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"Provide Things Honest"

By G. B. Williamson*

HONESTY 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

HOW 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 Preaching of Charles Simeon

By James McGraw*

TO 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,

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-

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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 attent
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-

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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-

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

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.

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

TO THE QUICK MIND of Dr. 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-

By Paul Martin*

ifornia, 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

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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

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.

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

*Secretary Crusade for Souls Commission.

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"

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.

What Is Your Cong

BOOKS TO READ!

PASTOR—HERE IS A SELECTION OF PUBLISHING HOUSE THIS SEASON—VITAL CHURCH.

WHY NOT BECOME FAMILIAR WITH THEM TO THOSE IN YOUR CONGREGATION SERVICE TO YOUR PEOPLE WHICH IN TI



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.
125 pages, cloth board **\$1.50**

In the Land of the Big Sioux

By **ELIZABETH B. JONES**. The fascinating story of J. G. Morrison, written especially for boys and girls between nine and twelve.

It is an exciting account of early frontier days, a captivating introduction to a pioneer general superintendent.
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Wake Up and Lift

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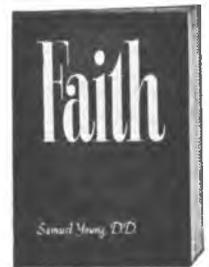
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FOR THE GOOD OF THEIR SOUL
FOR THE GOOD OF THE CHURCH

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September, 1955

(361) 25

"QUEEN OF THE PARSONAGE"

Ministers' Wives and Hymn Writing

By Ovella Satre Shafer*

MANY 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

*Pastor's Wife, Plainville, Kansas.

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

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 irrefragable, 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

*Evangelist.

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-

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

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 *try*angle."

"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

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 God 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 CLEANNESS IN HOLINESS
 - A. Purity necessary to see God (Matt. 5: 48)
 - B. Illustration of cleansing priest in the Tabernacle
 - C. Cleansing thoroughly
- 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 | <i>Father, give me . . .</i> |
| 2. DISPOSITION | <i>Not many days after</i> |
| 3. DISSIPATION | <i>Wasted his substance</i> |
| 4. CONSUMMATION | <i>And when he had spent all</i> |
| 5. DESOLATION | <i>There arose a mighty famine</i> |
| 6. DEPRESSION | <i>He began to be in want</i> |
| 7. LOCATION | <i>And he went and joined himself</i> |
| 8. POSITION | <i>And he sent him into his fields</i> |
| 9. DEGRADATION | <i>To feed swine</i> |
| 10. REFLECTION | <i>And . . . he came to himself</i> |
| 11. RECOLLECTION | <i>[Father's] hired servants have bread enough</i> |
| 12. DETERMINATION | <i>I will arise</i> |
| 13. ACTION | <i>And he arose</i> |
| 14. PENITENT | <i>[I] am no more worthy</i> |
| 15. CONFESSION | <i>I have sinned</i> |
| 16. RESTORATION | <i>Bring hither the fatted calf</i> |
| 17. CELEBRATION | <i>They began to be merry</i> |

—Contributed by Henry Beyer, Baton Rouge, Louisiana

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.

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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

SPEAKING PERSONALLY, I can say that my pre-preacher days foresaw 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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SPECIMEN OF TYPE

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17 **from Judæa, and from beyond Jordan.**
Prov. 16.19 & 29. 23
Is. 67. 15
& 66. 2

CHAPTER 5

Is. 61. 2, 3 **AND seeing the multitudes, he went**
Luke 6. 21 **up into a mountain: and when he**
John 16. 29 **was set, his disciples came unto him:**
2 Cor. 1. 7 **2 And he opened his mouth, and taught...**
Rev. 21. 4

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