. The vicar, Mr. Atkinson, whose good nature provides this delightful story, returned from his absence to be met with these words from his janitor, "O Sir, I am so glad you are come; now we shall have some room!"

#### DOCTRINE

Charles Simeon was a Calvinist, yet he represents Calvinism at its very best. He once related the substance of a conversation he had with John Wesley, and from his reactions, together with a notation in Wesley's diary which referred to the same meeting, it is evident that these two great saints saw eye to eye on many things; certainly they were together on those things each thought to be of supreme importance.

Few men have held a more reverent attitude toward the Word of God than did Charles Simeon. He was a thorough and constant student of the Scriptures, and was an honest seeker after its plain meaning. He believed that the truths of revelation stood out clear and unmistakable in the Bible, and that the Book was the sufficient

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treasure house of the Christian faith and the ultimate criterion in all matters of doctrine. He has never been accused of limiting its message in any private or particular way. He undoubtedly approached his study of the Scriptures with a mind and heart prepared to go all the way with its teaching, accepting the full implication of the words read in their own context. He refused to treat the Bible as a storehouse of proof-texts, where he could find corroboration for his own theories. He once expressed his attitude by saying: "My endeavor is to bring out of the Scriptures what is there, and not to trust in what I think might be there. I have a great jealousy on this head; never to speak more or less than I believe to be the mind of the Spirit in the passage I am expounding."

John Wesley's *Journal* carries the notation that on December 20, 1784, "I went to Hinxworth (in Cambridge-shire), where I had the satisfaction of meeting Mr. Simeon, Fellow of King's College in Cambridge. He has spent some time with Mr. Fletcher, at Madelay; two kindred souls, much resembling each other in fervor of spirit and earnestness of their address. He gave me the pleasing information that there are three parish churches in Cambridge wherein true Scriptural religion is preached, and several young gentlemen who are happy partakers of it."

On controversy, Charles Simeon's words expressed his standing: "I love the simplicity of the Scriptures," he said, "and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired Volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ."

In doctrine he moved among the

followers of Calvin, yet he appreciated the truth of Arminianism and shrank from the exaggerations of some of Calvin's adherents.

#### STYLE AND DELIVERY

Carus described Charles Simeon as one whose delivery was "remarkably lively and impressive." He preached with an earnestness and with an intensity of fervor that was extraordinary in his day. Occasionally his gestures were almost grotesque from the earnestness of his feelings as he spoke, but his actions were genuine and unstudied, and always sincere and serious.

Canon Abner Brown said of Simeon's preaching: "A single remark of Wilberforce's in reference to a specific occasion accurately describes him at all times; 'Simeon is in earnest.' One could hardly help noticing a peculiar look of earnest reality at all times stamped upon his countenance."

His hearers usually were satisfied that he deeply felt what he was saying, and meant every word of it to the fullest possible extent. His mannerisms and gestures, peculiar at times, were forgotten as those in his audience listened with breathless attention as to an ambassador from God delivering a powerful and loving message to each one of them individually.

Simeon's English was accurate and strong. His distinct articulation, unlabored utterance, accurate pronunciation, and frequent eloquence of style fixed the hearer's attention upon the message, and not on the speaker. Moule, his biographer, said of his literary style that it was "a good specimen of the writing of the closing eighteenth century, when our prose attained a high general standard."

Simplicity without tameness, eloquence without ornamentation,

passion and earnestness without affectation—a difficult goal for any speaker to achieve, but excellently practiced by Simeon, according to those who heard him preach. His objectives were to be understood, to come close to the conscience and heart, and to produce action.

In his sermon "The Excellency and Glory of the Gospel," from the text in Eph. 3:19, "that ye might be filled with all the fulness of God," he began with the words:

"In my text it is said that a view of this sublime mystery will 'fill us with all the fulness of God.' And what can be meant by this? Can it be supposed that a creature can ever resemble God in his *natural* perfection? No, but in His *moral* perfections we both may and must resemble Him, if ever we would behold the face of God in peace."

He continued his introduction of his message by explaining: "In a word, we should resemble God who is Light itself. In light, you know, there is an assemblage of widely different rays; some of which, if taken separately, might be thought to approximate rather to darkness than to light. But if the more brilliant rays were taken alone, though they might produce a glare, they would never make a light. It is the union of all in their due proportion and in simultaneous motion that constitutes light; and then only when all the graces are in simultaneous exercise, each softening and tempering its opposite, then only, I say, do we properly resemble God."

#### SPIRIT AND POWER

Abner Brown recalled having heard one of Simeon's sermons which seemed unusually forceful. He described the preacher's illustration of the keeper of a lighthouse on an island in the Firth of Forth. Simeon sup-

posed the keeper to have let the lights go out, according to Brown, "and in the consequence the coast was strewn with wrecks and with dead and mangled bodies; and that the wailings of widows and orphans were everywhere heard. He supposed the delinquent brought out for examination before a full court and an assembled people; and at last the answer to be given by him, that he was 'asleep'—'Asleep!' The way in which he made his 'asleep' burst on the ears of his audience, who were hanging in perfect stillness on his lips, contrasting the cause with the effects, I remember to this day."

Once after preaching a sermon on the eternal covenant, he vigorously interrupted the instrumental postlude with the exclamation, "No music! Let the people retire in silence and think upon the covenant!" To Charles Simeon, the work of the pulpit was inexpressibly important, and he did not attempt to conceal his feelings concerning this.

On another occasion, in Scotland, when "God had been much with him" as he preached, the minister of the church, just after the sermon, in the vestry, began to ask him about his travels. "Speak to me of heaven, Sir," he answered, "and I can talk with you, but do not speak to me about earth at this moment, for I cannot talk about it."

Simeon's preaching was soul-moving. It has been said that no sermon is what a sermon should be if it is not also an action. Simeon's sermons were actions. They appealed to the poor and the unlearned as well as to the educated minds of Cambridge's scholars.

#### VIEWS ON PREACHING

Simeon's lectures on preaching reveal his understanding of the art he

so capably developed in his own ministry. He saw that the sermon must have unity of theme and message, that it must be intelligible, and that it must be interesting. Charles Hadden Spurgeon often said that the "pastor who would keep his church full must first preach the Gospel, and then preach it with three adverbs in mind—earnestly, interestingly, fully." In substance, this seemed to be Simeon's prescription also, for he certainly made it his practice.

He believed the minister of the Word must not becloud his text, but "let it speak." He advised his young friends to know both what they meant to say and how to say it so as to arrest and to reward attention. He reminded them that a pastoral sermon should not be a treatise out of place, or an oration developed from the mere starting point of a text, but rather "a setting forth of God's Word by a commissioned messenger in an assembly of living men." He insisted upon care in exposition, clearness of arrangement, and directness of appeal. As to the actual delivery, he advised them to prepare their material fully and carefully, but to leave the wording of it to the moment of delivery.

The traditions of English preaching had long been curiously artificial. The sermon was either read from a manuscript, or committed to memory and recited. There was a pulpit manner and voice quite different from that of the preacher's common life. It had

come to be thought that a natural earnestness was entirely out of place in the pulpit. Charles Simeon, in advising a natural, extemporaneous delivery and conversational tone, revitalized the revolutionized English preaching among those who followed his pattern.

He records one incident that portrays the inner feeling and utter religious devotion of a saintly preacher under persecution. "When I was an object of much contempt and derision," he said, "I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God that He would comfort me with some cordial from His Word, and that, on opening the book, I might find some text which should sustain me . . . The first text which caught my eye was this: *'They found a man of Cyrene, Simon by name; him they compelled to bear His cross.'* You know Simon is the same name as Simeon. What a word of instruction was here—what a blessed hint for my encouragement! To have the cross laid upon me, that I might bear it for Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honoring with a participation of His sufferings."

Such a spirit and attitude offers the best explanation for the effect of Charles Simeon's preaching upon those who heard him.

### Criticism

Better believe in someone to find he was a hypocrite than doubt someone to find he was a Christian. We are not commanded to have the gift of discernment; we are commanded to believe all things and hope all things.

—Selected

## SERMON OF THE MONTH

### "Instead of God"

By Willard B. Airhart\*

Exodus 4:10-17

WHEN GOD TALKED to Moses from the burning bush, it was the beginning of an assignment both of tremendous and magnificent proportions. We can sympathize with this patriarch as he stumbled out his words of protest. He was not perfectly equipped for this task and, as Moses himself observed, God apparently had no intention of improving the situation.

While Moses' reluctance somewhat irritated God, He did provide him with Aaron, who would be his mouthpiece. But there was to be no uncertainty as to the relationship between the two men. Speaking of Aaron, the Lord told Moses, "Thou shalt be to him instead of God."

So it is with every called and Spirit-ordained man of God. Remembering that we are all assisted in the work of the church to varying degrees (sometimes more than we will readily admit), the burden of spiritual leadership still rests most heavily upon our shoulders. Regarding our pastoral appointments, there is a sense in which God commissions us, "Thou shalt be to him (it) instead of God."

For most of those within our church,

\*Pastor, Saskatoon, Saskatchewan, Canada.

September, 1955

we are the accepted interpreters of all things spiritual. These responsibilities rest automatically upon the clergy. Despite the stammering imperfections of our speech, we are called to lift up the challenge of the gospel. Despite our seeming lack of qualification, we are expectantly approached by those who question, "What are we to think?" "What can we believe?" "Where can we go from here?"—questions betraying the bewilderment of our times. Congregations need not be large before we realize that before us are unlisted members of the modern cult that E. Stanley Jones calls "Confusionist Christians." The Western man is dreaming a dream and, like Joseph, we are called upon to interpret. The wrong answer may lose for us our position of trust and, worse, cause a soul to flounder.

Recognizing, then, the scope of our task as interpreters and approaching its problems with all due humility and reverence, what manner of men ought we to be?

### BIBLE INTERPRETERS

It is sometimes hard for us to remember that we are, first of all, interpreters of God's Word. Conditions and personalities increasingly take our time and attention as amateur trouble-

shooters and counselors. While these are becoming more and more a part of our "business," we must keep in mind that we are, properly understood, professional Bible interpreters. This is our first task and it must never be sacrificed.

To be true interpreters of God's Word, we must know it until we are no longer asking ourselves, "Understandest thou this?" A half-knowledge is never sufficient. We will want to be honest in our evaluation of texts, drawing from them their true meanings without purposely twisting and molding to suit our personal theological designs. God's Word is an unchallengeable "whole," not to be subject to petty uses. We must use it to establish great truths and moral concepts, never as a lever force for some personal ministerial opinion. God's Word, in the hands of the true interpreter, will not be compromised nor will it be turned into forced service, supporting an unworthy issue. To many Christians, the pastor will frequently be to them instead of God in matters of Biblical interpretation.

#### HONEST CHURCHMANSHIP

But while we are primarily engaged in "rightly dividing the word of truth," there is no need to neglect honest churchmanship. We can be true to the Bible and at the same time we can be true to our church. Love of our church does not blind our eyes but rather warms our ardor and enthusiasm. The church may backslide but it is not destined to this end. Each of us must face the problem honestly and yet we must not be one whit less worthy of our loyalty.

Being "instead of God" to the people of our church calls for proper use of the *Manual* relative to church life. Since it is the final authority denominationally, we must be true to

it. We are not at liberty to arbitrarily decide that some sections of the General and Special Rules are not applicable to our situation. By word and deed, we must by word and practice insist on a careful following of the pattern.

But by the same token, we dare not read into certain paragraphs personal opinions which are not there. One may set the standards for his people as high as he wants, but he should not lead them to believe that the extremes are required through the *Manual*. Those who live according to the *Manual*, though in some instances they may fall short of an individual preacher's standard, are not to be condemned by the ministry of our church. The attempt to abide by the spirit of the whole church is commendable.

The same principle must be used in regard to rules of administration and government. In recognizing and respecting leadership, we are also "instead of God" to many. The pastor who displays a lack of confidence in church leadership will soon convince his people. Our position becomes hopelessly confusing if we cannot have faith in our leadership. Pastor, lead your people to have as much faith in district and general leadership as you desire for yourself. Perhaps if our people demanded the perfection from us in the doing of our simple duties that we demand of our leaders in the performance of their complex tasks, our shortest pastorates would be even shorter! Let us remember the Golden Rule.

#### SEEING TRUE NEEDS

When God sent Gideon, a judge of Israel, against the Midianites to destroy them, it was not long before the impressive army of 32,000 men had been pared down to 300 valiant war-

riors. God saw that the real need of the Israelites was not 32,000 swords but rather 300 stout, Spirit-filled hearts with an alert trust in God.

In our congregations, we who must often be to them "instead of God" should earnestly seek divine leadership in determining their real needs. Whether we call ourselves "pastors" or "ministers," we must keep constant vigil in order to serve, meeting the need which is the greatest at a given time.

It may be that my church needs the pressure of a building program to force deeper trust in God. Or maybe it needs to catch its breath! My congregation may need less programing and more praying and calling. We may need to preach more doctrinal sermons that establish our people and fewer "inspirational" sermons that bless them. It may be that we could talk less concerning the externals of a sanctified experience and stress more directly those qualities of heart that are demanded, or vice versa. To unthinkingly follow the traditional line or to major on those things of which we are personally most conscious may mean that the real needs of our people are unsatisfied.

The same conditions arise in individual cases. Jesus was always loving in His dealings with men but not always gentle. There were times when a stern, forthright warning was given; when sinful men were shaken by blunt truth; when followers were pointedly informed of their errors; when disappointment was openly expressed; when the Master took His leave of ungrateful persons, never to return. Remembering that we are fallible creatures, we must still be "instead of God" in these singular situations. The task of counseling with needy people calls, more than any other, for an open heaven from which

in a moment we may have the leading of God. Whether the path is pleasant or distasteful, we must walk in it in meeting the real needs of that person. We are called to be neither reformers nor pacifiers, but to be ministers and shepherds.

The man of God, counting the fulfillment of his divine appointment more important than the gratifying of personal desires, will never be troubled by an accusing conscience. There will be, no doubt, times when his best judgment will appear faulty. But there need never be consciousness of a deliberate betrayal of a known conviction or godly leading.

Such is our task! We are the accepted authorities regarding the revealed Word, church doctrine and practice, and the problem of living spiritually in a materialistic world. "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16). "But you must always be composed; do not shrink from hardship; do your work as a missionary; and your whole duty as a minister" (II Tim. 4:4, GOODSPEED).

"God of the prophets!"

Bless the prophets' sons;  
Elijah's mantle o'er Elisha cast;  
Each age its solemn task may claim  
but once;  
Make each one nobler, stronger than  
the last.

Anoint them prophets!  
Make their ears attend  
To Thy divinest speech; their hearts  
awake  
To human need; their lips make  
eloquent  
To gird the right, and every evil  
break.

\*Episcopal Church Hymnal, by permission of the Church Pension Fund.

Anoint them priests!

Strong intercessors, Lord!

Anoint them with the Spirit of Thy Son;

Theirs not a jeweled crown, a blood-stained sword:

Theirs, by sweet love, for Christ a kingdom won.

Make them apostles!

Heralds of Thy cross,

Forth may they go to tell all realms Thy grace.

Inspired of Thee, may they count all but loss,

And stand at last with joy before Thy face."

—DENIS WORTMAN

## Why the Church of the Nazarene?

By Raymond Kratzer\*

### II. A Disciplined Christianity

*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).*

In answering the question of "Why the Church of the Nazarene?" we not only believe that its distinctive voice gives it a right to be a vital part of Christendom, but by its very nature it illustrates to the world a *disciplined Christianity* that is in full conformity to the teachings of Jesus. A man of another denomination, upon observing that we were able to hold our young people without permitting them to dance or attend the moving picture theater and partake of a lot of other questionable amusements, asked our late General Superintendent Dr. John W. Goodwin how he could account for it. He further mentioned that his church offered all kinds of bait to keep their youth but

that they were constantly losing them. Dr. Goodwin replied significantly that he felt our youth were not attracted by the tinsel of Satan in the form of indiscreet amusements. They had found a certain thrill in the discipline of vital Christianity with its attendant joy and peace and righteousness in the Holy Ghost, so that the things of the world looked mighty small and tame to them.

#### OUR TASK

It is a sad commentary upon the Church as a whole that for so many decades it has offered the people only a "watered-down," "soft-soap," toothless brand of religion. This has so perverted the gospel that millions of people think the church is a social institution that comes handy when fellowship is needed, when a unique atmosphere is called for by the etiquette books for a wedding, or when a fitting place to hold a funeral is needed; and to attend at one's convenience, par-

ticularly on Easter, Christmas, and Mother's Day. Businessmen, politicians, educators, and many other groups of our society have lost respect for the church, considering it important only insofar as it might aid their particular profession. Children grow up with the idea that it is only a place for the weak and unhappy.

But this is not the philosophy of the Church which Jesus gave to the world and which He eternally implemented by the seal of His own blood. With eyes ablaze with eternal insight into true values, He challenged on this wise: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here is the pattern of true religion. Here is the blazing torch that the Pioneer of Life handed to His followers when He sent them into the world to disciple it with twice-born men. This is the kind of Christianity that God desires to have preserved; and it is to this, too, that the Church of the Nazarene is committed.

#### OUR GOSPEL

We, as ministering torchbearers of the holy gospel, should be grateful that we are the recipients of so gracious salvation, and that we have entrusted to us the task of perpetuating a *disciplined Christianity*. We should be eternally grateful that our Godward impressions are not colored by a stilted viewpoint, that our message is not weakened by an anemic heritage and that our church has not given us a lopsided approach to the whole task of Christianity. An exultation of praise should continually rise from our lips because our Zion offers a whole Saviour with a full salvation to meet the total need of every man.

We should rejoice that our church does not teach or preach an emotionally unbalanced Christian experience

but rather emphasizes the destruction of the carnal nature and the infilling of the Holy Spirit with a life of disciplined convictions and emotions. It should be a constant strength to us to realize that we are not caught in the vicious circle of a "sinning religion" and a mechanical "security." We are not called on to hold up a license for sin through the notion that upon one's conversion he loses his free moral agency and becomes nothing more than a machine without moral responsibility. Likewise, we should constantly praise God that we are a part of a church whose gospel teaches that one's salvation rests, not upon works or merits of his own, but rather, as the Scriptures teach, we are saved by grace, "through faith . . . not of works, lest any man should boast." Thank God, we should have peace of mind that we do not propagate the nervous disorders accompanying a religious hyper-emotionalism; nor do we throw logic out of the window in our theology or strain certain passages of scripture and make out of them prisons of uncertainty and presumptuous faith; nor do we threaten our people with the specter of merit or with the fires of purgatory, either of which would leave them weak and melancholy, discouraged and defeated.

Our gospel is a discipline of delight—for to get the most out of anything we must put something into it. Therefore, it is with no feeling of sacrifice that our people give themselves as living sacrifices to God, for to them it is their reasonable service. They are made to feel that every hour spent in prayer, every ounce of energy given in doing any kind of Christian service, every dollar invested in the cause of Christ, sounds like gold coins clinking in the vaults of the sky which will continue to ac-

\*Pastor, First Church, Nampa, Idaho.



crue interest and pay dividends throughout eternity.

#### A RUGGED GOSPEL

We preach a rugged gospel. This has always been the genius of our message. And strange to say, when it has been preached in its most unvarnished way, it has attracted the greatest number of people. Of course, there are times when some of us have momentarily lost sight of the total meaning of a "rugged gospel" and have in some instances felt called to bungling rather than building. It is said that while an ambassador in this country, Britain's Lord Halifax attended his first baseball game. The pitcher for the home team was extremely wild and hit the first two batters with the ball. He passed the third man, however, on four straight balls. Lord Halifax turned to his companion and murmured: "Oh, I say, that's really too bad. He missed him!" Our task is to win men, not hit them. The gospel is both appealing and revealing. It may cut, but it also pours in the oil. It reproves and rebukes but with all long-suffering. It admonishes but also illuminates.

Certainly as ministers we need to preach every aspect of the gospel so as to meet the needs of every man and to help him in every situation that plagues him or deters him in making heaven his home. In doing this we should steer away on one hand from making anything a main issue other than the great central truths of the Bible or on the other hand from neglecting issues which are

paramount to our beliefs or standards. Although it is not wise to make a main issue of such matters as the way people dress, yet we must ever keep in mind that we have a responsibility in our teaching ministry to remind our people that modesty and simplicity in dress is a Biblical admonition. The preacher is the watchman upon the walls of Zion, and unless he stirs up the pure minds of his people by way of remembrance, they are likely to forget the disciplines of our Christianity.

Elton Trueblood asked the Japanese head of the Y.M.C.A. why MacArthur had outlawed the Communist Party in Japan when it had only a few adherents. He replied that they were outlawed because the few were so strong. He then gave three reasons why the Communists were such a threat to Japan. (1) They have a philosophy; (2) they have a program, and (3) they have a passion. A philosophy, a program, and a passion—this is a triad of force that is almost invincible. They are willing to be deprived, to be laughed at, to be mocked, to suffer hardship, and even to die because they believe they have the answer to a sick world's need.

It is devastatingly true that error on fire is more attractive than truth that is cold. Therefore, we should give the more earnest heed to the things which we have heard, and constantly perpetuate our God-given heritage of a disciplined Christianity—a ministry that feels it owes everything to the church it serves and expects nothing but a continuing place to serve.

#### Speech

Advice to speakers: In the old farmer's words, "When you're thru pumpin', let go the handle."

—Horizons

The Preacher's Magazine

## IV. The Pastor and His Prayer Life

By G. H. Boffey\*

**JESUS CHRIST PRAYED.** That is a staggering fact. He, who was the greatest Preacher, Prophet, Teacher, Evangelist, the very Son of God, spent time in prayer. Jesus depended on prayer, labored in prayer, and delighted in communion. Since this is the character of the File-Leader of our faith and shows the way that the Master trod, it is the only way for the servant to tread also.

What do we expect our prayer life to produce? Is it just a sweet devotional habit, an experience of groveling at the feet of God, vexed by our own follies and frustrations? It has certainly been that to us all—mere men that we are. And yet it is much more. It is the place where Moses stood in the gap prevailing for the people of God, holding with God the pen which was to write the future history of Israel.

#### APPRENTICESHIP IN PRAYER

The prayer life of God's minister has its own apprenticeship. It is his laboratory of faith. It is the place where seed thoughts germinate into messages, the atmosphere in which thoughts grow, coming to maturity, strong and verile. Prayer is the trysting place where visions are born; the Cherith where ravens are commanded by faith to supply pressing needs; the Olivet of tears where, like David of old, battle strategy is conceived; the Carmel where the cloud arises for

a bowed prophet, and where he who was weak gathers divine strength to outrun the chariot horses.

#### HIS PASSION

Prayer provides passion in preaching. All a man's being is gathered up, during prayer, and focused behind the words of his lips. Thus the people are moved because the preacher is moved. The word that penetrates the scales of sluggish souls, though softly spoken, is barbed and polished in lonely communion with God.

Prayer is the mount of revelation from which the faithful shepherd watches his flock with closed eyes and quickened spirit. His inner eye roves over the people, sensing their needs, dangers, and possibilities. This art, he learns at the feet of the Chief Shepherd, who neither slumbers or sleeps.

Like all fires, the devotional life of the pastor needs nurturing, and its flames must have fuel from many sources. The wise leader is aware of this and stewards his studies, his circumstances, and his life to that end.

Days of uncertainty and depression will come, days when the warm sun of inspiration is blanketed in gray, thick clouds of foreboding facts. What then, O my soul? Why! Away to the flock, visit the folks. And the day will close with you rejoicing homeward bound; for the bottled sunshine in other lives, which you have helped to infuse, will radiate to warm your chilled heart. It is God's order.

\*Northfleet, Kent, England.

September, 1955

Nothing inspires a man like the shock of stark reality. O frustrated man of God, get you down among the wicked, hear their language, see their ways, and the challenge will ring like a battle cry through the deep depths of your soul. You will say to yourself: "If this is what there is to face, then all of me is in the battle. Have I no sword? Then give me the jawbone of an ass, and thirst alone shall stay me."

The Scriptures say, "Give attention to reading." In sound literature there are preserved for us the experiences of fruitful minds. From good books the ripened grain of a golden harvest is quickly spilled on to the granary floor of our minds. Or, to change the figure, the hard-mined gold, refined in fiery experience, is placed in our hands as coin with which to buy food. The preacher should choose books to read, therefore, that will make him either leap out of his chair with heaven-sent energy or press him upon his knees, melted beyond words.

The fellowship of good men is a never-failing source of inspiration to prayer. Paul talked of being "somewhat filled with the company of the saints." We are responsible to maintain a high standard of fellowship. Time spent in constructive fellowship is not wasted. The sharing of experiences and aspirations kindles the heart. It might appear to the casual observer that two pastors wandering through some leafy lane are idle men; but when lives are mutually enriched from the treasures of God, time could not be better spent.

It is necessary for all believers to be consistent in prayer, but it is even a greater essential for the man of God. In communion with God he cultivates all that lies within the garden of his soul. It is there his moral

stature is developed, where he matures to his best and finest and maintains the shepherd's touch.

The quality one's ministry assumes will be directly related to his prayer life. Fine thoughts, flowing utterances, faultless appearance become empty and vain if they are not warmed by the glow of God's Spirit. The pastor must feed the flock with food with which he has first met the needs of his own heart; then he will be able to minister it as satisfying nourishment to others.

The true shepherd ever moves before his flock. It is usual for a faithful minister to outpace his church, for he who moves alone moves quicker. The passion which makes him the servant of others will also drive him higher up the mountainside with God, up, ever up, imbibing in meditation, experience, and communion all that builds the soul. And so the man of God fulfills the highest purpose of God when He redeemed him to the full stature of Christ.

#### HIS PRESENCE

Devotion is that waiting upon God which permits the Dove of the Spirit to descend upon the soul of the preacher. The greatest thing about any man is not his accomplishments or his brilliance but his spirit—the atmosphere he brings with him as the revelation of his soul.

The pastor needs to be continually clothed with God, so that the mantle of his spirit may touch the afflicted and distressed as a balm or may warm the weary lamb. He needs this in order to inspire some young Elijah to leave all and follow the Lord, or to gather it up and smite the river of circumstance and make a way through by its stroke. He needs it so that in the valley of affliction and conflict it will become the symbol of

salvation and breastplate of faith to all who watch his life.

Yes, the pastor needs to be daily clothed with the grace of God, so that the subtle darts of the devil will not poison his spirit, and so that he may move among the earth-bound

sons of men, carrying with him the fragrance from the garden of God. He needs it also so that the fire of the eternal evangel may burn in his bosom, and as Moses, the light of communion with God will radiate from his brow.

### The Trials of Brother Mud

## Dr. O. O. Mud Is an Expert

By Paul Martin\*

TO THE QUICK MIND of Dr. O. O. Otto Mud there are many fields in which he is an expert. And one of his greatest delights is to discuss loud and long these themes with anyone, though bored but brave. To the plumber, he is first-class pipe cutter who "eats joints and soil tile for breakfast." When he visits with car salesmen, they hardly can get a word in diagonally. Among his brethren he is a Sunday-school whizz who studies continually, calls almost constantly, and estimates his crowd carefully. To the sportster he knows every batting average; he stalked deer, elk, and even wrestled one night with a bear, "in his dreams."

A man of many talents . . . how this mind can contain all this information and be an expert is surprising, if true. But a little closer examination of the art of conversation—in word and life—will point out the fact that babbling water is often shallow. And this kind of "expertness" is what makes Otto's name MUD.

There are three simple rules of conversation and making friends that will help Otto and may help him to be a real expert in being an expert!

1. Dr. Garrett of Oxnard, Cali-

fornia, superintendent of the California State Mental Hospital, told me years ago that he became known as quite an authority in mental hygiene by simply keeping still at the conferences and boards he attended. "For if you say little, your colleagues will be sure you know much more," he commented. I know he said it half in fun. (And perhaps he knew I needed the exhortation.) But frequently listening is more impressive than speaking.

2. All of us feel better and sparkle brighter when we are genuinely interested in others, their jobs, their homes, their hobbies.

3. Much of the impression we make on others comes from that unseen, unheard source. It is sort of a feeling of strength or reserve that could be called on if needed; a feeling that we have a reservoir of knowledge and experience that can be used; a feeling of real interest in others; a desire to share; the quiet, confident feeling that you left because you were busy, or it was late, and not that you, like a flat tire, had run out of wind.

\*Evangelist.

## Self-examination

(Communion Sermon)

By Jack Lee\*

SCRIPTURE: Luke 22: 14-20; I Cor. 11: 23-29

TEXT: *But let a man examine himself, and so let him eat of that bread, and drink of that cup (I Cor. 11: 28).*

### I. THE NEED FOR SELF-EXAMINATION

We need to examine ourselves, especially when we are drawing near unto God. We need to review the state of our salvation.

Have I been faithful according to the Word of God and the light of His Spirit? Do I have a sincere desire to be what God wants me to be? Am I walking in the light as He is in the light? Have I the right to be at the communion table? Does my life measure up to what I profess? Am I really enlisted in the service of the Lord? Am I obedient, unselfish, and reliable?

Wesley once said that with three hundred reliable Christians he could shake the gates of hell and set God up in the world.

What do I want at the communion table? To eat and drink just to fulfill a duty or fall in line with a custom? We must remember that people judge our lives, not our professions of Christian experience. Do I want to get inspiration for better living and service

to man and God? Do I come to receive strength for self-discipline?

### II. THE ADVANTAGES OF SELF-EXAMINATION

Self-examination helps to establish safety from sin. Temptations cannot easily overcome us if we continually lay our hearts open to God.

Self-examination gives us confidence in our Christian experience. If we let God look into our hearts as we examine ourselves, He will show us our shortcomings and free us from condemnation.

Self-examination helps us to know ourselves better. It means a thorough searching of the heart because we go beyond a mere passing glance if we examine ourselves.

Self-examination gives our consciences fair play. It defeats Satan, for if we find nothing that we are not willing to turn over to God, Satan's purpose is defeated.

Self-examination gives us a true sense of our condition and encourages us to be more patient with others. We are usually too light on ourselves and too hard on others. We can never harm by being kind, but we can hurt by being hasty.

Self-examination prepares the Christian for Communion. It helps him to see himself as he is and to think upon the seriousness of taking

Communion. We must realize that this is a sacred privilege. The communion table should be approached with a humble heart and spirit.

### III. WHAT COMMUNION MEANS TO THE ONE TAKING COMMUNION

It means that through faith the blood of Jesus Christ has been applied to the communicant's heart. He fully believes that the body of Christ literally suffered in the human flesh upon the cross for him. He believes that the blood of Christ was shed for the forgiveness of sin for all who believe. He believes that the bread which he takes in Communion is a symbol of the suffering body of Christ; and that the unfermented wine is a symbol of the spilt blood of Christ. He believes that Christ went to the cross for the purpose of atoning for man's sins in this willing sacrifice.

The one who takes Communion does so to be drawn closer to God. He purposes within his heart to live more for God than ever before.

He takes Communion to drive away all doubts that Christ suffered for him, died for him, saves him from his sins now, and today lives for him.

He takes Communion to be drawn closer to his fellow Christians, and to say with them in a humble spirit, "Together we can do great things for Christ, for in Him we can do all things." A spirit of unity prevails.

The one who takes Communion accepts sacrifice. He is willing to sacrifice in time, effort, and means in order to win souls to Christ and to build the kingdom of God.

As you partake of the elements in this communion service today, keep these things in mind and examine yourselves.

#### A word of explanation:

This would be a good time to look at our church rules and to examine ourselves in the light of the standards of the church. Those receiving Communion in this service knelt around the altar. While each group was kneeling at the altar, a few of the rules of our church were read from the membership card without any comment. This not only seemed to be impressive to those receiving Communion, but had its effect also on those in the audience.

## SERMON

## OUTLINE

## CONTEST

30<sup>th</sup>  
September is the deadline for entries in the Sermon Outlines for Prayer Meetings Contest. Those bearing a later postmark cannot be entered this year. See June or July "Preacher's Magazine" for details. Remind yourself that time is passing. Your entry may well be the winner.

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

## CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

### It's New

The beautiful "Head of Christ" painting by Warner Sallman has now been prepared in a handy packet as a new tool for the soul winner. The cards are 2½ by 3½ inches in size with rounded corners, and on the back is a message beginning, "This is my Friend." Short statements and scripture encourage the receiver to seek Christ as personal Saviour, and at the bottom is the invitation, "Meet me at the Church of the Nazarene," with sufficient space for the address of the church to be stamped.

These cards come in an envelope that will fit in pocket or wallet and a packet of ten is priced at fifty cents. Twelve packets cost \$5.50, or the cards may be ordered without the envelopes at \$4.50 for one hundred. Order from the Nazarene Publishing House.

### A PASTOR ASKS

**QUESTION:** How shall we instruct our callers to make their calls when the people are watching a television program?

**ANSWER:** This question has been asked in many of the Crusade for Souls Conferences and is a problem that will increasingly face our laymen

as they make calls on nonchurch homes. Several suggestions are listed below, but it should first be stated that some of our laymen have personal convictions against viewing even a weather report on television. These convictions should never be derided, but care must be taken that they neither overshadow nor nullify the witness for Christ. He must have the pre-eminence.

1. Give them an opportunity to turn the set off.

2. If the program seems to be one in which they are not vitally interested, but is being watched by children and other members of the family, ask if you could talk to them in another room for a minute.

3. If the whole family is obviously interested in the particular program and you observe from the time that it will soon be over, tell them you want to talk with them but will wait until the program is concluded.

4. In some instances it may be permissible to endeavor to compete with the program in the hopes that they will catch on and turn it off. However, this is probably more appropriate for a pastor with his members than it is for laymen among strangers.

5. Tell them that you do not wish to disturb them, but have an important matter to talk to them about and set a time that will be convenient with them to come again.

6. Try varying the night and hour of your calling to find the time when

fewer people will be viewing television programs.

7. In all events use Christian courtesy. Remember that, although Jesus could use scathing denunciation, He was always kind and courteous to the sinner whom He wanted to win.

### Here's Something You Can Use

#### SALESMEN NEEDED

What the Christian religion needs today is more effective merchandising and this will call for a greatly expanded sales force. As a member of the steel industry, I can give it to you on good authority—you may have excellent facilities and you may have a product of superior quality but, gentlemen, you cannot succeed unless you get out and sell as individuals. You can't leave the job to the clergy alone.

I believe that as God called upon Isaiah of old, so He calls today upon the laymen of our churches. The Christian religion needs champions who are dynamic, forceful, and unremitting in their efforts. It needs salesmen who believe in their product and who possess qualities of leadership developed to their highest point. It needs men with know-how who can introduce this product of fundamental Christianity into every heart, every mind, every aspect of modern living.

Isaiah's job, therefore, has become your job and the job of every individual possessing the fire and the enthusiasm and the ability of the true salesman. You men of business, you young people with determination and vision and ideas can find in this selling job a challenge that will more than match any other you might undertake.

—CLIFFORD S. HODD, President  
United States Steel Corporation  
"The Evangelistic Advance"

## CRUSADE ECHOES

### Christian Holiness Proves Itself

By Oscar F. Reed

"Pastor, when I see holiness the way you Nazarenes see it, I'll tell you about it"—and the day came when she did.

Margaret was a Bostonian with a mind of her own. She knew where she was going and how she was getting there. Sure of herself, she was not below the brilliant cynicism that seems to characterize the unsanctified intelligence of high IQ's.

However, Margaret was consistent in her attendance in prayer meeting. She listened attentively as we spoke on the phases of Christian holiness and placed mimeographed outlines in the hands of the people.

The Holy Spirit always honors an honest heart, and Margaret was honest with herself.

One Sunday morning as the evangelist was pressing the call, Margaret, unobserved, slipped from the pew and "dropped" at the end of the altar.

I did not see her until a friend called my attention to her, and as we approached, she lifted her tear-stained face to heaven and praised God for His cleansing power.

Margaret was different from that moment. Her spirit changed into a spirit of understanding and tolerance. She could not help enough in the church, and God resolved many of her unsolved problems through her total consecration.

It was the Word that won Margaret. Its enlightened pages of revelation spoke conviction to her heart, and thrust its truth to a honest soul.

The Crusade pays big dividends.

\*Secretary Crusade for Souls Commission.

# What Is Your Congregation Reading?

## BOOKS TO READ!

**PASTOR**—HERE IS A SELECTION OF BOOKS—ALL PRINTED BY YOUR NAZARENE PUBLISHING HOUSE THIS SEASON—VITAL TO THE SPIRITUAL LIFELINE OF YOUR CHURCH.

WHY NOT BECOME FAMILIAR WITH THESE BOOKS YOURSELF, THEN RECOMMEND THEM TO THOSE IN YOUR CONGREGATION? YOU'LL BE RENDERING AN IMPORTANT SERVICE TO YOUR PEOPLE WHICH IN TURN WILL BENEFIT YOUR CHURCH.

## BOOKS TO RECOMMEND!



### Steps to Heaven

By E. E. WORDSWORTH. A clear-cut, straightforward presentation on the plan of salvation.

Excellent for the young or unsettled Christian. Valuable material for all Christians in showing others how to be saved.  
103 pages, paper \$1.00

### Fifty Years of Nazarene Missions Vol. II.

By MENDELL TAYLOR and RUSSELL V. DE LONG. Companion to Volume I of the same title, giving authentic information on foreign missionary activity.

It will give your people a greater understanding and appreciation of missions.  
336 pages, cloth board \$2.75

### Eternal Heritage

By MARGARET VAN BRIGGLE. New Christian fiction touching upon the vital spiritual issues so essential to holy-Christian living.

Its plot of dilemma, victory, and beautiful romance makes a story of intense appeal and inspiration to young people, especially.  
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## "QUEEN OF THE PARSONAGE"

### Ministers' Wives and Hymn Writing

By Ovella Satre Shafer\*

**M**ANY TIMES the success of a minister is bolstered and made more effective by a wife who aids and abets him; and in some cases quiet, unassuming mistresses of the manses, have become persons of significance in their own rights when they have taken to the writing of hymns.

The minister's wife who probably was the most extensive hymn writer was Cecil Frances Alexander—an Irish lady, the masculine appearance of the name Cecil to the contrary notwithstanding! At the age of twenty-seven she married Rev. William Alexander, rector of a small country parish, who later became an archbishop and primate of all Ireland. She was known especially for her indefatigable ministrations among the poor and needy as she went from one bed of sickness to another and from one sorrow to another. She began to write poetry at the early age of nine, but was so modest and shy about her talent that she hid her poems under the carpet, lest they might be found. However, some were destined to reach the public eye. Mrs. Alexander wrote "Jesus Calls Us" while musing on Matt. 4:18 and it first appeared in *Hymns for Public Worship* in 1852. While her compositions number into the hundreds, she will be especially remembered for the hymn just mentioned and for "There Is a Green Hill

Far Away," as well as for children's hymns and poems.

When Bishop Alexander died, the following words were included in his obituary—"Her memory was treasured by him and when sympathy was offered he did not hesitate to say that he would be remembered as the husband of the author of 'Jesus Calls Us' and 'There Is a Green Hill Far Away.'"

Jane Catherine Bonar became the wife of a minister, Rev. Horatius Bonar, at the age of twenty-two. Both pastor and wife were hymnists but neither outdistanced the other in musical talent. They spent more than forty years of wedded life together, during which time they faced many sorrows together, including the death of five children who died in infancy. It is not any wonder then that one of Mrs. Bonar's lasting hymns should be on the theme "Fade, Fade, Each Earthly Joy," and this is her lasting contribution to hymnody.

Mrs. Elizabeth Codner was the wife of a clergyman in the Church of England, and she and her husband were deeply interested in evangelistic work and revival meetings. This minister's wife, who was not a strong, healthy woman, was informed of a sweeping revival among the young people in their church and anticipated expectantly the coming Lord's day, when she might attend these services

and receive some of these refreshing reviving blessings herself. But she was too ill to attend, and as she communed with her Lord the gospel hymn "Lord, I Hear of Showers of Blessing" took its form. In her own words she states—"As I was praying, without effort, words seemed to be given me and they took the form of a hymn. I had no thought of sending the poem beyond the limits of my own circle, but in passing from one to another, it became a word of power, and I then published it in leaflet form. During that year God was pleased to

use it, especially in America, in the conversion of many souls. To Him be all the praise."

These are only three of a number of ministers' wives who have made contributions to hymnody, but we believe the examples of these noble women reveal they labored shoulder to shoulder with their preacher husbands and that God's kingdom and cause was aided tremendously by their beautiful hymns, that are still being used and no doubt will be for generations to come to help worship the Lord in the beauty of holiness!

### My Prayer for You

Lord Jesus, give us confidence and strength as we face the challenge of evil. Let us "love . . . without dissimulation. Abhor that which is evil; cleave to that which is good." May we "be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

May we walk with Thee, in that we "bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. . . . avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Grant that we may not be "overcome of evil, but overcome evil with good." Again we are reminded, O Lord, that "greater is he that is in you, than he that is in the world." Our trust is in Thee. "I know that my redeemer liveth," that He makes intercession for me. And now, guide me, O Thou great Jehovah, in all the areas of my life. Help me to show forth the beauties of Thy love and grace, manifesting a good spirit under any and all kinds of pressures. Help me to be an example of modesty and humbleness of heart and mind. Let my hands and my heart do Thy bidding, that I may abide in peace. These favors we ask in Thy name. Amen.

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

\*Pastor's Wife, Plainville, Kansas.

# The Preparation of the Evangelistic Message

By Harold Volk\*

SOMEONE ONCE ASKED a great soul winner, "How do you prepare your evangelistic message?" His answer was significant and to the point. "I first prepare myself." No one has great influence as a soul winner who does not understand this necessity. The essential preparation of any preacher is not so much the preparation of his material as the preparation of himself. A preacher's prime qualification is the possession of a burning enthusiasm for his calling. Someone has said, "No heart is pure that is not passionate. No virtue is safe that is not enthusiastic." Jesus referred to this when He applied Isaiah's words to himself, "The Spirit of the Lord God is upon me" (Isa. 61:1; Luke 4:18). It was the possession of the fullness, freedom, and freshness of the spiritual life which he claimed for himself. A preacher must be in possession of this same victorious radiance today. Someone said to Alexander Whyte, "You spoke as if you came straight from the Presence." "Perhaps I did," he answered shyly. This was the impression Jesus made upon His disciples. His knowledge of God was immediate and intimate. He was sure that He knew God. So with the prophets. They were called "seer" and "announcer." They had spiritual insight, perception, an intense personal experience, and the irrepresible, passionate proclamation of the things seen, felt, and experienced. No one is fit to proclaim the things of

God who does not live in the presence of God.

## ELEMENTS OF SELF-PREPARATION

There are many elements in self-preparation for the preaching of the evangelistic message. *First* in importance is a great love for Christ and His cause. Delusion spreads because earnest men, fanatics, spread it: communism, fascism, Nazism, and false religions. The *second* is a great love for people. A preacher must convey to the people that he cares for them. That is what most people want to feel. The main trouble with the world today is that there just isn't enough love to go around. Jesus saw men as "sheep without a shepherd," and He loved them and "wept." The *third* is a great love for the church, to further the kingdom of God by spreading the gospel and perpetuating His Spirit until these illuminate and animate every legitimate aspect of our relationships. *Fourth*, the preacher must be gripped and possessed by his task. Winning men must be the most important thing in his life. It must take precedence over everything else—position, money, power, influence, friends, all. "The soldier that warreth entangleth not himself with the affairs of this life." If he does he is hindered, his efficiency is impaired, his interests are divided, and finally souls will be lost because of it. *Fifth*, the preacher must be on fire with his message. God "maketh his angels spirits, and his ministers a flame of

fire." The preacher's task is to make men first see things, then feel them, then act upon them: If the first result is not gained, the others of course fail; often if the first is obtained, the other two go along with it. An old proverb, "He is the best orator who can change men's ears into eyes," has application here. Schools can teach us much concerning the nature of our delivery, and the content of our message, but the eloquence that moves those who hear is that which is inspired by a theme that has taken possession of the preacher, inflamed his heart, fired his imagination, and is expressing itself through him. This note authenticates the prophet. What a preacher conveys to his hearers is of much more importance than what he actually says. This is the reason why some sermons inspire and move the audience to action, while others, perhaps better phrased, and better conceived, fail to grip the imagination and move the hearts and wills and minds of those who listen.

## PREPARATION OF THE MESSAGE

Granted self-preparation is adequately cared for, how shall the preacher go about preparing his message? Of course, there is no single answer. There are probably as many different ways as there are different personalities in preachers. Each must develop the method which enables him best to reach his goal. Yet it would seem there is something to be learned from the methods employed by others engaged in the same work.

Not much is told us of the preparation of Jesus for His ministry. Luke sums up the scanty recollections of His childhood, youth, and young manhood in these words: "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:15). The word "increase" used in

that verse is suggestive. It was originally used for a pioneer cutting his way through the undergrowth of a virgin forest. It suggests a picture of Jesus cutting a track through His problems and experiences and by continued effort achieving an all-round development. The writer to the Hebrews must have thought of it thus when he said, "He was made perfect through suffering."

We may find, however, that Jesus' preaching was filled with Old Testament scriptures. His favorite books were those in which the highest spiritual levels are to be found; Deuteronomy and Isaiah. In the Gospels there are more than eighty quotations by Him from the Old Testament. They come from all five books of the law, from Psalms, Job, and Daniel, and many other books of the Hebrew canon. In fact His knowledge of the Scriptures was so complete that He could sum up the whole trend of many books in a single sentence, as in the Golden Rule (Matt. 7:12). He drew illustrations from incidents in national history (Luke 4:25-27; 6:3-4; 11:9-32; 20:37). He submitted ritual requirements to the test of human need, placed moral texts against ceremonial ones to show that God preferred mercy to sacrifice (Hos. 6:6; Matt. 9:13; 12:7).

The subject matter of all the great soul winners of the past is found invariably to be the Bible. It is a diamond with many facets. It will do more to grip the attention of men and win their decisions for Christ than all the books ever written. Here is found the record of love's outpouring toward sinful men. Here are the messages of the prophets to their day and generation and their continuing validity for ours. The best sermons are those which have the Bible as their chief source of subject matter and in-

\*Evangelist.

spiration. True, there are timely events that demand the pulpit's recognition, but timely questions are adequately answered only within the pattern of the timeless. There are local problems which claim the attention and the influence of the preacher, but local problems find their solution in the universal setting. It is the preacher's task to expound the local and the temporal in their relation to the eternal and the universal. He must portray God, reveal heaven, and expose hell; and he cannot do it except he opens the hearts' doors to the flashes of divine light found only in the Bible.

Another splendid source for evangelistic material is found in literature and in some drama. The soul winner must know men. William Lyon Phelps, in his little book *The Excitement of Teaching*, said: "A treatise on chemistry published in 1904 is as useless as the almanac of that year, whereas Hamlet, published in 1604, and a play by Euripides, produced in 406 B.C., are as true [now] as they were for their own age and generation . . . It is a curious thing that we call novels 'works of fiction,' when they are works of eternal truth."

Still another splendid source is mingling with people. The most useful sermons spring from visiting in the homes, and from other contacts with individuals. The questions and situations found there clutch at the heart, and cause one to turn to the Bible for an answer. The experiences through which men and women are seen to pass are the most potent stimulus to sermon making. We live in a day of tragedy on a world-wide scale. The works of the prophets and psalmists and the life and death and resurrection of our Lord come home with a poignant relevance to our day.

The preacher should have a definite goal in mind for his evangelistic mes-

sage and aim for it constantly. Everything in the plan of the service should work to that goal—singing, prayer, atmosphere, special music. Along with all of this the preacher should expect to succeed in reaching his goal.

After having the theme and the goal of the message, everything in the Bible that can be found concerning it should be read and notes of every thought that occurs from it should be made. Then relevant texts, and any other book that has some bearing on the theme, should be consulted. Everything read, heard, or seen should be grist for the mill, whether from the Bible or from the daily newspaper. It all should be written down and sifted out later. Much of it may never be used, but it all goes into the necessary background of knowledge and information and experience. Remember too that nothing is plagiarism which has been read and genuinely mastered and made one's own. The "ancients spoiled all of us for originality."

#### AUDIENCE PREPARATION

The audience too, must be prepared. "Prepare ye the way of the Lord," are the words of the Scripture. This must be done in two directions: churchward and worldward.

Preparing the saints means to inspire them to faith, to believe that lost souls can be won. Causing them to visualize the lostness of their loved ones and friends until travail fills their souls is a necessity. The Church is built on the blood of the martyrs. We must have travailing Christians today. Read Fox's *Book of Martyrs*. It will break the heart of any preacher. See what a price was paid by those who lived before us, that we might have the gospel and the Church. Those bleeding, suffering men and women, Christians, died for our salvation, not for theirs.

The worldward preparation is brought about by bringing the unsaved under the influence of the preached Word, which produces conviction for sin. Their sins must be named, preached about and against, not in generalities, but specifically and pointedly. The preacher must preach the blood of Jesus shed on Calvary for sin. That Blood was spilled by man's sins. Therefore sin must be preached against. God is against sin; the Bible is against sin; the preacher, too, must be against sin.

If he fails to preach thus he leaves out part of the Bible, fails to keep God's commandment as Jonah did, and fails to follow the example of preachers in the Bible who preached against sin. All of this goes into the preparation of the evangelistic message.

Having prepared himself adequately, the preacher may then feel he can leave himself and his hearers in the hands of God. Since he has done his best, God will take care of the rest.

## Alcoholics in This Country Have Increased Nearly 50 per Cent in Ten Years\*

WASHINGTON, D.C.—In 1940 there were 2,632,000 alcoholics in the United States. By 1950 the number had jumped to 3,876,000 and was still climbing.

These figures are the results of studies made by Dr. E. M. Jellinek, former director of the Yale School of Alcohol Studies, and now consultant on alcoholism to the World Health Organization of the United Nations. Necessary statistics cause the estimates to lag three to four years.

In a letter to the *Clip-sheet*, Dr. Jellinek writes:

The estimate for 1950, as yet unpublished, is 3,876,000 alcoholics in the U.S.A., of whom 3,280,000 were males and 596,000 were females. Compared with 1949 the number of male alcoholics has increased by 4,000 and the number of female alcoholics by 20,000. The rate per 100,000 adults (age twenty and over) has been practically unchanged since

1948 (3,952 per 100,000.) For two years in succession no increase in the rate has been seen.

Although the rate of alcoholics appeared to be leveling off in 1950, the number continues to increase steadily and at an alarming rate. This is especially true among women, according to Dr. Jellinek's estimates. In 1940 there were only 376,000 female alcoholics, but in 1950 the number had jumped to 596,000, an increase of 47 per cent. The number of female alcoholics increased by 20,000 between 1949 and 1950.

But even these figures do not give a true picture of the number of people in trouble with alcohol in the U.S. today. Lumping in those people for whom drinking has become a real problem in family or business life, the estimate, according to Jellinek and other leading authorities, reaches close to the 7,000,000 mark for alcoholics and problem drinkers.

\*From the "National Voice." Used by permission.

## Newspaper Publicity

Rev. Kenneth Sparks, pastor, Harvey, Illinois, writes:

I read a suggestion in the March PREACHER'S MAGAZINE about using the local newspaper to print the church's weekly news. I approached the editor of one of our weeklies and gave him the idea and he liked it. For about three months now we have been working with the "Harvey News-Bee," circulation 6,000 in a community of 20,000. Our heading is "Nazarene Notes," fixed up with a cut heading with musical notes.

I have been waiting to see how my people reacted to the idea and so far they have appreciated getting the weekly church news. Now I have arranged with the owner of the paper to let us have subscriptions for mailing at \$1.00 a year with a 50c rebate to the church, so that we can send the paper to others on our prospect list.

My thanks to Rev. C. B. McCaull and to the PREACHER'S MAGAZINE for the idea.

Others have written Brother McCaull directly, asking for a sample of a representative column. Hence we are printing one he sent to us:

### Nazarene Nibs

#### AN OLD ITEM WORTH PASSING ON.

A huddle of college students were asked to write in a few words their definition of the subject "Life." One boy, typical of the tenor of our day, turned in: "Life is made up of trying to keep money coming in and the hair from coming out."

#### Nooze...

Mrs. Dona Howard invited the missionary society to her home on Tuesday night for their monthly meeting.

This Wednesday night we are expecting the pastor of the Halltown Church of the Nazarene as guest speaker.

Vacation Bible School requires, like everything else worth-while, loads of preparation. Ours starts May 17. On your mark. Get set. Go.

The Mother's Day awards were presented to Mrs. Rexine Brewil, as the youngest mother; Mrs. Mabel Sanders, the mother with the most children present; and Mrs. Henry Strong, as the oldest mother.

#### A THOUGHT TO TAKE TO SUNDAY SCHOOL

When our neighbor does something wrong it is an outrageous, intentional, and malicious sin; but when we do the same thing it is merely a miscalculation of judgment.

#### PARAGRAPH PULPIT

Getting something for nothing is the motto of our day. On every hand we see ourselves trying to win free gifts by signing cards and answering quizzes. All this, while the greatest of all free gifts, namely, salvation, is neglected!

#### BOUQUETS FOR THE LIVING

Highly spoken of by her neighbors in Newtonia, respected for her singing and dependability by her church, and loved by her Sunday-school class—we couldn't mention her name but her initials are Mrs. Rosetta Wheeler.

REV. C. B. McCAULL, Pastor  
Church of the Nazarene

The Preacher's Magazine

## Sermon Subjects for September

From the Editor

I John 3:4-10

### Subjects

1. THE SINNER AND THE BROKEN LAW
2. THE SCRIPTURAL DEFINITION OF SIN
3. THE REDEMPTIVE PURPOSE OF CHRIST
4. A SINLESS OFFERING FOR SINFUL MAN
5. THE CERTAIN RESULT OF DIVINE FELLOWSHIP
6. THE INDISPUTABLE LAW OF RIGHTEOUSNESS
7. THE SINNER'S PROPER PARENTAGE
8. GOD'S DEATHBLOW TO SIN
9. A NEW HEART AND A NEW LIFE
10. THE ETHICAL POWER OF THE NEW BIRTH
11. TELLING SAINTS AND SINNERS APART

### Scriptures

1. v. 4, Whosoever committeth sin transgresseth also the law: . . .
2. v. 4, . . . for sin is the transgression of the law.
3. v. 5, And ye know that he was manifested to take away our sin . . .
4. v. 5, . . . in him is no sin.
5. v. 6, Whosoever abideth in him sinneth not . . .
6. v. 7, . . . Let no man deceive you: he that doeth righteousness is righteous, . . .
7. v. 8, He that committeth sin is of the devil . . .
8. v. 8, . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil.
9. v. 9, Whosoever is born of God doth not commit sin . . .
10. v. 9, . . . he cannot sin, because he is born of God.
11. v. 10, In this the children of God are manifest, and the children of the devil (righteousness—love)

### GEMS FROM JOSEPH PARKER

"The scoffer never really wins the confidence of those who laugh at his sneers."

"Sneering is the sting of a wasp, the fang of a serpent, the hoof of an ass. It is not ability."

"Where there is moral purity, there is noble independence of public opinion."

"The mocker has his best hold upon Christians when he hears them criticizing one another."

"The true preacher needs not an audience of ten thousand to inspire him. The great preacher sees the one man."

"That the stinging accusation of the past is no longer the tyrant of the soul, is the mystery of forgiveness and salvation."

"The world does not need dainty-fingered preachers, too nice to touch its diseased and demon-possessed."

"When tempted to resign his pastorate, a pastor should consider how Christ went on doing good, even after being accused of having a devil."

"No great preacher ever lived that was not great because of his modesty, teachableness, trustfulness of heart before the cross."

Contributed by B. V. Seals

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## LABOR DAY THOUGHTS

The Church and the Workingman: "Is not this the carpenter's son?" (Matt. 13:55.)

Labor's Great Companion: "I have called you friends . . ." (John 15:15.)

The Laborer Rewarded: "He that reapeth receiveth wages" (John 4:36).

## THE PROBLEM OF JUDGING

Don't judge a man by the clothes he wears; God made one, the tailor the other.

Don't judge a man by his family relations; Cain belonged to a good family.

Don't judge a man by his speech; for a parrot can talk, and the tongue is but an instrument of sound.

Don't judge a man by his failure in life. Many a man is too honest to succeed.

—Unknown

"No one ever returns from Calvary out of debt."

"Keep your heart shining and you will soon have a face to match it."

—Selected

## LOOKING BOTH WAYS

"The increasing divorce rate is rapidly making America the 'land of the free,' all right," a visiting Englishman said to an American friend. "Yes," said the American, "but the marriage rate is increasing too, showing that America is still the 'home of the brave.'"—Unknown.

\*Pastor, Oxford, Pennsylvania

## OUR SUNDAY SCHOOL INVITES YOU

Our teachers present lessons:  
Christ-centered in authority  
Bible-centered in content,  
Pupil-centered in method,  
Kingdom-centered in outlook.

—Selected

## AMERICAN IDOLS

The Sunday-school lesson had been about the second commandment. The teacher questioned, "Are there any idols in America?" "Yes," replied the small boy, "me father is idle, and me uncle too."—Anon.

## FOR THE BULLETIN BOARD

"The angle so often overlooked is the triangle."

"The religion that makes a man look sick certainly won't cure the world."—Phillips Brooks.

"Peace conferences may be fine, but prayer meetings produce more results."

"The time to make friends is before you need them."

## HE CHANGETH NOT

Yesterday—He loved me!

Today—He's just the same!

How long—will this continue?

Forever—praise His name!

—Unknown

## Illustrations

**EDITOR'S NOTE**—We have constant calls for usable illustrations. We should like to put a page of these in each issue if we can secure them. Will you help? We need: (1) personal illustrations, not those copied from a book, which you have used effectively in your own ministry and that seemed to be a help; (2) up-to-date illustrations—applications to modern needs and problems. Let us hear from you. As many ministers send in one or two, we shall have the wider coverage and the more variety.

## BE PREPARED

Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the Castle Villa Asconti, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order. The tourist asked when the owner had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you receive your instructions?"

"From his agent in Milan."

"Does he come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition, just as though you expected your master to come tomorrow."

The old gardener promptly replied: "Today, sir, today!"

Even so, Lord Jesus, come.

—Horizons

## BUSY WITH LITTLE THINGS

Recently President Eisenhower visited Walla Walla, Washington, and the streets were crowded with people wanting to see him. My sister was in the crowd, and right after the president passed by, one of the ladies right behind her asked, "Has he gone by yet?" Yes, he just passed. There they stood, just so busy talking to each other that they didn't realize what was going on. They said they'd been waiting for him for about

an hour. My sister adds that they were rather elderly and that she felt sorry for them, as they were so disappointed. Can't you give this a spiritual application?

—By Albert O. Loeber, Pastor  
Raleigh, N.C.

## HOLINESS—SERVICE

A traveler in India was directed by his guide to a certain tomb that had been well kept and decorated with flowers.

"Who lies buried there?" he asked the guide.

"A holy man, sir," was the answer.

"But, tell me, what did he do?" the traveler asked again.

"Do? Why, sir, he did nothing at all. He was a holy man, and he just sat on his mat all day long while people bowed to him. He was a holy man."

Such holiness is far from scriptural. Holiness does not lead us into ease and self-indulgence. It leads to service.

—ARTHUR E. BARKLEY, Evangelist

## TO WHOM SHALL WE PRAY?

A little lad in central Africa had learned to read the New Testament in the mission school. Some time later the Roman Catholic fathers persuaded him to be baptized into the Roman church. They gave him a medal to wear, on which was a representation of the Virgin. "It will be easier for you to pray when you look at that," they said, "and the mother of Jesus will pray to her Son for you."

Several months passed, and the boy returned to the evangelical mission. Asked the reason why he did not go to the Catholics, he said: "I read in the Gospels that Mary lost Jesus when she was on a journey; so I thought, if she forgot her own little Boy, she will surely forget me, so I am going to pray straight to Jesus."

—Christian Digest



September 4, 1955

**Morning Subject: THE FAMILY OF GOD**

SCRIPTURE: Eph. 3:1-21; TEXT: I John 3:1-3

**INTRODUCTION:**

- A. The two outstanding portraits of the Church are:  
(1) the body—I Cor. 12; (2) the family—Ephesians 3.
- B. The family in heaven and in earth—the Bible makes heaven much nearer and more real than we suppose it to be.

**I. FAMILY IDENTIFICATIONS**

- A. "The world knoweth us not" (I John 3:1).
- B. We share the non-world relationship with our Lord (Matt. 5:11; John 17:14-16).
- C. Consider the intimacy with our Lord in its exclusion of the world. A family relationship behind closed doors.

**II. FAMILY FORTUNES**

- A. Heirs of salvation (Heb. 1:14).
- B. Heirs of the promises (Gal. 3:29; 4:1-7).

**III. FAMILY RESPONSIBILITIES**

- A. "Do good, especially unto the household of faith" (Gal. 6:10).
- B. Tender in forbearance and forgiveness (Eph. 4:2-3; 4:32).
- C. The business of the Kingdom the responsibility of all; "About my Father's business."

—FRED REEDY

**Evening Subject: GRACE ABUNDANT**

SCRIPTURE: Phil. 4:15-20; TEXT: Rom. 5:20-21

**INTRODUCTION:**

- A. In Philippians, Paul relates material provisions of God to His spiritual provisions.
- B. In Romans, grace is offered as an adequate solution to sin.

**I. "MY GOD"—THE SOURCE OF ALL GRACE**

- A. Not a God, not an impersonal God; but "my God"
- 1. He becomes my God when I become His child.
- 2. It is by grace that I am made His child, thus opening to me His limitless resources.

**II. "MY GOD SHALL SUPPLY ALL YOUR NEEDS"**

- A. Not all our wants.
- B. Are we willing for God to define our needs
- C. Are we willing to accept the supply to all our needs?
  - 1. God may supply privations as well as prosperity.
  - 2. God may supply suffering because He knows we need it.

**III. "ACCORDING TO HIS RICHES IN GLORY"**

- A. According to His bounty.
- B. According to the principles of the divine economy.

—FRED REEDY

September 11, 1955

**Morning Subject: "I AM DEBTOR"**

SCRIPTURE: Rom. 1:1-16; TEXT: Rom. 1:14

**INTRODUCTION:**

- A. Sophisticated religion says, "Let every man find and worship his own God."
- B. Christianity commends itself to the whole world because it seeks to save all men.
- C. Why did Paul feel himself to be a debtor?

**I. HIS VISION OF CHRIST OPENED HIS EYES.**

- A. As to the lostness of the sinner.
- B. As to a true concept of sin.
- C. A genuine conversion engenders a Christlike compassion for all men.

**II. PAUL'S VISION OF CHRIST SENT HIM TO WORK.**

- A. The mission of the Church, his personal obligation.
- B. "As much as in me is"—total surrender and commitment.
- C. "I am ready to preach" to all men everywhere:
  - 1. A world vision of a world need.
  - 2. A ready response regardless of the cost.

**CONCLUSION:** The blight of modern religion is the tendency to express noble sentiments about saving the lost with no intention of taking any definite action in the matter.

—FRED REEDY

**Evening Subject: GOSPEL IMMUNITY**

SCRIPTURE: Heb. 4:1-6; TEXT: Heb. 4:2

**INTRODUCTION:**

- A. These are days of vaccines, shots, etc. The serum contains small amounts of disease germs. Hence the body builds up resistance to the particular disease, thus producing immunity.

**I. REPEATED EXPOSURES TO TRUTH WITH NO RESULTING ACTION**

- A. The American churchgoer, a pathetic example.
- B. This is often enjoyed by those who have no outward antagonism to the gospel. They express friendly sentiments: "A good sermon, Pastor," etc., which successfully sidetrack them from any personal obligation.

**II. ACCEPTANCE OF THE PRINCIPLES OF SALVATION**

- A. Accepting (doctrinal, psychological, and ethical) but postponing personal surrender to Christ.
- B. Many who believe even in holiness will be lost. Position not enough.

**III. REPEATED REJECTION OF THE OVERTURES OF GOD**

- A. The influences of the church.
- B. The Bible.
- C. Especially the personal solicitations of the Holy Spirit.

—FRED REEDY

September 18, 1955

**Morning Subject: "FALLOW GROUND"**

SCRIPTURE: Jer. 4:1-14; TEXT: Jer. 4:3

**INTRODUCTION:**

- A. An unpopular message by an unpopular preacher.
  - 1. Popular men and movements have seldom been entrusted with the word of life.
- B. The message was, "Thus saith the Lord."
  - (1) Divine authority; (2) correct analysis.
- I. **THIS ADMONITION IS DIRECTED TOWARD REVIVAL PREPARATION.**
  - A. Spoken to God's people.
  - B. Corrective measures accompanied by precious promises.
    - (1) Divine power, promise, and authority are doubted in time of spiritual decline. (2) When these are recognized, revival comes.
- II. **THIS ADMONITION IS A DRASTIC REQUIREMENT.**
  - A. "Break up the fallow ground;" "Sow not among thorns"—deal with every hindrance.
  - B. Much revival energy is lost on fallow ground.
- III. **THIS ADMONITION CLEARLY INDICATES PERSONAL RESPONSIBILITY.**
  - A. Some things God will not do for us. We must do some plowing.
    - 1. "Circumcise yourselves"—pay the price of separation and announce it.
  - B. Not the duty of a few; sound a trumpet, assemble the people.

—FRED REEDY

**Evening Subject: THE SINS OF OMISSION**

SCRIPTURE: Matt. 23:15-23; TEXT: Matt. 23:23

**INTRODUCTION:**

- A. The key word of the text is *omitted*.
- B. There are sins of action, attitude, and failure to act.
  - 1. Respectable sins are as damning as any other.
  - 2. Sins of omission sometimes worse than sins of action.
- C. Because:
  - I. **PRIOR KNOWLEDGE IS IMPLIED.**  
The Pharisees were teachers of righteousness; therefore their sins of omission were inexcusable.
  - II. **DELIBERATE CARELESSNESS IS IMPLIED.**  
Neglect is more likely than rejection, and more dangerous because neglect suggests acceptance of the principle but postponement of action.
  - III. **SINS OF OMISSION DESTROY FAITH.**  
Prayer is meaningless when light is disregarded. Prayer and faith live or die together.
  - IV. **ALL OTHER RIGHTEOUSNESS IS ANNULLED BY SINS OF OMISSION.**  
Increased zeal in some activities will not atone for omission of one known duty. Walk in all light, or forfeit all blessing.

—FRED REEDY

September 25, 1955

**Morning Subject: THE SPIRITUAL MAN**

SCRIPTURE: Rom. 8:1-14; TEXT: I Cor. 3:1

**INTRODUCTION:**

- A. Any reference in scripture to the word spiritual directly or indirectly refers to the Holy Spirit.
- B. Spirituality is impossible apart from personal relationship to the Holy Spirit.
- C. Legalism usually results from inadequate definition of spirituality.
- I. **THE SPIRITUAL MAN IS BORN OF THE SPIRIT (John 3:5).**
  - A. The birth of spiritual life, relationship, responsibility.
  - B. The birth of spiritual desires—spiritual values become supreme.
- II. **THE SPIRITUAL MAN IS FILLED WITH THE SPIRIT.**
  - A. Not quantitative fullness, but occupational fullness (Eph. 5:18). Not as water fills a container; but as the military forces of the U.S. fully occupied the country and the government of Japan.
    - (1) All action cleared with the Spirit, (2) prompted by the Spirit, (3) empowered by the Spirit.
- III. **THE SPIRITUAL MAN IS LED BY THE SPIRIT (Rom. 8:14).**
  - A. The Holy Spirit saves and sanctifies in order that He may lead us into all truth. To fail to follow Him is to forfeit the initial blessings.

—FRED REEDY

**Evening Subject: "STOP, LOOK, AND LISTEN"**

SCRIPTURE: I Sam. 15:10-23; TEXT: I Sam. 15:22

**INTRODUCTION:**

- A. The key word of the text, "Behold,"
  - (1) arrests attention, (2) suggests matters important, (3) a word of authority.
- I. **BEHOLD THE MERCIES OF GOD.**
  - A. His promises, His faithfulness, and His warnings.
  - B. Saul's opportunities unusual.
    - 1. Chosen of God.
    - 2. Called to establish a kingdom, etc.
- II. **BEHOLD THE IMMUTABLE PRINCIPLE.**
  - A. "To obey is better than sacrifice."
  - B. The basic principle of man's relationship to God.
  - C. Not every man can conquer nations, but every man can obey.
- III. **BEHOLD THE HORROR OF DISOBEDIENCE.**
  - A. Disobedience is defiance of God.
  - B. The root of all sin—substituting the will of the creature for the will of the Creator.
  - C. It is the brazen declaration to Almighty God of "No confidence."

—FRED REEDY

## BUILDING FOR ETERNITY

SCRIPTURE: Jude 20.

INTRODUCTION: Most of this chapter gives a scathing denouncement of wickedness and pronounces judgment on an apostate, godless people. The writer cries out for God's people to earnestly contend for the faith once delivered to the saints. It describes the wickedness that is to come in the last days, the hypocrisy and deceitfulness of a worldly church, but concludes with an encouraging exhortation to the saints of God.

## I. BUILDING YOURSELVES

- A. Faith the starting point.
  - 1. The Christian experience begins with a crisis, the new birth.
  - 2. A normal birth should be followed by a normal growth. The Christian life is progressive.
- B. Faith, the foundation. "Your most holy faith."
  - 1. Faith the dynamo that converts God's power to human use. Saving faith.
  - 2. Through faith God's holiness is imparted to man's soul need.
- C. One man said, "I will build barns."
  - 1. Most people interested in building materially.
  - 2. The Christian is to build holy character.

## II. PRAYING IN THE HOLY GHOST

- A. "The Spirit also helpeth our infirmities" (Rom. 8:26).
- B. "Let him ask in faith, nothing wavering" (Jas. 1:6).
- C. The devotional life is the pivot on which spirituality hangs.
- D. The sincere prayer, prayed under the inspiration of the Holy Ghost, never dies. Rev. 5:8 speaks of vials of prayers of the saints. Prayer continues to be effective. Too many people have their prayer line short-circuited.

## III. KEEPING YOURSELVES IN THE LOVE OF GOD

- A. Love is a creative power.
- B. Love is an enduring power.
- C. Love is a consuming power.
  - Love sent Livingstone to Africa.
  - Love sent Christ to the cross.

## IV. LOOKING FOR

- A. The growing Christian lives in a state of expectancy.
- B. He expects his church to grow.
- C. He expects the Lord to return.

—HENRY B. HUGHES, Pastor  
First Church, St. Paul, Minnesota

## THE THREE R'S OF OUR FAITH

TEXT: Acts 2:27-28

Just as it is necessary to know the three R's as a basis for an education, it is also necessary to observe certain things which are basic and fundamental in our Christian experience. Here they are:

## I. REPENTANCE

- A. Not many sermons deal with this subject.
- B. Define repentance:
  - 1. Repentance is not confession alone.
  - 2. Repentance is not sorrow alone.
  - 3. Repentance is not promising to do better.
- C. Repentance is real when it goes beyond sorrow to surrender; when it passes beyond grief to God; and reaches through failure to faith.

## II. REMISSION OF SINS

- A. When man does his part, viz., repentance, God will do His part.
- B. He will forgive.
  - "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
- C. We then stand before God justified—as though we had never sinned. God takes our sins away and buries them in the depths of the sea.

## III. RECEPTION OF THE HOLY GHOST

God knew what He was doing when He put it in this order. (1) One must first repent of sin, (2) experience forgiveness, (3) then the believer is in a position to receive God's Holy Spirit. Not one promise of sanctification is ever given to a sinner anywhere in God's Word.

- A. When we receive the Holy Ghost, a Divine Person is presented for fellowship with the believer. The Holy Spirit is a Person.
- B. A divine power is promised the believer.
  - Power to do: to pray, to testify, to win souls, to live right.
  - Power to be: to be sweet under pressure, to be holy, to be still when we might say the wrong thing and regret it.
- C. This Divine Person and divine power are given for a divine purpose: God wants to reproduce himself in the lives of His followers. This is God's purpose in our being saved—that we might be made holy, like unto Him. God's command is, "Be filled with the Spirit."

CONCLUSION: How May We Be Filled with the Spirit?

- 1. We must know that we are converted.
- 2. We must be empty of all that would hinder this indwelling.
- 3. We must hunger and thirst for this experience.
- 4. We must be yielded and obedient to God.
- 5. There must be a complete consecration of our all to God.
- 6. We must exercise faith then to receive what God has for us.

—ARTHUR E. BARKLEY, Evangelist

## ADORN THE DOCTRINE

SCRIPTURE: Titus 2

TEXT: *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things* (Tit. 2:10).

INTRODUCTION: To adorn means to deck, to beautify, and to make attractive.

### I. DRESS IS AN INDICATION OF CHARACTER.

- A. Indication of sex (or should be).
- B. Dress indicates a person's tastes, habits.
- C. Dress may indicate his character.

### II. DOCTRINAL DRESS.

- A. The dress a doctrine wears will have much to do with its reception. False doctrines have been dressed up to such an extent that many ignorant people have swallowed them whole.
- B. Doctrine may be made beautiful or it may be so dressed that it will be offensive.
- C. Any Bible doctrine properly dressed and properly presented will attract and convince the hearer. The Psalmist David adorned and made doctrine beautiful.

Christ made the doctrines He presented beautiful by adorning them in the most beautiful parabolic costume.

### III. DOCTRINE SHOULD BE ADORNED WITH:

- A. Proper language
- B. Prayer
- C. Bible quotations
- D. Tears
- E. Sympathy
- F. Love
- G. Tremendous earnestness

C. I. DEBOARD, Pastor  
First Church, East St. Louis, Ill.

## THE MAIN THING

Some things are more important than others. Let us put first things first.

- 1. The main thing is heart purity.
- 2. The main thing is not water, but fire
- 3. The main thing that proves your liberality is not how much you give but how much you have left.
- 4. The main thing is not "Are you able to give a needed reproof?" but, "Can you take one well."
- 5. The main thing is not how well you can argue your point, but

how you can cease in order to preserve peace.

- 6. The main thing is not how rich you appear in public, but: "Do others have a hard time collecting what you owe?"
- 7. The main thing is not to suppress your temper, but have the consciousness that every unholy thing is removed.
- 8. The main thing is not how well a person behaves in company, but how kind he is to his family at home.—E. E. SHELHAMMER

## EVENING

## ACTION FOR PERILOUS TIMES

SCRIPTURE: II Tim. 3:1-5

INTRODUCTION:

- A. Sometimes we Christians are too softhearted. We don't want to offend anyone in a religious sense. It is easy for us to be so tolerant with false teachers until people almost believe we are in sympathy with them.

- B. Paul warning Timothy also warns us today of such and advises us of the action to take in these perilous times.

### I. IN THESE PERILOUS TIMES SHALL COME UNHOLY MEN.

- A. This informs us that, since there are *unholy* men, there are also *holy* men. Paul speaks of his "holy brethren" in Heb. 3:1.
- B. These unholy men will ridicule the holy ones, will preach against their doctrine. This opposition proves there are holy people, people clean and pure inside and out.
- C. The Sethites in Genesis started the first holiness revival. They had to practice as well as profess a state of separation from those who were unholy. Separation may be "old-fashioned" but the only way to true holiness.

### II. DESPISERS OF THOSE THAT ARE GOOD

- A. Following comparison—this tells us there are good people, else these would have none to despise. Devil wants "religious" people—but he hinders them from being good people. Engenders their hatred against those who are good.
- B. Goodness is not inherited or everyone would be good. Luke 6:45. Exod. 3:8. A Canaan-land experience is the experience of goodness. Note in this verse "a good land."
- C. One of the fruits of the Spirit is "goodness." Also Rom. 15:14. The broken-down specimen of humanity has now become a beautiful temple in which the furnishings are goodness.

### III. LOVERS OF PLEASURES MORE THAN LOVERS OF GOD.

- A. Some who would be insulted if you called them unholy, and who feel the way of holiness is the Bible way, are captured in this snare of loving pleasure. The holy day becomes a holiday.
- B. We are given the thought that love for God can be supreme. Everything in our lives will be regulated by our love for God.
- C. Sanctified people evidence such a love for God that their burning light points out those who are lovers of pleasures. Canaan had its milk and honey—the finest. Egypt had its corn and wine—the poorest.
- D. If a man is dallying with the world or falls in love with money, then his Nazarene locks are shorn like those of Samson.

### IV. FROM SUCH TURN AWAY.

- A. A warning so often neglected. Love the sinner but turn from those who would religiously lead you astray.

- B. Those who will not receive the glorious doctrine of holiness of heart, preach against it, talk against it, fight it—from such turn away.
- C. It took Gbd four centuries to get the children of Israel to realize they were not of this world.

—MILTON HARRINGTON, *Pastor*  
*Woodville Church*  
*Porterville, California*

### THE CALL OF THE MASTER

**TEXT:** *The Master is come; and calleth for thee* (John 11:28, last clause).

The Master is come! For four thousand years the world had looked for a Deliverer. They looked for Him on thrones; they looked for Him in palaces; they looked for Him at the head of marching armies. And then He, of whom prophets spoke, and for whom hearts yearned, the Saviour for whom saints longed, came. Jesus is here!

But to make a closer application: The Master has come, is here now, and He is calling to us. Certain questions emerge.

- I. WHOM DOES HE CALL?  
 Everybody. More particularly, the sinner. He calls whosoever will heed His call.
- II. HOW DO WE TREAT HIS CALL?  
 Often with indifference. Sometimes with a spirit of hesitation.
- III. WHEN DOES HE CALL?  
 He calls in plenty of time. Childhood, youth, middle life, old age. He calls when we are conscious of our sins.
- IV. HOW DOES HE CALL?  
 A. He calls in mercy; He calls in wrath.  
 B. He calls by church bells, songs, the reading of His Word.  
 C. He calls by preaching. This is the best way to bring men into right relationship with God.  
 D. He calls by the death of a loved one; by the life of every good and godly person.
- V. TO WHAT DOES GOD CALL US?  
 A. He calls sinners to repentance. He commands all to repent.  
 B. God calls believers to a life of holiness. "For God hath not called us unto uncleanness, but unto holiness."  
 C. God calls all to service. "Take up the cross, and follow me."
- VI. DOES GOD EVER STOP CALLING?  
 We are exhorted in Isa. 55:6 to "seek ye the Lord while he may be found," and evidently there is a time when He will not be found, and will not be near. Gen. 6:3, "My spirit shall not always strive with man."

—ARTHUR E. BARKLEY, *Evangelist*

### HOLINESS—IT'S LIKE THIS

#### INTRODUCTION:

- A. The importance of seeing through (1 Cor. 13:12).

#### I. THE CONCEPT OF COST IN HOLINESS

- A. The cost to Christ (Heb. 13:12)
- B. The cost to Christians (Heb. 13:13)
- C. The cost to the cursed (Heb. 12:14)

#### II. THE CONCEPT OF CONSECRATION IN HOLINESS

- A. Separation unto (Rom. 1:1)
- B. Jesus' sense of consecration (John 17:17)
- C. Paul's urgency (Rom. 12:1)

#### III. THE CONCEPT OF CLEANNES IN HOLINESS

- A. Purity necessary to see God (Matt. 5:48)
- B. Illustration of cleansing priest in the Tabernacle
- C. Cleansing throughly

#### IV. THE CONCEPT OF CURE IN HOLINESS

- A. Anglo-Saxon derivation for holiness—same as health or wholeness
- B. The leper's inspection before the priest

#### V. THE CONCEPT OF CENTEREDNESS IN HOLINESS

- A. Wholly centered in God's will
- B. Continuously centered in Christ

—JOHN E. MAYBURY  
*Jonesboro, Arkansas*

### A Backslider Returns

(An Exposition on the Prodigal Son—Luke 15:11-32)

- |                   |   |
|-------------------|---|
| 1. ALLOCATION     | Father, give me . . .                       |
| 2. DISPOSITION    | Not many days after                         |
| 3. DISSIPATION    | Wasted his substance                        |
| 4. CONSUMMATION   | And when he had spent all                   |
| 5. DESOLATION     | There arose a mighty famine                 |
| 6. DEPRESSION     | He began to be in want                      |
| 7. LOCATION       | And he went and joined himself              |
| 8. POSITION       | And he sent him into his fields             |
| 9. DEGRADATION    | To feed swine                               |
| 10. REFLECTION    | And . . . he came to himself                |
| 11. RECOLLECTION  | [Father's] hired servants have bread enough |
| 12. DETERMINATION | I will arise                                |
| 13. ACTION        | And he arose                                |
| 14. PENITENT      | [I] am no more worthy                       |
| 15. CONFESSION    | I have sinned                               |
| 16. RESTORATION   | Bring hither the fatted calf                |
| 17. CELEBRATION   | They began to be merry                      |

—Contributed by Henry Beyer, Baton Rouge, Louisiana



## BOOK BRIEFS

### Book Club Selection for September

Your Book Man tries to vary the diet in these "Book of the Month" selections; yet I am aware that you do not want clear soup or weak coffee. You are asking and paying for meat. So we try to select books that will contribute in mental growth and spiritual depth. Let me know from time to time whether or not this purpose is being realized.

#### THE UNIQUE PERSON OF CHRIST

By J. A. Huffman (Standard Press, \$2.00)

A man whose writings have been read world-wide in holiness and evangelical circles now brings us his latest contribution. Dr. Huffman is a clear thinker, yet his writings are admittedly more popular than profound. They will more quickly bless the soul than wrinkle the brow.

In *The Unique Person of Christ* the writer brings to bear his broad background of study and meditation. The theme is one of the most intriguing and rewarding a person can consider. And to be honest, if we are not sound in our thinking relative to the person of Christ, orthodoxy at any other point cannot compensate.

So I urge a good, prayerful reading of *The Unique Person of Christ*. Huffman begins with a study of the Virgin Birth which is true to all fundamental thinking of the past. Other chapters deal with The Humanity of Christ, The Deity of Christ, The Purpose of the Incarnation (one of the best), and The Unique Words of Christ.

As all books do, this one has its high points and its very ordinary sections. The discussion of the "kenosis" and Christ's "temptability" and also the purpose of His coming are well-above average.

You who have read *The Holy Spirit* and *Building the Home Christian*, which Huffman contributed in years gone by, will welcome this latest book—the summation of his years of thinking and study at one of the most needed points of theological inquiry.

#### CHRISTIAN PERFECTION BEFORE WESLEY

By Walter G. Henshen (Deal Publications, 1.00)

The subheading of this book explains its purpose, "A Brief Historical Sketch of the Doctrine from the Early Church to the Days of Wesley." And two words in this explanatory statement deserve noting. It is brief; in fact, its sketchiness leaves the reader wishing it could have been a little more meaty and not quite so skeletal. But for one who has but a few minutes for reading there are mustered a lot of factual statements. Then, too, the author suggests that this is historical, and that is very true. Quotations are marshaled from all kinds of sources, and at times the theological

positions are hazy. But all the way through there is a thread of evidence—Christian perfection dominated the mind of thinking church leaders and saints from the days of Pentecost until the time of the Wesleyan revival.

Quotations are the main reading. The author gives but little of argument or reasoning. But he places great men and women on the witness stand to testify to the reality of Christian perfection. "The Augustinian-Pelagian Controversy" is one of the illuminating chapters. This will be factual and the basis for supporting your holiness message. Do not expect to find a lot of inspiration and warmth in the writing.

#### HOW TO START COUNSELING

By William E. Hulme (Abingdon \$2.50)

Your Book Man reminds himself right now that he is not a book salesman, but a book reviewer. So if I seem negative in my remarks in this case it is because I would do for you as I would want you to do for me were I deciding whether to spend several dollars for a book I had not seen. So much for policy, and let's turn to the book before us.

Of books on pastoral counseling there is a steady stream. This is one of the helpful books for a pastor who would launch out into a counseling program. However, if he accepted all the theses of this book he would end up with a weakened pulpit ministry. For instance, Hulme would place all preachers in the straight-jacket of conversational tone preaching, and that would spell "Finis" to rugged evangelism.

As to the theological positions taken, it is hard to understand how its publisher could print it; sanctification is gradual and no place is made for a second blessing.

However, there are a lot of practical suggestions for the beginning student of counseling who will use his sieve generously.

#### ABIDING VALUES IN CHRISTIAN EDUCATION

By Harold C. Mason (Revell, \$2.50)

The book is too small to cover the field which he suggests in the title. The author only sketches where he should be thorough. The point of view is clearly evangelical, but it labors to establish the positions that our people take for granted.

It is not of popular interest. Would be of value only to students of Christian education or professional directors of Christian education.

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:

- \*\*\*You cannot afford to be without it
- \*\*Of especial value to any preacher
- \*A worthwhile book and a good buy
- No star—Depends on your taste and need

## THE PHILOSOPHY OF PROVIDENCE

By Pascal P. Belew (Higley, \$2.00)

The name of the book would suggest a philosophical and theological treatise. But that is hardly what you find in this very thorough coverage of the workings of divine providence. Rather than an approach from philosophy this really is a very complete study of the workings of God in human life as shown in the Bible. It is much more Biblical than philosophical. This does not imply that the book is any the weaker for it; perhaps it would be of definite help to more people because it leads its reader to the fount of Scripture rather than to the chair of philosophy.

Scope is the thing that strikes the reader. Providence in prayer, temptation, preaching, and for prisoners of war. We deal with Directive Providence, Overruling Providence, Permissive Providence, Retributive Providence.

If any criticism could be leveled, it is that the author makes a greater contribution in the volume of his evidence than in the sheer strength of his argument.

## On the Thrill of Preaching\*

By J. B. Chapman

**S**PEAKING PERSONALLY, I can say that my pre-preacher days fore-saw the pulpit rather than the pastorate. When I dallied with the idea that I might be called to preach I always envisioned myself standing in the pulpit preaching the unsearchable riches of Christ to men, and it was this vision that made me feel that, after all, I would like to be a preacher. And now after all these years, I still think of the joy of preaching as compensation for much that is unpleasant in the preacher's calling. In fact I usually think of all the rest as being somewhat in the nature of a price which one must pay for the privilege of preaching under the unction and joy of the Holy Spirit. I judge I ought to be sympathetic with those who are inclined to preach long sermons, for

I must confess that time passes swiftly with me when I am preaching with liberty and in the Spirit. If I hold down to medium length sermons it must be because of the dictates of prudence, and not by reason of current inclination. Dr. G. B. Williamson told me recently how Dr. I. E. D. Pepper answered Joseph Smith when Joseph as a young preacher not only preached lengthily, but attempted to defend his practice on the ground that Paul once preached all night. To this Dr. Pepper replied, "Ah, yes, Joseph, if you can raise from the dead those that long preaching kills, as did Paul, then you can safely preach long sermons." And that story suggests the reason I do not preach longer—I find I just cannot restore those whom long sermons kill. Otherwise, I would preach long, for certainly I do like to preach.

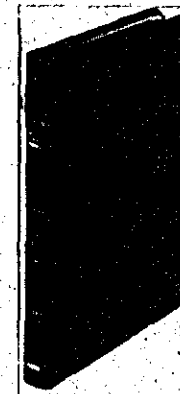
\*A portion of an editorial taken from "Preacher's Magazine, September-October, 1943.

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17<sup>th</sup> 18.19 from Judea, and from beyond Jordan.

4 20.23

1a 27.15

4 60.9

1a 91.2.3

Luke 6.21

John 10.20

2 Cor. 1.7

Rev. 21.4

### CHAPTER 5

AND seeing the multitudes, he went  
up into a mountain: and when he  
was set, his disciples came unto him:  
2 And he opened his mouth, and taught...

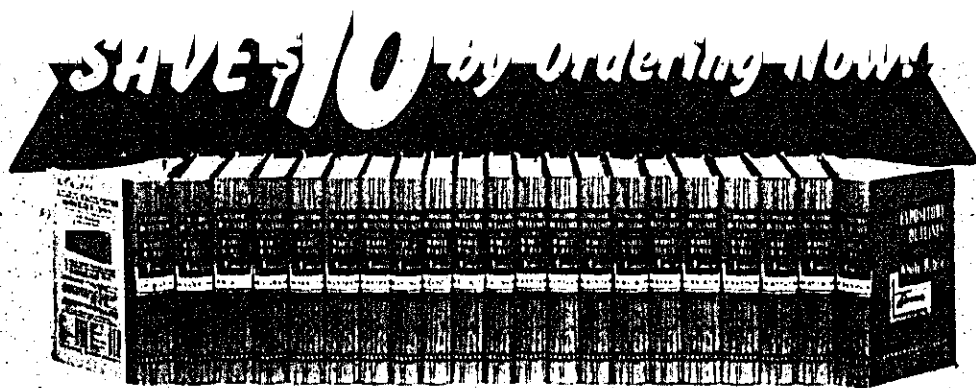
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# Preacher Magazine



OCTOBER  
1955

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## The Preacher's Magazine

Volume 30

October, 1955

Number 10

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## GUEST EDITORIAL

### Let Us Be Fair with Our Evangelists

By D. I. Vanderpool\*

TO BE a successful evangelist in the Church of the Nazarene is not an easy task even when everything is at its best. We expect so much of an evangelist that he is rarely able to fully satisfy himself or the church which he serves.

We should be fair with the evangelist, giving him every chance to succeed, then share the responsibility if the meeting proves to be what we call a failure.

I offer to our pastors a few suggestions which I think are due the evangelist and which will help him to succeed.

FIRST. Do your very best to give the evangelist a good, sympathetic crowd at the very first service. This cannot be done without time and plans. Every legitimate means to advertise the meeting well ahead of time should be used, care always being taken to present the evangelist in the best light possible. If he has outstanding qualities in some special field, of course, lift them up in the advertising. Be careful not to "overdo" it. To build him up as the "greatest" this or the "greatest" that always places him at a disadvantage. He may find it embarrassing to try to measure up to some extravagant advertising. Emphasize his sincerity, earnestness, kindness; his loyalty to the church and its great program; his life of prayer; or his

fruitfulness in other fields where he has labored. Most of our evangelists are strong on all of these points. Let the people know that a man of God has come to labor among them. Pastor, organize your departments: young people, Sunday school with each teacher alerted, the visitation committee, choir, and special local singers. Do your very best to have all of them present and boosting the meeting. You can give him a sympathetic crowd the first service.

SECOND. Co-operate with his plans. He doubtless will have some plans which he often uses to hold or build his audience from night to night. Give careful consideration to his suggestions about time and order of service, day services, prayer meetings, or special times of prayer. Announcements of any "special" night or "special" event should be remembered and emphasized by the pastor. If the evangelist suggests something to do, though it was tried in the last meeting, do not tell him that it was tried in the last meeting and that it proved to be a "dud." Maybe it did not work before, but under this evangelist's guidance it may prove to be a success. Really there are not many "new" ideas that are outstanding in a revival. The old plans and methods of prayer, preaching, persuasion, and perseverance are hard to beat. But co-operate with anything new that your trusted evangelist may suggest. I knew an

\*General Superintendent.

evangelist that suggested everybody bring a rose the next evening and that the pastor and his wife bring a basket of roses. I thought, A new-fangled idea; however, I brought my rose. Before the evening service was finished, we had been introduced to one of the most impressive, soul-stirring services I had witnessed in many years. It made an impression on scores of people and proved to be one of the most fruitful evenings of the entire revival.

THIRD. Give him an insight into the needs of the people. The pastor knows those who are drifting toward the world or who have grown cold and may be backslidden and have gone into open sin. There may be tensions, quarreling, and misunderstandings that threaten to bring separation and even divorce in a home. There may be some associations being formed that will mean disaster to a home or the church. The pastor can with profit acquaint the evangelist with these existing problems. No names need be mentioned. This information can be of assistance to the evangelist in preparing and choosing his messages. If you cannot trust the evangelist with such information for fear he will betray you and unwisely bring such matters into public issue, then do not tell him of the problems. But personally I would not knowingly call an evangelist that I could not trust.

FOURTH. Furnish the evangelist a good, comfortable place to stay. A good motel near a good, clean place to eat is usually ideal for the evangelist who drives a car. Those who travel by train or plane may prefer a good hotel room. Always check the room to see if it is satisfactory—clean, good bed, good lights, not too close to noisy elevator. During the hot season in some sections of the country an air-conditioned room is almost imperative. If by chance the evangelist must

stay in the parsonage or in a private home, special care should be taken to see that he has a quiet place. Children and young people making noise and banging doors all hours of the day and away into the night can make it very uncomfortable for an individual trying to study, pray, write, or rest. No host should get the idea that the evangelist must be entertained. He has work to do. He wants a revival and must have time to be alone.

Be sure to make satisfactory arrangements about his meals. Either furnish him cash, or make arrangements for him to sign his meal checks where he eats. It is an expression of interest in his comfort to give him a few dollars cash, thus permitting him to eat a few meals out from where he signs his meal checks.

FIFTH. Place the evangelist at ease about his offering. Undue criticism has come to the evangelist because he is concerned about his remuneration. The offering he receives for his labor is his living. It spells food, clothes, shelter, and life's necessities for wife and children back home who are making sacrifices of loneliness and separation from their loved one. The evangelist knows that there is house rent to pay, for no church board votes to take it over each month. There are no wedding or funeral fees to furnish him a little extra. He knows there is no generous church to give him a grocery pounding or present him and his family a lovely Christmas gift. The offering is his living—never a suit presented to him by a generous member; never a new dress for his wife, never anything for the children. He knows that he may face cancellation of a meeting by some thoughtless pastor or church board before the month is over. He knows that he does not have a three-year, guaranteed slate or even a one-year assurance,

as the pastor has. He is also conscious that his next meeting bids fair to pay a small offering. He is an honest, home-loving man. Would you not have him think seriously about his debts or his family? Invariably he invests from \$25.00 to \$75.00 in a meeting before it starts, just in carefare alone. Really, we should marvel at his implicit faith in God and His people.

When calling an evangelist, it is only fair to tell him what your church has been paying. Assure him that your church will pay that much or

more if the finances come in well for the revival. If at all possible his offering should be at least about double per Sunday that of the pastor's salary. Let him know early in the meeting your plans for financing his offering. If you took an offering for the revival ahead of time, let him know it. This will place him at ease. Do not fail to inform the church of the evangelist's need. Our people will be generous and do their best to care for him and keep him in the field.

Yes, let us be fair with the evangelists.

## FROM THE EDITOR

### Preaching on Missions

AS THE READER will note, we have given some attention in this issue to the cause of missions. We have done this because we feel that missions should come in for some strong emphasis in the program of the church.

Perhaps some may ask just what the pastor himself should do in this regard. Should he make a place in his pulpit program for the year when he will preach on missions or should he leave the missionary education of his church solely to the departments of his church and to the special speakers whom his people might hear from time to time?

Without doubt the departments of the church should be missionary-minded and each in its own way

should be contributing to the missionary education and activity of the children, youth, and adults of the church. The church schools material has its units, graded to fit the various age groups. The Junior Society is geared to missions and to teaching the boys and girls about the missionary work, missionary projects and giving. The young people's society has its emphasis on missions, challenging youth to the giving of their means and their lives to world-wide evangelism. The missionary society, of course, has its year-round program of fostering missions in the church through study, prayer, box work, special projects, missionary services, special conventions, and the like. All of this is as it should be. Missions should be writ-



ten large into every phase of the church's life. The pastor must ask himself, however, "Is this enough? Is this all that should be done?"

Some will say, "Yes," and do no more throughout the year to stimulate their people. However, to stop here is to perilously endanger the church and its missionary responsibility. For, no matter how well the departments do their work and no matter how much they study about missions, or do for missions, or give to missions, they cannot do the whole job for the whole church. There are yet areas untouched; there are yet people in the congregation who will never receive a vision of what they can do for missions.

Others will say, "No, our church must have, besides the work of the departments, a missionary convention or two each year when we bring in a missionary speaker and stir our people on missions." Indeed, this is a necessary pattern to follow. We must get these missionaries into our churches. We must not allow our people to go for long without their knowing, personally, and hearing some of the missionaries from the fields. We cannot do in any other way just what can be done through this personal contact.

But the pastor's responsibility does not stop here. Nor even with a special week end in which some visiting minister may preach on missions for a few services and when an offering is taken for missions or when the missionary budget for the year is underwritten. What I am trying to say is this, *the pastor himself must believe in and preach on missions.*

1. The church needs to feel that its pastor heartily believes in missions. If the pastor is the true leader of his church, as he should be, the church will look for leadership at this point. And it is not entirely in what he says

but in his genuine enthusiasm as reflected in his wholehearted endorsement of the missionary cause. The strongest missionary program and the most dynamic missionary speaker will not overcome the inertia set up by a side-lines pastor.

2. Missions is not a departmental project to be supported by a certain few in the church. It is a vital part of the main stream of the church. It should present its challenge to every age and every group. There should not be a member or friend of the church who does not have opportunity to feel a strong challenge to pray for and give to missions.

3. Missions is not alone for the ladies of the church. With all due regard for the great job the missionary society has done and is doing, in all too many churches missions has long been identified with sewing circles and quilting bees. Hence, the cause of missions has had to exist on nickels and dimes, penny banks and coin cards, when it should have been taking its rightful claim on the bank accounts, billfolds, and pocketbooks of the wage earners within the church circle. I am confident that such a perspective of missions will never come until the pastor himself presents missions as one great phase of the work of the kingdom of God.

4. Missions must be presented along with all of the other great messages of the gospel of Jesus Christ. It cannot be relegated to the area of the occasional or the optional. Missions should come in the line of preaching on repentance, holiness, faith, love, doctrine, inspiration, evangelism, and all of the rest of the important subjects which the pastor takes from the Word of God. Only the pastor can do this and still keep it in its proper setting.

5. And missions must be preached strongly, not apologetically, not just

out of a sense of duty, not just for the records, not just to please the ladies, not just to get the budget raised, not just because of pressure from church leaders. The pastor should preach on missions just as strongly as he

preaches against sin. It must ring in his voice and drive home with conviction. Only as such strength is revealed in his missionary messages will strong men give and strong youth hear the call of God to go.

## The Preaching of Philip Melancthon

By James McGraw\*

**W**HAT PURITY and elegance of style! What rare learning! What comprehensive reading! What tenderness and refinement in his extraordinary genius!"

Thus wrote Erasmus in the year of our Lord 1516. The object of this extravagant tribute was a lad of nineteen, a lad named Philip Melancthon.

This youth, the son of honest and pious German parents from Bretton, was never ordained; yet he is recognized as one of the greatest preachers of the Reformation. His ministry was a teaching ministry. He was a brilliant scholar, without whom the Protestant movement would have doubtless turned out to be nothing more than a mere ripple of revolt within the Roman church. Fourteen years younger than Martin Luther, and a professor in the same University of Wittenberg from the time he was twenty-one years old, he had a warm, friendly relationship with the great Reformation leader from their first acquaintance. His friendship with Luther and their labors together made the winning combination for truth over error, and for vital, living faith over dead, useless form.

Philip Melancthon's father perhaps did not realize the prophetic accuracy

of his dying words to his son: "I have seen many and great changes in the world, but greater ones are yet to follow, in which may God lead you and guide you. Fear God, and do right."

### HIS TEACHING MINISTRY

The most distinguishing characteristic of Philip Melancthon was his ability as a scholar. J. W. Richard, in his biography of Melancthon, writes that "in matters of intellect he had a quick perception, an acute penetration, a retentive memory, an ardent thirst for knowledge, and the ability to express his thoughts with accuracy and precision."

It will be readily agreed that such a description portrays qualities of a preacher that can make him an effective and useful instrument in the Master's hands. Philip, as a youth, went about asking many questions. A common occurrence during his school days would be his gathering of several classmates together in an interested little group to discuss what had been read and learned in the classroom.

It might be interesting to note that it was because of his brilliant record as a scholar that his name was changed from the German family name of Schwartzerd to its Greek equivalent, Melancthon.

\*Professor, Nazarene Theological Seminary.

He attended the Latin school at Pforzheim, the University at Herderberg, and the University at Tübingen. He studied philosophy, mathematics, natural science, law, medicine, and the Greek and Roman classics. He especially found the latter interesting, and he helped to kindle a new enthusiasm for these subjects which had had such a long sleep in the dust of the ages. Melancthon's influence helped create interest in liberal culture once more among the scholars of Italy, France, England, Holland, and Germany.

Philip Schaff, reformation historian, gives Melancthon more credit than any of his contemporaries, not excepting Erasmus, in reviving the study of the Greek language and literature. The reader may be wondering what all this has to do with his contribution as a preacher, and the answer is this: the revival of knowledge of the original languages of the Scriptures was an essential service to the cause of Biblical learning, and it materially promoted the triumph of the Reformation. Melancthon called the ancient languages the swaddling clothes of the Christ child; Luther compared them to the sword of the Spirit.

Melancthon graduated in 1519 with the bachelor of divinity degree, and he declined the degree of doctor. At twenty-one he was a professor in the University of Wittenberg, and he was said to be the most popular professor in the university. It was here that he preached for the benefit of foreign students who did not know German, and his sermons delivered each Sunday in Latin drew audiences of as many as fifteen hundred to two thousand people.

Let his contribution as a "teaching minister" be summarized this way: As a model of a Christian scholar, he combined the highest scientific and

literary culture which was attainable in his age with a simple, humble, childlike Christian faith. He had a tough, scientific mind, but a tender, sympathetic heart. He systematized Luther's ideas, defended them in public, and made them a basis of a religious education.

#### STYLE AND DELIVERY

Philip Melancthon, in his early youth, was deeply influenced by the preaching of Father Geiler, his boyhood priest. In these sermons he came in contact with a devout and pious spirit which did not waste its energies in doubtful speculations and disputations. Geiler rebuked sin, and reasoned of "righteousness, temperance, and judgment to come." The young Philip heard preaching that was sincere, straightforward, and powerful. It was delivered in homely and familiar language, and it met everyday problems and needs. Such a background influenced his own concept of preaching, for his ministry followed that pattern until his death.

He was a small man in stature, and was plain and unprepossessing in appearance. He was extremely timid, but rather than a handicap this quality was one of his greatest assets. When he spoke, his audience found it necessary to feel sympathy and understanding. He was quick to establish what the psychologists call "empathy" with his listeners.

Melancthon looked like a saint. He had a high and noble forehead, and his fine, blue eyes flashed fire as he proclaimed truth. He was not a handsome man, but his outward appearance indicated an inner beauty. His moral character was never questioned, and his learning never disputed.

Luther once said of their relationship together in the Reformation movement: "I am rough, boisterous, stormy, and altogether warlike, fighting against innumerable monsters and

devils. I am born for the removing of stumps and stones, cutting away thistles and thorns, and clearing the wild forests; but master Philip comes along softly and gently, sowing and watering with joy, according to the gifts which God has abundantly bestowed upon him."

Without Melancthon the nailing of the ninety-five theses would have ended in a monkish squabble, followed perhaps by a new school of theology in the old church. Without Luther, Melancthon's teaching of Greek might have ended in a higher and purer humanistic culture and perhaps nothing more. Together, Luther and Melancthon produced the Protestant church, changed the course of history, and introduced the modern era. Luther's fiery eloquence and commanding personality brought the Reformation before the people; Melancthon's moderation, his love of order, and his profound scholarship won for the Reformation the backing of the educated.

Melancthon, to summarize his style and delivery, was an impressive speaker. Not an orator, he was nevertheless interesting. Profound, he was yet a natural speaker with homely, down-to-earth qualities of delivery. The *Schaff-Herzog Encyclopedia* states that he "exerted a wide influence in the department of homiletics, and has been regarded as the author of Protestant methodical style of preaching."

#### SERMON CONSTRUCTION

In his method of sermon preparation, Melancthon insisted on unity, and stressed the literal sense of the scripture. He once wrote that whatever is looked for in the words of the scripture, outside its literal sense, is only dogmatic or practical application. His approaching to preaching was theological and practical, but not essentially grammatical.

One of his sermons is published in the first volume of *The World's Great Sermons*, and it is on the subject "The Safety of the Virtuous." The text is, "Neither shall any man pluck them out of my hand" (John 10:28).

This sermon was preached to a people who were fearful and anxious in time of national crisis. It contains strong elements of consolation for those who suffer trials and testings, and it combines keen intellect with warm, sympathetic understanding.

This sermon begins and ends with a prayer, and contains many references to the Scriptures. Sin is pictured as a deadly and destructive force let loose upon the world and upon the Church; God's wrath is declared to be righteous and terrible toward evil; and hope is offered through faith in the blood of Jesus Christ.

Melancthon's sermons possessed a characteristic which perhaps Andrew Blackwood would call "imagination." It was the ability to make the absent present. He gave such genuine and living substance to the "hoped-for" as to cause it to exercise pull and lift upon the lives of his listeners.

The old prophet Ezekiel set an example for prophets of all time, as John A. Broadus has pointed out. He said in the midst of crisis, "I sat where they sat; and I remained there astonished among them seven days." He contemplated the whole situation until their doom became his own, and their sorrow became his sorrow. Whatever else we may say of Philip Melancthon, we must also say that his great, sympathetic soul felt the turmoil of his times. His was a voice crying in the wilderness of Roman corruption, and it helped substantially in the bringing of light and truth through simple faith in Christ, the living Word.

# The Pastor and Furloughed Missionaries

By Remiss Rehfeldt\*

**M**Y CHURCH had no missionary last year."

This comment could have been made by approximately three thousand of our pastors last year, according to available information.

I am wondering if the missionaries, should they speak their heart, would use the statement of a marine who returned from Guadalcanal: "We find a situation behind our backs which stuns us."

If the missionary encounters an indifferent attitude toward the work of world evangelism does he not find himself in much the same position as the marine?

Missionary indifference need not be expressed in words any more than a missionary's reaction would take the form of the marine's statement. It is nonetheless real, even though unexpressed. Let us not forget: "What is, shows."

How does missionary indifference show itself?

1. *In pastors who do not ask for more missionary services.*

The district superintendents, knowing the value of the "firsthand" touch of missions, endeavor to arrange missionary services. In many instances, out of sixty to ninety churches on a district, a district superintendent finds it difficult to schedule a month of missionary meetings.

Vital interest in missions would change the picture. Any pastor who has not had a regular furloughed missionary in his church within a year

should be pleading with his district superintendent for a place in the schedule of the very next missionary who comes to the district.

2. *The way some of the missionary services are advertised and arranged bespeaks a lack of missionary concern.*

There have actually been cases where pastors failed to announce the service until the eve of the meeting.

A missionary service should be one of the high points of the year. A pastor should acquaint himself intimately with the work of his visiting missionary, weeks before the service, and let the people know that a real hero of the Cross is coming to their church. This is literally true.

Too many times we think only of how stirring a speaker a missionary is, or how interesting a "program" he may be able to present. Shame on us! We subject a furloughed missionary to tremendous pressure when the burden falls solely upon his shoulders.

It is the pastor's job to enthuse and interest his people—not in a "program," but in real twentieth-century pioneers—our Nazarene missionaries.

3. *The attitude of some pastors toward the missionary's deputation offering is a clear indication of disinterest.*

The offering should always be taken after the missionary has spoken, and the people should be urged to be generous with this missionary, who represents a people in great need, and who will use every dollar given him in the work he has presented.

Despite anything you may have heard to the contrary, any offering a missionary receives in deputation services is his for the work he is doing. Be liberal with him. His needs are truly great and your people will want to give if you take the lead. Let the people know that you are giving \$5.00. This kind of leadership would put an end to \$6.50 expense offerings.

Brethren, a situation like this is embarrassing and pitiful, but it does happen.

4. *The feeling on the part of a pastor that world evangelism will carry itself will cut the heart of your missionary guest.*

If your General Budget is so easily paid that you do not find it necessary to urge its claims upon your people, could it be that it is entirely too small a budget? If you were working on the other end of the line and could realize firsthand how those dollars are stretched and, even then, do not begin to meet the needs of open and challenging situations where there is no gospel message, you would certainly have a different outlook. One very successful pastor went to a certain country where he could see missions at work and wrote back as follows: "I didn't do nearly enough for the cause of missions, nor did I urge my people with a real burden for this work. I see that I could have done much more."

Let your missionary know that you are in this battle with him, even though you are on the more comfortable end of the proposition. Surely we will all admit that this is true.

5. *Your Prayer and Fasting Chart may affect the enthusiasm of your missionary.*

I saw a chart some time ago which would encourage the most disheartened. Just to look at a display of four charts against the background

of the world made me know that that local church was back of the missionaries in a real prayer program.

I have seen others that were quite different. Too many prayer charts are like "the others."

6. *The number of subscriptions your church has to the "Other Sheep" will mean a great deal to the missionary on furlough.*

This is his paper. It is the medium of approach to the home church for the active missionary. To see it unused, or misused, will dishearten the burdened missionary.

With an annual subscription cost of only fifty cents and a three-year subscription for one dollar, this paper most certainly should be widely distributed by every church.

7. *Whether or not your church has reached the minimum goal of 10 per cent for world evangelism is also a test of your missionary interest.*

Must we have the latest and finest buildings and equipment in the homeland if the gaining of these keeps us from sharing the gospel with others at least to the point of the minimum goal? Would it not be better to deny ourselves a few luxuries in order to be a 10 per cent church? The missionary who visits your church is genuinely interested in your progress along this line.

Brethren, when the missionaries come home, they see "what is behind their backs." Are we satisfied with what they see and must feel? They are not a supersensitive group. But they are human, and they know. Let us give them every encouragement as they prepare to return for seven years of hard spiritual battle in a foreign land.

Our active interest must back our kind words, if they are to know that the "folk back home" are solidly behind them in carrying out the great work of world evangelism.

\*Secretary, Department of Foreign Missions.

# Preaching Missionary Sermons

By Paul Updike\*

**T**O SPEAK to the preacher and say, "Preach missionary sermons," sounds like trite exhortation. For the divine afflatus means that the urgent sense of mission is felt at the point of the wellsprings of life. But to make other men feel the passion in the heart of God is not always easy.

Dr. Remiss Rehfeldt struck the keynote in his foreign missions report to the General Board when he called it "passion for missions." Christ laid the foundation for an understanding of this breaking down of the strongholds of Satan when He declared, "The violent take it [the Kingdom] by force." The Revised Version has it "men of violence." The original word does not carry the thought of demented men full of senseless, impetuous severity, using force to wanton destruction. Rather, it means the opposite. The very urge of the soul brings earnestness of spirit in the seriousness of eternal reality, and in true evaluation of Christian judgment the Kingdom yields its "thousand sacred sweets."

To get men to feel the impact of Calvary, the seriousness of God's love, the potentials of eternity, the imminence of judgment, is the work of the preacher of the gospel. He must find time; he must plan; he must preach missionary sermons.

Let us consider the theme "Preaching Missionary Sermons." That is, we have assented to the call of God to make a place in our preaching program for missionary appeal. As preachers, we are to do two things. First, we direct our own efforts and

thoughts to the expansion of the Kingdom in and through ourselves; and, second, we concentrate on getting our hearers to do some things vital to propagate this glorious salvation and stand by in support with faith, finance, prayers, and activities commensurate to man's need and God's resources.

Preaching missionary sermons means the preacher must direct his message to the vital life of his hearers. To push on and out means there must be violent pressure at the center. A new word came to me a few months ago while traveling with a pastor friend. It was "implosion," that total inward pressure exerted at the heart or center of an outward explosion. The explosion will reach no farther and exert no more force than that total pressure exerted at the center of its radial activity.

This is true not alone in the realm of physical science; it is equally true when we consider it from the standpoint of spiritual power. To reach the point of "vital activity" means that the preacher must find his message and his own heart and those of his hearers rising to essential needs, reaching through to dynamic sacrifices, and resting alone in a fertile faith producing souls for eternity.

This was, no doubt, in the mind of Jesus when Matthew related Christ's classic resurrection message, "All power is given unto me in heaven and in earth. Go ye therefore . . ."

But what can the preacher use to stir his hearers to activity? Naturally, the first thing that comes to our mind is the Word of God, ". . . out of the abundance of the heart the mouth

speaketh." How true this is in the revelation of divine truth! God's heart is seen in His Word.

Here we find texts that carry the "cry of heartfelt faith and love." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). Also, ". . . it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). Then, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; . . . for my name shall be great among the heathen" (Mal. 1:11).

We also find glorious passages that lend themselves to expository messages. Take Matt. 24:14. Here we have the "Limited Message of the Earthly Temple" (vv. 1-2); "The Limited Progress of the Earthly People" (vv. 3-8); then "The Unlimited Endurance of the Earthly Witness" (vv. 9-14), culminating in the climactic fourteenth verse in the over-all "Triumph of the Lord's Gospel."

One more example must suffice for exposition because of limited space. Let us notice Acts 11:22-30; 12:24-25; 13:1-3. Here we have "The Called Missionary." We might see how it is highlighted from the first scripture reference, "The Home Influence of the Missionary in Prospect" (11:22-26); "The Warm Heart of the Mission-

ary Church" (vv. 27-30); "The Helping Hand in God's Missionary Call" (12:24; 13:3).

A topic sermon brings into discussion a subject which gives supporting proof to basic conceptions of missions, as "Missionary Giving." Divisions could be: The Poverty of Sin, The Proffer of Salvation, The Price of Sonship (Acts 24:17-18).

Another topic could be "The Stewardship of the Gospel." Discussed, it might be: The Managing of God's Resources, The Management with God's Supply, The Manager to God's Account (Mark 16:15).

To illustrate the truths is to open windows upon fields ". . . white already to harvest." Here we can reach into many fertile experiences of personal soul winning and visitation evangelism. The *Herald of Holiness* is basic reading for Nazarene evangelism. The *Other Sheep* is full of challenging articles. Reading books and study books of both home and foreign missions departments should be the "stock in trade" for every preacher. Francis Bacon's "reading maketh a full man" still sounds like good counsel today.

Preaching missionary sermons means a world-wide viewpoint, motivated by an intense love for Christ and souls, reaching until it encircles the whole habitation of man, beckoning until it brings many lost children back home to God, releasing its pressure only when harvest is done. "God, give us souls."

## Boredom, Cure for

"I have a cure for boredom that will never fail. It is made up of ten rules: Go out among the people and perform one kind act, ten times."

—CARRIE CHAPMAN CATT

\*District Superintendent, Northeastern Indiana District.



# The Pastor and the Missionary Society

By Louise R. Chapman\*

THE ETERNAL GOD, our Creator, sent the first missionary to fallen man. His heart was moved by man's desperate need. He chose heaven's best, His only Son; and through Him, God came to die in man's place that man might be reclaimed.

The redemption price paid, the risen Christ gave to the eleven men He had chosen and through them to the infant Church, the one and only essential commission given to Christians, "Go ye into all the world, and preach the gospel to every creature"; and, "Lo, I am with you alway."

The Early Church fathers, with much bravery and with incomparable self-sacrifice, traversed the then-known world, preaching this gospel of Christ, the power of God unto salvation to all men of their generation.

History testifies that God has always called and sent out the best of Christian manhood. Of such were Hudson Taylor, William Carey, Moffat, Livingstone, Tracy, and Harmon Schmelenbach. None but the best are sufficient for this task of going.

Yet the task of giving the gospel to every creature is the task of each individual that makes up the Church of Jesus Christ. If one is not definitely called to go, he is definitely called to send. It requires many hands to hold a rope at the top of the well for the one man that goes down. It is the task of the whole Church to give the gospel to the whole world.

The channel through which we reach the different parts of the world, in the local church, is the missionary

society. Here we learn the need, work together and pray together to supply the need. Here our hearts should be inspired and burdened. Since the task is for all Christians and the channel for going is the missionary society, it is only proper that our slogan should be, *Every Member of the Church a Member of the Foreign Missionary Society.*

The pastor is the God-chosen leader of the Church of the Nazarene. Therefore, he should be, above all others, intensely interested in the success of the N.F.M.S. in his church.

God places great responsibility in leadership. A live, aggressive missionary society is a credit to the pastor. There are many things he can do to make his N.F.M.S. a bigger, better, farther-reaching organization.

The pastor, of course, should be a member of the N.F.M.S., and should participate in every different phase of its work. He, as no other, perhaps, can show to nonmembers the privileges and responsibilities of co-operation together in the great task of world evangelism. He, by a word now and then, can enlist members, especially among the men, enliven the Prayer and Fasting League, boost the *Other Sheep* subscription list, and encourage all to avail themselves of the blessed privilege of sharing some of their personal benefits with Christ through Alabaster giving. He can see that proper records reach the district statistical secretary, so that his church will be given credit in the district minutes for the foreign missionary work it has done. Very, very often

the district minutes do not give correct records of missionary work accomplished, and sometimes no record at all is given.

Many churches are finding great blessing in using one of the regular prayer meetings of the month as a time of definite prayer for specific foreign missionary needs as presented by the Prayer Chart in the *Other Sheep*. This gives all members a chance to learn about field needs and to become acquainted with our foreign work. United, definite prayers bring definite answers. These answers are proving a great blessing and encouragement to pastors and people.

The N.F.M.S. is working together with the general church to put a foundation under the General Budget—our lifeline budget. The pastor is the main figure here. He can make his church a 10 per cent giving church for world evangelism. Three things will assure him the victory:

## (1) The Promised Budget.

The promised or underwritten budget should as a minimum be somewhere in the region of 8 per cent of the total giving of the local church. It is always according to our faith and willingness. The pastor can show his people how reasonable it is to promise a proper budget. We promise to pay monthly on cars, homes, gadgets, etc., even though none of us know what tomorrow may bring. Why then should we not promise to God what we are convinced we should pay for world evangelism?

## (2) Regular Giving.

To help reach this goal, the General Board through the Department

of Foreign Missions urges all the local churches to take out, weekly, the tithe of the regular Sunday tithes and offerings for the General Budget. This will assist in building the "promised" budget to at least 8 per cent. When the greater number of our churches begin to systematically set aside week by week 10 per cent of the regular Sunday tithes and offerings, then, and only then, will we have a regular and dependable source of income for the general church and for world evangelism needs.

(3) The remaining 2 per cent could be contributed through Alabaster boxes and approved mission special projects.

The pastor is the most important one in the promotion of this program. He stands with his people between the lost world and the world's Saviour.

Testimonies of fellow pastors who are following this regular, dependable, and systematic plan will cause this people to see that God is pleased and that He is pouring out His blessings upon all those churches that are following this procedure. If the pastor is fully convinced that his church should participate in this regular giving plan, his people will, in most cases, be convinced.

God bless our Nazarene pastors. Without their co-operation and help the N.F.M.S. would miserably fail; but their support and backing, plus God, will make all things possible.

If Jesus tarries, with us all working together for the salvation of the lost world, our tomorrows will be exceedingly bigger and brighter than today.

## Excuse

An excuse often is a falsehood substituted for a reason.

\*General N.F.M.S. President.



# The Stirring Christ

By Bernie Smith\*

THE CHRIST of the Synoptics is portrayed by Matthew as the promised Messiah, and by Mark as "a servant of God and man"; Luke portrays Him as Kinsman and Redeemer, linked parenthetically with man.

Luke, the physician, scholar, and historian, gives us a vivid and moving account of Jesus' life and ministry. In the twenty-third chapter of his Gospel he writes a detailed picture of the trial of our Lord (Luke 23:1-5).

Ochlocracy held sway. The mad-dened mob escorted Him before Pilate. Among all the false charges brought against Jesus was one charge that was true: *He stirreth up the people.*

Jesus had no easy task. Everything seemed against the ultimate fulfillment of His mission. He was opposed by Roman politics, Grecian mythology, and Jewish religion. Some ecclesiastics seemingly took great pride in the fact that they had joined in the fight to destroy the Galilean.

Even the tenor of the times seemed against Him. Mounting unrest in the empire, tradition, superstition, lack of concern—these characterized His generation. It is easy to preach and pray in the midst of comfortable surroundings; but when the air is filled with opposition and apathy, it is a different matter.

Into the midst of all this came Jesus to stir the hearts and minds of men, to motivate an inner response to His appeal.

\*Evangelist.

## WHOM SHALL WE SAY HE STIRRED?

*He stirred the Church.* Steeped in ancient tradition and sacred law, filled with indignation toward anyone who did not revere these, the Pharisees and others violently opposed Him. They were coming and going "from the place of the holy," performing their rituals, singing their psalms, and reading the scrolls, and wanted no one to interfere.

There is a danger in becoming religious by habit and nothing more. When men lose the desire to grow spiritually and walk in the light, they begin to "play church" like the Pharisees. When enough of them are guilty of it, the entire Church goes to sleep. Jesus stirred the Church; and when men are stirred they will either accept truth or oppose it all the more.

*He stirred the world.* He never offered a cheap escape from sin. He challenged men to make a full surrender. He stirred the world because He preached stirring truths. As one reads His sermons, or fragments of them, he sees at once that Christ had a determined objective—to stir and win men.

## HOW DID HE STIR THEM?

*He stirred them by His preaching.* When the occasion demanded it, He was volcanic in His denunciation of sin. He challenged, "Sin no more."

But preaching should not only stir; it should *teach*. Dr. Joseph Parker, in preaching about the Philippian jailer, emphasized that there was ex-

citement followed by instruction. That eminent divine was correct when he declared that it was a gross wrong to alarm the people about their spiritual maladies without prescribing the cure.

Jesus often used the Oriental parabolic method of teaching. He perfected it so well that we have no recorded instances of any of His contemporaries ever attempting to employ it. Whichever method He used, He very strikingly warned men that sin would only weave a web of ruin and regret, and challenged them to follow Him and gain deliverance.

*Jesus also stirred men by His passion for souls.* How He loved and sought the souls of men! As Jesus tried to persuade the rich men, Mark tells us, "Then Jesus beholding him loved him" (Mark 10:21).

The rich man did not realize that fame and fortune are fickle. They can rise like a rocket and fall like a rock. But he did realize, as he turned away, that he had met Someone interested in his soul.

A lack of passion for souls is often the "heel of Achilles" for professing Christians. How many in Christendom won one soul last year? Several years ago, Dr. Andrew Murray said that if there was only one Christian on earth, and he worked a whole year and won only one soul, and these two worked a year and each one won only one, and soon (it might sound like slow progress), if that process continued, in some thirty years the entire world would be won to Christ! And it has been nearly two thousand

years since Christ appeared on the scene!

## WHY DID HE STIR THEM?

Men had to be stirred or the Church could not have been. And men must be stirred today or the Church will die.

Jesus set out to stir and win men *because He loved them.* That love brought Him from heaven, sent Him forth to minister, drove Him up Calvary's hill, and held Him to the tree.

Jesus stirred men to *awaken them to eternal realities.* They were sleeping in sin and walking in darkness. They needed His light, His direction, and His salvation.

Jesus knew that *this was the way to get results.* Men sometimes do very little for their country until the fever of patriotism runs high. Thank God for thousands who have arisen to defend our great nation across the years.

We can never do much for Christ until we are stirred. The Church has known her greatest hours when men were stirred.

God does not run by our calendar. He has been known to wait for generations until he can find one man willing to be stirred, a man filled with obedience, a man to spark revival fires. The Church must be more than a "society of saints"; it must be a soul-saving institution. The Church must not be caught camping when it should be marching.

*O God, stir our hearts as never before!*

## Values

It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.

—GEORGE HORACE LORIMER

# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## Crusading in the Country

By C. B. Dickerman

When we arrived in our new pastorate we drove over the little town—both of the paved streets and most of the others—in fifteen minutes. The sign at the city limits said the population was 675. Outside the town we had counted three houses along the road in fifteen miles. The nearest Nazarene church in any direction was twenty-five miles.

Our church, organized about thirty years ago, was one of five in this little town and was averaging seventy-five in Sunday school.

We began our calling in every direction, often driving fifty miles a day. In twenty months seven men, ranging in age from twenty-two to sixty, were won and united with the church. Many would say this town was "over-churched," but none of these new converts was a member of any church and most of them were saved for the first time from lives of sin and evil habits. A total of twenty-one new members joined the church on profession of faith during this period. Some of these prayed through in their homes and some at church. The general pattern was conversion, church membership, sanctification, and official responsibility in the church. *Everyone has remained true-blue.*

The Crusade for Souls Now has

really worked in this little town. Many agencies, such as the Cradle Roll Department or a Christmas program, and many lay people who prayed, called, sponsored socials, etc., have made these victories possible. We praise God for the thrilling experiences we have witnessed in these months.

*The Crusade pays big dividends.*

## A PASTOR ASKS

QUESTION: *What are some of the best texts that I can use in preaching on visitation evangelism?*

ANSWER: There are a multitude of texts for the pastor's use in his own pulpit messages on the Crusade for Souls. The following list is not intended to be complete, but will give many challenging thoughts for enlisting people in visitation evangelism:

Psalms 126:6  
Matthew 4:19  
Matthew 9:35  
Matthew 10:5-7  
Matthew 10:32  
Matthew 20:6-7  
Matthew 28:18-20  
Mark 16:15  
Mark 16:20  
Luke 10:1  
Luke 14:23  
Luke 19:10 with John 20:21  
John 4:35-36  
John 15:16  
Acts 1:8

Acts 4:20  
Acts 4:29  
Acts 5:42  
Acts 20:18-21  
II Corinthians 5:20  
Revelation 12:11

## HOW WE DID IT

On the suggestion of one of our laymen we printed in our church bulletin just before Halloween a recommendation that the people include a Sunday-school invitation card in the bags of treats for the boys and girls who came to the door on Halloween. This little idea caused many comments and questions and was a useful advertising plan.—Oscar F. Reed, Calgary, Alberta.

## Here's Something You Can Use

I Believe in Visitation  
Because:

1. I like to be visited. It does me good to have people come to see me and hear them speak words of friendly interest about my work, my family, my health, and their good wishes and prayers for my spiritual blessing and general welfare.

2. I believe others like to be visited. In this respect they are very much like me, and I am confident I am on the right track to their hearts and their friendship when I show a sincere interest in them by calling upon them.

3. A visit is a living contact that says more than words. By your very presence you give proof of the interest you profess to have by your words.

4. I have had the thrilling experience of seeing people won to Christ through the method of sincere, persistent, and prayerful visitation.

5. Jesus included visitation in His program: "Ye visited me" (Matt. 25:36).

6. The apostles and early Christians used visitation with great success in witnessing and winning men to Christ.

7. It is an opportunity and a privilege that is open to virtually all. With few exceptions everyone can visit someone and speak a word for our Christ.

—J. WILLIAM JONES, Pastor  
Brentwood Church,  
Portland, Oregon  
*The Church Schools Bulletin*

## It's New

*Wake Up and Lift* is the latest book by Evangelist C. William Fisher. This book will stir many Christians to a greater sense of the need for revival today and offers suggestions as to what we can do to bring a revival.

The pastor will find in this book enlightenment for his own mind, quotations and ideas for messages on the Crusade for Souls Now, and it is an excellent book to put in the hands of laymen.

Evangelist Fisher's previous book, *The Time Is Now*, is one of our best selling books in recent years. You will enjoy this one even more. It is priced remarkably low, only fifty cents. Order from the Nazarene Publishing House.

Redemption is divine. None but Jesus can save. But the priesthood is human. God's ordinary way of finding sinners and bringing them to the Saviour is through the love and pleading of other saved ones.—J. R. MILLER.

\*Secretary, Crusade for Souls Commission.

## The Reformation Channel\*

By Edward Price

**T**HE REFORMATION is like the channel of a river. Many people have likened the Christian religion to a river. That figure of speech is quite appropriate.

Down through the centuries the Christian Church has picked up accumulations, many of which are not healthy, some of which are actually detrimental to man's salvation. In Germany, Luther saw this. In Scotland, John Knox was aware of it. In France and Switzerland, John Calvin knew it. In England, Archbishop Cranmer, and later John Wesley, were alarmed by it. Each of these men in his time tried to direct the clear waters of the channel into the full stream of Christianity. Some of them were martyred by powerful but ignorant ecclesiastics.

The Reformation channel has certain definite characteristics. For one thing, it proclaims the supremacy of Jesus Christ. It holds that no one can take His place. Do you complain that such is the belief of all Christians? We answer; "Technically, yes; in practice, no." From time to time the proper and respectful homage due to the saints has been mushroomed out of proportion. The redemptive grace of God mediated through Jesus Christ has been obscured by the intervention of lesser figures.

Another characteristic is the assertion that the Holy Bible is God's word to man, and man must not be denied access to it. In Luther's time only

ecclesiastics were permitted to transmit a specified interpretation, and oftentimes that interpretation was monstrous, completely at variance with what scripture said. The real meaning of the Bible was obscured. To all this was the added fact that the common people were not permitted to read the Bible in their own language. Had they been given freedom to read they would not have fallen for the scheme of trying to buy their way into heaven through purchasing indulgences.

Another characteristic is that the Holy Bible contains all things necessary to salvation, and what cannot be proved by the Holy Bible is not a dogma of faith.

Another characteristic is the assertion of the priesthood of all believers. Someone has called this the "mutual ministry" of all believers. Well, we can pray for each other; we can serve each other; we can help and work and sustain each other in a way never comprehended by any political or unchristian scheme. You see, in Luther's day, and still in some circles, there is a tendency to believe that, in their detachment and isolation from the world, only monastics and celibates are truly religious. Jesus himself was no monastic. He was a Carpenter. He lived in the world but He was not mastered by it, and to this end He admonishes us. See how that principle works out. You may be a physician. As such you are God's instrument to do His will in healing bodies. Each of you has in a peculiar way a

ministry to perform. This is the priesthood of believers in action.

Another characteristic of Reformed Christianity is an allegiance to truth whenever and wherever it is discovered, and to follow truth wherever it may lead. We do not attempt to hide the truth to maintain prestige or favored position. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Well, the truth has ramifications in the realm of religious freedom and intellectual freedom and political freedom. And some there be in place of ecclesiastical power who are afraid to let men know the truth.

We have characterized the Refor-

mation as the purifying channel within the river of Christianity. Wherever the clear waters of the channel have reached, there men and women have been signally blessed. We have seen the characteristics of this cleansed and purified and blessed Christianity—the supremacy of Jesus Christ; the Holy Bible made accessible to all men; the Holy Bible and only the Holy Bible containing what is essential to salvation; the priesthood of all believers; allegiance to truth. "The genius of this kind of Christianity lies not so much in negative dissent as in the positive affirmation of the truth of the Gospel as set forth in the New Testament." This is our heritage.

## This Is Our Protestant Heritage\*

By John Paul Jones

**F**IRST OF ALL, let us understand. Let us forswear extravagant claims. Our heritage is a mixed heritage. Not everything connected with the Reformation was good. Luther, Calvin, and other reformers were to a considerable extent children of their times. Luther acquiesced in compromising entanglements with the political state, and Calvin justified punishment by death for heretics. Exalting freedom and condemning superstition and persecution, they sometimes made an unwarranted use of freedom, and they didn't put an end to the evils they condemned. It is both sad and ironical that the Pilgrim fathers who sought freedom in America were Protestants fleeing from other Protestants, and some of them quite willing to set up a new

tyranny in America. Let us be thankful that in America separation of church and state was inevitable, and that a wider measure of tolerance was achieved.

Everybody is more or less aware of certain practical achievements in Protestantism—the open Bible, the absence of a religious hierarchy, respect for the individual conscience. There are, however, two basic achievements responsible for most of the benefits of the Protestant tradition.

First of all, the Reformation brought a vindication of the natural human life as a means of serving God and enjoying his favor. It is difficult for us to realize the extent to which religion had become associated with monasteries, desert wanderings, aes-

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cetic practices, and sterile ritual in the middle ages. Lecky in his *History of European Morals* makes us vividly aware that many priests and bishops encouraged irresponsibility in practical life and cruel disregard of the normal affections in family and community. There was also a morbid, selfish concern for some sort of watertight insurance against eternal torments which were believed awaiting practically everybody. The Reformation, and Luther in particular, exalted the common ways of life. Pure religion and undefiled was presented as primarily concerned with personal conduct, family life, and the spirit of God brought into politics and the market place. The Reformation was essentially a movement to spiritualize everyday life in the faith that God will take care of us hereafter if we live reverently in the spirit of love with one another here on earth. The faith by which a man was justified was a faith that encompassed these things.

In the second place, faith and freedom were tied together by the Reformation. Luther formulated the great Christian paradox, "A Christian man is the most free lord of all and subject to everyone." The love and forgiveness of God gave man his great freedom, but at the same time they bound him to a life of love, forgiveness, and service. There was something wrong with a man's religion if he accepted God's grace and favor without acquiring a joyous purpose of extending that grace and favor to his brethren. From this doctrine,

however imperfectly understood and practiced, the character of the modern Protestant church has taken its form.

By virtue of these things it was inevitable that the Church should become the great protagonist of social reform, the inspiration of hospitals, orphanages, and every sort of neighborly enterprise. It was inevitable that it should become the spearhead of a world-wide missionary movement. If the Protestant tradition has laid great stress upon the importance of faith, it has also remembered that faith is justified by works. It is not too much to say that the whole pattern of the world's life has been profoundly modified by this Christian paradox of freedom and service.

The Protestant witness, therefore, must ever be careful about certain things if it is to retain its essential character. It must exalt faith above fear, spirit above the letter, and character above ritual. It can be content with nothing less than the infusion of all of life with the spirit of reverence and brotherhood, of faith, hope, and love. It has its own standard in the Book and the Spirit, which are its dual authority. It stands in the midst of the world and yet not of it. It proclaims the judgment of the world by the standards of the Master exalted as the Way, the Truth, and the Life. But this judgment is always tempered by love, mercy, and forgiveness. The end of that life is devotion to the Kingdom with foundations, whose Builder and Maker is God.

This is the Protestant heritage. The world can ill afford to be without it.

In my program of life, tomorrow is more important in the way of reward than today; and because my plans embrace tomorrow, I shall win. I shall win because Jesus won, and because I am building as He taught me to build.

—J. B. CHAPMAN

## V. The Preacher and His Preparation

By G. H. Boffey\*

PREPARATION is one of God's principles. The New Testament stresses that they who minister should wait upon their ministry, and that they should study to show themselves workmen approved unto God. The Holy Ghost holds no brief for laziness.

An enlargement of the principle is that the greater the goal the greater the preparation that is needed. Paul went into Arabia for three and a half years before commencing his apostolic ministry. Jesus labored in the carpenter's shop for eighteen years before ministering three years on earth. In order to erect the prophetic and national scaffolding which prepared for Christ's death on Calvary, God allowed 4,000 years of history to pass.

All nature bears its sonant testimony to the necessity for preparation. Winter storms are the prelude to springtime. The happy childhood portends the maturity of manhood. The more successful a preacher is on the platform, the harder he will have to work in his study and in his parish. Like the tree, his hidden roots will need to be two and a half times the visible leafy branches. So, brother pastor, if we would preach, let us away to the desk and stay at it.

Whence do we garner seed thoughts? Where are the great grain-producing centers on our mental maps? There are four, comprising the Word of God, literature, experience, and people.

The greatest thrill in sermon preparation comes when a text leaps

straight out of the Scriptures, clothing itself with underclothing and suit complete as it hurries through the hall of the mind, and (glowing with life) leaps out upon the world from the springboard of our lips. That child of thought will always be all our own.

Alas, it is not always easy to find directly in the Word of God just the truth which fires the soul. It is there, make no mistake, and the Spirit of God will ultimately lead us to it. But the way into the mount of God may be up some river bed, the sweet waters of which flow to us through another's writings.

It is a wise thing always to have a good book in the reading. It relaxes the mind, brings a fresh angle of thoughts, unconsciously enlarges our outlook; but best of all, it may sow the seed of a future message in the heart. To read books in order to get messages is a weary and unrewarding procedure, but to get messages incidentally because we fill up the spare corners of the mind with good reading is to gather grapes from the vine in our own gardens.

God in His kindness will see to it that all who serve Him will be enlarged by changing experiences. Life's path will hold valleys, heights, steep climbs, and frightening descents, with majestic mountain views and twenty-third-psalm experiences delightfully interspersed.

God becomes more real to us through experiences; our faith grows; the Book lives. Also out of the wealth which experience brings, we are privi-

\*Northfleet, Kent, England.



leged to be able to bless others. Individual experience is good material for sermons, but let us not choke our people with it; it may not be the meat they most need at a particular time. It may be that the pastor will have to cheer the saints with the songs of Zion at the same time he is nursing a broken heart. Discernment will have to dictate whether or not personal experiences are to be used to feed the flock today or tomorrow.

Also the congregation itself is a never-failing source of inspiration to the watchful pastor. The changing needs of individuals and of the community will be detected by the shepherd's eye, and the portions of the Word of God which are the most applicable will spring to life.

Preparation is far more than having something to say; it involves deciding how it should be said. Thoughts may crowd in upon the mind in disorderly fashion, but they must march out a disciplined army able to conquer the minds of the listeners. So let us spend time at the forge and the anvil, making the tools and weapons of our calling.

Subject matter needs to be thrust into the smoldering coals of meditation time and again, so that it may come forth pliable and easy to handle. Meditation is a lost art in these modern days of rush, but it is the only way to a mature spiritual ministry. Meditation, like a hen sitting upon her eggs, will bring forth presently a whole brood of promising ideas.

Effective speaking must have "punch." This driving force will come the easiest when the speaker knows more about his subject than he can possibly present in the time given him. If he can go home after a message disappointed because he left out

a good point, he has somewhat upon which to congratulate himself.

Above all, effective preparation demands that the preacher be gripped by his own message. It should not be "a message" but "THE message." The preacher should be able to give the theme in a sentence. His spirit needs to be soaked in the message. When a man is so prepared, his personality is spiritually charged and he can hardly fail. Mentally assured and poised, the preacher will go to the platform to enjoy his ministry, and to enjoy doing a thing is the best assurance that others also will enjoy it. Sound preparation is nine points of the law in successful preaching.

In commencing to deliver the sermon it is wise to begin slowly and lay a foundation of simple facts. The introduction should be simple, consecutive, and to the point.

The minister is called to preach, not to people's intellects alone, but to their hearts and to the sum total of their beings. Though truth may have its head in heaven, yet its feet will rest upon the earth. Abstract truth does not move men but rather truth which touches men in their everyday lives. An effective ministry will interest the intellect, move on and stir the emotions, and call upon the will to make surrender to Christ.

There are few satisfactions sweeter to the preacher than the sense that, having stood before others, he has helped them to think his thoughts, and that he is privileged to speak words through which the anointing of God flows down to the hearts of the people. His is the high honor of bursting into flame and ascending up to heavenly heights, so that others may stoop down and pick up his mantle to return to an unbelieving world to do yet greater things.

## I Was the Evangelist

By David J. R. Spittal\*

I ARRIVED in town in plenty of time for the first revival service. I had never met the pastor before this special series. However, this did not seem to cool his ardor, for I felt comfortable in his presence from the first meeting. He made me feel welcome and at ease. His attitude alone helped me to enter the pulpit that night with a feeling that challenged my best.

I was shown to the place where I was to stay. It was not a palatial home but certainly was clean and attractive. I was informed that I could come and go freely as I pleased. The pastor had certainly picked a home where the atmosphere was pleasant and Christian. He had found a place where it was quiet enough for study and meditation, yet enough friendliness so that I did not feel isolated and alone.

During my stay I enjoyed the finest home cooking. Every meal was carefully planned and on time. I knew just what time the meals would be served and they were always ready. The meals were not elaborate or expensive. Cleanliness, wholesomeness, and daintiness were an integral part of the thinking of my hostess. Here was a pastor who knew how to care for an evangelist. Because of the homey atmosphere that was presented, I felt that I could pray better, study better, preach better, and do a better job in general.

The pastor seemed to know just

when to leave me alone for times of study and devotion. However, he also seemed to have the knack of knowing when to come around and show his interest in my well-being. He took me to see the places of interest in the community, but I was also interested in visiting some of his church people with him. It made me feel good to know that he believed in me and was interested in me. I never had the feeling that he expected me to do something in ten days that no one else had done in ten years. The pastor was a man of prayer and I enjoyed our seasons of devotion together.

It came time for the offering for the evangelist. The pastor could have kept it to a minimum, feeling that he had many personal and church needs. But he seemed to sense without anything being said that evangelists also have many extra expenses. He did all he could to bring the offering up to the amount he thought it should be.

God blessed during this revival and many found God. To Him be the glory. All felt that the revival was a great benefit to the church. I appreciated those who fasted and prayed during that meeting. I was grateful to those who were faithful with their presence and generous in their giving. Yet I felt that the pastor and his wife made the greatest contribution to the revival just by their attitude.

I shall never forget my stay in that church where I was the evangelist.

\*Evangelist.

October, 1955



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## "QUEEN OF THE PARSONAGE"

### Musings of a Minister's Wife

By Mrs. W. M. Franklin\*

**H**E THAT IS PERFECT in knowledge is with thee" (Job 36:4b). What it meant to me to read that scripture the other day cannot rightly be expressed in words.

Ministers and their wives are human enough to become discouraged. It was a day when the outside was dreary with cloud, fog, and rain. It was a day when the inside of the house needed the warmth of a cherry fire. It was a day when the physical welfare of some of the family was below standard. It was a day when the pocketbook seemed unusually flat. Then in my daily reading booklet I found the scripture. The future was uncertain, work had been applied for, the retirement of my husband meant that we were out of the pastorate for a while, and yet my heart longed to be in pastoral work. How those words cheered me!

Some things I know about; like the need for fuel and food and clothing for the family; like the need for medical help when the body is not well; like the need for spiritual boosting for teen-agers in the modern worldly high schools; like the need for praying and fasting for the work of God.

Many things I do not know; for instance, tomorrow and the next day and the next, with each day bringing its own pressing problems. One thing

was sure, and that was the determination to be faithful to the Lord, but beyond that all seemed uncertain.

Then came the scripture portion, "He that is perfect in knowledge is with thee." Being perfect in knowledge means that all of my way is known to Him; all of my days are as open books before Him; all of my uncertainties, discouragements, and daily difficulties are known; and best of all, He knows what to do about them. My method of solution for a problem may be trial and error, but He is perfect in knowledge and is with me.

And then my mind turned back to that trying hour a few short months ago when I sat beside the bedside of my dying father, and I recalled the words that came to me:

*My heart still sings in the anxious  
hours as we wait and watch and  
pray,  
For whether the trial be swift or long  
it shall surely pass away.  
My heart still sings tho' teardrops  
fall, tho' the call of death's angel  
is near,  
And I sit by the side of one who is  
old, whom I've loved for many a  
year.*

*Does your heart still sing when the  
blinding tears fall from your eyes  
like rain?*

*When the choking sobs of sorrow  
come as a great a crushing pain?  
Your heart can sing when you seem  
alone, when the way seems rough  
and steep.*

*You can trust the Saviour's precious  
blood and His power to keep.*

Thank God for these wonderful times when this musing minister's wife found help from God when most needed. God is indeed faithful.

*Make a little fence of trust  
Around today;  
Fill the space with loving work,  
And therein stay.*

*Look not through sheltering bars  
Upon tomorrow;  
God will help thee bear what comes  
Of joy or sorrow.*

—Selected

### My Prayer for You

Our Father, as we come into Thy presence, may we worship Thee in spirit and in truth. We thank Thee that in the inner chamber of our hearts we have a refuge, a sacred place, entirely separated from all around us, a sanctuary where we can meet Thee and talk with Thee as a child to his Father.

Thou dost know what things we have need of before we ask Thee, and we know that Thou, who seest in secret, will reward us. Help us, Lord, to have a childlike faith that will believe Thy promises and trust Thee without wavering.

Open our understanding, that we may comprehend the vastness of our resources as found in Thee. May we not question Thy power or Thy love or Thy wisdom, but may we be yielded to Thy perfect will. We beseech Thee, O Lord, to renew our strength from day to day, that as our day, so may our strength be. We thank Thee for the comfort of the Holy Spirit, the One who abides with us. Let the light of Thy countenance be continually upon us. Give us, O Lord, the peace and rest and confidence we need as we walk life's pathway.

May we not be caught in any snare or pitfall that Satan may set for our feet, but make us aware of these things and save us, Lord, especially from pride or love of esteem or honor. May we be hearers of good tidings, having compassion and mercy upon the erring, even as Jesus, our Master. Save us from spreading "rumors" that may hurt and harm one of Thy little ones. May we grow in grace and in knowledge, that we may glorify Thee.

In Jesus' name. Amen.

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

\*Pastor, Rufus, Oregon

## Why the Church of the Nazarene?

By Raymond Kratzer\*

### III. A Disturbing Message

IN THE LAST ANALYSIS, in answering the question of "Why the Church of the Nazarene?" I would say the world needs us because we have a disturbing message.

Complacency perhaps is the twin of procrastination. It is a false sense of balance, of safety, of situation. Certainly the church world for generations has been held in its fond embrace. Like a drug it has stupefied its ministry and laity alike until the message of salvation with its various aspects of conversion, holiness, duty, rewards, and punishments has been clouded in the mist of uncertainty or vain generalities. The preached word has especially been affected at this point. In the congregation of a certain church one Sunday morning a young bride sat alone because her husband was an usher. In the midst of the sermon she became terribly worried about having left the roast in the gas oven. She wrote a note to her husband and sent it to him by another usher. The latter, thinking it was a note to the pastor, hurried down the aisle and laid it on the pulpit. The minister stopped abruptly and read this astonishing note: "Please go home and turn off the gas." Much preaching today is viewed in a similar light, which accounts in many instances for half-filled churches and spiritless congregations.

God has entrusted us with the mes-

\*Pastor, First Church, Nampa, Idaho.

sage He gave to the first disciples—one that turned the world upside down—and one that will likewise change the *status quo* of today.

Our message of second-blessing holiness is the most disturbing message in the world. It makes wicked sinners quake in the light of holy truth and before a sinless Saviour, whom they must face someday. It creates pangs of spiritual hunger in the heart of the born-again believer because he wants more of God and so desperately needs to have the total sin problem solved, so that he might enjoy inward poise and calm. This message incenses animosity in the hearts of individuals who refuse to accept it because of prejudice or some other unsound reason. But all who will pursue this pearl of great price to its glorious fulfillment will find that, although the very foundations of their lives have been shaken to pieces, in the place of a sandy self-life, they may rest secure upon the solid Rock, Christ Jesus. Thank God for the message of holiness. Let us preach it, sing it, shout it, and live it . . . holiness forevermore!

When the artist has sat long and wearily at his easel pouring out of his soul the beauty which takes shape in a beautiful landscape, he suddenly becomes aware that the colors run together, there are no sharp distinctions. If he is wise, he will lay down his brush and look away from his present task and pick up the color stone. As

he looks at this simple stone, the color sense of his eyes returns, and then he can return to his work renewed, refreshed, and rewarded because things are in their right focus again.

Likewise, we, as ministers in this generation of our great church, need occasionally to look away from our present task filled with multitudinous duties to the glorious purposes of our existence. Perhaps we need a quiet time of prayer and meditation with one specific idea in mind—that of getting a new grip upon God and a new realization of the *why* of our

denomination. We have a unique place, as so graphically stated by one of our early leaders when he said, "We are to Christianize Christianity." We do have a distinctive voice. We preach and practice a disciplined Christianity, and we must ever have a disturbing message. At the close of every one of our sermons, there should be a great awakening—not because people have fallen to sleep, but because the Holy Spirit fires the truth with His conviction that burns and motivates and illuminates and generates spiritual life in those to whom we minister.

### The Trials of Brother Mud

## Toward a Better Understanding of Otto Mud

By Paul Martin\*

THE REASON I have been so hard on my hero, Rev. Omar O. Mud, pastor of Twenty-third Street Church, the past few months, is that too often he has been so like myself. I see in him all I do not want to be, but sometimes the likeness is realistically startling. Too often my sermons are as clear as mud; my attempt to be friendly is crude and bold. And out of the seramble of these critical accounts has come this pledge for me:

Men may say I had my faults, made some big mistakes,  
But may none say that losing I felt sore,  
Or that in fighting I fouled a foe.  
May faults be of head and not of heart.  
If they will say, I stood by the weak,  
Never forgetting him whom fate brought low;

\*Evangelist.

That 'twas my habit cheery words to speak,  
And when I saw one crushed by sin or shame,  
Felt sorry for the man and told him so;  
If men will say that little children came  
And showed me all their playthings without fear;  
That folks with burdens spoke about the same,  
With open hearts, believing I would hear;  
If when I come and go, some will say, "I know Christ better and love Him more,"  
I'll feel my work's been done.

So Brother Mud, as a boy who has an imaginary friend upon whom to blame his failings, I want you to know you've been a blessing to me!

# ONE MAN'S METHOD

## The Church Nursery

By W. W. Clay\*

ONE OF THE persistent problems confronting every progressive church is what to do with the babies and smaller children. The presence of little children in the regular church services is certainly most distracting, and injurious to the success of that service. Whether a cute baby with its smiles or a crying one with its screams, a baby certainly has the oratorical "it" and can take the attention of the people from a discourse, often ruining its appeal. In a certain revival service an evangelist had preached a wonderful sermon with an evangelistic appeal that was causing sinners to seriously consider going to the altar. Right at the moment when the evangelist was about to give his most telling appeal, a baby began to cry and scream. The parent tried to hush it, but in vain, then took it out. But the spell was broken, and after a brief invitation the evangelist closed the service, defeated by a baby's cry. Every minister has had the experience of having a God-given message hindered in a similar fashion.

What shall we do? The answer is not simple. Allowing many of the services to be hindered is unwise. To set up "rules" to try to govern parents with small children in the service will not work. And yet these parents, as well as their children, are a choice

group we should be getting to our services and winning to Christ.

Most parents sense the effect of their children's conduct in the service, and many of them just will not come. The writer recently knew of a family of unsaved people with several small children who were willing to come but the father said, "If I went and then had to be embarrassed by taking out a crying child I should never go again." And he did not come. A family who were very heavy givers, members of a church that had a very efficient nursery, moved to a distant city. When they hunted up the Church of the Nazarene, and asked for its nursery, they were told that there was none, that the church did not need one. They saw several babies laid out in the aisle to sleep, saw two-year-olds playing hide-and-seek under the seats, and with such distractions got little out of the service. After trying it a few Sundays, they went to a church of a different denomination where there was a fine nursery setup. And the local church did not know that, when this couple went elsewhere, they gave to the other church much more money in one year than a nursery would have cost. That church, without a nursery, is still a small church.

Some churches are trying to solve the problem by constructing in the

gallery or on the main floor a glassed-in place completely insulated as to sound, and having a loud-speaker installed, so that mothers can go there when their babies cry. But such nurseries do not solve the problem. They are all but worthless as far as correcting the basic situation is concerned. All they do is to provide a place where the mothers can go, after the baby has ruined the service, and the parent has had to further distract the worshipers by taking the baby out. And a father will not feel the appropriateness of sitting in the nursery. The babies that disturb worst of all, the cute babies, are never taken to the nursery.

There are several essentials in setting up a nursery. To ignore them is to invite failure and make problems for the church.

### 1. Professional Supervisor.

To ask for volunteer workers is almost certain to invite trouble. It always pays to get some capable person of experience, a trained nurse or practical nurse, someone with a good reputation among the mothers of the church. Volunteers will be needed as helpers, but whether these are older teen-age girls or older women, they must work under the head nurse. Elevating the position through paying a salary puts it under the active supervision of the church board and makes possible an insistence as to rules. Yes, whether the head worker is a member of the church or not, always pay for this supervision.

### 2. Sanitary Conditions

No nursery can become popular with mothers unless strictly sanitary methods are employed. No baby should ever be laid on a sheet or pillowcase on which another child has lain for a short time. Each child should have his own handkerchief

clipped to the bed or fastened to his person, and these should be used only for that child. Soiled linen should be washed every week by a professional agency which will do a sanitary job. Between sessions a disinfecting lamp may be used. Special care should be given the floor by the janitor, using an odorless disinfecting solution. Solid linoleum is preferable to a tile floor. Shag or washable rugs could be used. Even the toys should be rubber or some other material which can be kept sanitary. Toys made of Terry toweling are fine. Discourage mothers from bringing toys for their own children, but if any are brought see to it that no other child uses them. Modern toys like "pound-a-peg" are very popular with two-year-olds or older. They do not easily become unsanitary and are not hard to disinfect. Remember, sanitation is not only mandatory, but it will be an added appeal to visitors to use the nursery.

### 3. Separate Older Ones

There should be a separate nursery for children three and four years old, and often those of two and a half years should go in this group. This section will function with more of a guided program than the nursery proper. In this group simple flannel-graphs may be used, or many of the simpler stories of the Bible. Remember that this group will not demand a new picture every Sunday. If they like a picture or story they want it repeated often. Finger plays, marching, modeling clay are all good, far more valuable than coloring. But such a program will take the best teacher the church has. Here often some of the older teen-age girls may be used, and believe it or not, one of the best teachers of this group I ever saw was a seventeen-year-old boy!

\*Pastor, Chapman Memorial Church, Vicksburg, Michigan.



#### 4. The Best Facilities

If possible don't put your nursery in the basement. Some states will not allow it. Look for a proper place when you build or remodel. Yes, use a basement room if laws do not prohibit and you have no other place. Make it as light and cheery as you can. Put it far enough away from the auditorium so that the sound will not reach it. It must be a fairly large room with place for several bassinets, several larger beds, and a play pen or two to keep older children from snatching the toys from the younger ones. There should be a rest room with special toilet fixtures. It should be bigger than the present needs demand. A nursery of this type will soon bring in other parents with more babies.

#### 5. Well Managed

One of the objections often urged by very young or inexperienced mothers is that their babies are apt to cry if taken from them. And they are right! Sure they'll cry. Most babies cry the first time they are left there, and perhaps the second time. But soon most of them like it. A visitor happened in to a nursery that had fourteen babies in it, and twelve of them were crying. A new baby had just been brought in and, when the mother left, it promptly began to howl, and the other babies joined in from suggestion. But the

three workers soon brought comfort. One little two-year-old was almost inconsolable the first time the mother took her to the nursery. But in spite of her tears they left her there and brought her again the next Sunday. And it was only three or four weeks until, when the parents set the little girl down in the vestibule, she would run to the nursery door and pound for admittance. The parents should not go into the nursery. It destroys the atmosphere needed to keep it peaceful and destroys the group discipline.

#### 6. A Good Investment

As to the expense, it will be less than for almost anything else you can plan for the advancement of the church. The writer once was used to build up a church with a very small membership and attendance to one with a Sunday school that averaged nearly 250. And one of the great factors in this was the nursery. Each mother whose baby was in the nursery could listen restfully to the message. Fathers came knowing they would not be embarrassed by having to take their children out during the service. And the expense for the year was far less than that of any revival—and usually won more new people for Christ. Through the year it attracted the younger heads of families, making it possible for them to come to revivals as well as the regular services.

#### Speech

Public speech is simply "amplified conversation." The principles which apply in individual conversation can be applied in public speaking. So use your best conversational style, lift your voice so all can hear and talk in the familiar style you use in speaking to a few friends in your living room.

—RALPH SMEDLEY

## Lighting the Pulpit\*

CAN your congregation see your features clearly when you preach? This is not a matter of vanity on your part but of receptivity on theirs. Words just of themselves are dead things. It is not alone the intonations of the voice which give them meaning; the motions of the lips, the mouth, and, most important of all, the eyes make them effective.

Yet it is astonishing how many men preach in a haze. We know of a large church where a back-seat worshiper would have a hard time identifying the preacher should he meet him on the street an hour later. In this case part of the trouble is due to light behind the minister. We know of another church where the assistant, sitting to one side, is much more clearly present than the man who stands in the pulpit. We have found ourselves in pulpits where it is difficult to read the Scriptures or anything else. Recently we heard of a minister who puts a new ribbon in his typewriter every other week, so as to get notes black enough to be read in the murk of his pulpit.

The virtues of reading lamps on the pulpit are overstressed. They help one to read the Bible or even a sermon but they have two defects. It is hard for the preacher to look down into the light. For him the contrast between dark and light is painful. They also produce strange shadows on the minister's face, minimizing the chin and the eyebrows and coming at the nose from the wrong angle. It may be desirable to retain the reading light, but it should be supple-

mented by strong light shining on a larger area.

The real answer is a spotlight playing on the pulpit and preacher from above at an angle of forty-five degrees. If it is right overhead, it will give him a halo and a nose; if it comes at him more directly, it will get in his eyes and deprive him of any shadows whatever—like an old-style flashlight. At forty-five degrees it will illuminate both his features and the pulpit and will yet permit him to see the congregation clearly. For most of the year this is the lowest angle of sunlight, and one to which our eyes have long been adjusted.

#### The Hidden Hand

He held the LAMP of truth each day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair—the World's Great Light—  
That, gazing up—the lamp between—  
The hands that held it scarce were seen.

He held the PITCHER, stooping low,  
To Jew and Gentile, friend or foe,  
And raised it to the weary saint  
And bade him drink when sick and faint.  
They drank—pitcher thus between—  
The hand that held it scarce was seen.

He blew the TRUMPET soft and clear  
That trembling sinners need not fear,  
And then with tender note and bold  
To raze the walls of Satan's hold.  
The trumpet coming thus between—  
The hand that held it scarce was seen.

And now the Master says, "Well done,  
Thou good and faithful servant. Come,  
Lay down the pitcher and the lamp;  
Lay down the trumpet, leave the camp!"  
The weary hand will then be seen,  
Clasped in those pierced hands—naught between.

—SELECTED

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October, 1955



# SERMON WORKSHOP

Contributed by Nelson Mink\*

## WORLD COMMUNION THOUGHTS

**Communion Continued:** "But they constrained him, saying, Abide with us . . ." (Luke 24:29).

**The Song at the Communion:** "And when they had sung an hymn . . ." (Mark 14:26).

**The Guestchamber of the Soul:** "The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?" (Mark 14:14.)

"The greatest mission in the world is not home mission nor foreign mission, but submission."

## Books

The Library of Congress reports that 5,153 books have been written about Jesus Christ; 3,172 about Shakespeare; 2,319 about Lincoln; 1,755 about Washington, and 1,735 about Napoleon.

## WHAT THEY SAID

**William Booth:** "The world said they would believe on Christ if He would come down from the cross. We believe because He stayed up there."

**David Brainerd** (when dying): "I am almost in eternity. I long to be there. The Watcher is with me; why tarry the wheels of His chariot?"

## THINGS TO THINK ABOUT

"Then too, if our lives were to be lived over again, we would probably make bigger and better mistakes."

"The world doesn't have much faith in professional reformers. Usually, if a fellow does a good job on himself, he hasn't much time to reform others."

"Maybe the reason why talk is so cheap, the supply always exceeds the demand." —Unknown

## FIFTY YEARS AGO

"People have been looking back to the good old days of fifty years ago ever since Adam's fifty-first birthday. Seems strange that all the good people, and all the good times were fifty years ago.—ANON.

## FOR THE BULLETIN BOARD

"Life and hash are what you make them."

"The average man speaks eleven million words a year. Five million of them are 'I, me, and mine.'"

"God's goodness has long been established; it is our gratitude that is still on trial."

"Reach up as far as you can, and God will reach down all the rest of the way."

"A Christian is one who is restoring God's likeness to His Church."

—Selected

## SENTENCE SERMONS

"You will never have to love your enemies long; the process will kill them."

"Some men who water their milk every day can't understand why the prayer meeting seems so thin."

"God's call is always to the impossible, but He makes all things possible to the one who trusts Him."

"It was a bitter experience that put the 'prod' in the Prodigal."—Unknown.

"The best way to keep the devil off our territory is to keep him busy on his own, defending his kingdom from our bold attack."—A. B. Simpson.

## A MOTTO

"I had no shoes, and I complained—until I met a man who had no feet."—Selected.

# Sermon Subjects on Missions

By the Editor

Acts 26:16-22

## Subjects

## Scriptures

- |  |  |
|--|--|
| 1. CHRIST'S COMMAND TO REDEEMED MAN              | 1. v. 16, But rise, and stand upon thy feet.   |
| 2. THE CHRISTIAN'S TASK UNVEILED                 | 2. v. 16, I have appeared . . . to make thee a minister and a witness.                                       |
| 3. PERSONAL EXPERIENCE AND CHRISTIAN WITNESS     | 3. v. 16, Things which thou hast seen, and . . . in the which I will appear unto thee.                       |
| 4. ASSURANCE TO CHRIST-SENT MEN                  | 4. v. 17, Delivering thee from . . . people, and . . . Gentiles unto whom now I send thee.                   |
| 5. THE THREEFOLD GOAL OF CHRISTIAN MISSIONS      | 5. v. 18, To open . . . eyes . . . to turn from darkness to light . . . [turn] from power of Satan unto God. |
| 6. THE TWOFOLD MESSAGE OF THE GOSPEL             | 6. v. 18, That they may receive forgiveness of sins and inheritance among . . . sanctified.                  |
| 7. THE GLORIOUS SATISFACTION OF STRICT OBEDIENCE | 7. v. 19, I was not disobedient unto the heavenly vision.  |
| 8. THE UNIVERSAL MESSAGE FOR SINFUL MEN          | 8. v. 20, Shewed . . . that they should repent and turn to God, and do works meet for repentance.            |
| 9. SATAN'S RESPONSE TO CHRISTIAN MISSIONS        | 9. v. 21, For this cause the Jews . . . went about to kill.  |
| 10. WHY THE MISSIONARY PROGRAM WILL SURVIVE      | 10. v. 22, Having . . . obtained help of God, I continue . . . witnessing.                                   |

## HOLINESS AND THE WORLD

- I. HATED BY THE WORLD (John 15:19-20)
- II. SEPARATE FROM THE WORLD (John 17:16)
- III. VICTORY OVER THE WORLD (I John 5:4)
- IV. SENT INTO THE WORLD (John 17:15)

H. K. BEDWELL, Missionary  
Africa

## THE GREAT COMMISSION

SCRIPTURE: Matt. 28:18-20

- I. ALL POWER—An unlimited supply
- II. ALL NATIONS—An unbounded scope
- III. ALL THINGS—An unrestricted message
- IV. ALL WAYS—An unfailing fellowship

T. H. JONES, Missionary  
Africa

October 2, 1955

Morning Subject: **WHAT KIND OF CHRISTIAN AM I?**

(Communion Service)

SCRIPTURE: Ps. 26:1-10; I Cor. 11:23-29; TEXT: I Cor. 11:28

**INTRODUCTION:**

- A. When asked, "Are you a Christian?" a non-church member replied; "Of course; do you think I am a heathen?"
- B. A pertinent question for every professor of faith: At least three who know what kind of Christian I am:
  - I. **SATAN KNOWS.**
    - A. He knows if I am doing any damage to his kingdom.
    - B. He knows when I pray, when I seek truth, when I set myself to the task of God's kingdom, etc.
  - II. **THE WORLD KNOWS.**
    - A. The world does not read the Bible, but it reads the professing Christian.
    - B. The average worldling has rather accurate concepts of Christian standards.
  - III. **GOD KNOWS.**
    - A. How futile to attempt to fool God!
    - B. From Adam's day till now foolish man has attempted to hide from God.

CONCLUSION: Every man can know for himself.

FRED REEDY

Evening Subject: **THE WISDOM OF RIGHTEOUSNESS**

SCRIPTURE: Prov. 1:1-22; TEXT: verses 21-22

**INTRODUCTION:**

- A. The great fallacy embraced by multitudes: you can be sinful and still be wise.
- B. In the scripture lesson the constant call of wisdom is stated.
  - I. **A PERSONAL CALL:** "My son."
    - A. Personal privilege: personal responsibility.
  - II. **A PUBLIC CALL:** "She uttereth her voice in the streets, she crieth in the chief places of concourse."
    - A. Wisdom stands at the door of every sinful place, activity, and thought, saying, "Don't enter, don't partake; it's foolish."
    - B. Wisdom erects signs on every wrecked life which read, "One life ruined; maybe many more, and one immortal soul lost."
  - III. **A PERSISTENT CALL:** "She crieth."
    - A. Every man who rejects the call of wisdom must face his own case in the light of God's initiative in his behalf.
    - B. The justice of God is revealed primarily in His mercy freely offered. Thus to reject His mercy is folly indeed.

FRED REEDY

October 9, 1955

Morning Subject: **CHRISTIAN STEWARDSHIP**

SCRIPTURE: Matt. 25:14-46; TEXT: I Cor. 6:19-20

**INTRODUCTION:**

- A. The lesson taught in the parable of the talents must be considered together with the application of the lesson found in verses 31-46.
- B. In the text St. Paul states the vicarious aspect of Christian stewardship: "Ye are bought with a price."
- I. **THE STEWARDSHIP OF GOODS**
  - A. Material wealth is of spiritual value when viewed rightly.
    - (1) Divinely bestowed; (2) an avenue of spiritual service; (3) considered in final judgment and reward.
- II. **THE STEWARDSHIP OF CONFIDENCE AND PERSONAL RELATIONSHIP**
  - A. "His own servants"
    - (1) Honor bestowed, (2) Kingdom interests shared, (3) Kingdom interests risked.
- III. **THE STEWARDSHIP OF TIME**
  - A. A certain time when responsibility must be assumed. The servants accepted the talents. They could have refused. Resources bring responsibility.
  - B. A certain period in which to serve: life. "Only one life; 'twill soon be past. Only what's done for Christ will last."—
  - C. A time of reckoning and reward.

FRED REEDY

Evening Subject: **REWARDS AND PUNISHMENTS**

SCRIPTURE: Matt. 25:31-46; TEXT: verse 46

**INTRODUCTION:**

- A. Hell, a fundamental doctrine of the Christian faith.
  - 1. Assumed in the Bible. The burden of disproving rests with the doubter.
  - 2. Heaven accepted by many who reject hell.
- I. **WHAT**
  - A. A place (Ps. 9:18). The *into* suggests location—other passages support this truth.
  - B. Punishment—clearly stated in the text.
- II. **WHERE**
  - A. Location not so important as relationship; separation, "outer darkness," "a great gulf fixed," etc.
  - B. At the end of probation.
- III. **WHEN**
  - A. When the last no to God has been declared.
  - B. When the Holy Ghost departs.
  - C. When the protection of God is withdrawn.
- IV. **WHY**
  - A. Because man is a free agent.
  - B. Because salvation is divinely planned, provided, and purchased.

C. Because rejected love demands hell. Love, not justice, makes hell necessary.

V. WHO

The wicked, the nations that forget God, those who neglect salvation.

FRED REEDY

October 16, 1955

Morning Subject: **SANCTIFICATION—CRISIS AND PROCESS**

SCRIPTURE: II Pet. 1:1-15; TEXT: *And beside this add* (v. 5).

INTRODUCTION:

A. Christian experience is both crisis and process. To make it all crisis or all process is error.

B. Holiness in the broader sense comprehends the total scope of man's salvation.

I. **SANCTIFICATION BEGINS IN CONVERSION.**

A. Thus "entire sanctification" in the church *Manual* is a proper term.

B. God saves that He may sanctify.

II. **PROCESS PRECEDE BOTH REGENERATION AND SANCTIFICATION.**

A. In some respects these are the same: (1) sense of need; (2) confession of need; (3) surrender to God; (4) obedience; (5) faith.

B. The time element secondary in these processes.

III. **PROCESSES FOLLOW THE CRISIS OF ENTIRE SANCTIFICATION.**

A. Co-operative processes—as those preceding the crisis. "You add to your faith." God will not do what He expects you to do.

B. Essential processes. "He that lacketh these," etc.

C. These processes are decisive. "Make your calling and election sure."

FRED REEDY

Evening Subject: **"REMEMBER NOW THY CREATOR"**

SCRIPTURE: Eccles. 12:1-14; TEXT: verse 1

INTRODUCTION:

A. The word "remember" has great significance in the Bible: (1) "Remember the sabbath"; (2) "Remember the days of old"; etc.

B. Remember implies possibility and danger of forgetting.

C. Capacity to recall—a mark of personality.

I. **IN THE BIBLE THE WORD "REMEMBER" SUGGESTS ACTION.**

A. More than passive recollection, more than favorable sentiment.

II. **"REMEMBER NOW THY CREATOR."**

A. Proper recognition of God as: (1) Creator; (2) Preserver, (3) especially as Redeemer.

III. **REMEMBER THE LENGTH AND PURPOSE OF LIFE.**

A. Remember these in youth.

(1) Keep the right perspective; (2) keep values straight; (3) keep vision clear; (4) keep the Judgment in mind.

FRED REEDY

October 23, 1955

Morning Subject: **THE MEANING OF CONSECRATION**

SCRIPTURE: Acts 26:1-19; TEXT: Rom. 12:1

INTRODUCTION:

A. Numerous definitions of consecration: (1) Passive attitudes, (2) seasonal religious exercises; (3) ceremonial dedication; etc.

B. Rom. 12:1 contains the Biblical definition and command.

I. **THE APPEAL.**

A. An entreaty, "I beseech you."

B. An appeal to love—the only adequate motivation.

II. **THE BASIS OF THE APPEAL, "The mercies of God."**

A. Providential mercies, a sufficient basis.

B. The mercies of redemption. The Cross is the standard of true consecration, a living sacrifice.

III. **CONSECRATION IS PROGRESSIVE IN THE LIFE OF THE SANCTIFIED.**

A. Not an additional commitment, but an execution of the original commitment.

God will certainly open the bundle; it will not be an unknown bundle very long.

CONCLUSION: God calls on every truly consecrated Christian to an active participation with Him in carrying out the consecration which was made as a condition to obtaining the blessing of entire sanctification. To carry out this consecration is the condition for keeping the blessing.

FRED REEDY

Evening Subject: **THE KING IS AT YOUR DOOR**

SCRIPTURE: Rev. 3:14-22; TEXT: verse 20

INTRODUCTION:

The text contains the great invitation to the backslidden churches of Asia, and to every backslider in every day, and to every unsaved individual.

I. **AN URGENT INVITATION, "Behold"; A STANDING INVITATION, "I stand at the door, and knock."**

II. **A UNIVERSAL INVITATION. If any man . . . open the door."**

III. **AN APPEALING INVITATION. "I will sup with him [you], and he [you] with me."**

A. God wants our company—a glorious thought. God made man for himself. He will be pleased with the table we set before Him if it is our best.

B. In being our Guest, He becomes our host, "And he [you] with me." How wonderful the table He sets before us! "Thou preparest a table before me in the presence of mine enemies" (Ps. 23:5).

IV. **THE LATCHSTRING IS ON THE INSIDE. Consider how tragic to miss the blessing He brings. How awful to reject the offer of the King! He will someday be our Judge.**

FRED REEDY

October 30, 1955

**Morning Subject: THE SECRET OF THE LORD**

SCRIPTURE: Ps. 27:1-9; TEXT: Prov. 3:32

**INTRODUCTION:**

The inner circles of the world: (1) international; (2) national; (3) political; (4) social; (5) financial; etc.

**I. THERE ARE AREAS OF CHRISTIAN EXPERIENCE ABOUT WHICH WE CANNOT TESTIFY.**

A. He who tells all knows little.

B. In these areas there are experiences uniquely suited to the individual. These will mean little to others. Such experiences could be ours more frequently if we dared risk them.

**II. THE SECRET OF HIS PRESENCE. "Just God and me."**

A. A place of safety in all storms; not deliverance from the storms.

B. The storm is so often the dark background which reflects the light and glory of His presence.

ILLUS. When lost in a rainstorm, as a child, I appreciated the sight of my father so much more when he was discovered by the flash of the lightning.

**III. THE SECRET OF POWER IS LEARNED IN THE SECRET OF HIS PRESENCE. Don't seek power, seek the face of God.**

**IV. IN THE SECRET OF HIS PRESENCE IS THE SECRET OF JOY (Ps. 16:11).**

FRED REEDY

**Evening Subject: THE MOST COMMON OF ALL SIN**

SCRIPTURE: Luke 12:15-21; TEXT: verse 15

**INTRODUCTION:**

A. Never ignore the warnings of Jesus; His warnings comprise His greatest teachings.

B. This warning repeated more than any other.

**I. THIS TEMPTATION CAME TO THIS MAN THROUGH A VERY ORDINARY DAILY EXPERIENCE—making a living.**

A. Ordinary experiences offer favorable soil for the seed of evil.

B. His desire to make a living not sinful. Temptation may arise from good desires.

**II. THIS MAN'S FATAL MISTAKE.**

A. He limited his plan to this life.

B. He attempted to satisfy his soul with material things.

C. He failed to recognize an eternal obligation.

D. His consideration of his soul was postponed until all other matters were cared for.

FRED REEDY

**Character**

Character is not made in a crisis—it is only exhibited.

—DR. ROBERT FREEMAN  
Houston Times

**MISSIONARY**

**GIVE WHAT YOU HAVE**

SCRIPTURE: Acts 3:1-13

TEXT: Acts 3:6

**INTRODUCTION:** The inquiring, seeking, religious, lost souls of the world need Christ. Village gods, wayside idols, pilgrimages, self-torture, and evil-spirit worship, all reveal that there is a heart hunger for something that will satisfy the soul.

**I. WHAT THE CHURCH OFTEN GIVES**

A. Institutional alms. Institution work overemphasized. Should be kept a means to an end.

B. Social gospel alms. Caste, idolatry, sin, communalism, communism play havoc among the world's millions. The gods of the Hindus, the prophet of the Mohammedans, the priests and witch doctors of heathen religions, offer no remedy for the ills of unevangelized nations. Will a social gospel meet this need?

C. Nominal Christianity alms. Gandhi—"I love your Christ, but I hate your Christianity."

**II. WHAT THE HEATHEN VITALLY NEED**

A. Divine deliverance

B. Divine love

C. Divine commission

**III. WHAT THE CHURCH MUST OFFER**

A. Consecrated youth

B. Sacrificial giving

C. Experiential Christianity

**CONCLUSION:**

A. The miracle-working Christ still lives. The crippled, diseased, and needy still wait for His touch. His gospel must be preached and the power of the gospel witnessed. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost." We need to say to the lost world: "Such as I have give I thee."

B. Challenge: Let us heed the words of Dr. Bresee, "We are debtors to every man to give him the gospel in the same measure as we have received it." Representatives of the Church must go to the world, and gazing on the lame, lost ones, humbly say, "Look on us." They must have hearts full of love and sympathy for the lost; a passion for poor, sinful, idolatrous souls; a readiness to endure hardness and dangers; a willingness to co-operate with national Christians; an earnest desire to show the Christian graces revealed in the Word. Peter and John got the lame man's attention. They had something to give him.

JOHN MCKAY, Missionary  
India

# THE LORD'S FEAST

TEXT: I Cor. 11:26

INTRODUCTION: The feast sustains a threefold relationship to the Christian. It is a reminder of our justification, our sanctification, our glorification.

- I. THE FEAST OF REMEMBRANCE (v. 24). "This do in remembrance of me."
  - A. This is a personal experience.
  - B. To others who become subsequent followers, it stands for a remembrance of Him in whom we believe.
- II. THE FEAST OF OBEDIENCE (v. 24). "Take, eat." "Drink ye all of it."
  - A. We cannot avoid the command.
  - B. The command is universal.
- III. A FEAST OF SELF-EXAMINATION (v. 28).
  - A. Our habits and faults.
  - B. Our spirituality.
- IV. A FEAST OF FELLOWSHIP (v. 33). "Tarry one for another."
  - A. Fellowship with God.
  - B. Fellowship with Christ.
  - C. Fellowship with the Holy Spirit.
  - D. Fellowship with others.
- V. A FEAST OF COMMUNION.  
The cup, the communion of the blood of Christ. The bread, the communion of the body of Christ.
- VI. A FEAST OF THANKSGIVING (v. 24).
  - A. Jesus gave thanks, and sang a hymn. We do likewise.
  - B. The feast is to be approached with joy.
- VII. A FEAST OF CONFESSION (v. 26).  
"As often . . . ye do shew the Lord's death till he come." The glory of the feast is not the Cross, but the throne; the Cross is only the steppingstone to the throne.
- VIII. A FEAST OF EXPECTATION (v. 26).  
The feast has its goal, and will have its consummation.
  - A. The feast was to be observed "till he come."
  - B. "Looking for that blessed hope" (Tit. 2:13).

## CONCLUSION:

The Lord's feast is like a big bridge, spanning over the entire Church's history. One end rests on the Cross, while the other on His second coming.

MAURICE D. LAURIE, Pastor  
Newburgh, New York

# THE LORD'S SUPPER

TEXT: I Cor. 11:23

INTRODUCTION: This holy sacrament has been observed by the followers of Christ down the centuries. The early Christians gave it a central place in their meetings (Acts 20:7). Some consider it the very substance of religion, to the neglect of other important elements; others neglect it, saying that it is but a ceremony. But it is an ordinance of God, stamped with divine authority, and truly adapted to promote our growth in holiness. Let us ascertain what estimate the Apostle puts upon it in the text. He represents it:

- I. AS A DIVINE ORDINANCE. "For I have received of the Lord . . . "
  - A. It was instituted by Jesus.
  - B. It was enjoined by His divine authority.
  - C. It is obligatory on all who profess His name.
- II. AS A SYMBOLICAL ORDINANCE. "Took bread." "This cup."
  - A. Symbols are bread and wine.
    1. One refers to His body; breaking, bruising of His person.
    2. The other to His precious blood. Pouring out His life.
  - B. The eating and drinking refer to our actual participation of the benefits of the Saviour's death (John 6:56).
- III. AS A COMMEMORATIVE ORDINANCE. "This do in remembrance of me."
  - A. To keep up a lively remembrance of Him.
    1. His person, His love, His sufferings.
    2. Especially their end and design.
    3. In respect to our duties and obligations to Christ.
- IV. AS A PROFESSIONAL ORDINANCE (v. 26).
  - A. By keeping up the memory of Calvary in the world.
  - B. Through it we show faith, hope, love, obedience.
  - C. We disclose our separateness from the unbeliever.
- V. AS A SOCIAL ORDINANCE.
  - A. Christian in character.
  - B. Social in purpose.
  - C. It is the family ordinance (Mark 3:35).
- VI. AS A PERPETUAL ORDINANCE (v. 26).
  - A. From the first to His second coming.
  - B. The infinite sacrifice retains all its virtue, efficacy, and power.
  - C. Accessible to all believers until He returns.
  - D. The danger of forgetting the meaning of His cross.

## CONCLUSION:

- A. Who should approach the Lord's table? All sensible believers. "The feast is for His disciples" (Manual).
- B. In what way? In the spirit of self-abasement, love to the Saviour, love to all mankind, love of the brethren.
- C. What benefits derived? Increased strength, comfort, peace, and joy, greater meetness for fellowship in heaven.

E. E. WORDSWORTH, Pastor  
Goldendale, Washington



## THE INCONVENIENT LIFE

SCRIPTURE: Luke 11:5-10; Acts 24:25

TEXT: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us* (Rom. 5:8).

INTRODUCTION: Contrasting scriptures regarding convenient season. We must stop to consider that few great things have been done because it was convenient. Verified by Biblical, ancient, and contemporary history as well as human experience. Likewise true of the Christian life, it is most beneficial but seldom convenient.

## I. INCONVENIENCE AS RELATED BY OLD TESTAMENT

Was it convenient—

- A. To bring about creation of Genesis record?
- B. For Abraham to leave Ur for a strange land?
- C. For Joseph to be forced to live in Egypt?
- D. For Moses to lead a rebellious people?
- E. Joshua and Caleb to become spies?

## II. INCONVENIENCES OF THE NEW TESTAMENT ACCOUNT

Was it convenient—

- A. For Paul to go to Macedonia?
- B. For Luke to seek the details of the biography of Christ?
- C. For Zacchaeus to climb the tree?
- D. For Christ to leave His royal throne to come to sinful men?
- E. For Christ to pray all night in the Garden?
- F. For Him to allow himself to be crucified?
- G. Illustration—"Sacrifice for Sinners" (Hallock, No. 4208 from 5,000 Illustrations).

## III. INCONVENIENCE OF THE CHRISTIAN LIFE

A. Is it always convenient to serve Christ?

- 1. In prayer (example, Praying Hyde)?
- 2. In devotions and Bible study?
- 3. In testifying to the world?
- 4. In a daily seeking of His will?

B. Almost all the above are done inconveniently.

C. The inconvenient things usually most necessary.

## IV. WAS IT CONVENIENT?

- A. For someone to pray for you?
- B. For the Pilgrims to come to America?
- C. For our youth to go to war to preserve freedom?
- D. For you to sacrifice for a special need—Thanksgiving, Easter offerings, building funds, etc.?

CONCLUSION: The inconveniences become our challenge rather than a sacrifice. If we live triumphantly we will do the inconvenient things.

FLOYD H. POUNDS, Pastor  
Menomonie, Wisconsin

## THE ADEQUACY OF HIS GRACE

TEXT: *My grace is sufficient for thee* (II Cor. 12:9).

INTRODUCTION: On which side of life's ledger are you living? Is your life one of victory and peace, or defeat? You need not live on the defeat side—your own fault if you do. Not someone else's. His grace is sufficient.

## I. SUFFICIENCY FOR YOUR SIN PROBLEM

- A. Your happiness in this life and in eternity revolves around this.
  - 1. Ignoring it only feeds it.
  - 2. Self-effort only like trying to lift yourself by your own bootstraps.
- C. Christ has the answer and His answer is a cure! A double cure!

## II. SUFFICIENCY FOR VICTORIOUS LIVING

- A. Surrender and trust not only brings Him, but keeps Him.
- B. He is greater than your problems.
- C. You can get on the Rock.
  - 1. It will not move! Will be there when the storm is past.

## III. SUFFICIENCY FOR YOUR TEMPORAL NEED

- A. Seek first the Kingdom.
- B. A little with God in your heart and by your side will outweigh the wealth of the world.
- C. Why should heirs to mansions be overly concerned with rusting treasures and cankering gold?

## IV. SUFFICIENCY FOR THE HOUR OF TRIAL

- A. Trials come and go—He remains!
- B. No storm sufficient to swamp your boat when He's on board.

## V. SUFFICIENCY FOR THE HOUR OF SORROW

- A. No one can escape the hour of sorrow.
  - 1. For man it has been postponed, but it's coming.
- B. He'll be there with the balm of His presence.
- C. His arms will reach you when all others are too short.

## VI. SUFFICIENCY IN THE HOUR OF DEPARTURE

- A. Earthly ties will be severing and earthly friends will have gone as far as they can go.
- B. But it won't be dark, for He'll be there to dispel the darkness.
  - 1. No sting, for He bore that too.
  - 2. Only a shadow, and shadows do not inflict harm.
- C. The Christian calmly walks the valley, nor does he walk it alone—"Thou art with me."

CONCLUSION: His grace is sufficient—the supply ample—the source available. The big question is: Do you want it? Will you acknowledge it? *Tomorrow is coming*. Are you ready to meet it? You can be!

C. W. ELKINS, Pastor  
Mobile, Alabama

## NEGLECT

TEXT: *How shall we escape, if we neglect so great salvation?* (Heb. 2:3.)

INTRODUCTION: Salvation from sin and all of its consequences is the greatest consideration of man. All other success, though significant, is relative. "What shall a man give in exchange for his soul?" Our relationship to God, through the salvation wrought by His Son, is the key to happiness and peace here and hereafter. This is one thing we cannot afford to neglect.

The context brings this out through at least three avenues.

## I. THE INESCAPABLE LAW

A. Through the word of angels this word is steadfast (v. 2).

B. The moral law is inescapable.

1. "Whatsoever a man soweth, that shall he also reap."
2. God is no respecter of persons. Sin is always punished. It always brings death.
3. Conscience warns of this law.
  - a. It found Cain. It found Saul.
  - b. It will preach in hell, "Son, remember."

ILLUS. A man wrote his newspaper editor, canceling his subscription, after the editor had printed the Ten Commandments in his column. The man's complaint, "You are getting too personal."

4. We have broken that law. We must face it in mercy or judgment.

## II. THE INCOMPARABLE LORD

A. Came to fulfill the law and provide salvation.

B. His incomparable person and station.

1. The Son (Heb. 1:5-8).
2. The Creator. "By whom also he made the worlds."
3. The Redeemer. "When he had by himself purged our sins . . ."
4. His eternal priesthood.

## III. THE INEXCUSABLE LIFE

A. We have power to attend the ordinary things in life.

B. How then shall we escape if we neglect this power and this love?

1. Neglect is bad in all things, but inexcusable here.
2. Neglect—"It's dagger drips with the blood of far more victims than of earth's wars."

CONCLUSION: Thus the urgency of the exhortation, "To day if ye will hear his voice, harden not your hearts."

GEORGE GRAWBURG, Pastor  
Corning, California

## BOOK BRIEFS

## Book Club Selection for October

## IN THE SECRET PLACE OF THE MOST HIGH

By A. J. Gossip (Independent Press Ltd., London. \$1.25)

Your Book Man is departing from beaten paths in this month's selection. But I sincerely believe that when you receive and read this book you will forgive me freely. This book is a British publication, and it is doubtful if any of you would have opportunity to buy it from ordinary bookstores, so I hope and pray that you will find this genuinely helpful. This was originally printed several years ago but has come out in this much more inexpensive edition for wider and more readily acceptable circulation. And it deserves our attention.

The subheading "Studies in Prayer" sounds academic and stuffy. But you will have to be stony indeed if these chapters do not lead you to your knees repeatedly. The author knows "the secret place" and much more intimately knows "the Most High." Not the theorizings of a philosopher but the pleadings of a saint! And this saint is a man with an immense mind and a penetrating grasp on spiritual values. Indeed Gossip is professor emeritus of Glasgow University. You will note the Calvinistic coloring of doctrine. But please read the book as a stimulant to prayer and not a treatise on doctrine. If so, you will come from this book a more prayerful minister. That is the earnest and sincere wish of your Book Man as he sends this forth on its mission.

This may come a little later than usual, as it has to be ordered from England. You will be patient if there is a short delay. Thank you!

## THE POWER OF PRAYER AND THE PRAYER OF POWER

By R. A. Torrey (Zondervan, \$2.50)

One would readily gather from the name of the author that this is a reprint. Don't buy this as a handbook on doctrine, but buy it as a manual on prayer. It is one of the old classics on the prayer life that pleases God and gets results. It probes and pierces the conscience, arrays scriptures, illustrates in a telling fashion. Not the musings of a theorist, but the heart utterances of a man of prayer.

Ten chapters, 250 pages—a solid and complete study of prayer. Says one man, "The greatest book I have ever read on prayer during my thirty-two years in the ministry."

## THE POWER OF PRAYER

By W. B. Walker (Higley, \$2.00)

In this studied, scripturally-sound discussion the author raises twelve very important questions about prayer. In the twelve chapters he answers these questions. The reasons for prayerlessness on the one hand and unanswered prayer on the other are probed carefully.

It is not a scolding tirade against unspiritual persons but a warm, inspirational challenge to all alike to dust out the prayer closet and light again the lamp of intercession.

## ELIJAH AND THE SECRET OF HIS POWER

By F. B. Meyer (Zondervan, \$2.50)

This is a reprint of an old-timer by the well-known Meyer. It is Calvinistic in its doctrinal interpretation and thus must be accepted accordingly.

But for splendid study material on the old prophet from Gilead this is well worth its price. Twenty short messages covering the entire ministry of Elijah, well outlined, brimming with sermonic suggestiveness.

#### HOW TO BE AN EFFECTIVE CHURCH WOMAN

By Carolyn P. Blackwood (Westminster Press, \$2.50)

Written from the background of a denomination that has been very slow to give women a place in its ministry—pulpit or pew. Thus its argument is hardly needed among our holiness churches, where women are more than worked—almost overworked.

The emphasis is spiritual, but in particular areas it recommends promotional features that we certainly would not endorse. Would be helpful reading for our active women who desire to make their service for the Lord not only broad but effective.

#### SALVATION IN A SCIENTIFIC AGE

By Leon Macon (Zondervan, \$1.75)

The title is rather misleading. There is a wide discussion of salvation, but little of science. The author sets out to show that God deals with us in every stage of spiritual progress according to divine law. Then he sets out to show that God works in harmony with known laws of nature.

It is not strongly Calvinistic. The last chapter, "Science Seen in Predestination," steers away from the Calvinistic position quite positively. However, it does state that "position" and not "behavior" determines who is a Christian—both sin steadily.

#### THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT

The "Epistle of Paul to the Philippians and to Philemon," By Jac. J. Muller (Eerdmans \$3.50)

A word is in keeping relative to the entire commentary. It is clearly conservative, yet distinctly scholarly. Of the volumes already available Acts is written by F. F. Bruce of the University of Sheffield, England; First Corinthians by the professor of New Testament, University of Amsterdam. Contributors are men from various prominent pulpits or chairs of teaching scattered world-wide. This means that provincialism will not be a quality of these studies.

The prices of the various volumes vary from \$3.50 to \$6.00, for there is not a uniformity of size in the volumes.

To come back to the volume under consideration—on Philippians and Philemon. This is the usual pattern of careful, scholarly, exegetical study. Each verse is dealt with. There is a warmth as well as a wealth of background in the discussions. However, there is not an atmosphere of hospitality toward the Wesleyan view of Christian perfection; there is, in fact, a slight tone of hostility.

If you don't mind mining for gold with a barking dog nearby, you will find real worth in this book.

#### A CHRISTMAS STORY AND ITS EASTER SEQUEL

By William Allen Knight (W. A. Wilde, \$1.50)

Here is one of those rare cases where an artist with words and a story with a real plot are teamed up admirably. It has heart warmth, and two thrilling visits to Bethlehem and a climax that will moisten the eye.

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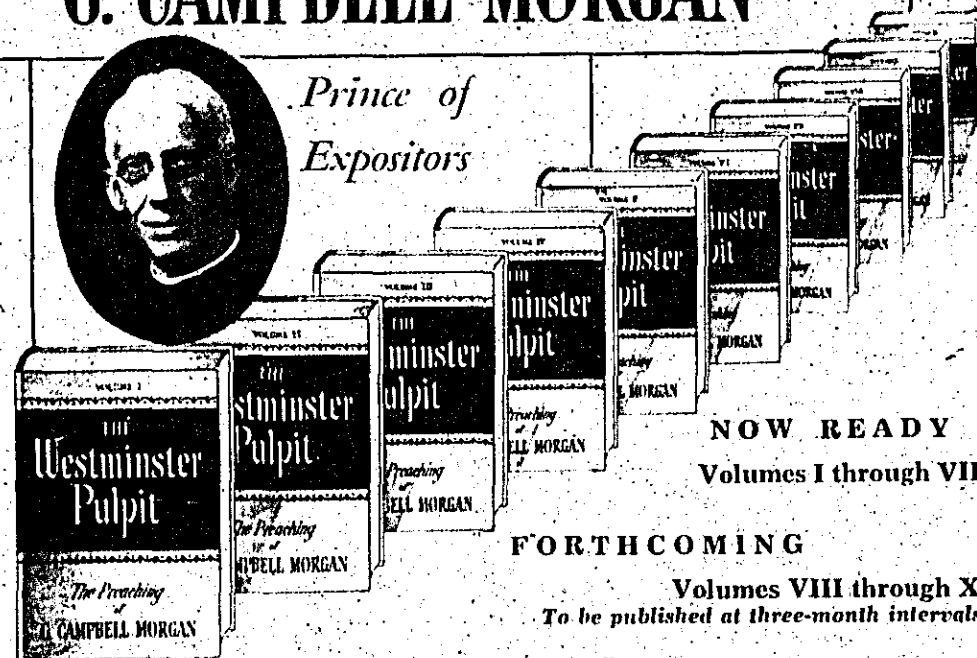
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