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# THE Preacher's Magazine

NOVEMBER

1954



# The Preacher's Magazine

Volume 29

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Number 11

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LAURISTON J. DU BOIS, *Editor*

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## Proper Evaluation of Our Revivals

By D. I. Vanderpool\*

**I**N MANY of our churches we have come to evaluate and classify a revival as wonderful, outstanding, good, ordinary, or poor. I fear Satan has juggled the scales we use until we have a distorted idea of what constitutes an outstanding or wonderful revival.

The true value of a revival is not necessarily determined by the number who found their way to the altar for one reason or another, or the size of the crowd attending the revival; neither can we properly evaluate the revival by the height of the emotional tide reached.

### I

*The number of seekers at the altar* is an unsafe measure to determine the value of a revival. What methods were used to get the people to the altar? Why did they come to the altar? What did the seeker do while at the altar? What did the workers do for the seeker while he was at the altar? All of these questions must be answered intelligently before the number of seekers could be a safe measure for revival evaluation.

Schemes, tricks, and unscriptural tests may account for a certain group of seekers. Undefined, indefinite, and general altar calls may account for another group. Still another group was at the altar but was hindered from getting victory by the constant

chatter of some well-meaning worker. There was a goodly number of others who were so desperate about a conscious need that they sought unceasingly until they found peace with God or were sanctified wholly by the incoming Spirit. Those who solved problems, were converted, reclaimed, or sanctified constitute the actual value of numbers that were at the altar.

Six months after a so-called "great" revival in which over three hundred had been at the altar, I inquired of the pastor how many people he now had as members of the church or regular attendants who had been brought in as a direct result of the "great" revival. He thought a moment and said sadly, "Not one." I grant that this may be an unusual case, but it certainly proves that the number of seekers at the altar is not a dependable measure by which to evaluate a revival.

### II

*The size of the crowd in attendance* is another unsafe rule by which to measure the value of a revival. *What was the attraction?* is the question that must be answered before we can properly evaluate crowds at a meeting. Was the attraction *little seven-year-old "Bobby"* parroting what dotting parents had laboriously taught him to say? Was it a "free lance" fellow "blistering" the church and "telling off" the "brass hats" for their

\*General Superintendent.

lack of enthusiasm over his independent program? Or was it some silly fellow promising to handle snakes or perform some acrobatic stunt in the church, thus desecrating sacred things to please the carnal and play to the galleries? What was the attraction? Was Christ so presented in His power to save and deliver from the bondage of sin that He became the attraction? Did the Holy Spirit move upon people as under the preaching of John the Baptist, when the whole country and villages round about turned out to hear him? Did the presence of Jesus form the attraction, as in Capernaum when "it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them"?

I know one instance where the crowd came just to hear the preacher scold and belittle the poor, struggling Nazarenes. What a field day for the godless when they could hear a man say from the pulpit just what they themselves had been saying on the park benches at their "spit and whittle" club meeting! No! Great crowds are not sound measures for revival evaluation.

### III

*High emotional tides and great demonstration* is a third unsafe measure of evaluating a revival. Certainly when the Spirit of God works mightily, there will be tides of emotion and demonstration. But all of us have seen great demonstration that left in its wake very little evidence of anything deeply spiritual and really abiding. I heard nearly a thousand people shout, saw them march—whipped into a frenzy, they kept it up for nearly one hour. But that did not make it a real revival. What stirred the emotions? What was the effect upon their manner of living? How did they walk when their stirred emotions

subsided? These are questions that must be answered before we can evaluate the revival by the tides of emotional demonstrations.

### IV

What are some of the dependable measures by which we may evaluate our revivals?

*The number of people finding definite victory* in conversion, reclamation, or entire sanctification will throw light upon the real value of the revival. Ten definite victories are worth more than one hundred "dry-eyed" decisions of folk who slip away after the altar service and never come back.

*Those who join the church* as a result of the revival will stand out as definite proof of the value of the revival. Two or three families won to Christ and eight or ten members joining the church will make any meeting in any size church an outstanding revival.

*The kind of seed sown in sermon and song* may contribute to making a meeting more valuable than we think. New people have heard the old, old story. Their hearts have been stirred, though no move was made to seek God. The good seed has been sown and will in due time give a harvest.

My last suggestion concerning dependable measures for evaluating our revivals is that *time alone will reveal* the full value of the revival campaign. Let us advertise well, give personal invitations to our whole community, preach and sing the glorious gospel of full salvation provided through Christ, promote revival services that will convince, convict, and interest those who come. When all of this has been done, earnest, unceasing prayer and a full reliance upon God will in time give a harvest that will repay every investment we have made to have a revival in our church.

## Handles to Teen-age Hearts

**L**AST MONTH we began our discussion with a consideration of "The Handle of Understanding." Let us move to the second consideration.

### II. THE HANDLE OF A GOING CHURCH PROGRAM

Some thought must be given to a church program which will attract and win young people to Christ. This will not just "take care of itself." And here is where we come in. We should present a plan from every level of the church which will challenge our teen-agers. I am not sure that I can touch all of the areas that should be included but here are a few which seem to be essential.

#### HIGHLIGHTING OUR OBJECTIVES

We must have some objectives in our youth work and then ever keep them before our pastors, youth leaders, and churches. To have no objective is to go nowhere. But merely to state them is not enough; they must be repeated again and again and infiltrate all we do. What should these be? I suggest six:

1. Evangelism of youth
2. Building of youth in Christian experience and churchmanship
3. Training youth in knowledge of the Bible and doctrine
4. Providing opportunity for development of personality, talents, and abilities
5. Providing opportunity for Christian service
6. Providing opportunity for Christian fellowship

### THE WHOLE CHURCH ASSIGNED TO THE TASK

At times the task of working with youth is left to one department of the church, the others concentrating on other tasks. Actually, to get the best job done, we must approach our youth from the church as a whole. Each department should contribute its specific emphasis, working with the others in a predetermined pattern of correlation and co-operation to give youth a balanced and effective training. Some denominations have youth work organized under a "Youth Fellowship." Ours, however, maintains youth work through the several departments. In any event, every phase of work with youth must be given attention. These departments include:

1. *The Church School*, where competent teachers should teach youth the Bible, relate it to the problems of their lives, and strive to bring them to Christ.

2. *The Young People's Society*, which will challenge youth to Christian service and train them in vital churchmanship.

3. *The Missionary Organization*, through which a special emphasis on missions will be spearheaded.

4. *The Regular Services of the Church* should also contribute much to the spiritual lives of youth if they are so planned—the morning worship, the evening evangelistic service, mid-week prayer meetings, revivals, and other special services.

## SPECIAL AREAS OF ACTIVITY AND SERVICE

But for teen-agers we must not limit our sphere of work alone to that which is customary. They require activities and opportunities for service beyond that needed by either children or adults. It is here that we find the *plus* which clinches our work of winning them. Let us notice a few of these areas:

1. *Soul Winning.* Teen-agers will respond to a strong evangelistic program. Every church should have a soul-winning plan which will give opportunity for personal evangelism and visitation of every sort. The youth group should be the "evangelistic band" of the church. This will do double duty; it will challenge the youth and build the church.

2. *Summer Camps.* It is amazing to note the results of a camp program, for it accomplishes far beyond what the casual observer would imagine. Camps that are built with the Christian objective in view, that present a balanced program, that have an aggressive evangelistic tone, can be successful in winning the teen-agers. Our records show 4,500 to 5,000 teen-agers won to Christ each summer through our camps. A pastor should plan to get his teen-agers to his district camp.

3. *Intermediate Weekday Activity.* For Intermediates there should be a weekday activity program planned within the church. We have the fully planned Caravan plan. This takes one night a week and builds to the interests of Intermediate boys and girls. Let's use it!

4. *Senior Weekday Activity.* There should also be some sort of activity for older teen-agers. The N.Y.P.S. has recently worked out a plan known as "Pal Time." This takes the teen-agers one night a week, with each one

planned. The year-round program is balanced with evangelism, project, devotional, outdoor, fellowship, and "surprise" meetings well planned.

5. *Church Activity.* In every phase of the church's program there must be "something going on" if teen-agers are to be interested. The church is not out of date. It does not need to compromise its historical position to interest young people. A vital, active, spiritual, evangelistic program will do it.

6. The youth of the church should also be directed to the *interdenominational activities geared to interest and help teen-age youth*. Wherever possible the local rally, high school Bible clubs, community projects—all of these help the church do its job and open up areas not available to any one group alone.

## Missionary Issue

You will notice that much of the material in this issue is devoted to the General Budget and to missions. Most pastors will be giving a special missionary emphasis during November preparatory to receiving the annual Thanksgiving offering. We hope that this material will be helpful as these plans are made.

We are indebted to Dr. Remiss Rehfeldt, secretary of the Department of Foreign Missions, and Miss Helen Temple, his editorial assistant, for providing this material for us. The information provided on the General Budget by Dr. John Stockton, general treasurer, will be valuable to pass on to our people.

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Today is the tomorrow we desired or feared yesterday.—J. B. C.

# The Preaching of Orval J. Nease

By James McGraw\*

**N**O MAN is afraid of a pile of ashes. It is only when the bush is ablaze with a consuming power that men step back and recognize that it is God in the midst of the bush. We've got to have God in the midst of our church!"

Thus spoke a man whose example of vision combined with action made his life one to be considered with the other great lives who led the Church of the Nazarene through her early days of growth. When Orval J. Nease spoke, he usually spoke like a man who had become acquainted with the God in the burning bush, and who possessed a tremendous concern that His message should be carried to men everywhere. The Spirit's fire had baptized him, the Spirit's love had filled him, the Spirit's call was upon him, and the Spirit's presence was with him as he preached Biblical holiness until his fruitful life came to a much too early end.

In Orval J. Nease was combined a rare and generous portion of the characteristics of a great preacher. He was an educated man, taking his bachelor's degree from Pasadena College and a graduate degree from Boston University. He took additional graduate study at Ohio State University. Long after his formal education had been completed, and in fact throughout his busy life, he was a lover of books and a seeker of wisdom and knowledge. Yet, with his educa-

tional background and brilliant intellect, he never lost his touch with the practical problems of everyday living. A glance at some of his sermon topics, a look at some of his outlines, and a reading of his written sermons all indicate a practical, earthy, present-day application of the heavenly, inspired, eternal truths he proclaimed. He was a scholar and yet he was a "commoner."

Young Orval learned in early life from a sanctified United Brethren father the meaning of complete consecration to the will of God. William O. Nease, after receiving the blessing of entire sanctification, preached second-blessing holiness so persistently that he found himself being persecuted in his own church, and in the beginning of the twentieth century he and his faithful wife were directed to the holiness movement. It must have made a profound and lasting impression upon the two lads, Orval and Floyd, as they sat each on one knee of their saintly father and listened as he did his best to explain to them some of the sacrifices they would be required to make because they were the sons of a holiness preacher. It was certainly no mere coincidence that both of them followed in his footsteps, devoted themselves just as wholeheartedly in the work of the ministry in the Church of the Nazarene, and both were pre-eminently preachers of the gospel of Jesus.

What was it about the preaching of Orval J. Nease that made him to be recognized as a "preacher's preacher"

\*Professor, Nazarene Theological Seminary.



—a masterful pulpiteer of unusual ability?

We must of course place near the top among those characteristics of the man his capacity of love. He loved people. He loved his work. He loved his family. He loved his church. He loved to preach. Most of all, he loved God. He loved God with all his emotion, all his will, all his ransomed power. This spirit of love gave his ministry a genuine quality which commanded attention and received respect of Christians and sinners alike.

His love for people made it possible for him to preach heart-searching messages in a manner they would accept. He could probe and search until the lukewarm and the hypocritical would be uncomfortable without resentment, for they felt the spirit of the man. His love for people gave his evangelistic sermons a sense of urgency, and brought conviction upon sinners. His love for God and the church and its great doctrines gave his holiness sermons life and sparkle; and whatever else we may say of his preaching, we must say he was never guilty of the sin of dullness.

Orval J. Nease was the type preacher who would be successful in any position in which he was called upon to serve his church and his Lord. He was gifted as a pastor, as his record in the pastorates at Phoenix, Arizona, First Church; Meridian, Texas; Malden, Massachusetts; Columbus, Ohio, First Church; and Detroit, Michigan, First Church will show. He was a college professor and president, an evangelist, and church school executive and editor with equal talent and success. He will be remembered best for his leadership as general superintendent, and his masterful conduct of the business of district assemblies in a manner that inspired confidence and nurtured faith.

The preaching of Orval Nease, it seems, was characterized with paradoxes. There was confidence in his preaching stance, and yet there was humility in his manner. He preached with insistent compassion before a crowd of two thousand, yet with seemingly equal enthusiasm before twenty. His strong, rich baritone voice was often raised in climactic tone, and yet his voice was tender and pleasing. Loving yet chastening, and tender but firm in his dealings with people; educated, yet eminently practical—his was a ministry of many paradoxes.

His delivery was faultless, yet he did not give the impression of being stiff or formal. His hands were graceful in gesture, but even his full arm gestures did not appear to be artificial or forced. He was often very dramatic in his delivery, moving about the rostrum, gesturing with his entire body, matching his well-chosen words with facial expressions that indicated the depth of his feeling about his message. He had sermon notes, but he seldom looked at them. His messages were so engraved upon his heart and mind that he seemed to preach from the overflow rather than from outside helps. His skeleton outlines were usually easy to observe, yet not so obvious as to bring dullness or monotony to the sermons.

His introductions gave evidence of having been well planned, and the product of careful thought. He began his sermon "The Meaning and Importance of Christian Consecration," for example, with a contextual introduction which was brief, clear, and to the point. After reading the lesson, Rom. 12: 1-2, he began:

"In any attempt to give a full-orbed presentation of truth, one would need to employ both of these verses, for they rightfully belong together. But for the purpose of the moment I wish

to suggest a theme and, having done so, to pull down one branch from the tree of truth and pluck fruit for a while. I invite you to think with me along the line of Christian consecration."

We need not observe here that the branch was expertly manipulated and the fruit skillfully plucked, and the listeners went home satisfied and fed.

One who uses metaphor and resorts to oratory and the dramatic is not usually adept at the use of logic in preaching, but with Dr. Nease this was not so. In the same sermon just mentioned, we note his use of logical argumentation in the words:

"Paul says . . . because you have divine love you ought to consecrate. Oh, what pressure he builds up here! He says you ought to consecrate, by the mercies of God; and the mercies of God find themselves in the peace that you have with God, the access, the open heaven, and the present Christ; the fact that you rejoice in hope and have glory in tribulation, and the love of God shed abroad in your heart. He says you owe it to God, you owe it to life, you owe it to the Church, you owe it to your home, you owe it to yourself, to give yourself in utter abandonment to God and His will!"

Dr. Nease had an unusual talent for developing logical, symmetrical, balanced outlines for his messages. His outlines made his sermons easily remembered. His sermon "Jesus, the Good Shepherd," on the text found in John 10:11, "I am the good shepherd," was developed as follows:

- I. The Good Shepherd Loves His Sheep.
- II. The Good Shepherd Knows His Sheep.
- III. The Good Shepherd Provides for His Sheep.

With an appropriate introduction and full subheads, such an outline is simple but profound.

Another excellent example of one of such outlines is his sermon "Separated unto God," from the text John 17:17, "Sanctify them through thy truth: thy word is truth." After a contextual introduction, he presented his main divisions as follows:

- I. The Experience Desired.
- II. The Agent Exercised.
- III. The Subject Affected.
- IV. The Means Employed.

A genius for organizing his material, together with a skill in presenting it, yet might possibly leave something lacking in the ministry of any man; but all this plus a life of prayer and devotion made the preaching of Orval J. Nease effective. His son, Orval, said of his prayer life: "My father was a man of prayer. His habit of praying was never offensive to his growing children, but was rather compelling . . . his prayers reaching around the world in loving concern. He prayed with soul poetry. He prayed until the flow of God's presence permeated the very atmosphere of the room."

Dr. H. Orton Wiley appraised his preaching ability in his characteristically keen fashion when he once wrote: "Dr. Orval J. Nease was a great preacher. His sermons not only had literary merit and were delivered with the ability of a great orator, but they were always spiritual and with extreme unction." Dr. S. T. Ludwig said of him: "The life and ministry of General Superintendent Nease were characterized by a passion to win souls for Christ and a loyal devotion to the Church of the Nazarene."

His illustrations were unique and pungent. Can we ever forget the vivid and lucid story of his experience as a boy in discovering that the "Mighty Thorn Apple" river had been ren-

dered impotent and useless by a double handful of leaves and twigs in the mill? He made the truth live by his ability to use everyday experiences in his preaching.

The gifted poet, Evangelist Charles Hastings Smith, summarized the esteem of uncounted admirers when he penned a poem concerning the death of Dr. Nease, part of which is:

*There is music like Niagara  
Thundering down from heaven's dome,  
Coronation music—crown awaiting—  
Another pilgrim has come home.*

*I knew him as a leader,  
Blest with attributes strong and brave,*

*And his influence cannot be harnessed  
To the dimensions of a grave.*

*For in the vineyards where he labored*

*And told the news of God's sweet peace,*

*Nazarenes will perpetuate the memory*

*Of a man named Orval Nease.*

"God in the midst of our church!" he pleaded in his sermon on "The Power of Authority." God in the midst! That expression perhaps describes the preaching of Orval J. Nease; for he, like the burning bush, called forth out of his blazing heart to men who were constrained by his passion to turn aside and listen.

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## Almost a Success\*

I HAVE SEEN a man who was converted in his early youth and thought then he should give himself to the ministry. But while going to school he became somewhat uncertain and has been tossed about in regard to his work in life all these years. He is a good man, a sincere man, a competent man. In fact he has nine-tenths of the qualification regarded as necessary for the ministry, and he has almost succeeded. If he had possessed a few more desired qualities, or if he had possessed such qualities as he has in a little more outstanding degree, or if he had given himself a little more wholeheartedly and constantly to the task, he might have been a useful and happy pastor right now. But as it is, his situation is pathetic. He is past fifty years of age and yet his apprenticeship is incomplete. He is not sure what he should do, nor is his oppor-

tunity pressing. While he has been casting about, those in search of pastors have been thinking also, and now they are as uncertain about him as he is about himself.

But it strikes me that there is danger that any of us shall be content to approximate success. If the church does not actually die on our hands we are tempted to feel that the situation is "not too bad." And if we are tolerated and allowed to continue on, even in the days of our youth and early maturity, we feel that there is really nothing to be anxious about. But age is creeping on. Opportunities are passing. Reasons why others should show us charity are becoming fewer, and if we do not do more than "almost succeed" pretty soon, we shall find ourselves gradually moving toward the rear pews and the devil will tempt us to bitterness and self-reproach. He will seek to take our crown and then to destroy our souls.

—J. B. CHAPMAN

\*Editorial published in the December, 1930, issue of "Preacher's Magazine."

# SERMON OF THE MONTH

## The Harvest Is Great

By Remiss Rehfeldt\*

*The harvest of the earth is ripe* (Rev. 14:15).

God's great harvest day is coming. Redeemed souls, so numerous that no man can number them (Rev. 7:9), will gather from the four corners of the earth.

Until that time, whether distant or near, we know not, the Church is commissioned to make possible the harvest. It should be one which will do honor to our God and His Son, Jesus Christ. The missionary, Paul, speaking of Jesus, said, "God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Let God be glorified and the name of Jesus honored among men. This is the true motive of world evangelism.

God has given the Church a power in the gospel which is unequaled. In the natural harvest there is no method for changing tares into wheat. But in the spiritual harvest this is gloriously possible. If the gospel is faithfully given out, sinners will become saints and heathen will become Christians. This will bring honor to the King and provide Him with the

spiritual harvest which is His rightful due.

Consider world evangelism. From whatever vantage point you look, it is convincing. A missionary is reported to have said, in the midst of a message on the love of God, "Now we will consider another phase of the subject." The native interpreter had no word for "phase" in his own language, so he translated, "The missionary is going to climb another stump." Let us mount a few "stumps" as we look at world evangelism.

### I. THE EXAMPLE OF GOD'S CHILDREN

Obedience has been the requisite for God's children throughout the ages. They were a marching, conquering host as long as they were obedient; a wondrously led, strangely provided for, and gloriously victorious people, when they obeyed His voice. God was with them in mighty power.

When they were disobedient, it was a different story. Captivity, dejection, and defeat were their lot. Their harps were hung on the willow trees. They lost their song and their victory.

It is impossible to side-step the Great Commission. Christ gave His Church a great task: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). There is no limitation or restriction, no legitimate excuse or exception to this command. Each member of the

\*Executive Secretary, Department of Foreign Missions.

Church must face this task with obedience, or face his Lord with shame.

## II. THE TEACHINGS OF GOD'S WORD

The subject of world evangelism is not new. Someone has said, "The Bible is inspired with a world vision, energized with a world purpose, and marches toward a world goal."

To Abraham, the father of all nations, God said, "Out of thee shall every nation of the earth be blessed." This is world evangelism back in Old Testament days.

One of the major prophets said, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22); and a minor prophet picked up the message by announcing: "Behold, thy King cometh unto thee: he is just, and having salvation . . . he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zech. 9:9-10).

The New Testament breaks forth with world evangelism in the announcement of Christ's birth, " . . . good tidings of great joy, which shall be to all people." "A light to lighten the Gentiles," said Simeon, the prophet. And Jesus cried out in the Temple, "My house shall be called of all nations the house of prayer." To His disciples, He said, "The field is the world," and, "Ye are the light of the world." Before He left them for heaven, He commissioned them to go into all the world with His gospel.

The acts and letters of the missionaries of the first century make up the remainder of the Bible, concluding with the revelation of God's great harvest, to motivate the Church of the living God to increased activity and to encourage the Church to persevere.

## III. THE IMPACT OF GOD'S WORD

If the subject of world evangelism in God's Word is not convincing enough to put the Church on the

march, add to this the impact of God's Word on those who receive it when the Church is diligent.

The translated Word alone is not sufficient. The Ethiopian eunuch had the Scripture, but he needed Philip. The written Word in the hand and the living Word in the heart of a consecrated representative produce startling results.

One night I rode with David Browning from Danville, Illinois, to Kansas City, Missouri. In the early hours of the morning he told me of Percy Sutherland, in British Honduras, whose wife was brought a three days' journey down the Belize River, unconscious all the way, only to be pronounced incurable. Missionary Browning found the distraught husband leaning against a lamp post on a street of Belize, weeping in despair. In the mission home later, Percy shook with fear as he saw the "Book that brings a curse" on the table. Brother Browning explained that it was the "Book that brings a blessing." Percy was saved that night. His wife was healed and converted. Wondrous Christ!

As the two men said good-by, later, the missionary said, "Percy, would you like to have a copy of the Book that brings a blessing?"

"O missionary, I'd love to have a copy of that Book."

"Will you promise me you won't let it be burned?"

"I promise with my life!"

A copy passed from the missionary to the new convert. His entire village later asked for missionaries to come and bring them the Book. The impact was tremendous.

Seventy-five years ago a man from Haiti went to Turks Island in the Bahamas and was greatly impressed by the difference between the way these people lived, and the way they lived

in his home town. These were cleaner, more orderly, and happier. On inquiring why, he was told it was due to the Bible. He asked to see this Book and they gave him a copy of the English Bible. He took the Book back home with him, and told his relatives and friends that someday someone would come to tell them about the message in it.

Seventy-five years went by and the man died, but his daughter remembered what he had said. She was in the group that heard the preacher who finally came. He spoke about God, the Creator, our Heavenly Father, who so loved the world that He sent His Son to save all men everywhere.

The woman listened, then slipped away from the group to her home, returning with the English Bible in her hand. When the preacher stopped speaking, she asked him if what he was saying was in the Book which she held. He recognized it at once and said that his words were indeed from that Book. Then she embraced it and cried joyfully, "My father said you would come! I knew you would come!"

#### IV. THE CONDITIONS IN GOD'S WORLD

If nothing else should convince Christians that world evangelism is imperative, the fact that 800,000,000 people are now under the domination of an atheistic system called communism should move us to action. It is an established fact that communism has a difficult time getting a foothold in Christian lands.

Add to this the distressing situation in the Holy Land. The very country that cradled Christianity has been overrun by a bloodthirsty religion whose followers deny the deity of Christ and expect to gain heaven by killing His followers. There are 270,-

000,000 members of pagan Mohammedanism in the Middle East. No Christian should be satisfied with the relatively few gospel harvesters who are in that area. The Mohammedans are training 1,000 zealous young men in Alexandria, Egypt, to win Africa to the cause of Mohammed. What are we doing for Christ?

Latin America desperately needs the gospel. Priests have kept the Bible from the people and have incited fanatics to persecute and kill Protestants. Economic conditions give communism a tremendous advantage in these countries. Two-thirds of the people are ill fed, ill clothed, and ill housed. But above all else, Latin America needs a faith by which to live, a power which will bring spiritual liberty and the incentive for personal initiative.

Half of the earth's population sits in spiritual darkness. One billion, one hundred, and fifty million people have not heard one gospel message. They have never heard the powerful, matchless, saving name of Jesus Christ, and "there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

#### CONCLUSION:

It is said that during a cotton strike in South Carolina, the plantation owners and their families went into the fields to harvest the crop.

There is a stalemate in the spiritual harvest fields of the world. The Church is tragically behind schedule in sowing the seed. It will take every member of the family of God, doing his best to redeem the time, if there are to be sheaves for the Master. But if there is an all-out effort now, there will be great rejoicing when Christ thrusts in His sickle to reap earth's harvest of redeemed souls.

# The General Budget

By John Stockton\*

*Our general treasurer shows us some of the facts and figures relating to the General Budget, the life-line of our general church and missionary program.*

ONE OF THE chief instruments in the hands of the Church of the Nazarene for spreading the gospel around the world is the General Budget.

To those who are not informed about the functions, it may seem a cold, formal thing; but those who know, realize that it is the bread line which sustains our world-wide program.

It is obvious that the members of the General Board feel that we have the best system of distribution of funds for the Church of the Nazarene which can be obtained; otherwise, they would change the system.

Under the present plan, each mission field and each department submits an Asking Budget showing the amount of funds needed to carry on the work of the department for the coming year. After the Asking Budgets have been examined and approved by the Finance Committee, they are submitted to the Board of General Superintendents for inspection and approval. If the general superintendents approve the budgets, the minutes of the Finance Committee are then submitted to the General Board for final approval.

The Expenditure Budget approved by the General Board for 1953-54, to be in operation from May 1, 1953, to April 30, 1954, was as follows:

## APPROVED EXPENDITURE BUDGETS

DEPARTMENT	APPROVED 1953-54
Church Extension	\$ 30,000.00
Church Schools	30,657.00
General Contingent	10,000.00
Nazarene News Service	3,500.00
Radio Commission	500.00
Wives of Deceased General Superintendents	5,000.00
<b>EDUCATION</b>	
Regular	24,500.00
Seminary	55,000.00
Foreign Missions "A"	1,216,180.00
Foreign Missions "B"	7,000.00
Foreign Missions "C"	10,500.00
General Assembly	10,000.00
General Board	10,000.00
General Superintendents	42,000.00
Headquarters	90,000.00
Home Missions:	
Regular	252,205.00
Radio	50,000.00
Junior Society	6,200.00
Ministerial Benevolence	65,000.00
Servicemen's Commission	14,900.00
N.Y.P.S.	21,000.00
Stewardship	9,500.00
<b>Total</b>	<b>\$1,959,042.00</b>

As far as the General Board was concerned, the approval of this budget was a work of faith, due to the fact that the budget was approved in January, 1953, and the funds started coming in May 1, 1953, from the churches.

The total General Budget accepted by our churches has never yet been as large as the Expenditure Budget voted by the General Board. However, a great many churches overpay the budget which they have accepted and, thus, we receive sufficient funds to pay the budgets voted.

The report on page 14 shows the total General Budget accepted by the churches of the various districts during the year of 1953-54 and, also, the amount actually paid by each district.

\*General Treasurer, Church of the Nazarene.

You will note that the amount accepted by the districts lacked \$320,-004.00 of being as large as the Expenditure Budget voted by the General Board. However, due to the overpayment of the accepted budgets, we received a total of \$2,062,255.75, which exceeded the Expenditure Budget by \$103,213.75. Thus, sufficient funds were received to carry out the program as planned. The amount received above the Expenditure Budget, approved by the General Board, was turned into missionary channels, due to the fact that the needs are always so much greater than the amount of funds received and there are always new fields which we should enter but cannot because of lack of funds.

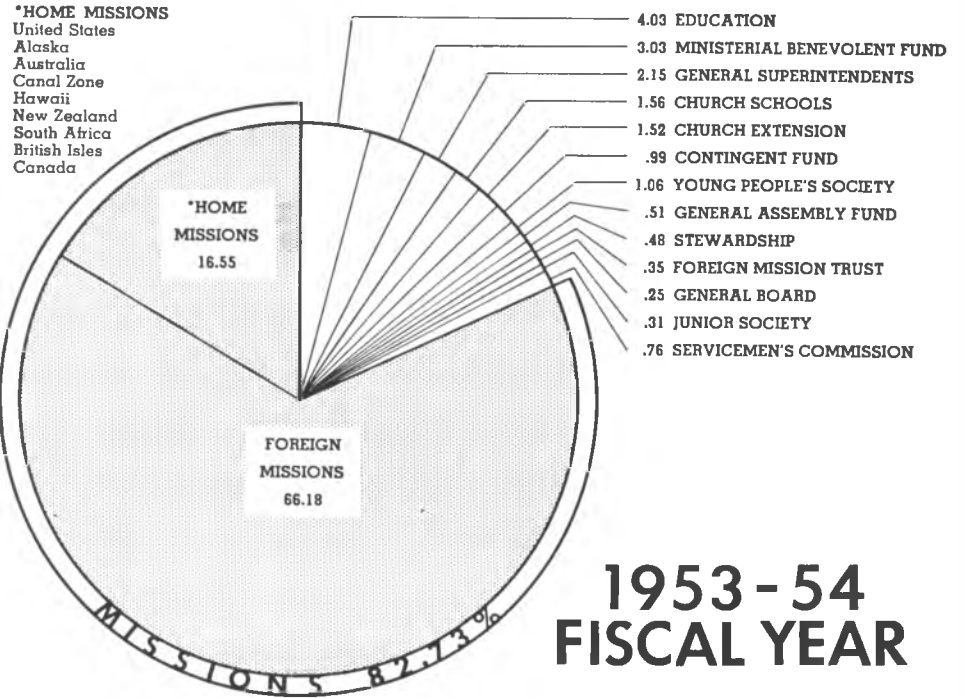
During the fiscal year described,

82.73 per cent of the amount received went for missions, which was a total of \$1,706,097.49. The following chart shows the per cent to each department.

The Church of the Nazarene has always been missionary-minded and the major portion of the funds sent to headquarters from year to year has been used for missions. However, we would not wish to leave the impression that the funds used for other departments are not well invested.

We should remember that the balance of the General Budget dollar makes possible the operation of other authorized departments and agencies of the general church representing vital interests, many of which are closely related to world-wide evangelism.

# GENERAL BUDGET DOLLAR





We must have a strong, growing church at home in order to be able to support our mission work abroad. The general superintendents and the members of the General Board realize that we must carry on a well-balanced program in order to succeed in our task of going into all the world to give the gospel to every creature. I am well acquainted with the general superintendents and the members of the General Board and I have ut most confidence in their ability to make the right decisions when the budgets are being considered. Consequently, I

lose no sleep regarding this phase of the work. I also have faith in the Nazarenes, and I know that if the members of our churches everywhere will mind God and pay their tithes and make possible the 10 per cent program of the church, God will keep His promise and pour out His blessings upon us. His promises have never failed and we can be sure of them if we do our part. God grant that we may not fail our generation and that we may do the work of Him that sent us, "while it is day," for "the night cometh, when no man can work."

**GENERAL BUDGET ACCEPTED  
AND PAID 1953-54**

	Accepted	Paid
Abilene	\$ 26,179.00	\$ 31,010.06
Akron	39,095.00	84,318.94
Alabama	19,575.00	17,410.27
Albany	17,373.00	17,844.68
Arizona	17,645.00	20,631.32
Canada Central	8,831.00	11,267.71
Canada West	22,300.00	33,610.07
Central Ohio	50,965.00	92,375.32
Chicago Central	29,070.00	37,872.34
Colorado	48,388.00	42,130.80
Dallas	25,330.00	26,304.24
Eastern Kentucky	14,091.00	20,063.26
Eastern Michigan	45,526.00	41,756.25
East Tennessee	12,957.00	18,462.16
Florida	28,656.00	33,740.32
Georgia	16,910.00	17,409.33
Houston	16,190.00	20,230.07
Idaho-Oregon	33,957.00	35,862.74
Illinois	41,265.00	46,021.56
Indianapolis	36,986.00	47,779.42
Iowa	37,210.00	50,729.03
Kansas	39,032.00	48,198.01
Kansas City	36,479.00	49,445.38
Kentucky	9,984.00	17,453.13
Los Angeles	43,225.00	60,633.40
Louisiana	13,061.00	14,533.04
Maritime	3,000.00	2,460.80
Michigan	39,145.00	46,722.44
Minnesota	11,270.00	14,172.66
Mississippi	7,651.00	7,848.35
Missouri	29,943.00	36,341.14
Nebraska	12,690.00	14,523.74
Nevada-Utah	2,057.00	2,703.78
New England	30,035.00	39,619.77
New Mexico	10,556.00	14,779.25
New York	10,085.00	14,771.53
North Arkansas	11,445.00	13,712.34
North Carolina	9,097.00	9,840.01
North Dakota	7,995.00	9,379.29
Northeastern Indiana	77,195.00	87,570.46
Northeast Oklahoma	16,935.00	17,909.68
Northern California	65,000.00	79,868.23
Northwest	40,231.00	45,120.39
Northwest Illinois	20,970.00	22,554.99
Northwest Indiana	24,731.00	28,521.16
Northwest Oklahoma	28,055.00	40,589.04
Oregon Pacific	32,038.00	45,398.41
Pittsburgh	35,000.00	51,798.60
Rocky Mountain	10,670.00	10,795.92
San Antonio	17,879.00	19,475.76
South Arkansas	13,098.00	12,862.96

South Carolina	13,735.00	12,310.31
South Dakota	4,960.00	5,149.08
Southeast Oklahoma	13,381.00	13,498.69
Southern California	41,155.00	54,064.07
Southwest Indiana	36,136.00	36,976.88
Southwest Oklahoma	27,236.00	27,916.66
Tennessee	28,002.00	39,826.77
Virginia	10,479.00	8,580.73
Washington Pacific	22,500.00	22,961.79
Washington-Philadelphia	45,860.00	48,405.58
Western Ohio	54,890.00	76,782.68
West Virginia	33,792.00	46,934.63
Wisconsin	9,860.00	11,982.83
	\$1,639,038.00	\$2,031,684.29

**NO ACCEPTED BUDGET**

Africa	\$ 220.73
Africa Colored	280.00
Alaska	7,413.84
Australia	619.98
Australia Aborigines	2,369.51
Barbados	1,000.00
Bolivia	71.64
British Guiana	41.70
British Isles North	2,587.06
British Isles South	4,253.69
Cape Verde Islands	302.00
Cuba (Havana)	68.30
Gulf Central	25.00
Hashemite Jordan	25.00
Hawaii	1,530.46
India	127.00
Italy	100.00
Mexican Central	160.00
Miscellaneous	1,824.06
Nicaragua	194.00
North American Indian	2,711.79
North Mexico	40.00
Okinawa	30.00
Panama Canal Zone	257.38
Philippine Islands	335.50
Puerto Rico	685.22
Seminary	323.52
South Africa	372.40
South Mexico	240.00
Southwest Mexican	1,942.41
Texas Mexican	419.27
	\$ 30,571.46
	\$2,062,255.75

# Ten Per Cent for Missions

By Remiss Rehfeldt\*

**T**HERE IS a beautiful and accurate simile of Brunner's: 'The Church exists by missions, as fire exists by burning.' When the fire dies it is no longer a church. It meets the fate that has overtaken Salem, Illinois, called 'the town that became a museum.' So there can be a church that becomes a museum. We can go on a conducted tour around it. There is the creed in a glass case; there are the records in a safe. There are the mummies, once alive. And there will be no communication."

Thus writes Dr. Halford Luccock in his book, *Communicating the Gospel*.

That the Church exists to communicate the gospel is beyond dispute. John Wesley's comment on Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature," is applicable here. He said: "Our Lord speaks without any limitation or restriction. If, therefore, every creature in every age hath not heard it, either those who should have preached, or those who should have heard it, or both, made void the counsel of God herein."

I recall hearing Dr. R. T. Williams speak on the first psalm. Putting his statements in the positive, he said, "Blessed is the man who gets his counsel from God, his pleasure from promoting the kingdom of God, and his spirit or attitude from Christ." A sincere application of this formula will result in an all-out effort to seek

the salvation of the lost everywhere. Let us not be guilty of making void the counsel of God.

In an endeavor to increase the tempo of our world evangelism program, thus carrying out to a greater degree the command of our Lord and showing ourselves alive unto Christ, the General Board launched the 10 per cent plan. Proportionate sharing is so reasonable and has so solid a foundation in God's Word that it was recommended to the churches without hesitation. There was no question but what there would soon be many 10 per cent districts. And it is true, the increase has been steady and heartening, but not sufficient to permit the kind of missionary advance the church would like to make for Christ.

After five years, in the January board meeting of 1954, it was noted that there were only three 10 per cent districts, and just four in the 9 per cent group. Several districts were still in the 4 and 5 per cent areas. Many were below the average of 7.54 per cent. It was decided that we should do something about this situation.

Lest it may seem that this is a matter of small consequence, let it be remembered that there would have been \$740,000.00 more for world evangelism than was received last year if every local church had reached the minimum goal of 10 per cent for missions. This amount of money would have opened several of the pressing

\*Executive Secretary, Department of Foreign Missions.

fields now waiting and challenging us to bring them the gospel. It would have substantially increased the limited budgets in present fields of operation where missionaries are depending upon the church for financial assistance. Even though the native people are taught the basic principles of stewardship, the responsibility to help them provide and operate modest chapels, pastors' homes, dispensaries, and schools cannot be escaped.

Your Check  
For



WORLD  
EVANGELISM

Above is reproduced the first check from our church to be sent each month for World Evangelism.

Ten per cent of your tithes and offerings each month is sent to our General Headquarters in Kansas City. What does this mean? As you faithfully give of your tithes and offerings to the local church you have a special part in bringing the gospel to that hungry soul.

May God bless you as you continue to pay your tithes into the local church. Let's not fail God. Let's do our part. Let's give more so that others may have more.

Yours for the salvation of souls,  
*Milton Poole*  
Milton Poole, Pastor  
First Church of the Nazarene  
Lubbock, Texas

Can it be denied that the measure of success which has been attained is tremendously worth while? Since 1949, 100 new missionaries have been placed under appointment by the General Board for service in the various mission fields operated by the Church of the Nazarene, although, because of illness or other factors, vacancies have occurred on the various mission field staffs, which have held the net increase during this five-year period considerably below that figure. During the same five years, 368 properties have been purchased or erected on the mission fields. Since the launching of the 10 per cent program, many new areas in already existing mission fields have been entered and new tribes reached with the gospel. Bible schools have been opened, and the staff of national preachers has greatly increased.

Every Church of the Nazarene can be a 10 per cent church this year. Perhaps your regular channels of missionary giving have not been sufficient to bring your church to this minimum goal. Should this be the case, there are two ways to remedy the situation. Either increase the total giving through regular channels (missionary dues, Prayer and Fasting, Thanksgiving and Easter offerings, birthday offerings, and Alabaster Box giving) or add another channel to the General Budget. This channel is "a tithe of the tithes and offerings of the local church." It is a most logical way of promoting regular, systematic giving. Not only would it bring your church up in its total giving for missions, but it would greatly increase the income of the general church and put it on a regular, stable basis.

Said Richard McBrien, pastor of the Winfield, Kansas, Church of the Nazarene, "We shall continue to push the Easter and Thanksgiving offer-

ings, along with the other channels of missionary giving, and send our church 'tithe of the tithes' to Kansas City, weekly."

In this issue, we are showing the letter sent to the members of the Lubbock, Texas, Church of the Nazarene, by their pastor, Milton Poole. Note the last paragraph of the letter: "May God bless you as you continue to pay your tithes into the local church." It is a universal testimony that the local church secures more tithers, and thus has more money left for other purposes, after it has been announced that the "tithe of the tithes" will be sent to headquarters for missions. It is worth trying and it will certainly help our world evangelism program. Whatever method you may choose to use is entirely in your hands; but for the sake of reaching the heathen, and for Christ's glory, be a 10 per cent church this year.

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### What Is Evangelism?

It is the sob of God.

It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Evangelism is the heart-winning plea of Moses, "Oh, this people have sinned. . . . Yet now, if thou wilt forgive their sin—; if not, blot me, I pray thee, out of the book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the sob of parents in the night, weeping over a prodigal child.

—*The Cumberland Presbyterian*

# Pastors Are Asking . . .

By Mary L. Scott\*

**"What is the difference between the Department of Foreign Missions and the N.F.M.S.?"**

There is considerable difference. The Department of Foreign Missions is administrative and policy-making. They interview and appoint (with the approval of the Board of General Superintendents) all missionaries, determine all matters of policy regarding our missionary work, and handle all matters pertaining to personnel and finances on the mission field.

On the other hand, the N.F.M.S. works entirely at the home base, promoting, inspiring, encouraging, praying, giving missionary information, and raising funds. The N.F.M.S. is the chief channel—with the exception of the work done by missionaries in conventions and tours, and the *Other Sheep*—through which the Department of Foreign Missions works to promote the cause of missions in the homeland. The N.F.M.S. is an auxiliary of the Department of Foreign Missions.

**"But what do local N.F.M. Societies actually do? Aren't they really sort of a genteel social club—a 'ladies aid society' to give our women an excuse for getting together?"**

The objectives of the N.F.M.S. are stated in Article II of the local constitution:

1. To enlist the members of the church
  - a. in active missionary service
  - b. in united prayer
  - c. in the study of the salvation needs of the world
2. To promote a wider knowledge of the mission fields of the Church of the Nazarene
3. To raise funds for extending the kingdom of Jesus Christ around the world.

Naturally, where people are together in a group there will be some sort of social aspect, but that is incidental, and should be kept so. It is not a basic part of the plans and purposes of the N.F.M.S.

Let us look at the purposes as stated in the Constitution of the Society:

First—to enlist members of the church in active missionary service and united prayer and study. Notice the scope—work, prayer, study. A Nazarene will be a better church member for belonging to the missionary society because he will get a broader vision of the task of the church and its outreach. Church members praying together and working together will be stronger and more unified in all their church relationships.

The missionary society is a place where every church member can find a place of vital service. One of the most important phases of the society's work is the service of intercessory prayer for missionaries, na-

\*General Secretary, Nazarene Foreign Missionary Society.

tional Christians, and the lost around the world. This is an area in which everyone can share. Without an emphasis on burdened, intercessory prayer, neither the society nor the local or general church can long survive. The service of prayer is open to all Christians, old or young, rich or poor, who will give themselves faithfully to it. The N.F.M.S., with its constant reminder of pressing world needs, keeps the importance of prayer before the people.

The Prayer and Fasting League offers an avenue through which church members can unite their faith and sacrifice, with the single purpose of praying for world needs, and of putting concrete action behind their prayers by giving the price of the fasted meal to world evangelism.

Second—to promote a wider knowledge of the mission fields of the Church of the Nazarene.

Through the systematic promotion of the N.F.M.S. Study and Reading Course, members of the society are constantly urged to read books by Nazarene authors about Nazarene missions. Monthly meetings offer a regular channel through which an intensive study is made of one or more selected fields each year. Books for the Reading Course are selected, or assigned to be written, by the Missionary Study Commission, made up of representatives from every department of the general church.

Third—to raise funds for extending the kingdom of God around the world.

As an organization, the N.F.M.S. raises funds for only one purpose—the missionary work of the church.

During the last fiscal year (1953-54) this organization raised \$976,973.93 for the General Budget and \$281,763.71 for Foreign Missions Specials—a total of \$1,258,737.64. These funds were raised through dues and

offerings, Prayer and Fasting, Alabaster, and other foreign missions specials.

Thank you, pastors, for your share in this effort. Without your willing and enthusiastic support, we are well aware that the N.F.M.S. could never make the contribution that it does to the cause of foreign missions in the Church of the Nazarene.

**“What plan of organization should I use to make the N.F.M.S. mean most to my church?”**

That depends entirely upon the local situation. Some have found that setting apart one Wednesday night (or whatever night is the regular weekday church meeting night) a month, when the entire church studies missions, is most effective. In some instances, the study is presented to the whole group, all ages combined, and then the groups divide into chapters according to ages or interests for the activity period, when they roll bandages, conduct chapter business, pack boxes for missionaries, or whatever their local program involves. Others conduct business and study in the general meeting of the whole group and the work groups meet on some other time during the week for sewing or bandage-making. Still others meet for an opening devotional period and special prayer for missions and then divide into separate chapters for study and chapter business. Then, of course, there are many that meet as a whole group only when a special missionary speaker comes to the church. The rest of the year the individual chapters meet by themselves on any designated night they choose, and conduct business, devotional period, prayer, and study within their own group.

The time of your meeting should be determined by the local group—

whatever time is most convenient for most people. Whether they meet in the church or in someone's home is immaterial. Those who have separate chapter meetings often find it pleasanter to meet in individual homes, choosing a different home each month.

If the local group decides to form separate chapters, these can be organized on whatever basis will best meet the local need. Some prefer separate men's and women's chapters; some prefer couples' chapters on various age levels; some find a chapter for business and professional people attracts interest. Some combine their single and married people, and others provide separate chapters for each group. Some divide on age and interest level; combining men and women, married or single in the various groups.

In planning chapter activity, do not discount the men. Many districts have found that their men are keenly interested in box work—medical boxes or boxes of men's used clothing, in particular. Some let the men supply the man's section of a missionary couple's box list. In at least one instance, the men took an active part in bandage-rolling, coming up with an ingenious invention that rolled bandages by turning a handle, and kept a whole corps of workers busy preparing the bandage strips to be rolled.

The only advice the general N.F.M.S. office would offer to local churches is: Study your local group; learn their preferences if any; experiment with various types of meetings until you find the one that draws the most people of the church into a systematic study of missions and a growing concern for their responsibility to this great work of the church. When you find a method that works best for you—develop it.

Our primary concern will always be

that every Nazarene become a missionary-minded, missionary-praying Nazarene. We earnestly believe, and I think history will bear us out, that one of the first signs of a dying church is its lessening interest in missions. And conversely, the church that puts its mission-interest and giving first inevitably finds its spiritual life, its membership, and its giving to other interests increasing in direct proportion.

A missionary church is blessed of God. It is a unified church, enthusiastic, unselfish, its interests turned outward to the needs of the world. By encouraging and using the missionary society in your local church you will build the kind of church you would like to pastor, for the church that is united in its concern for others will not become involved in internal conflict and confusion. A church never loses by sharing its material and spiritual blessings with others.

## In a Rut? Try This

We had been in Science Hill, Kentucky, about ten months as pastor when the Lord definitely laid it on my heart to ask the church to become a 10 per cent church. The board voted to try it for three months.

Up until that time our finances were pretty well in a rut, never varying over \$5.00 or \$10.00 from month to month. During the first three months of 10 per cent giving we took \$150.00 from our treasury for repairs on the furnace, gave 10 per cent to missions, and our treasury was still up to the same level as it ordinarily had been without any of these extras being drawn on it. The spiritual condition of the church was better than it had ever been.

—REV. ROY WELLS, *Science Hill Church of the Nazarene, Kentucky*

## IV. Child Evangelism by the Pastor

By Melza H. Brown\*

**T**HE PASTOR who succeeds in child evangelism must be interested in children at all times. If he neglects them in the regular services or fails to recognize them when he meets them elsewhere, he will defeat himself in his endeavor to lead these same children to Christ.

Children have a peculiar sense of discernment and are able to tell whether or not the adults are sincere and genuine in their interest in them and concern for them. Far too often children have been made to feel that the services of the church were not for them and that they were not needed in the church.

A pastor can afford to spend time and effort in winning the confidence and respect of children. Mrs. Brown and I have many times driven across the city to make a call at a home to please a little child—perhaps to see a Christmas tree that the child wanted us to see, or to admire some new gift the enjoyment of which the child desired to share with us. These calls not only help the child but they mean much to his parents also.

The children who love their pastor will be tied to him, making it much easier for him to lead them to Christ than would otherwise be true.

Children won to Christ will pay off in the bringing of their parents into the church. Just recently in my call-

ing I talked to an eight-year-old girl who was at home with her daddy, her mother being in the hospital. The little girl soon yielded to the Lord and we knelt together and she prayed through to victory. She expressed a desire to be baptized and join the church. I had been endeavoring to persuade these parents to unite with the church, as they were eligible for church membership, but the leading of this little girl to Christ was the means of bringing the parents to a decision to desire church membership.

The services of the church are usually planned with only the adult congregation in mind. However, if the children are to listen to the services of the adults, it will not do any harm for the adults to occasionally listen to a sermon prepared especially for the children of the congregation.

The children can also be used in some of the services. This will help them to feel that the service belongs to them as well as to the adults. A youth choir can sing a few numbers at some service; some of the special numbers in song can be furnished by children in the regular services, rather than having all by adults. Occasionally the youth of the church can assist with the ushering. Where there are organized Caravan programs, these groups can have some part in the service occasionally.

Children appreciate attention or recognition. The pastor should be just as considerate of the children as of the adults in the congregation. When the pastor shakes hands with the con-

\*Pastor, First Church, Colorado Springs



gregation at the door of the church and greets the people, the children should be greeted and noticed individually just as the adults. These various things, little in themselves, may not seem to be a part of child evangelism, but the fact is that they all have a very definite bearing on the success a pastor has in dealing with children. Evangelism is leading peo-

ple to Christ, and the first prerequisite is to have the confidence of those who are to be won. Thus if we would lead children to Christ they must be glad and willing to follow our leadership.

The boys and girls need Jesus, and we need the boys and girls in the church.

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## Character, the Greatest Asset of a Preacher

By A. S. London\*

CHARLES SPURGEON, one of the greatest preachers of England, once said: "A good character is the best tombstone of a preacher. Those who love you and were helped by you will remember you for what you were, when forget-me-nots are withered. Carve your name on hearts, not on marble."

Horace Bushnell, the great divine, said: "There has never become a great and beautiful character in the life of a preacher which was not made so by filling well the ordinary and smaller offices of God."

Roland Hill, a leading minister of his day, said: "I have learned by experience that no man's character can be eventually injured but by his own acts." Genius commands admiration. Character secures respect. You are to be judged as a minister by what you are.

Men of brains may be admired, but men of conscience and character are followed. "A handful of a good life is worth more than a bushel of learn-

ing." All preachers cannot be looked upon as great preachers, but every man in the ministry can be honest, genuinely sincere, and honorable in every respect.

*Though I could reach from pole to pole,*

*And grasp creation in my span,*

*I must be measured by my soul,*

*For character is the standard of the man.*

A preacher can be true to God and right in every detail. The doing of one's duty as a gospel preacher is the highest ideal of life and character.

Martin Luther once said: "The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its buildings, but on its men of education and character."

A minister may be talented, highly gifted, and yet be bordering on the brink of ruin. Character is moral order seen through the medium of a preacher's nature. One of the most

\*Sunday-school Evangelist

gifted men sat out in front of me as I spoke in a state institution. He had filled big city pulpits. But inwardly he was corrupt. He lacked strength of character, or soundness. He collapsed.

The only true barrier for a minister against public opinion is purity of character. Without principle, a preacher is like a ship without a rudder. He is as one without law or government.

It ought to be said of every preacher of the gospel of Christ, as was said of George Washington, when it looked like France would declare war on the United States, "Permit us to use your name, for there will be more efficacy in it than in many an army." Not from the viewpoint of military leadership or international influence, but in honesty, godliness, integrity, sobriety, and Christian manliness.

Talent, even in the life of a minister, cannot be trusted unless based upon veracity. A man might have the brains of a Webster, but if he could not be depended upon to tell the truth, of what value is he to society? Character embodied in thoughts and deeds takes on the nature of immortality. It was said of one great divine of long ago that it would be better for a state to go out of existence than for his ministry to cease.

Every preacher can be high-minded, truthful, honest, virtuous, courageous, and reverential.

A minister of strong Christian character speaks the truth in love, has the courage to live right under all circumstances, resists temptation to do wrong, and has the power to do his duty, as God gives the light, to the best of his knowledge and ability.

History declares that Latimer and Ridley went as cheerfully to their death as a bridegroom to the marriage altar, the one bidding the other, "Be of good comfort, for we shall this

day light a candle in England that, by God's grace, shall never be put out."

Madam Guyon suffered in a French dungeon for more than four years. But she knew she was right. What is suffering if it is done for truth and right living? She said, "The very stones of my prison appear like rubies in my eyes."

Character in the life of a minister is his greatest sermon. It is what you are in the dark. It is what you are when no one sees you.

---

### QUIET CONFIDENCE

*I wish thee now, 'midst all the world's  
dark sorrow,*

*The quiet sense of being truly blest;  
We cannot tell what waits us on the  
morrow,*

*But we can have in Him deep, quiet  
rest.*

*His hand, unseen, still ruleth o'er the  
nations;*

*His will is sovereign—even as His  
power:*

*Today o'er earth deep groans and  
lamentations—*

*But He is ruling e'en in this dark  
hour.*

*Not sin, nor wrong, nor base, unholy  
passion*

*Shall win the day, since He is on  
the throne;*

*Not so shall He His holy purpose  
fashion,*

*Though oft it seems that evil reigns  
alone.*

*In Him we rest; our Fortress, strong,  
abiding;*

*In Him is peace, and freedom from  
alarm,*

*And quiet strength, and inward deep  
confiding.*

*For He can keep from every kind of  
harm.*

—J. DANSON SMITH



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No. 51 (1 lb. box)

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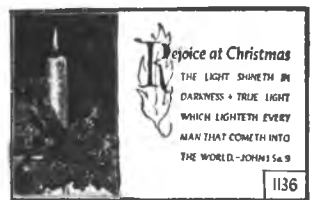
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# "QUEEN OF THE PARSONAGE"

## That Overwhelmed Feeling

By Lora Lee Parrott\*

IT WAS during our pastorate in Washington state. My husband was in Europe on a six weeks' trip. I was home, tired from long months of steady grind in the parsonage. Although visiting clergy were brought in for each of the public services, the full responsibility of the church office and administrative work was mine. I was directing a teen-age choir and supervising the production of a daily radio broadcast. Tired, lonesome, and going along the unknown road of waiting for the arrival of our first child, I suddenly got that overwhelming, swamped feeling. An overseas telephone call which the doctor suggested proved futile. It seems there aren't many telephones on the Island of Cyprus. My obstetrician ordered a three-day hospital rest away from the telephone and the congregation. But this relief was only temporary.

It was during this experience that I first learned the secret of tapping that source of spiritual and physical strength that comes of God in times when we need Him most. Since then on many occasions I have called upon the power of Christ for needed energy and strength at times when the output was beyond my resources. I revel in the joy and strength that comes of Him in times when otherwise this pastor's wife would be overwhelmed and

beaten down by situations beyond her control.

St. Paul, who was neither a preacher's wife nor an advocate of preachers having wives, has given us the secret of overcoming circumstances.

"We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything. Now what follows from all this? If God is for us, who can be against us? The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides!" (Rom. 8: 28, 31-32 Moffatt).

It's the old story of the painter's house which is never painted and the taxi driver's family that always has to walk. It can be an easy thing for a pastor's wife to suffer from that overwhelmed feeling that is either the cause or result of spiritual anemia. The pastor's wife is called on to give out continually from her own spiritual store. However, these resources from time to time must be substantially replenished. She can be so concerned about dealing with the matters of the Kingdom that she fails to deal with the most important matters of her own soul. Here are a few suggestions to keep ahead of that overwhelmed feeling.

(1) Learn to enjoy a sermon. The pastor's wife can easily drop into the role of critic as she listens to her hus-

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

band's sermons week after week. She knows full well that one of the first things he will ask after returning home from the pulpit will be for a report from her on the condition of the material and its delivery at the Sunday morning service. He must rely upon her for constructive suggestions. However, the pastor's wife must be skillful in learning to give this report in a constructive, solid way and at the same time not fall into the habit of listening only for mistakes and failing to get spiritual help from the worship service herself.

(2) The pastor's wife must maintain some formula for personal private devotions. Time for reading, meditating, and praying is necessary. Unless this is done, a great amount of the spiritual food which is needed for her own welfare will be unconsumed.

(3) The pastor's wife must learn to be successful in dealing with her own frustrations. It may become a habit for her to place all of these matters

firmly into the hands of her pastor-husband, thus avoiding any moral decisions of her own. This leads to spiritual anemia and the end result is a lack of growth and development.

(4) A practical application of God's Word is the best resuscitator I know. Here are some of my favorite promises. God must have made these particularly for preachers' wives who need a lift.

Isa. 26:3—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Gen. 28:15—"And, behold, I am with thee, and will keep thee in all places whither thou goest."

Prov. 17:22—"A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

Ps. 3:5—"I laid me down and slept; I awaked; for the Lord sustained me."

Ps. 27:1—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

## A Prayer for the Pastor's Wife

By Mrs. R. T. Williams, Sr.\*

Our Father, with gratitude we acknowledge Thy goodness toward us. Open our eyes to the multitude of Thy mercies. We rejoice in Thy loving care. Humbly we thank Thee for all we are and have. We would use what is ours to Thy honor and glory. Demand of us our best and hold us to it. Lead us gently but firmly by Thy hand through every dark valley and up from every shadowy vale. Open our eyes to Thy truth. May it guard and guide us in our times of need.

Help us to face the future unafraid. "I will fear no evil, for thou art with me." Make us ashamed of fussing about our smaller troubles. And when the blows are heavy, help us to meet them with courage and fortitude and use them as steppingstones to better things.

Keep us from wanting things as they used to be, or as we would like for them to be. Help us to remember that we ought to be a shining example to the world of a conquering, overcoming faith. Herein lie peace, quiet, measured confidence, and abiding hope.

Lord, teach us to pray and not to faint.

\*Bethany, Oklahoma.

# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## It's New

*Win Them*, the little book for personal workers by Dr. Jarrette Aycock, has remained a best seller in the Church of the Nazarene for many years, its sales even increasing during the Crusade for Souls emphasis. Dr. Aycock has now written a companion volume, *"Save Some,"* that is described as "a series of suggestions for dealing with souls at an altar of prayer." This book should be studied by every Christian desirous of helping seekers at the altar and may be read and reread with profit. Every pastor should introduce it to the laymen of his congregation. It provides a practical supplement to the manual on altar work, *We Have an Altar*, described in the October issue. It is available from the Nazarene Publishing House for 65c.

## CRUSADE ECHOES

### God Seeks Out a Rancher

*By Oscar F. Reed*

The foothills of Western Canada are lush with golden grain and grazing Herefords in the fall—cold and crisp in the winter. It was a sunny October day that Ronald and I drove some ten miles out of Calgary to visit a family of ranchers who were coming to church through the invitation of another layman, and the interest of their daughter in the boys' and girls' camp.

After the usual conversation we were preparing for prayer when the rancher remarked, "You know, Brother Reed, I am not a Christian." I replied, "But you would like to be one." With big tears welling up in his eyes, he said, "Yes."

God met us that day, and a wonderful couple found God in saving grace. Later they knelt at the First Church altar, and Christ sanctified them wholly. It wasn't too long before the whole family united with the church.

Today they are one of the most active of my families. Frank is a member of the board, Mrs. Paige supervises the service for the deaf on Sunday afternoons, the daughter is a student at Canadian Nazarene College, and the two boys are interested in the Caravan work.

Last year, Frank had to have a crop to survive. "When I sowed my barley," he said, "I not only asked God to give me a crop, but I thanked Him for answering prayer." That was in April. He reaped in September. Hail was bad this year, but Frank's farm was untouched. It pays to serve God.

Who won this family for Christ? A preacher who happened to draw the net? Ah, no! Who won them? Caravan leaders who gave their time to the children! Consecrated laymen who took their vacation period to go to Camp Hope; and a daughter gloriously saved who prayed for her parents.

*The Crusade Pays Big Dividends!*

\*Secretary, Crusade for Souls Commission.

## Share with Others

Your questions, illustrations, sermon outlines, and ideas that have worked in the Crusade for Souls make up the content of this section. Please mail them to the Crusade for Souls Commission or the editor of this magazine.

### HOW WE DID IT

During the past twenty years one Midwestern church has developed a system of prayer groups with outstanding results. There are now seventeen such groups, each composed of not less than five nor more than twelve persons meeting once a week.

Ten of the groups are of women that meet in homes, each guided by someone in the neighborhood willing to take charge for a time. They alternate homes from month to month and usually meet about 9:00 or 9:15 a.m. for forty-five minutes. There are two men's groups. One has a noon luncheon every Friday in a hotel private dining room. The other meets at five o'clock Saturday afternoon. Five youth prayer groups meet on Sunday afternoon at five-fifteen.

These groups are true prayer cells without any attempt to provide a "program" for the meetings. The leader reads a few verses of scripture or some spiritual message and a listing of prayer needs given weekly by the minister. There is a short period of silent prayer and then voluntary prayers by all who wish to pray audibly. Prayer is for the sick and sorrowing, the needs of the congregation, the pastor, and the next Sunday's services.

How is such a prayer plan developed? The pastor says the minister

must begin by devoting himself to disciplined, daily prayer. Then he meets with a few members deeply interested in the spiritual growth and development of the church. From this small nucleus other prayer groups begin. Whenever a group grows beyond twelve, another is formed.

The results in this church have been outstanding. In the twenty years the membership has increased 150 per cent; Sunday school and church attendance has quadrupled; the giving of the congregation has multiplied 5½ times. The pastor says: "Behind these statistics is a deepening of the spiritual life of the congregation. Prayer-group members are really trying to see what God wants them to do. Many have become spiritual pivots around whom great community interests revolve. The spirit of unity, power, and love is manifest. I believe that if congregations throughout the church decide to make prayer and vital Christian living their program, no one of us could estimate the end results."

This happens to be a Presbyterian church, but is there any reason why Nazarenes shouldn't pray more?

## Here's Something You Can Use

### HOLY HABITS

1. Attend every possible preaching service at the church.
2. Establish family and personal prayer periods.
3. Spend a time each day in reading the Bible and other religious works.
4. Take time each week for personal witnessing.
5. Add purpose to your program of living by accepting the will of God through Jesus Christ. Make His objective your objective.

—*The Evangelistic Advance*



# Remembering the Servicemen

*It is fitting that the local church should take at least one Sunday a year to give recognition to her young people away from home in military service.*

## Servicemen's Day (November 7)

The Sunday preceding Armistice Day has become recognized throughout the church as Servicemen's Day. Many churches find this an ideal time to give special recognition to the members of the armed forces who attend their services or those of their own groups who are in service.

## Why Such a Day?

Some may ask this question, wondering why we should carry this militaristic emphasis since we are not in war. Surely we do not do it to sponsor militarism, but rather to alert the church to the need of keeping in touch with their men in the service and of giving attention to the men from other churches who may be worshipping there. The Nazarene Servicemen's Commission now has close to 10,000 names on its mailing list. Young men (and women) from our churches are going into military service and returning home from service regularly. There are few churches who do not have any men in uniform. Few families are unaffected by the demands of military service. It is a factor in present-day life which the church cannot ignore no matter how much we may deplore the necessity.

## A Plan for Service

It is not necessary to make extensive plans for Servicemen's Day. Some churches will find it beneficial to do more than others. However, a simple plan of recognition of service-

men is in order. Perhaps a young people's service or recognition in church will seem sufficient. The point is—each pastor should do something. He should build around the particular interests of his own church and the persons who are available to assist him. Such a program might include a short talk on the meaning of the Christian and national flags, salute to the flags, reading of the Service Roll, silent prayer in memory of those who have given their lives in the service, prayer for all men in the armed forces, special recognition of servicemen present, and a short talk by a serviceman.

## Promotion

Hadley Hall, pastor at Southeast Church of the Nazarene, Charleston, West Virginia, wrote about last year's plans:

"We had a most interesting service honoring those in the armed forces here at our church. We had a representation of each branch of the service from the recruiting offices here in the city. We met every bus and train that came into the city that day and gave the servicemen who got off a special invitation to attend the service. We also passed out invitations on the street, and sent invitations to all persons whom we knew had loved ones in the service. It was a very nice service. We hope to repeat it again next year."

—L. J. Du Bois, *Director, Nazarene Service Men's Commission.*

## Preparation for Revival

By a Busy Pastor

ONE OF THE more difficult lessons we have had to learn in the pastorate relates to matter of preparation for a series of evangelistic services, commonly referred to as the "revival meeting." It was a startling discovery to find that every series of meetings did not automatically become a revival. More often than one would care to admit, the preaching mission was just *that* and little more. Good sermons and enthusiastic presentation, some new faces, several at the place of prayer, perhaps a few new members . . . and that was about all. After a number of years of such frustration, we became desperate to learn the secret that brought revival. Here is how it happened.

### JUST PREACHING

It was during a certain pastorate that we determined there would be *revival* or a funeral. Every plan was tried. Advertising and personal invitations were increased in scope and number, the best evangelists called, the finest entertainment provided, finances underwritten—everything humanly possible was done. The evangelist came and preached well, finances came easily, and new people from other churches attended. Our own people were thrilled and their emotions stirred. After it was over there were no new members, and within a few weeks things were back at the same discouraging tempo.

Everyone was weary and tired, and we all drew a sigh of relief when it was over. It seemed that a heavy weight had fallen from our shoulders. We had had good preaching but it was only that and no more, from all appearances. We had enjoyed good fellowship, but none were added to it!

After several weeks, we sought to analyze the meeting and its results from every possible angle. Where had we made the mistake—where had we failed? For certainly, this meeting could not be considered successful in any sense of the word. It was *revival* we had sought for, and all we received was a preaching series. True, some had been at the altar, but then they had been there before, and would be again. No new folk had been reached for God; there was little apparent change in the lives of the members after it was over. Why—?

About this time, as God saw the desperation of our hearts, we came under the influence of one of God's choice men. He made the point that when certain spiritual laws were observed, certain spiritual results were inevitable. This principle he applied to the business of revival. What he said seemed reasonable, and especially so when he drew from the Book of Acts to prove his point. As a result of this man's ministry we saw where we had failed, and how things could be different. And so, we had *revival*. This is how it happened.

## BUT NOW, REVIVAL

Beginning six months before the next meeting was scheduled, a weekly prayer and fasting time was called for, to meet at the church on this particular noon (or to unite with us in the homes) and pray for real revival. This prayer time grew in interest and blessing. God soon began searching out our hearts, and consequent testimony times brought out confessions for neglect and for criticalness and other blocks to revival. Then, two weeks prior to the meeting's beginning, a prayer chain was organized to continue throughout the twenty-four hours, except for times for regular services. Broken down to half-hour periods, people responded readily. This chain continued throughout the meeting. The two Friday nights before the opening day, nights of prayer were called for. A goodly number attended and a good spirit of prayer was evident, with much blessing to those attending. During the meeting itself, an additional prayer time was arranged for from seven to seven-thirty before the services.

Together with these preparations, a visitation schedule was worked out. Some three weeks prior to the beginning of the special services, calls were made on prospects who had not been too regular in attendance at the services, nonattending parents of Sunday-school pupils, friends and relatives of the members, the occasional worshiper, and others. Neatly printed cards were left with each one, with a tract. In some instances, the call resulted in salvation in the home. In more instances the invitations were accepted, but without too much assurance that they would be acted upon! Then the week before the meeting began, a "phone brigade" was created to call every person who had

been called on previously, and remind him that the following Sunday was the beginning of the meeting. Other advertising consisted of a large banner flung across the side of the building's exterior, and the usual newspaper announcements.

The four Sundays immediately preceding the meeting, the pastor preached on messages directly related to preparation for *true revival*, with the evening services given over to strong emphasis upon the need for holiness on the part of believers. The themes followed the usual heart-searching messages of God's Word—"At Ease in Zion," "Love That Has Been Left," "Obligation of Personal Soul Winning," "Clean Channels for God's Power," and similar thoughts. This brought some good folk to the altar; but it also helped others, who needed to do some praying, to come forward to straighten up some things that needed attention!

Needless to say, the finances were underwritten two Sundays before the meeting began, so little reference needed to be made to the love offering and expenses during the series.

When the Sunday for the meeting's beginning arrived, the people were in a state of expectancy and faith. The sense of God's presence was real, and hearts were blessed and convicted. The evangelist made mention of the ease with which he spoke and the sense of God's anointing. The very first service brought folk forward to the place of prayer, and they continued to come throughout the time of the special services. The meeting had been planned for three Sundays, but continued for six! The last two weeks, morning services were held as well as the evening services. More new people came than had ever attended the church previously. Several

times the glad testimonies of the newly saved or sanctified so convicted those present that folk began streaming to the altar before the sermon or invitation had been given. One Sunday morning there were two altar services; for after the first group had found victory and began to testify of God's grace, another group filled the places just vacated by the happy finders! Time and again during the five weeks, after the altar service had been climaxed with victory, from one to eight would come and ask for church membership. A large number were received during the meeting, and a number after the meeting had closed.

One of the real tests of revival is the aftereffects. In this instance it was all good. For months after the special services had closed, the regular services were times of real blessing and conviction. Folk continued to find God, a greater program of personal evangelism seemed to spring up spontaneously, finances increased, the testimony times were times of real blessing and victory with none of the timeworn phrases or the sense of obligation in any of them. Rather, a spontaneity marked them, and they always seemed to fit into the overall service. One elderly lady who had been rather critical and whose testimony had always been a harangue now had an originality and genuineness that surprised us all, until we looked forward to hearing her speak. Though nothing had been said about tobacco, yet again and again, as men and women found victory, they left packages of cigarettes and lighters on the altar, until at the close of the meeting there were several cartons of them to be destroyed. Hard feelings that had been harbored for years were confessed and forgiven; back tithes were paid up, restitutions became common-

place, a new spirit of prayer and sacrifice marked the people. All the services, from the missionary department to the prayer meeting, had an increase in attendance, and folk who had been unwilling to serve in any capacity now asked for a task. Truly, *revival* had come. One of the amazing aftereffects was the attitude of the people themselves. They unanimously stated that there was little weariness, but rather a sincere desire that the full program continue, with morning and evening services, prayer times, and visitation. They testified to housework being accomplished with greater ease and less impatience, of chores getting done that seemed so essential, of a lesser number of distractions entering into their day. Instead of the too frequent aftereffect to complete weariness and frustration, there was an increased spirit of expectancy and faith. The continued history of that church has been an ever-enlarging and increasing ministry. Miracles took place during a building program then going on that were direct evidences of God's blessing.

Since this experience it has become our conviction that revival may come into any church or community when the declared laws for revival are obeyed. The discipline involved, the sacrifice demanded, the strength and effort expended are all essentials to that which we desire. It can come by no lesser method. We may extend the human effort to the farthest possible point, but the net result will still be human. If it is a visitation from heaven we desire, then it must come as the result of meeting heaven's conditions. God is no respecter of persons or places. His spiritual laws will *always* work! The law for revival is as inevitable as the law of gravity. We have proved this statement in three different pastorates . . . and it works!

# Quotable Quotes from John Wesley

Compiled by Samuel Young\*

*(Taken from Wesley's thirteen discourses on the Sermon on the Mount.)*

1. Who then are the men who are so much wiser than God?—wise so far above that is written?

2. It does not appear, that it was ever his [Jesus] design at any other time or place, to lay down at once the whole plan of his religion; to give a full prospect of Christianity; to describe at large the nature of that holiness, without which no man shall see the Lord. Particular branches of this he has indeed described, on a thousand different occasions; but never, besides here, did he give, of set purpose, a general view of the whole.

3. One cannot but observe here, that Christianity begins just where heathen morality ends; poverty of spirit, conviction of sin, the renouncing ourselves, the not having our own righteousness, (the very first point in the religion of Jesus Christ,) leaving all pagan religion behind.

4. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence on him, for every good thought, or word, or work,—of our utter inability to all good, unless he 'water us every moment,' and an abhorrence of the praise of men; knowing that all praise is due unto God only.

5. Such is pride, the first, grand hindrance of all religion, which is taken away by poverty of spirit.

6. Love is always willing to think the best; to put the most favorable construction on everything. It is ever ready to believe whatever may tend to the advantage of one's character. . . . It is glad to excuse whatever is amiss; to condemn the offender as little as possible; and to make all the allowance for human weakness, which can be done without betraying the truth of God.

7. Protestant churches too know how to persecute, when they have power in their hands, even unto blood.

8. It is he [God] only that changes the heart, without which every other change is lighter than vanity. Nevertheless, it pleases him who worketh all in all, to help man chiefly by man; to convey his own power, and blessing, and love, through one man to another.

9. This [persecution] cannot fail; it is the very badge of our discipleship; it is one of the seals of our calling; it is a sure portion entailed on all the children of God: if we have it not, we are bastards and not sons. Straight through evil report, as well as good report, lies the only way to the kingdom.

10. Commenting on Christ's words: "Ye are the salt of the earth," and, "Ye are the light of the world," Wesley writes:

In order fully to explain and enforce these important words, I shall endeavor to show, First, that Christianity is essentially a social religion;

\*General Superintendent.

and that to turn it into a solitary one, is to destroy it. Secondly, that to conceal this religion is impossible, as well as utterly contrary to the design of its author. . . . When I say, this is essentially a social religion, I mean not only that it cannot subsist so well, but that it cannot subsist at all, without society,—without living and conversing with other men.

11. Your holiness makes you as conspicuous, as the sun in the midst of heaven . . . Sure it is, that a secret,

unobserved religion, cannot be the religion of Jesus Christ.

12. I allow the fact: I allow that you, and ten thousand more, have thus abused the ordinances of God; mistaking the means for the end; supposing that the doing these, or some outward works either was the religion of Jesus Christ, or would be accepted in the place of it. But let the abuse be taken away, and the use remains.

*(To be continued)*

## Don'ts for the Pulpit

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string.

Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

Don't forget the boys and girls. Their attention is worth gaining, and you may often reach old hearts through young ears.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced though we see not where the arrows lodge.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't go on after you are finished saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill stop when the corn is ground.

Don't be discouraged on stormy days. Preach your best to small assemblies. Jesus discoursed to one woman at the well, and she got all Samaria out to hear Him next time.

*—Selected*

## Bits of This and That

Contributed by Nelson G. Mink\*

### Thanksgiving Day Helps

#### SERMON SEEDS

"The National Doxology"

"The Loaded Table"

"Thanksgiving as a Habit"

"Daily Marvels"

"Thanksgiving and Thanksliving"

"Thanksgiving in Difficult Times"

"Gratitude the Overtone of Holiness"

"The Acceptable Worship of Praise"

#### Gems from the Pastor's Study

"The worst thing we can say of anyone is: 'He has arrived!' That is something to put on a tombstone."

"Some people's consecration is like a pin—all under but the head."

"Silence is not always golden. Sometimes it is just plain guilt."

"A pat on the back develops character, provided it is administered low enough and hard enough and early enough!"

—Selected

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

"The best way to kill an enemy is to love him to death; then you don't have to bury him and make a widow out of his wife."—Sam Jones.

#### A THOUGHT

*When thou hast truly thanked thy God*

*For every blessing sent,  
But little time will then remain  
For murmur or lament.*

—Selected

### Armistice Day Helps

#### SERMON SEEDS

"International Brotherhood"

"The Higher Heroism"

"The Peace of God"

#### WHAT SOME HAVE SAID ABOUT WAR

*Napoleon*: "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."

*Duke of Wellington to Lord Shaftsbury*: "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another."

*George Washington*: "My first wish is to see this plague to mankind banished from the earth."

### The Sidewalk Preacher

*(For the outside bulletin board)*

"No man is poor who has a sterling character and a heart of gold."

"Don't think the Bible is dry inside because it is dusty outside."

"World brotherhood starts where your neighbor's lawn begins."

—Selected

\*Pastor, Lansdale, Pennsylvania.

## A BASKET OF GOOD THINGS FOR THE HEATHEN

(This sermon was contributed by Rev. David Browning, missionary to British Honduras. It was sent to him by his father, Rev. Raymond Browning, while David was on the field.)

MY DEAR SON:

Here is a little missionary message that I preached to the people here in Asheville last Sunday morning. The Lord blessed it and we had a fine missionary offering.

TEXT: *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. 10:15.)*

I had a good-sized basket on the pulpit, and put the following things into it as I preached:

1. A cake of soap  
Cleanliness is one of the great by-products of Christian missions.
2. A box of salve  
Ours is a gospel of healing.
3. A doll and a ball  
Simple joys for the children.
4. A few little books  
Education and enlightenment for the untrained mind.
5. A little rocking chair  
Signifying the Christian home with all its attendant joys.
6. The Holy Bible  
A symbol of our holy faith and all that it brings.
  - a. The holiness message
  - b. The Sunday school
  - c. Prayer meetings
  - d. Revivals
  - e. The happy and busy congregation
7. Somebody to carry the basket  
The missionary.
8. Some needed helpers
  - a. The ropeholders  
Those who remain in the homeland and pray and give.
  - b. Jesus  
Who said, "Lo, I am with you."

Fill in the details with your own imagination. I had a wonderful time preaching it and the folk got blessed.

With lots of love,  
Your devoted Dad,  
RAYMOND BROWNING  
Romans 8:28



## OUR MISSION IN THE LIGHT OF JESUS' MINISTRY

**TEXT:** *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18-19).*

**INTRODUCTION:** Jesus came to the synagogue at Nazareth on the Sabbath day. When asked to speak, He deliberately opened the Book of Isaiah to where the prophecy concerning His ministry was found.

**I. HIS ANOINTING.** "The Spirit of the Lord is upon me." A ministry without the Holy Spirit is like soil without rain. Pure as the Son of God was, He felt that the Holy Spirit was essential to His work. Can He be less essential to us?

- A. A personal experience. "Upon me."
- B. An all-consuming motivation. "*Because* he hath anointed me."
- C. An unevadable duty. All of our spiritual blessings should be the empowering factor for the blessing of others. The proclaiming of the gospel is paramount in the Christian's thinking.
- D. There are those who need the gospel. "The poor." Those enslaved by atheistic doctrines; those engrossed in sin; those that are indifferent to God's plan of redemption.

**II. HIS POWER TO DELIVER.** "Deliverance to the captives," "liberty" to the "bruised."

- A. Satan captures man as birds are taken by the fowler. He binds him with chains of bad habits, evil influences, wicked companions. Only Jesus can deliver from sin. The Saviour of Paul, of Bunyan, and of Wesley still lives.
- B. How sin bruises! It sears the conscience, hardens the heart, injures the mind, and ruins the body. Hospitals, insane asylums, and jails are constant proof of the reality of sin. Jesus can bring deliverance.

**III. HIS VISION AND GOSPEL.** "Sight to the blind," "Preach the acceptable year."

- A. Sin shuts our eyes to the realities of heaven. It ruins our vision, and without vision people perish. Sinners do not see things as God sees them. The inviting, tempting aspect of sin gains control of their attention.
- B. The acceptable year refers to the fiftieth year, when Jewish prisoners and slaves were set free and debts and mortgages were canceled.

**CONCLUSION:** This is the gospel of full salvation that we are called to preach. This is what Jesus proclaimed. Just as Jesus was anointed for the purpose of preaching the gospel, so the Christian must be anointed by the Holy Spirit to give the message of full salvation to those in need. May our mission be made clear to us in the light of Jesus' ministry.

—HONORATO REZA

*Head of Spanish Department*

## OUR BIRTHRIGHT

SCRIPTURE LESSON: Gen. 24:27-34

### INTRODUCTION:

- A. Esau lost what was rightfully his.
  - 1. President Eisenhower in his inaugural address, January 20, 1953, said, "A soldier's pack is not so heavy as a prisoner's chains."
  - 2. A large General Budget is better than a depraved and shriveled church.
- B. We ought to claim what is rightfully ours.
  - 1. Whatever sacrifice is necessary to claim God's blessing upon us is worth the price.
  - 2. To refuse to deny ourselves in order to receive His blessing is to commit moral and spiritual suicide.

### I. THE CHARACTER OF THE BIRTHRIGHT

- A. The birthright of the Church of the Nazarene is missions. Quotations from the *Manual* clearly indicate this:
  - 1. "Historical Statement," page 15.
  - 2. Cite organization of "Mission" churches, pp. 15-16. November 25, 1888, the Mission Church—Lynn, Mass.; Malden, Mass.; North Attleboro, Mass.; and Keen, N.H.
  - 3. "From the beginning these people were evangelistic in spirit. . . . They were decidedly missionary in spirit" (page 20).
  - 4. The "General Rules" (V), p. 36. Quote (7).
  - 5. "Special Rules" (VI), p. 48. Stewardship, quote all.
- B. Africa is part of that birthright.
  - 1. H. F. Schmelzenbach
  - 2. Missionaries since have added to our claim—Jenkins, Shirley, etc. There have even been those who have given their lives, like Grose.
  - 3. The place of the Church of the Nazarene. "There is today little witness to the doctrine and experience of second-blessing holiness in South Africa . . ." (quote from *Nazarene Missions in South Africa*—W. C. Esselstyn pp. 35-36).

### II. THE BLESSING OF THE BIRTHRIGHT

- A. Jacob's portion
  - 1. Gen. 27:28-29. Quote.
  - 2. Slightly deceitful means and unfair price paid could not alter the pronouncement of the blessing upon Esau.
  - 3. Jacob was blessed—saw ladder going to heaven and received the promise (Gen. 28:15).
- B. Our part
  - 1. Whosoever the sole of your feet shall tread, it shall be yours. The missionaries are your feet.
  - 2. The blessings they reap in souls are yours, ours. The subsequent benefits are apparent in God's blessing our church.
  - 3. Missions bless the church. God always honors unselfishness.

C. My part

1. Fill in your own part.
2. Aggrey, of Africa, said: "Africans can sing, as you know, and someday there will be a great assembly of all nations. Africans will be there as the choir, and they will sing, 'All hail the power of Jesus' name.'"

III. THE EXCHANGE OF THE BIRTHRIGHT

A. Pottage for blessing.

1. The measure of a bargain—money's worth.
2. Lentils for blessing.

B. Portables for blessing.

1. Can mortgage the church for fine church furniture; cannot mortgage the only real asset, immortal souls, for real estate.
2. Africa's real estate statistics are imposing and we need this, but
3. Souls are the only things that count on God's balance sheet:  
4,262 full members  
3,197 probationary members  
3,121 children under thirteen years of age  
9,580 total under spiritual instruction

CONCLUSION:

A. Jesus said, "What will a man give in exchange for his soul?" I rephrase the question, "What will we give in exchange for the immortal souls, those thousands of black people there in Africa that are our birthright?"

1. A personal luxury, a family joy, or a church extravagance?
2. A proverb from the Herero tribe in Africa says: "Gluttony is the great leveler. That is why people become poor."

B. As for me, I shall seek to insure the benefits and blessings of the birthright.

1. As for the Church of the Nazarene, we will have the birthright; we will have the blessing; the inheritance of the sanctified; the dark-skinned Africans, and other heathen of the world.

C. Illustration: One of our native preachers, Davida Ngonyama, tells of making his first trip to the big city of Johannesburg. There he heard the gospel and gave his heart to the Lord. On his return to his home in Portuguese East Africa he was ill. His grandmother, an old witch doctress, wanted to kill a chicken and put blood on the afflicted portion. Ngonyama refused. "But you will die," she said. Recklessly he answered, like Esther of old, "If I die, I die." He would not give up his birthright to the kingdom of Heaven, not even for life.

—CLIFFORD CHURCH, *Missionary*  
*South Africa*

## FIVE GRAINS OF CORN

TEXT: *He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen* (Deut. 10:21).

INTRODUCTION: Five grains of corn. Only recently I read of them; ever since, they have been in my thoughts. Five grains of corn! This I read: "In early New England it was the custom at Thanksgiving time to place five grains of corn at every plate as a reminder of those stern days in the first winter when the food of the Pilgrims was so depleted that only five grains of corn were rationed to each individual at a time."

The Pilgrim fathers in America wanted their children to remember the sacrifice, suffering, and hardship which made possible the settlement of a free people in a free land. They desired to keep alive the thought of that stern and rock-bound coast, its inhospitable welcome, and the first terrible winter which took such a toll of lives. They did not want their descendants to forget that on the day in which their ration was reduced to five grains of corn only seven healthy colonists remained to nurse the sick, and nearly half their number lay in the wind-swept graveyard on the hill. They did not want to forget that when the "Mayflower" sailed back to England in the spring, only the sailors were aboard. To the great Quaker leader, Bliss Forbush, I owe this story of the five grains of corn, and much in the sermon.

## I. YOU THINK WHEN YOU THANK.

Five grains of corn! Symbolically they may remind us of the great gifts for which we are, or ought to be, grateful to God. The *first grain* may well stand for just recalling the gifts of God, doing some real thinking about this Thanksgiving business. You see, there is no thanks where there is no thought. Thanksgiving is actually an attitude of mind.

The old Saxon root for the word thank is only slightly different from that of think. It is defined as "favorable or grateful thinking."

When we begin to think about being thankful, a host of associated ideas flock around in the mind. Our thankfulness is enriched and intensified. Our glowing consciousness of God's goodness fills the mind and warms the heart and may set the whole soul ablaze. This is what the old gospel hymn urges on us: "Count your blessings, name them one by one, and it will surprise you what the Lord hath done!"

## II. THANK GOD FOR OUR NATION.

So the *first grain* should make us think, and the *second* continue our thanks. In our day and generation it would be well that we give thanks for our nation, which had its small beginnings with five grains of corn.

A few years ago in the city of Cincinnati, Ohio, a minister, called on to offer prayer, gave God thanks for America—just that simple. “We thank Thee for America”—and a reporter present thought it sufficiently newsworthy to write a sentence about it.

With the bounteous feast that will be on our tables this Thanksgiving Day, perhaps measured out to us, not by grains, but by the dishful, surely we can thank God for the land in which, by His grace, we dwell.

### III. REMEMBER THE NEEDY.

Let the *third grain* of corn speak to us of the unfortunates of the world whose food rationing is almost as severe as was that of the first colonists. While we feast let us not forget those who fast, those whose tables are bare. Hosts of them will die if we do not take our surplus, God’s bounty to us, and send it over to them. Let us pray God that our leaders may find a way, lest our supplies of food will reach them “too little and too late.”

### IV. LET US NOW PRAISE FAMOUS MEN.

The *fourth grain*. What shall it say to us? If we have come far, very, very far from the real five grains of corn, it is in a large part because we have been blessed with great and wise, far-visioned leaders. We ought to give God thanks as we think of some of them.

- A. In America during those hard, harsh colonial days there were Brewster, Bradford, William Penn, and Lord Baltimore.
- B. In the dark, discordant days of the Revolution there were Washington, Franklin, Jefferson, Adams, and many more.
- C. In the restless, reckless days when the republic was afflicted with growing pains, there were Andrew Jackson, John Calhoun, and Daniel Webster.
- D. In the trying, tragic years of the Civil War, we see in vision Abraham Lincoln pacing the floor of the Whitehouse in his nightshirt, thinking, thinking, and praying. By the mercy of God he was given a vision and power whereby the Union was preserved.

### V. “NOW THANK WE ALL OUR GOD.”

Now here lies the *fifth* and last grain of the meager portion. Of what, or of whom, may it speak to us? Surely of God and only of God, the one living and true God. Certainly, we today can paraphrase the words of Moses: “Surely the Eternal God has always blessed our enterprise.” Think how His care brought us through this wide desert; the eternal God has been with us all these years and never have we been in want.”

- A. Our food, clothing, shelter, and the great flow of luxuries over so many years.
- B. Our schools of learning and the beauty and culture found in our higher institutions of learning are accredited to us as a nation founded and dedicated to the use of God and man. Our homes, despite the failure of many parents, are still the

continuing hope and strength of the republic. Even the infirm are cared for as in no other period of the world's history.

- C. Our form of government, despite its failings in its development and use, is still the best in the world.
- D. Do not let us forget the Church. The Church through long years of stress and difficulty, of prosperity and forgetfulness, has been a beacon on our way and a barrier to sin and evil and crime. Amid all the frailties and failures of men, the Church has kept the consciousness of God alive in our civilization.

*Now thank we all our God,  
With heart and hands and voices,  
Who wondrous things hath done,  
In which His world rejoices;  
Who from our mothers' arms,  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today.*

—MILES A. SIMMONS, *Pastor*  
*First Church*  
*Columbus, Ohio*

## THANKSGIVING, PAST, PRESENT, FUTURE

**TEXT:** *Blessed be the Lord, who daily loadeth us with benefits [R.S.V., beareth our burdens], even the God of our salvation (Ps. 68:19). What shall I render unto the Lord for all his benefits toward me? (Ps. 116:12.)*

### INTRODUCTION:

- A. Idea for message from Dicken's *Christmas Carol*.
- B. Three holidays among the many thrill me no end—Christmas, Easter, Thanksgiving.
- C. Not only a look backward or forward but upward. Thanksgiving glorifies God.

### I. THANKSGIVING . . . PAST

- A. I love its history. Who cannot be warmed by stories of early Thanksgivings? Pilgrims, hands of steel, hearts of gold, year's toiling.
- B. Looking back, I thank God I was born normal—physically, mentally, with capacity to understand spiritual things.
- C. Looking back, I thank God for:
  - 1. A nominal Christian home.
  - 2. Someone who loved me for my soul.
  - 3. The church that prayed for me.
  - 4. The friends who nurtured me in my early days of Christianity.

D. Looking back, I am thankful for:

1. Christ, who loved me enough to die for me.
  2. The Heavenly Father, who gave His Son.
  3. The Holy Spirit, who has been my guiding factor.
- "Thanks be unto God for his unspeakable gift."

II. THANKSGIVING . . . PRESENT

A. I am thankful now to be alive, to have my five senses.

1. To have opportunities to do good.
2. To let my light shine for Jesus.
3. To live in a manner pleasing to Him.

B. I am thankful, too, that I am thankful.

1. I can feel God's presence with me . . . in me.
2. His guiding hand upon me . . . His voice speaking to me.

C. I owe God so much . . . how can I repay?

1. I owe more than I received (law of sowing and reaping).
2. I prove my thankfulness to Him by using my all in His service, having a Christian home, better church, community, etc.
3. I owe God my all, my heart, my strength, soul, mind, body, even my life.

III. THANKSGIVING . . . FUTURE. "He thanked God, and took courage (Acts 28: 15).

A. Before me is a future.

1. What it holds I do not know—perils, persecutions, temptations, trials, etc.
2. All may be discomfoting thoughts.
3. But through them all, I am sure of this:

B. Because I was thankful in the past, because I am thankful today, I shall take courage. God will see me through.

1. I am thankful for the faith that will take me through.
2. I am thankful for the faith I have in His promises for the future. "Lo, I am with you alway." "Fear ye not, nor be afraid." "Trust in the Lord, and do good." "My grace is sufficient." "He will keep the feet of his saints."
3. Yes, He will give me victory through it all. I will press the battle. I will do all things through Christ, who strengtheneth me.

CONCLUSION: Thus it is—

- A. Christian Thanksgiving is always triumphantly aggressive.
- B. Not content with what has been . . . nor what is . . . but with a forward look, anticipating what will be.
- C. True thanksgiving is living for God. True thanksgiving is making proper preparation to meet Him in the future. Let us give thanks unto God.

—M. C. GARRISON, *Pastor*  
*Cullman, Alabama*

## THE DIVINE PROMISE

TEXT: *And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them* (Luke 24: 49-50).

INTRODUCTION: The brightest thread running through the Old Testament prophecies appears to be that of the coming Messiah. Just as this became the outstanding promise of the Old Testament, so does this one before us today become the focal point of all New Testament teaching.

### I. BY WHOM IS THIS PROMISE GIVEN?

- A. God . . . speaking through the prophets.
- B. God . . . speaking through John the Baptist.
- C. God . . . speaking through the Son.
- D. This promise thus becomes inviolable and invaluable.

### II. THROUGH WHOM IS THIS PROMISE REALIZED?

- A. Jesus, the great Intercessor.
- B. Jesus, the suffering One.
  - 1. He "suffered without the gate."
  - 2. He "sanctified himself."
- C. Jesus, the conquering Christ.
- D. Jesus, whose earthly departure was expedient.

### III. FOR WHOM IS THIS PROMISE INTENDED?

- A. For *all the disciples* on the Day of Pentecost.
- B. For all these for whom Jesus prayed (John 17: 20).
- C. For succeeding generations (Acts 2: 39).
  - 1. For you.
  - 2. Your children.
  - 3. To all that are afar off.
  - 4. As many as the Lord our God shall call.

### IV. HOW MAY I RECEIVE THIS PROMISE?

- A. By becoming keenly conscious of my need.
- B. By confessing my deep need to the Lord.
- C. By removing every known hindrance and renouncing all sin.
- D. By making a complete consecration of my all to Him.
- E. By confidently stepping out on the promises of God.

CONCLUSION: This promise is for me. Jesus died that I might experience its realization. Divine willingness is backed up by divine ability to do that which has been promised. God is willing and I am willing . . . I'll claim the promise *now!*

*I can, I will, I do believe,  
That Jesus sanctifies.*

—ELVIN ERNEST, *Pastor*  
*Fairmount Church*  
*Kansas City, Missouri*



## SIN VERSUS GRACE

SCRIPTURE: Ephesians 2

INTRODUCTION: In this chapter of Paul's letter to the Ephesians, he sets forth in contrast the state of the sinner and of one whom God has saved through the blood of Christ. Let us note the message of the chapter, dividing it into three parts.

- I. THE SINFUL STATE OF THE UNSAVED. Here the dark clouds of sin have gathered. Sin is a state and not just a mental disorder. Let us follow the picture set forth in the first three verses.
  - A. Sin is a state of death. "Dead in trespasses and sins" (verse 1).
  - B. Sin is a state of conformity to this world (verse 2).
  - C. Sin is a state of bondage. "According to the prince of the power of the air," etc. (verse 2).
  - D. Sin is a state of disobedience. "Children of disobedience" (verse 2).
  - E. Sin is a state of condemnation. "By nature the children of wrath" (verse 3). Judgment hangs over the sinner. God will bring every sin into judgment. Here is man as Christ finds him—lost, undone, helpless!
- II. THE GLORIOUS PLAN OF REDEMPTION. "But God . . ." (verse 4). Over against this the apostle brings to us a ray of hope, a gleam of light. Like the lights of a rescue ship looming over the horizon before us comes—the plan of redemption.
  - A. Negatively.
    1. Not of ourselves, verse 8.
    2. Not of works, verse 9.
  - B. Positively.
    1. Through mercy and love, verse 4.
    2. Through grace and faith, verse 8.
    3. Through the Blood, verse 13.
  - C. This for all men.
- III. THE ASTOUNDING RESULTS (sixfold).
  - A. New life is imparted, verse 5.
  - B. Peace with God is given, verse 14.
  - C. Access unto the Father, verse 18.
  - D. A new citizenship, verse 19.
  - E. Made to sit in heavenly places, verse 6.
  - F. Given to us a glorious prospect, verse 7.

CONCLUSION: Jesus is our great Emancipator. Before Him every shackle must fall.

—LESTER L. ZIMMERMAN, *Pastor*  
*Marion, Ohio, First Church*

## The November Book Club Selection

### IF GOD BE FOR US

By Robert E. Luccock (Harper, \$2.50)

Fifteen GOSPEL messages with emphasis on the word "gospel." How refreshing to read these sermons, each one pointing out some phase of our complex, bewildering, present-day living in which God through Christ has the answers to all questions raised and the solutions to all the problems presented! There is no suggestion that man has within himself the power to conquer the weaknesses inherent in his humanity; nor is there any implication that a positive approach to his difficulties with full confidence in that attitude will overcome them.

It would be impossible within our space limitations to summarize each chapter, but as an over-all perspective it must suffice to point out that Dr. Luccock discusses God's inescapable presence, man's release from bondage, communication with God, release from anxiety, forgiveness of sin, grace to love those who wrong us, healing for loneliness, finding God through suffering, in death God still is love, no other gods but the true God, a God we can trust, the dimensions of God's love, the fellowship of the Church, life is not futile, and there is a life that is eternal.

The Christmas sermon, "Found in the Stars," is superbly and strikingly different. In it the author speaks of the Christmas proclamation as "an announcement, an invitation, and a promise." What an outline! Not for some time has your Book Man read a series of sermons with such a plethora of distinctive illustrations taken from literature. Each one is vigorous, appropriate, and replete with imagery. If you seek examples of effective illustration, you will find it here.

If there is a minus quality in the book it is in the sermon "A Sight to Make Hell Tremble—The Communion and Fellowship of the Church." Luccock's four-sided definition of hell is not altogether satisfactory to all-out evangelicals. He defines hell as "(1) the enemy occupied territory of sin, (2) the condition of our separation from each other, (3) the prison house of time and space where the soul never breaks free of the confines of the immediate and the temporal, (4) a life lived with no destination in heaven."

The preacher and writer of these fifteen sermons is pastor of the Church of the Redeemer, New Haven, Connecticut, and is a son of the noted author, preacher, and instructor in homiletics, Dr. Halford Luccock, whose book of sermons *Marching Off the Map* was a recent book selection.

## **THE SELF-DISCLOSURE OF JESUS**

*By Geerhardus Vos (Eerdmans, \$4.00)*

A book for the serious student of Christology. It is a definitive discussion of the Messianic consciousness of Jesus. It is an answer to the claims of the attackers of the self-consciousness of Jesus. For the seminarian it is an invaluable text. For the individual minister the worth would depend upon his field of interest.

## **THE BOOK OF ISAIAH**

*By George L. Robinson (Baker, \$2.50)*

A revised edition of this analytical study of the writing of "the king of all prophets." An interesting aspect of this up-to-date volume is the discovery in 1947 of the complete text in Hebrew of the Book of Isaiah, near the Dead Sea, about seven miles south of Jericho. The organization of the material in this volume facilitates its use as a classroom text or as a book for individual study.

## **THEY TALKED WITH GOD**

*By Carl W. Segerhammar (Augustana, \$2.50)*

Most of these thirty-two sermons are character sketches of Old and New Testament worthies, including several of the apostles and other men and women whom Jesus met and who ever afterward never were the same. Dr. Segerhammar is a careful homiletician. He is a pastor in the Augustana Lutheran church (Swedish).

## **BASIC CONCEPTS IN CHRISTIAN PEDAGOGY**

*By Jan Waterink (Eerdmans, \$2.00)*

Six lectures presenting basic concepts in a Christian pedagogy. In this day when serious charges are brought against our public educational system, a Christian and church-supervised educational program should not be lightly brushed aside. Your Book Man is still stirred at the recollection of an impassioned address by Dr. Walter Maier, now deceased and formerly well known preacher on "The Lutheran Hour." Dr. Maier had just returned from a trip to Europe and Russia. He pleaded for the churches to establish their own school system, not only on the college level, but for grammar and high school pupils.

## **A HISTORY OF PREACHING**

*By Edwin C. Daragan (Baker, \$7.95)*

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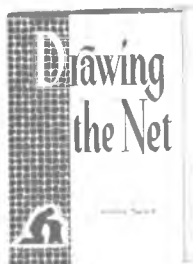


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