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Lauriston J. Du Bois (Editor)
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Volume 30

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Number 7

CONTENTS

COVER—John Wyclif (*see page 7*)

Photo Credit: Religious News Service

Doctrine and Revivals, <i>Samuel Young</i>	1
Editorial, I Preach Too Long!	4
The Preaching of John Wyclif, <i>James McGraw</i>	7
Sin and Civilization, <i>George W. Ridout</i>	10
Arrested Development and Continuous Babyhood, <i>W. B. Walker</i> ...	12
Some Precepts for Preachers	15
Crusade for Souls, <i>Alpin Bowes</i>	16
Soul Culture, <i>Leo C. Davis</i>	18
Generating an Evangelistic Spirit in the Regular Church Services, <i>Mrs. Emma Irick</i>	21
Discipline in Training Children, <i>Mrs. Deal Van De Grift</i>	26
My Prayer for You, <i>Mrs. R. T. Williams, Sr.</i>	27
"... By All Means," <i>Forrest Ladd</i>	28
The Trials of Brother Mud, <i>Paul Martin</i>	30
The Pastor as a Preacher, <i>G. H. Boffey</i>	31
Sermon Subjects for July	33
Sermon Workshop	34
Book Briefs	46

LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

H. C. Benner

General Superintendents, Church of the Nazarene

Doctrine and Revivals

By Samuel Young*

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

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

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

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

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

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

PERSONAL FAITH

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

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

*General Superintendent.

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

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

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

THEOLOGICAL UNDERSTANDING

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

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

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

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

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

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

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

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

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

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

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

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

EFFECTIVE PREACHING

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

"(1) From the year 1725 to 1729

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

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

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

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

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

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

I Preach Too Long!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of John Wyclif

By James McGraw*

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

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

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

HIS BIBLE TRANSLATION

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

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

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

A ZEALOUS REFORMER

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

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

*Professor, Nazarene Theological Seminary.

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

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

BIBLICAL AND PRACTICAL

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

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

Wyclif's purpose was to bring to the

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

A SIMPLE STYLE

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

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

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

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

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

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

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

SERMON DEVELOPMENT

Some three hundred of Wyclif's sermons now in print give us an insight into his method of sermon development. His sermons are vigorous in attack, clever in appeal, and eloquent in form. They are chiefly text-

ual and expository, quite systematic in development, and unusually logical in thought succession.

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

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

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

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

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

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

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

Sin and Civilization

By George W. Ridout

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

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

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

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

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

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

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

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

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

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

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

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

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

culture and scholarship become contemptuous.

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

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

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

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

SERMON MANUSCRIPTS INVITED

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

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

SERMON OF THE MONTH

Arrested Development and Continuous Babyhood

By W. B. Walker*

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

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

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

I. THEY WERE SLOW TO COMPREHEND SPIRITUAL THINGS

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

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

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

*Pastor, First Church, Dayton, Ohio.

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

II. THEY WERE BABIES.

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

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

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

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

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

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

III. THEY WERE WITHOUT EXPERIENCE AND MORAL DISCERNMENT.

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

Who can know the joy of a physi-

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

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

IV. THEY WERE SHOWN A CURE.

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

Some Precepts for Preachers*

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

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

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

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

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

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

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

Listen before you speak. See before you say.

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

Love simple speech as much as you hate shallow thinking.

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

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

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

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

Be not like the brook; pause sometimes.

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

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

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

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

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

CRUSADE ECHOES

I Didn't Get to Preach

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

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

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

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

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

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

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

*Secretary, Crusade for Souls Commission.

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

The Crusade pays big dividends.

A PASTOR ASKS

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

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

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

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

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

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

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

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

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

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

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

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

HOW WE DID IT

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

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

Soul Culture

By Leo C. Davis*

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

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

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

I

My aged mother, now passed into glory, had a quaint way of determining whether her cakes were ready to take from the oven. She would choose a clean broom straw and plunge it into the cake. When raw dough clung to the straw, she knew the cake must be kept in the oven and over the fires a bit longer. A cake thoroughly baked would have a clean straw. And herein I coin my own thought on the work of the Holy Spirit in sanctification. It is that operation which delivers the soul from a sticky affinity within. It is that which enables one to say, with our Lord, when Satan would attack, "The prince of this world cometh, and hath nothing in me." All those who have been among us and made shipwreck have, because of the lack of soul culture and cultivation, first developed an affinity, a correspondence within. Rest assured¹ if there is an *inward hankering*, Satan will see to it that there is an *outward*

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

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

II

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

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

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

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

III

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

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

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

will keep right on pronouncing His benedictions.

IV

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

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

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

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

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

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

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

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

Generating an Evangelistic Spirit In the Regular Church Services

By Mrs. Emma Irick*

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

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

Evangelism is the keynote of the

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

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

THE CALL

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

*Pastor, Lufkin, Texas.

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

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

THE POWER

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

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

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

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

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

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

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

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

THE WORD

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

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

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

THE SPIRIT

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

THE ASSURANCE

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

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

THE COST

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

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

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

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

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

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SERMON SERIES FOR PRAYER MEETING

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1. Minimum of four, maximum of six, outlines
2. Series to cover a unit of the Bible—chapter or book
3. Each outline to be built around a fifteen-minute presentation
4. Each outline to be limited to not more than one double-spaced type-written page

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

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

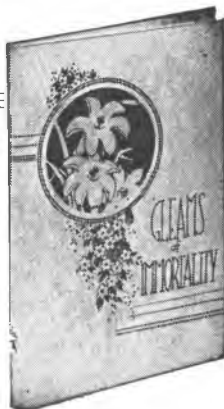
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A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted. The committee will judge the material on its content, its being suitable for use as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

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"QUEEN OF THE PARSONAGE"

Discipline in Training Children

By Mrs. Deal Van De Griff*

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

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

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

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

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

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

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

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

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

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

My Prayer for You

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

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

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

We ask in Jesus' name. Amen!

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

ONE MAN'S METHOD

". . . By All Means"

By Forrest Ladd*

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

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

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

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

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

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

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

*Lawrence, Kansas.

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

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

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

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

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

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

The Value of Youth Camps

By L. J. Du Bois

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

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

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

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

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

The Trials of Brother Mud

Brother Mud Works with an Evangelist

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

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

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

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

"It takes money for a campaign like

By Paul Martin*

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

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

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

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

*Evangelist.

II. The Pastor as a Preacher

By G. H. Boffey*

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

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

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

A VARIED WORD

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

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

A NEDDY PEOPLE

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

*Northfleet, Kent, England.

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

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

SOME FRANK SUGGESTIONS

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

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

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


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

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

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

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

studious and prayerful mind will appropriate truth in the Scriptures.

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

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

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

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

Sermon Subjects for July

By the Editor

John 8:31-36

Subjects

1. REQUISITES OF DISCIPLESHIP
2. THE SURE PROMISE OF DIVINE REVELATION
3. THE UNSHACKLING POWER OF TRUTH
4. RELIGIOUS BLUE BLOODS
5. THE ENSLAVING POWER OF SIN
6. THE LIMITATIONS OF SPIRITUAL SLAVERY
7. PRIVILEGES OF SONSHIP
8. THE PERFECTION OF DIVINE REDEMPTION
9. THE PLUS OF DIVINE EMANCIPATION

Scriptures

1. v. 31, *If ye continue in my word, then are ye my disciples indeed.*
2. v. 32, *And ye shall know the truth . . .*
3. v. 32, . . . *and the truth shall make you free.*
4. v. 33, . . . *We be Abaham's seed . . .*
5. v. 34, *Whosoever committeth sin is the servant of sin* (cf. I John 3, Phillips).
6. v. 35, . . . *the servant abideth not in the house for ever . . .*
7. v. 35, . . . *the Son abideth for ever.*
8. v. 36, *If the Son therefore shall make you free . . .*
9. v. 36 . . . *ye shall be free indeed.*

SERMON WORKSHOP

The Sidewalk Preacher

(For the outside bulletin board)

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

Quoted by NORMAN VINCENT PEALE

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

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

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

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

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

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

Contributed by NELSON MINK

Independence Day Thoughts

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

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

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

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

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

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

Contributed by NELSON MINK

Sentences That Sing

"Look at our world. It has literally organized itself for the purpose of destroying itself. It is using its mind to crush both its body and its soul, training its best brains to blow its brains out."—WEBB B. GARRISON. . . "Happiness is essentially a state of going somewhere wholeheartedly."—W. H. SHELDON. . . "When religious people begin backsliding, they begin backbiting."—G. RAY JORDAN. . . "The Christ will never be crowned King by people who are so mentally warped that they think moral jellyfish are worthy representatives of Christianity."—G. RAY JORDAN. . . "God is more concerned with the revival of the unfit than with the survival of the fittest." . . . "To journey onward and perish in the radiation of our man-made stars, or to journey homeward in the radiation of God's love in Christ."—ROBERT LUCCOCK. . . " . . . the pain of stifled things." . . . " . . . like a passive pincushion." . . . " . . . a generation hasting stormfully across the astonished earth."

*The face of death itself is changed, I think,
Since first I heard the footsteps of
Christ's soul.
Move still, oh, still beside me as they
stole
Betwixt me and the dreadful outer brink
Of obvious death.*

Contributed by SHELburnE BROWN

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

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

SATAN'S COUNCIL

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

WHAT IS THE DIFFERENCE?

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

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

PRAYER—REVIVAL

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

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

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

July 3, 1955

Morning Subject: GOD AND THE NATIONS

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

INTRODUCTION:

- A. God Almighty seeks always to accomplish His divine purposes through individuals, families, groups, and nations.
 - (1) Abraham and his family, (2) Joseph, Moses, King Saul,
 - (3) The people of Israel, the British and American nations in the modern missionary movement, etc.

I. THE GLORY AND RESPONSIBILITY OF THE GOD-CALLED.

- A. A spokesman for God.
- B. A nation born to bear a message and to chart world destiny.

II. THE CHOSEN OF GOD BECOMES THE SPECIAL TARGET OF THE ENEMY.

- A. King David spoke of enemies more than did any other Bible writer.
- B. David was not trapped by any false sense of security. He knew the source of his strength, the futility of self-sufficiency.

III. THE TRAGEDY OF A MAN OR A NATION REJECTED BY GOD.

- A. They become a prey to their enemies.
- B. They become a reproach to their history and their God.

CONCLUSION: Survival depends upon our willingness to learn and apply the lessons taught by history. Remember the God of Abraham, Isaac, Jacob, and Joseph.

—FRED REEDY

Evening Subject: "ANOTHER COMFORTER"

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

INTRODUCTION:

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

OBSERVE:

I. THE TITLE "THE COMFORTER"—MORE THAN A SYMPATHY PEDDLER OR A CONSOLER IN OUR FAILURES; BUT "ANOTHER COMFORTER." ALL CHRIST HAD BEEN, THE HOLY SPIRIT WOULD BE.

- A. A Guide who knows the way.
- B. A Defender who knows full well the measure of our enemy.
- C. An Intercessor who knows our frame, and who has access to God in our behalf (Rom. 8:26-27).
- D. The One whose chief assignment is to make us victorious.

II. THE ESTABLISHED CONDITIONS UPON WHICH WE MAY RECEIVE HIM.

- A. Promised to disciples only.
 - (1) Those who "keep my commandments" because they "love me."
- B. Promised to those for whom Jesus prayed (John 17:20).

—FRED REEDY

July 10, 1955

Morning Subject: THE TEST OF DISCIPLESHIP

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

INTRODUCTION:

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

—FRED REEDY

Evening Subject: HOLINESS, TRUE AND FALSE

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

INTRODUCTION:

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

—FRED REEDY

July 17, 1955

Morning Subject: MY INFLUENCE

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

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

I. INFLUENCE DEFINED

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

II. INFLUENCE DESCRIBED

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

III. INFLUENCE AND CHARACTER

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

—FRED REEDY

Evening Subject: AN ADEQUATE SALVATION

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

INTRODUCTION:

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

I. To THE JEW—

Victimized by religious ceremony and spiritually impotent.

II. To THE GREEK—

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

III. To THE ROMAN—

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

—FRED REEDY

July 24, 1955

Morning Subject: FACING THE FURNACE

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

INTRODUCTION:

- A. Devotion to God and faithfulness draw enemy fire.
- B. Men of conviction usually condemned by contemporaries.
- I. **THEY WERE CONDEMNED BECAUSE THEY FAILED TO CONFORM.**
 - A. Conformity is the demand of the world. The worldling is a crusader for his way of life.
 - B. Opposition became vehement when the Hebrews would not sell out.
- II. **THESE HEBREWS DISPLAYED AN INTELLIGENT FAITH.**
 - A. They believed God without the promise of deliverance.
 - B. They accepted the challenge of their own faith.
- III. **THEY HAD THEIR VALUES STRAIGHT.**
 - A. Some things more precious than life.
 - (1) Freedom to pray, (2) Freedom to worship as we please,
 - (3) Freedom to follow God-given convictions, etc.
- IV. **THE FURNACE REVEALED "ONE LIKE TO THE SON OF GOD."**
 - A. The exquisite fellowship of the furnace.
 - B. Flames intended to destroy, only burned off the fetters and revealed the divine and supernatural.

—FRED REEDY

Evening Subject: HOW MUCH DO YOU WEIGH?

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

INTRODUCTION:

- A. A unique figure—the balance; more graphic and didactic.
- B. A popular question, pertinent in temporal, physical, social, and political affairs. Especially so in matters spiritual.
- I. **GOD DOES THE WEIGHING.**
 - A. Has perfect knowledge of all factors.
 - B. Every blessing bestowed has eternal implications, affects the balance.
- II. **HOW MUCH DO YOU WEIGH WHEN THESE ARE PLACED ON THE BALANCE?**
 - A. Your mother's prayers?
 - B. The influences of a Christian home, church, a free country, an open Bible, good health?
 - C. The life, teaching, *blood*, and resurrection of Jesus Christ?
 - D. The repeated calls and constant wooings of the Holy Ghost of God?
- III. **GOD'S WEIGHING FINAL.**

—FRED REEDY

July 31, 1955

Morning Subject: CHRISTIAN STEWARDSHIP

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

INTRODUCTION:

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

—FRED REEDY

Evening Subject: "GREAT SALVATION"

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

INTRODUCTION:

- A. God has spoken again and again.
- B. "Hath in these last days spoken . . . by his Son."

Consider:

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

—FRED REEDY

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

The Golden Chain

By Edward Dowd*

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

Advertising the Series

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

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

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

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

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

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

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

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

*Pastor, Newport, Oregon.

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

I. THE GOLDEN WAY

SCRIPTURE: Isa. 35: 1-10

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

INTRODUCTION:

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

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

A. Gladness supplants wildness and solitariness.

B. Companionship supplants loneliness.

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

A. Strength and faith supplant weakness and fear (vv. 3-4).

B. Understanding and freedom supplant darkness and illusion (vv. 5-7).

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

A. The Golden Way of cleansing (v. 8).

B. The Golden Way of security (v. 9).

C. The Golden Way of joyous victory (v. 10).

CONCLUSION:

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

—EDWARD DOWD

II. THE GOLDEN HOUR

SCRIPTURE: Heb. 10:12-22, 37

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

INTRODUCTION:

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

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

A. Our holiness, His purpose (v. 12).

B. Our victory, His anticipation (vv. 13-14).

He expects to defeat sin in us.

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

A. Man's part is consecration (v. 22).

B. God's part is entire sanctification (v. 15).

CONCLUSION:

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

—EDWARD DOWD

III. THE GOLDEN HEART

SCRIPTURE: I Corinthians 13

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

INTRODUCTION:

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

- I. LOVE IS SUPERIOR (vv. 1-3)
 - A. To exalted speech
 - B. To knowledge and faith
 - C. To benevolence and martyrdom
- II. THE SPIRIT OF LOVE (vv. 4-7).
 - A. Is Godlike: long-suffering and kindness
 - B. Love's freedom and fullness:
 - 1. Free from carnal attitudes
 - 2. Full of holy temper

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

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

—EDWARD DOWD

IV. THE GOLDEN WORD

SCRIPTURE: Acts 2:37-40

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

INTRODUCTION:

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

- I. THE SOURCE OF THE GOLDEN WORD: PENTECOST (Acts 2:2-4).
 - A. The cloven tongues and the burning witness.
 - 1. Abiding symbol of holiness experience: fire.
 - 2. The burning flame of individual grace: "And it sat upon each of them."
 - B. The filled life and the speaking lips (v. 4).
 - 1. Contrast the pre-Pentecost apostles.
 - 2. Spirit-filled and speaking freely.
- II. THE SOUND OF THE GOLDEN WORD: RESTORATION (Acts 2:13-18, 22-24).
 - A. Sound of the spirit of joy (2:13-18).
 - 1. Not drunken in the night.
 - 2. Joy-filled in the morning.
 - B. Sound of the Saviour's suffering (2:22-24).
 - 1. Proclaiming the holy Jesus.
 - 2. Presenting the risen Redeemer.

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

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

CONCLUSION:

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

—EDWARD DOWD

MORNING

THE PROVISION OF HOLINESS IN THE ATONEMENT

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

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

I. THE DEATH OF CHRIST

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

II. THE RESURRECTION OF CHRIST

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

III. THE PROMISE OF CHRIST

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

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

—BILL J. PRINCE
Long Pine, California

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

The Creeping Jungle

By Morris Chalfant*

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

INTRODUCTION:

- A. The jungles of Africa are very mysterious. The wild animals, lions, snakes always give one a creepy feeling. Making gardens and clearing the jungle demand continual care or they revert back to the jungle from which they were cleared.
- B. One finds it is a continual battle to overcome the “creeping jungle” even at home, in national and moral affairs.
- I. THE EPHESIAN CHURCH OVERTAKEN BY CREEPING JUNGLE.
 - A. Commendation
 - 1. Achievements (v. 2)
 - 2. Labor
 - 3. Their patience
 - 4. Their high standards
 - B. Condemnation
 - 1. Christ weighed them and they were found wanting.
 - 2. Had backslidden in heart (v. 4).
- II. WE CAN ASCERTAIN IF THE MODERN CREEPING JUNGLE HAS CROWDED OUT FIRST LOVE.
 - A. Man in love always wants to talk to his sweetheart.
How about your prayer life?
 - B. Man in love always wants to read what she writes.
How about your Bible reading?
 - C. Man in love likes to be with his sweetheart.
How about your love for the house of God?
 - D. Man in love wants to talk about his sweetheart to others.
How about your personal witnessing and testifying?
 - E. Man in love always wants to give his sweetheart nice things.
How about your tithes and offerings?
- III. HOW ONE LOSES HIS FIRST LOVE IN MODERN CREEPING JUNGLE.
 - A. By failing to nourish the love of God, prayer, communion, worship.
 - B. By giving encouragement to foreign affections, failing to keep weeds, briars, cut out.
 - C. By compromising our personal convictions and scriptural standards, giving way to lower level of living.
 - D. Lack of brotherly love (I John 4:20-21). Violate spirit of love, sow dissension, distrust, etc.
 - E. Fail to walk in the light.
 - F. Break vows we made to God.

CONCLUSION:

- A. Recommendation
 - 1. “Repent, and do the first works” (v. 5).

*Pastor, Bartlesville, Oklahoma

BOOK BRIEFS

Book Club Selection for July

LEARNING TO HAVE FAITH

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

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

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

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

PROPHETIC LIGHT IN THE PRESENT DARKNESS

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

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

IN GRATEFUL REMEMBRANCE

By Archer Wallace (Abingdon, \$2.00)

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

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

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

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

THE WAY OF LOVE

By Harold Boyer (Warner, \$1.00)

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

SERMON OUTLINES

By Charles Simeon (Baker, \$6.95)

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

THE PURE IN HEART

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

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

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

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

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

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

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY

By William Hordern (Macmillan, \$3.50)

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

THE TABERNACLE IN THE WILDERNESS

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

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

PASTORAL COUNSELING

By Seward Hiltner (Abingdon, \$3.00)

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

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

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

GOD'S SEVEN ABOMINATIONS

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

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

DECLARATION OF FREEDOM

By Elton Trueblood (Harper, \$1.50)

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

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

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

SELECTIONS FROM JOHN WESLEY'S NOTES ON THE NEW TESTAMENT Systematically arranged with explanatory comments.

By John Lawson (Allenson, \$3.00)

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

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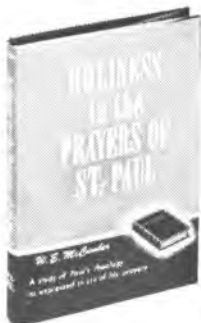
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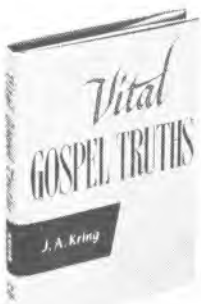
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