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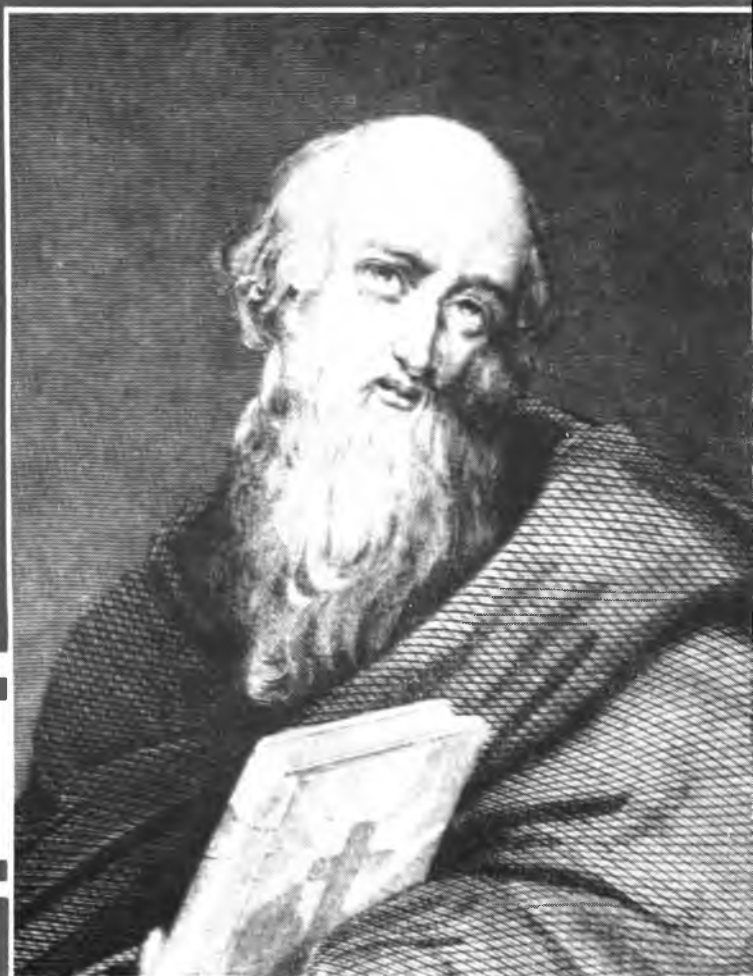
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THE *Preacher's* *Magazine*

JUNE
1955



The Preacher's Magazine

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Following the Mirage

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Encouraging Words

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

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

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

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

Questionnaire on Prayer and Fasting

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

urge your people to join the Prayer and Fasting League?

Yes _____ No _____

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

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

Church Extension

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

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

The Preaching of John Chrysostom

By James McGraw*

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

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

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

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

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

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

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

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

*Professor Nazarene Seminary.

was pre-eminentlly an expository preacher.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SERMON OF THE MONTH

The Man of the House

(A Father's Day Sermon)

By M. Kimber Moulton*

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

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

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

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

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

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

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

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

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

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

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

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

II. The father is responsible as a provider.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I. The Pastor as a Person

By G. H. Boffey*

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

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

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

HIS CALLING

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

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

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

HIS CHARACTER

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

*Northfleet, Kent, England.

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

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

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

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

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

HIS CONVICTION

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

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 4:12-20

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

WEAKNESS OF THE FLESH

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

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

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

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

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

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

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

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

—Editor

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

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

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

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

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

leader in place of Barnabas, Mark's cousin.

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

MY TEMPTATION OR YOUR TEMPTATION?

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

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

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

INTERROGATIVE OR EXCLAMATORY?

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

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

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

AFFECT OR SEEK?

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

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

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

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

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

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

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

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

Facts

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

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

"Five," was the prompt answer.

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

—Selected

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

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

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

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

THE EARLY CHURCH

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

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

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

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PAUL'S SWORD

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

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

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

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

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

A BREASTPLATE

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

THE ARMOR OF LIGHT

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

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

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

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

Dedicating a House—

Building a Christian Home

By Jack Lee*

Prov. 24:3; Mark 5:19

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Family: We dedicate the house.

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

Family: We dedicate this house.

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

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

Dedicatory Prayer

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

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

CRUSADE ECHOES

Hospital Evangelism

By C. D. Holley

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

month to do the same work in other wards.

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

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

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

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

The Crusade pays big dividends!

*Secretary, Crusade for Souls Commission.

Visitation During a Revival

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

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

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

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

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

were achieving in bringing their prospects to the services.

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

A PASTOR ASKS

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

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

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

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

This Thing Called Good Will!

By Ernest Keasling*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love

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

—MALTBY D. BABCOCK

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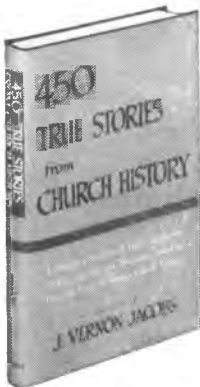
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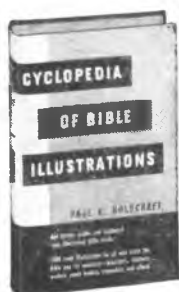
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"QUEEN OF THE PARSONAGE"

Preachers' Kids, Bane or Blessing

By Mrs. Deal Van De Grift*

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

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

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

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

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

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

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

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

dition as when they first arrived, or better.

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

My Prayer for You

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

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

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

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

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

The Art of Illustration

By Rev. Maurice Winterburn*

III. The Sources of Illustration

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

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

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

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

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

*Pastor, Thomas Memorial Church, London, England.

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

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

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

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

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

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

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

The Trials of Brother Mud

Where Does the Time Go, Sunday Morning?

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

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

By Paul Martin*

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

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

*Evangelist.

SERMON WORKSHOP

Sermon Subjects for June

By the Editor

I John 3:1-3

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

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

SERMON INTRODUCTION

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

WALTER RUSSEL BOWIE, *Delivery and Objective*

BIBLE SOURCES

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

—EDGAR DEWITT JONES, *Preparing to Preach*

June 5**Morning Subject: "TARRY UNTIL"**

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

INTRODUCTION:

- A. The Church, the channel of Holy Ghost power.
- B. The great tragedy of all times: a powerless church.

Because:

- (1) The world expects the church to have power.
- (2) The needed power is promised.

- C. How obtain the promised power?

I. BY PERSONAL PREPARATION

- A. Individuals prepared when entire group were "with one accord."
- B. The history of the Church—men empowered by the Holy Ghost.

II. BY TARRYING UNTIL

- A. Not only until feelings are stirred.
- B. Not simply to be tarrying.
- C. But till the promised power is received.

III. THE POWER PROMISED IS "FROM ON HIGH."

- A. Not the power of any human means or device.
- B. Not apart from the personal indwelling of the Holy Ghost.
- C. The only solution to the problem of inbred sin.
- D. God's means of accomplishing the task of the Church.

FRED REEDY**Evening Subject: TRAITORS AT THE DOOR**

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

INTRODUCTION:

- A. In the last week of His earthly ministry Jesus gave special consideration to the preparation of His disciples for their apostolic commission, namely, "Go ye into all the world."

I. FOUR DISTINCT LESSONS TAUGHT IN JOHN 13

- A. Humility and mutual service (vv. 1-17).
- B. Warnings against false brethren (vv. 18-30).
- C. The secret of success in convincing the world (vv. 31-35).
- D. Human and carnal weaknesses (vv. 36-38).

II. TRAITORS AT THE DOOR OF THE SANCTIFIED

- A. We suppose inspiration to be an end in itself.
- B. We suppose plans are accomplishments.
- C. We suppose that emotional demonstration is power.
- D. We suppose that character is received instantaneously, as is personal experience.

III. TRAITORS AT THE DOOR OF THE UNSANCTIFIED

- A. When there is carnality in the heart.
- B. This seen in selfishness, personal ambition, man-fearing spirit, etc.

FRED REEDY

June 12

Morning Subject: "KEEP THY HEART"

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

INTRODUCTION:

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

FRED REEDY

Evening Subject: "ENOUGH AND TO SPARE"

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

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

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

FRED REEDY

June 19

(Father's Day)

Morning Subject: A FATHER'S FAILURE

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

INTRODUCTION:

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

I. WHEREIN DID DAVID FAIL?

A. Not as a soldier, not as a son, not as a king, but as a father.

II. WHY WAS DAVID'S FAILURE SO GREAT?

A. Because it was needless.

1. There is evidence that David could have succeeded with Absalom.

2. To die for a son is superlative nobility.

3. To fail to die for a son is tragic failure.

B. Because it was a hopeless failure.

1. There are some events without a next time.

III. WHY DID DAVID MAKE SO TRAGIC FAILURE?

A. Because he shifted his parental responsibility.

1. He was too busy being king.

2. He should have been a better father.

B. He failed to pass his own high ideals on to his son.

C. His son was affected by his father's own moral failure.

FRED REEDY

Evening Subject: RECOVERING THE RADIANCE OF RELIGION

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

INTRODUCTION:

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

I. HE CRIED FOR:

A. Forgiveness.

B. Restoration of relationship.

C. Restoration of the joy of salvation.

D. Another chance to "teach transgressors thy way."

II. HIS CRY REVEALED THE CAUSES OF DAVID'S FAILURE.

A. He lost the joy of his experience.

1. Lost joy precedes broken relationships with God and man.

2. Spiritual weakness is the result; "The joy of the Lord is your strength" (Neh. 8:10).

B. He had become idle.

1. "Saved to serve, serve to survive."

III. THE ROAD TO RECOVERY:

A. True repentance and reinstatement of vows.

B. "Walking in the light," the universal condition of victory.

C. Light received in the past, but ignored, must be obeyed; God's terms are never reduced.

FRED REEDY

Morning Subject: THE RECOVERY OF THE SUPERNATURAL

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

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

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

FRED REEDY

Evening Subject: "SIN NO MORE"

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

INTRODUCTION:

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

FRED REEDY

First Prize—Sermon Series Outline for
Sunday Morning—Contest, 1954
"If I Had But One Letter to Write"

By Robert H. Scott*

Promotion Suggestions

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

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

I. THE CHRISTIAN'S POSSESSIONS

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

INTRODUCTION:

Due to persecutions, many Christians were losing heart.
Paul writes from his Roman prison.
His last letter to the outside world.
He reminds them of their possessions in God.

- I. THE CHRISTIAN POSSESSES A COURAGE (v. 7).
 - A. Mosaic law was such that it engendered fear.
 - B. Gospel places in reach of every human spirit.
 - C. Courage to seek pardon and purity (Heb. 10:16-23).
 - D. Courage to come seek help in times of need (Heb. 4:14-16).
 - E. Courage to face life's testing times (I John 4:17-18).
 - F. Christian courage includes: power, love, sound mind.
- II. THE CHRISTIAN POSSESSES A CALLING (v. 9).
 - A. The calling to fulfill purpose of God.
 - B. It is a holy calling (v. 9a; I Thess. 4:7; I Pet. 1:15).
 - C. Not achieved through human strength, ingenuity, or merit (v. 9b; I John 4:10).
- III. THE CHRISTIAN POSSESSES A CONFIDENCE (v. 12).
 - A. This was no idle statement for Paul.
 - B. Founded in the certainty of Christian faith.
 - C. Assures safety in ventures of life and death.

CONCLUSION:

What are we doing with these possessions?
Let us show forth their beauty and glory to a hungry, lost world.
Let us continually "stir up the gift" of God.

*Pastor, Wasco, California

II. THE CHRISTIAN'S PROVISIONS

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

INTRODUCTION:

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

- I. THE CHRISTIAN IS PROVIDED WITH AN UNBOUND WORD (v. 9b)
 - A. Some were questioning Paul's imprisonment.
 - B. Many had completely turned back due to events.
 - C. Paul reiterates basic truths of Christian faith.
 1. Resurrection of Christ (v. 8).
 2. The Word cannot be bound (v. 9).
 - D. The Word is still a living, working power.
 1. Many have tried to quench it, ridicule it.
 2. Spurgeon: "As the sun is not blown out by the tempest, and the moon is not quenched by the night dew, so the Gospel will not be destroyed by the distorted thinking of perverted minds" (*Biblical Illustrator*).
- II. THE CHRISTIAN IS PROVIDED WITH AN UNFAILING CHRIST (v. 13).
 - A. Unfailing Christ refers to capability of the Administrator.
 - B. Ours is a world of betrayal.
 1. Seen on international and national levels.
 2. It exists on personal levels also.
 - C. But we have One who knows no faithlessness.
 1. He is faithful to save our souls (I John 1:9).
 2. He is faithful to sanctify (I Thess. 5:23-24).
 - D. We can be strong, for we have an unfailing Christ.
- III. THE CHRISTIAN IS PROVIDED WITH AN UNSHAKABLE FOUNDATION (v. 19).
 - A. This might be called "the Christian's morale booster."
 - B. Morale an important quality.
 - C. The foundation of God will stand:
 1. In spite of tendencies, trends, compromisers (vv. 16-18).
 2. The "foundation of God standeth sure."
 - D. Let us be strong; we shall ultimately triumph.
- IV. THE CHRISTIAN IS PROVIDED WITH AN UNDEFILED VESSEL (v. 21).
 - A. This provision holds the potential of power. The Christian can be sanctified (Luke 24:49; Acts 1:8).
 - B. The inner foe expelled and replaced by an inner Ally.
 - C. Bondage can be traded for freedom, doubts for full assurance of faith, mediocre love for perfect love.
 - D. We can be strong, for we have undefiled vessel.

CONCLUSION:

Are you strong in the grace that is in Christ Jesus?
If not, it is a useless and costly malady.
The years have not weakened God's provisions.
Avail yourself of them today.

ROBERT H. SCOTT

III. THE CHRISTIAN'S PROBATION

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

INTRODUCTION:

Only the Christian way prepares person to live and die.

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

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

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

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

A. The perilous times increase possibility of falling.

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

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

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

D. It will require constant vigilance.

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

A. A destiny to our probation.

1. Opposition is a part of our destiny.

2. Consider frankness of Scriptures.

B. No such truthfulness in world.

1. Falsehoods used to advertise filth of world.

2. They do not tell the sordid destiny.

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

D. Let us expect such a destiny.

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

A. Society places law violators on probation.

B. So it is in realm of faith.

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

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

C. Victory is assured at end of probation.

CONCLUSION:

Are you found in a safe state?

ROBERT H. SCOTT

IV. THE CHRISTIAN'S PROSPECTS

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

INTRODUCTION:

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

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

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

- I. THE CHRISTIAN'S PROSPECTS INCLUDE A PERMANENT PARTNER (vv. 14-18).
 - A. Apostle shows heaviness over mentioned wholesale desertion by his friends (vv. 10, 14, 16).
 - B. Then words brighten as he remembers One who did not forsake (vv. 17-18).
 1. We can expect desertion, persecution, imprisonment—
 - C. But "henceforth" includes a Permanent Partner.
- II. THE CHRISTIAN'S PROSPECTS INCLUDE A PEACEFUL PARTING (vv. 6-7).
 - A. Conditions here make for state of melancholy and depression.
 - B. But Paul does not sense these.
 1. He sees clearly the unshakable things for which he has lived.
 2. Hear him say, "I am now ready . . ."
 - C. It was a parting of peace.
 1. Because he could say, "I have fought a good fight . . ."
 2. Because he knew it meant transition from Rome to heaven.
- III. THE CHRISTIAN'S PROSPECTS INCLUDE A PERFECT PAYDAY (v. 8).
 - A. Crown of earthly kingdom is reward of earthly conqueror.
 - B. Crown of heavenly Kingdom will be the reward:
 1. To those who conquer sin, finish course, keep the faith.
 2. Crown set with gems and graces of the Spirit.
 - C. The Christian's prospects include the perfect payday.
 1. Full remuneration for every battle, burden, heartache, tear.

CONCLUSION:

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

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

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

ROBERT H. SCOTT

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

THE CEMETERY OF SINNERS

By E. G. LEMERON*

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

INTRODUCTION:

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

I. THE TRAGEDY OF BASING YOUR HOPES ON CHURCH AFFILIATION

- A. The church cannot save you.
 - 1. The church is important.
 - 2. But it will not save you.
- B. Jesus can and will save you.
 - 1. He is the Way (John 14:6), the Door (John 10:9).
 - 2. No other name (Acts 4:12).
 - 3. "Except . . ." (John 3:3; Matt. 18:3).

II. THE TRAGEDY OF LOST OPPORTUNITY

- A. Each one had at least *one* opportunity to be saved.
 - 1. The "holy place" offers opportunities to find God.
 - 2. They probably had *special* opportunities.
- B. They kept putting off their salvation.
 - 1. Like Felix, King Agrippa.
- C. One of those opportunities was their *last* one.

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

- A. Once they were the nearest to God they would ever be.
 - 1. Some on the very threshold of salvation.
 - 2. Like King Saul; once saved, died backslidden.
- B. What an awful memory to live with through eternity!
 - 1. Near enough to God to feel His love, His Spirit, His call.
 - 2. So near, yet so far from God!

IV. THE TRAGEDY OF BEING FORGOTTEN

- A. We do not remember many wicked people.
 - 1. Soldiers, friends, wives, husbands—soon forgotten.
 - 2. People want to forget a wicked or wasted life.
- B. Worst thing is to be eternally forgotten.
 - 1. That's why we want you to make it to heaven.
 - 2. If time lets us forget, how about eternity?
 - 3. Loved ones care, pray, and persuade today.

APPEAL:

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

*Pastor, Tarpley Church, Birmingham, Alabama.

LIFE'S PRIORITIES

(Baccalaureate Message)

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

INTRODUCTION:

- A. One of the biggest problems faced by the youth of our day is the ascertaining of true values in life, as distinguished from the false and shoddy.
 - 1. The world looks so glittering and attractive to youth.
 - 2. Dr. Laurence H. Howe, in his book, *Finding the Goal Posts*, said the big problem of youth is to clearly discern the goals of life.
- B. This exhortation of Jesus, as found in the text, gives us our sense of direction in a world of babble and confusion.
 - 1. Gives a formula for successful and joyful living.
 - 2. It offers a worthy goal.
 - 3. It conflicts with the philosophies of this world, communism, materialism, etc.
 - 4. This needs no revision.

I. THE PRIORITY OF THE SPIRITUAL OVER THE MATERIAL

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

*For though the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will—
Though world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?*
 - 4. "What shall it profit a man?"
- B. Life is of infinitely more value than all of one's earthly possessions.
 - 1. Satan knows human nature (Job 2:4).
 - 2. Queen Elizabeth I, when dying, cried out, "All my possessions for one moment of time!"
- C. Those who barter away their spiritual privileges for things are being cheated.
 - 1. Like Esau, Judas, rich young ruler, rich man whom God called a fool.

II. IMPLICATIONS OF PUTTING GOD FIRST

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

III. COMPENSATIONS OF PUTTING GOD FIRST

"And all these things shall be added."

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

CONCLUSION:

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

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

*Ralph Ahlemann
Pastor, Kenwick Church
Lexington, Kentucky*

IV. HOLINESS NEEDED FOR LIFE'S CHOICES

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

INTRODUCTION:

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

I. FOR LIFE'S CHOICES.

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

II. THE UNERRING LAW OF COMPENSATION.

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

III. PEOPLE GET WHAT THEIR INMOST HEARTS WANT.

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

IV. THE DESIRE OF THE HEART DETERMINES CHOICES.

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

MELZA H. BROWN, *Pastor*

First Church, Colorado Springs, Colo.

V. HOLINESS NEEDED FOR SPIRITUAL PROGRESS

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

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

I. GOD'S PLAN IS PROGRESSIVE.

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

II. SPIRITUAL LIFE IS PROGRESSIVE.

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

III. INDWELLING SIN HINDERS SPIRITUAL PROGRESS.

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

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

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

MELZA H. BROWN, Pastor

First Church, Colorado Springs, Colo.

VI. HOLINESS NEEDED FOR WORLD EVANGELISM

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

INTRODUCTION:

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

I. HEART PASSION

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

II. DELIVERANCE FROM THE PEOPLE

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

III. LIBERALITY AND LOVE FOR THE TASK

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

IV. A CORRECT SENSE OF VALUES

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

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

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

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

BOOK BRIEFS

Book Club Selection for June

VITAL GOSPEL TRUTHS

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

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

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

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

For ministers this is a **MUST** volume.

THE MESSIANIC PROPHECIES OF DANIEL

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

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

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE

By Bernard Ramm (Eerdmans, \$4.00)

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

QUEEN OF THE DARK CHAMBER

By Christiana Tsai (Moody, \$2.50)

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

IDEAS FOR SUCCESSFUL CHURCH PROGRAM

By John Huss (Zondervan, \$2.00)

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

ATHEISM'S FAITH AND FRUITS

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

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

GOOD NEWS IN BAD TIMES

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

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

FROM NATION TO NATION

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

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

LECTURES ON HEBREWS

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

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

THE LIVING CHRIST AND DYING HEATHENISM

By Joh. Warneck (Baker, \$3.95)

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

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THE LIFE AND TEACHINGS OF JESUS

By Charles M. Laymon (Abingdon, \$3.00)

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

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By Merrill F. Unger (Zondervan, \$4.95)

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

AN INTRODUCTION TO THE STUDY OF CHRISTIAN MISSIONS

By Harold R. Cook (Moody, \$3.00)

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COMMENTARY ON THE EPISTLES OF JAMES AND JOHN

By Alexander Ross (Eerdmans, \$3.50)

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

THE EPISTLE TO THE ROMANS

By David Brown (Zondervan, \$2.50)

A concise study of Romans suitable for individual use or as a text for classes. This is a reprint edition. The author was principal of Free Church College, Edinburgh, Scotland.

*****A SERIOUS CALL TO A DEVOUT AND HOLY LIFE**

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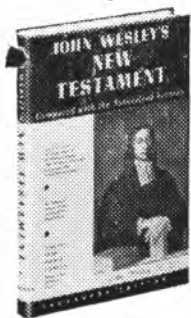
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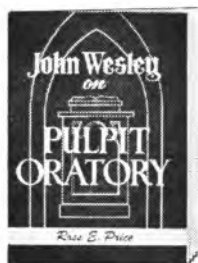
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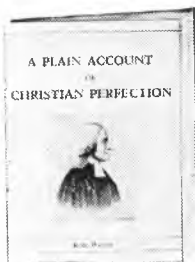
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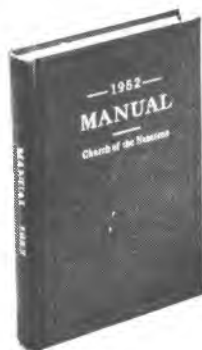
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