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The Preacher's Magazine

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Photo Credit: Religious News Service

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Let Us Be Fair with Our Evangelists

By D. I. Vanderpool*

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

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

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

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

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

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

*General Superintendent.

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

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

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

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

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

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

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

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

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

Yes, let us be fair with the evangelists.

FROM THE EDITOR

Preaching on Missions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of Philip Melancthon

By James McGraw*

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

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

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

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

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

HIS TEACHING MINISTRY

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

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

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

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

STYLE AND DELIVERY

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

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

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

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

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

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

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

SERMON CONSTRUCTION

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

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

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

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

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

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

The Pastor and Furloughed Missionaries

By Remiss Rehfeldt*

MY CHURCH had no missionary last year."

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

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

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

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

How does missionary indifference show itself?

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

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

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

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

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

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

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

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

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

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

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

*Secretary, Department of Foreign Missions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Preaching Missionary Sermons

By Paul Updike*

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

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

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

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

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

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

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

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

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

*District Superintendent, Northeastern Indiana District.

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

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

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

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

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

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

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

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

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

Boredom, Cure for

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

—CARRIE CHAPMAN CATT

The Pastor and the Missionary Society

By Louise R. Chapman*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(1) The Promised Budget.

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

(2) Regular Giving.

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

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

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

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

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

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

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

Excuse

An excuse often is a falsehood substituted for a reason.

The Stirring Christ

By Bernie Smith*

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

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

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

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

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

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

*Evangelist.

WHOM SHALL WE SAY HE STIRRED?

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

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

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

HOW DID HE STIR THEM?

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

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

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

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

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

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

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

years since Christ appeared on the scene!

WHY DID HE STIR THEM?

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

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

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

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

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

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

O God, stir our hearts as never before!

Values

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

—GEORGE HORACE LORIMER

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

Crusading in the Country

By C. B. Dickerman

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

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

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

The Crusade for Souls Now has

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

The Crusade pays big dividends.

A PASTOR ASKS

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

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

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

*Secretary, Crusade for Souls Commission.

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

HOW WE DID IT

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

Here's Something You Can Use

I Believe in Visitation Because:

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

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

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

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

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

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

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

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

It's New

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

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

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

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

The Reformation Channel*

By Edward Price

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

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

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

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

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

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

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

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

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

We have characterized the Refor-

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

This Is Our Protestant Heritage*

By John Paul Jones

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

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

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

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

*Reprinted from "The Churchman." Used by permission.

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

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

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

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

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

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

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

—J. B. CHAPMAN

V. The Preacher and His Preparation

By G. H. Boffey*

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

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

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

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

The greatest thrill in sermon preparation comes when a text leaps

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

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

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

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

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

*Northfleet, Kent, England.

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

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

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

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

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

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

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

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

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

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

I Was the Evangelist

By David J. R. Spittal*

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

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

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

The pastor seemed to know just

*Evangelist.

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

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

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

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

PERSONALIZED CHRISTMAS CARDS

Especially for the Minister

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October, 1955

(457) 25

"QUEEN OF THE PARSONAGE"

Musings of a Minister's Wife

By Mrs. W. M. Franklin*

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

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

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

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

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

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

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

*My heart still sings in the anxious
hours as we wait and watch and
pray,*

*For whether the trial be swift or long
it shall surely pass away.*

*My heart still sings tho' teardrops
fall, tho' the call of death's angel
is near,*

*And I sit by the side of one who is
old, whom I've loved for many a
year.*

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

*Pastor, Rufus, Oregon

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

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

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

*Make a little fence of trust
Around today;*

*Fill the space with loving work,
And therein stay.*

*Look not through sheltering bars
Upon tomorrow;*

*God will help thee bear what comes
Of joy or sorrow.*

—Selected

My Prayer for You

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

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

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

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

In Jesus' name. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

Why the Church of the Nazarene?

By Raymond Kratzer*

III. A Disturbing Message

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

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

God has entrusted us with the mes-

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

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

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

*Pastor, First Church, Nampa, Idaho.

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

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

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

The Trials of Brother Mud

Toward a Better Understanding of Otto Mud

By Paul Martin*

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

*Men may say I had my faults, made
some big mistakes,*

*But may none say that losing I felt
sore,*

Or that in fighting I fouled a foe.

*May faults be of head and not of
heart.*

*If they will say, I stood by the weak,
Never forgetting him whom fate
brought low;*

*That 'twas my habit cheery words to
speak,*

*And when I saw one crushed by sin
or shame,*

*Felt sorry for the man and told him
so:*

*If men will say that little children
came*

*And showed me all their playthings
without fear;*

*That folks with burdens spoke about
the same,*

*With open hearts, believing I would
hear;*

*If when I come and go, some will say,
"I know Christ better and love Him
more,"*

I'll feel my work's been done.

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

*Evangelist.

ONE MAN'S METHOD

The Church Nursery

By W. W. Clay*

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

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

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

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

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

*Pastor, Chapman Memorial Church, Vicksburg, Michigan.

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

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

1. *Professional Supervisor.*

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

2. *Sanitary Conditions*

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

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

3. *Separate Older Ones*

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

4. *The Best Facilities*

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

5. *Well Managed*

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

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

6. *A Good Investment*

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

Speech

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

—RALPH SMEDLEY

Lighting the Pulpit*

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

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

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

mented by strong light shining on a larger area.

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

The Hidden Hand

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

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

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

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

—SELECTED

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SERMON WORKSHOP

Contributed by Nelson Mink*

WORLD COMMUNION THOUGHTS

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

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

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

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

BOOKS

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

WHAT THEY SAID

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

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

THINGS TO THINK ABOUT

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

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

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

—Unknown

*Pastor, Oxford, Pa.

FIFTY YEARS AGO

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

FOR THE BULLETIN BOARD

"Life and hash are what you make them."

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

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

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

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

—Selected

SENTENCE SERMONS

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

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

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

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

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

A MOTTO

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

Sermon Subjects on Missions

By the Editor

Acts 26:16-22

Subjects

Scriptures

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

HOLINESS AND THE WORLD

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

H. K. BEDWELL, *Missionary*
Africa

THE GREAT COMMISSION

SCRIPTURE: Matt. 28:18-20

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

T. H. JONES, *Missionary*
Africa

October 2, 1955

Morning Subject: WHAT KIND OF CHRISTIAN AM I?

(Communion Service)

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

INTRODUCTION:

A. When asked, "Are you a Christian?" a non-church member replied, "Of course; do you think I am a heathen?"

B. A pertinent question for every professor of faith:

At least three who know what kind of Christian I am:

I. SATAN KNOWS.

A. He knows if I am doing any damage to his kingdom.

B. He knows when I pray, when I seek truth, when I set myself to the task of God's kingdom, etc.

II. THE WORLD KNOWS.

A. The world does not read the Bible, but it reads the professing Christian.

B. The average worldling has rather accurate concepts of Christian standards.

III. GOD KNOWS.

A. How futile to attempt to fool God!

B. From Adam's day till now foolish man has attempted to hide from God.

CONCLUSION: Every man can know for himself.

FRED REEDY

Evening Subject: THE WISDOM OF RIGHTEOUSNESS

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

INTRODUCTION:

A. The great fallacy embraced by multitudes: you can be sinful and still be wise.

B. In the scripture lesson the constant call of wisdom is stated.

I. A PERSONAL CALL: "My son."

A. Personal privilege: personal responsibility.

II. A PUBLIC CALL: "She uttereth her voice in the streets, she crieth in the chief places of concourse."

A. Wisdom stands at the door of every sinful place, activity, and thought, saying, "Don't enter, don't partake; it's foolish."

B. Wisdom erects signs on every wrecked life which read, "One life ruined, maybe many more, and one immortal soul lost."

III. A PERSISTENT CALL: "She crieth."

A. Every man who rejects the call of wisdom must face his own case in the light of God's initiative in his behalf.

B. The justice of God is revealed primarily in His mercy freely offered. Thus to reject His mercy is folly indeed.

FRED REEDY

October 9, 1955

Morning Subject: CHRISTIAN STEWARDSHIP

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

INTRODUCTION:

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

FRED REEDY

Evening Subject: REWARDS AND PUNISHMENTS

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

INTRODUCTION:

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

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

V. WHO

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

FRED REEDY

October 16, 1955

Morning Subject: SANCTIFICATION—CRISIS AND PROCESS

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

INTRODUCTION:

- A. Christian experience is both crisis and process. To make it all crisis or all process is error.
- B. Holiness in the broader sense comprehends the total scope of man's salvation.

I. SANCTIFICATION BEGINS IN CONVERSION.

- A. Thus "entire sanctification" in the church *Manual* is a proper term.
- B. God saves that He may sanctify.

II. PROCESS PRECEDE BOTH REGENERATION AND SANCTIFICATION.

- A. In some respects these are the same: (1) sense of need; (2) confession of need; (3) surrender to God; (4) obedience; (5) faith.
- B. The time element secondary in these processes.

III. PROCESSES FOLLOW THE CRISIS OF ENTIRE SANCTIFICATION.

- A. Co-operative processes—as those preceding the crisis. "You add to your faith." God will not do what He expects you to do.
- B. Essential processes. "He that lacketh these," etc.
- C. These processes are decisive. "Make your calling and election sure."

FRED REEDY

Evening Subject: "REMEMBER NOW THY CREATOR"

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

INTRODUCTION:

- A. The word "remember" has great significance in the Bible:
 - (1) "Remember the sabbath"; (2) "Remember the days of old"; etc.
- B. Remember implies possibility and danger of forgetting.
- C. Capacity to recall—a mark of personality.

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

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

II. "REMEMBER NOW THY CREATOR."

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

III. REMEMBER THE LENGTH AND PURPOSE OF LIFE.

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

FRED REEDY

October 23, 1955

Morning Subject: THE MEANING OF CONSECRATION

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

INTRODUCTION:

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

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

I. THE APPEAL.

A. An entreaty, "I beseech you."

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

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

A. Providential mercies, a sufficient basis.

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

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

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

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

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

FRED REEDY

Evening Subject: THE KING IS AT YOUR DOOR

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

INTRODUCTION:

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

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

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

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

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

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

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

FRED REEDY

October 30, 1955

Morning Subject: THE SECRET OF THE LORD

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

INTRODUCTION:

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

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

A. He who tells all knows little.

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

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

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

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

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

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

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

FRED REEDY

Evening Subject: THE MOST COMMON OF ALL SIN

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

INTRODUCTION:

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

B. This warning repeated more than any other.

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

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

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

II. THIS MAN'S FATAL MISTAKE.

A. He limited his plan to this life.

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

C. He failed to recognize an eternal obligation.

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

FRED REEDY

Character

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

—DR. ROBERT FREEMAN
Houston Times

GIVE WHAT YOU HAVE

SCRIPTURE: Acts 3:1-13

TEXT: Acts 3:6

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

I. WHAT THE CHURCH OFTEN GIVES

- A. Institutional alms. Institution work overemphasized. Should be kept a means to an end.
- B. Social gospel alms. Caste, idolatry, sin, communalism, communism play havoc among the world's millions. The gods of the Hindus, the prophet of the Mohammedans, the priests and witch doctors of heathen religions, offer no remedy for the ills of unevangelized nations. Will a social gospel meet this need?
- C. Nominal Christianity alms. Gandhi—"I love your Christ, but I hate your Christianity."

II. WHAT THE HEATHEN VITALLY NEED

- A. Divine deliverance
- B. Divine love
- C. Divine commission

III. WHAT THE CHURCH MUST OFFER

- A. Consecrated youth
- B. Sacrificial giving
- C. Experiential Christianity

CONCLUSION:

- A. The miracle-working Christ still lives. The crippled, diseased, and needy still wait for His touch. His gospel must be preached and the power of the gospel witnessed. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost." We need to say to the lost world: "Such as I have give I thee."
- B. Challenge: Let us heed the words of Dr. Bresee, "We are debtors to every man to give him the gospel in the same measure as we have received it." Representatives of the Church must go to the world, and gazing on the lame, lost ones, humbly say, "Look on us." They must have hearts full of love and sympathy for the lost; a passion for poor, sinful, idolatrous souls; a readiness to endure hardness and dangers; a willingness to co-operate with national Christians; an earnest desire to show the Christian graces revealed in the Word. Peter and John got the lame man's attention. They had something to give him.

JOHN MCKAY, *Missionary*
India

THE LORD'S FEAST

TEXT: I Cor. 11:26

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

- I. THE FEAST OF REMEMBRANCE (v. 24). "This do in remembrance of me."
 - A. This is a personal experience.
 - B. To others who become subsequent followers, it stands for a remembrance of Him in whom we believe.
- II. THE FEAST OF OBEDIENCE (v. 24). "Take, eat." "Drink ye all of it."
 - A. We cannot avoid the command.
 - B. The command is universal.
- III. A FEAST OF SELF-EXAMINATION (v. 28).
 - A. Our habits and faults.
 - B. Our spirituality.
- IV. A FEAST OF FELLOWSHIP (v. 33). "Tarry one for another."
 - A. Fellowship with God.
 - B. Fellowship with Christ.
 - C. Fellowship with the Holy Spirit.
 - D. Fellowship with others.
- V. A FEAST OF COMMUNION.

The cup, the communion of the blood of Christ. The bread, the communion of the body of Christ.
- VI. A FEAST OF THANKSGIVING (v. 24).
 - A. Jesus gave thanks, and sang a hymn. We do likewise.
 - B. The feast is to be approached with joy.
- VII. A FEAST OF CONFESSION (v. 26).

"As often . . . ye do shew the Lord's death till he come." The glory of the feast is not the Cross, but the throne; the Cross is only the steppingstone to the throne.
- VIII. A FEAST OF EXPECTATION (v. 26).

The feast has its goal, and will have its consummation.

 - A. The feast was to be observed "till he come."
 - B. "Looking for that blessed hope" (Tit. 2:13).

CONCLUSION:

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

MAURICE D. LAURIE, *Pastor*
Newburgh, New York

THE LORD'S SUPPER

TEXT: I Cor. 11:23

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

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

CONCLUSION:

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

E. E. WORDSWORTH, *Pastor*
Goldendale, Washington

THE INCONVENIENT LIFE

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

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

INTRODUCTION: Contrasting scriptures regarding convenient season. We must stop to consider that few great things have been done because it was convenient. Verified by Biblical, ancient, and contemporary history as well as human experience. Likewise true of the Christian life, it is most beneficial but seldom convenient.

I. INCONVENIENCE AS RELATED BY OLD TESTAMENT

Was it convenient—

- A. To bring about creation of Genesis record?
- B. For Abraham to leave Ur for a strange land?
- C. For Joseph to be forced to live in Egypt?
- D. For Moses to lead a rebellious people?
- E. Joshua and Caleb to become spies?

II. INCONVENIENCES OF THE NEW TESTAMENT ACCOUNT

Was it convenient—

- A. For Paul to go to Macedonia?
- B. For Luke to seek the details of the biography of Christ?
- C. For Zacchaeus to climb the tree?
- D. For Christ to leave His royal throne to come to sinful men?
- E. For Christ to pray all night in the Garden?
- F. For Him to allow himself to be crucified?
- G. Illustration—"Sacrifice for Sinners" (Hallock, No. 4208 from *5,000 Illustrations*).

III. INCONVENIENCE OF THE CHRISTIAN LIFE

- A. Is it always convenient to serve Christ?
 - 1. In prayer (example, Praying Hyde)?
 - 2. In devotions and Bible study?
 - 3. In testifying to the world?
 - 4. In a daily seeking of His will?
- B. Almost all the above are done inconveniently.
- C. The inconvenient things usually most necessary.

IV. WAS IT CONVENIENT?

- A. For someone to pray for you?
- B. For the Pilgrims to come to America?
- C. For our youth to go to war to preserve freedom?
- D. For you to sacrifice for a special need—Thanksgiving, Easter offerings, building funds, etc.?

CONCLUSION: The inconveniences become our challenge rather than a sacrifice. If we live triumphantly we will do the inconvenient things.

FLOYD H. POUNDS, *Pastor*
Menomonie, Wisconsin

THE ADEQUACY OF HIS GRACE

TEXT: *My grace is sufficient for thee* (II Cor. 12:9).

INTRODUCTION: On which side of life's ledger are you living? Is your life one of victory and peace, or defeat? You need not live on the defeat side—your own fault if you do. Not someone else's. His grace is sufficient.

I. SUFFICIENCY FOR YOUR SIN PROBLEM

- A. Your happiness in this life and in eternity revolves around this. *His adequacy*
- B. A problem too big for your personal solution without divine help.
 - 1. Ignoring it only feeds it.
 - 2. Self-effort only like trying to lift yourself by your own bootstraps.
- C. Christ has the answer and His answer is a cure! A double cure!

II. SUFFICIENCY FOR VICTORIOUS LIVING

- A. Surrender and trust not only brings Him, but keeps Him.
- B. He is greater than your problems.
- C. You can get on the Rock.
 - 1. It will not move! Will be there when the storm is past.

III. SUFFICIENCY FOR YOUR TEMPORAL NEED

- A. Seek *first* the Kingdom.
- B. A little with God in your heart and by your side will outweigh the wealth of the world.
- C. Why should heirs to mansions be overly concerned with rusting treasures and cankering gold?

IV. SUFFICIENCY FOR THE HOUR OF TRIAL

- A. Trials come and go—He remains!
- B. No storm sufficient to swamp your boat when He's on board.

V. SUFFICIENCY FOR THE HOUR OF SORROW

- A. No one can escape the hour of sorrow.
 - 1. For man it has been postponed, but it's coming.
- B. He'll be there with the balm of His presence.
- C. His arms will reach you when all others are too short.

VI. SUFFICIENCY IN THE HOUR OF DEPARTURE

- A. Earthly ties will be severing and earthly friends will have gone as far as they can go.
- B. But it won't be dark, for He'll be there to dispel the darkness.
 - 1. No sting, for He bore that too.
 - 2. Only a shadow, and shadows do not inflict harm.
- C. The Christian calmly walks the valley, nor does he walk it alone—"Thou art with me."

CONCLUSION: His grace is sufficient—the supply ample—the source available. The big question is: Do you want it? Will you acknowledge it? *Tomorrow is coming.* Are you ready to meet it? You can be!

C. W. ELKINS, Pastor
Mobile, Alabama

NEGLECT

TEXT: *How shall we escape, if we neglect so great salvation?* (Heb. 2:3.)

INTRODUCTION: Salvation from sin and all of its consequences is the greatest consideration of man. All other success, though significant, is relative. "What shall a man give in exchange for his soul?" Our relationship to God, through the salvation wrought by His Son, is the key to happiness and peace here and hereafter. This is one thing we cannot afford to neglect.

The context brings this out through at least three avenues.

I. THE INESCAPABLE LAW

A. Through the word of angels this word is steadfast (v. 2).

B. The moral law is inescapable.

1. "Whatsoever a man soweth, that shall he also reap."
2. God is no respecter of persons. Sin is always punished. It always brings death.
3. Conscience warns of this law.
 - a. It found Cain. It found Saul.
 - b. It will preach in hell, "Son, remember."

ILLUS. A man wrote his newspaper editor, canceling his subscription, after the editor had printed the Ten Commandments in his column. The man's complaint, "You are getting too personal."

4. We have broken that law. We must face it in mercy or judgment.

II. THE INCOMPARABLE LORD

A. Came to fulfill the law and provide salvation.

B. His incomparable person and station.

1. The Son (Heb. 1:5-8).
2. The Creator. "By whom also he made the worlds."
3. The Redeemer. "When he had by himself purged our sins . . ."
4. His eternal priesthood.

III. THE INEXCUSABLE LIFE

A. We have power to attend the ordinary things in life.

B. How then shall we escape if we neglect this power and this love?

1. Neglect is bad in all things, but inexcusable here.
2. Neglect—"It's dagger drips with the blood of far more victims than of earth's wars."

CONCLUSION: Thus the urgency of the exhortation, "To day if ye will hear his voice, harden not your hearts."

GEORGE GRAWBURG, *Pastor*
Corning, California

BOOK BRIEFS

Book Club Selection for October

IN THE SECRET PLACE OF THE MOST HIGH

By A. J. Gossip (Independent Press Ltd., London. \$1.25)

Your Book Man is departing from beaten paths in this month's selection. But I sincerely believe that when you receive and read this book you will forgive me freely. This book is a British publication, and it is doubtful if any of you would have opportunity to buy it from ordinary bookstores, so I hope and pray that you will find this genuinely helpful. This was originally printed several years ago but has come out in this much more inexpensive edition for wider and more readily acceptable circulation. And it deserves our attention.

The subheading "Studies in Prayer" sounds academic and stuffy. But you will have to be stony indeed if these chapters do not lead you to your knees repeatedly. The author knows "the secret place" and much more intimately knows "the Most High." Not the theorizings of a philosopher but the pleadings of a saint! And this saint is a man with an immense mind and a penetrating grasp on spiritual values. Indeed Gossip is professor emeritus of Glasgow University. You will note the Calvinistic coloring of doctrine. But please read the book as a stimulant to prayer and not a treatise on doctrine. If so, you will come from this book a more prayerful minister. That is the earnest and sincere wish of your Book Man as he sends this forth on its mission.

This may come a little later than usual, as it has to be ordered from England. You will be patient if there is a short delay. Thank you!

THE POWER OF PRAYER AND THE PRAYER OF POWER

By R. A. Torrey (Zondervan, \$2.50)

One would readily gather from the name of the author that this is a reprint. Don't buy this as a handbook on doctrine, but buy it as a manual on prayer. It is one of the old classics on the prayer life that pleases God and gets results. It probes and pierces the conscience, arrays scriptures, illustrates in a telling fashion. Not the musings of a theorist, but the heart utterances of a man of prayer.

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THE POWER OF PRAYER

By W. B. Walker (Higley, \$2.00)

In this studied, scripturally-sound discussion the author raises twelve very important questions about prayer. In the twelve chapters he answers these questions. The reasons for prayerlessness on the one hand and unanswered prayer on the other are probed carefully.

It is not a scolding tirade against unspiritual persons but a warm, inspirational challenge to all alike to dust out the prayer closet and light again the lamp of intercession.

ELIJAH AND THE SECRET OF HIS POWER

By F. B. Meyer (Zondervan, \$2.50)

This is a reprint of an old-timer by the well-known Meyer. It is Calvinistic in its doctrinal interpretation and thus must be accepted accordingly.

But for splendid study material on the old prophet from Gilead this is well worth its price. Twenty short messages covering the entire ministry of Elijah, well outlined, brimming with sermonic suggestiveness.

HOW TO BE AN EFFECTIVE CHURCH WOMAN

By Carolyn P. Blackwood (Westminster Press, \$2.50)

Written from the background of a denomination that has been very slow to give women a place in its ministry—pulpit or pew. Thus its argument is hardly needed among our holiness churches, where women are more than worked—almost overworked.

The emphasis is spiritual, but in particular areas it recommends promotional features that we certainly would not endorse. Would be helpful reading for our active women who desire to make their service for the Lord not only broad but effective.

SALVATION IN A SCIENTIFIC AGE

By Leon Macon (Zondervan, \$1.75)

The title is rather misleading. There is a wide discussion of salvation, but little of science. The author sets out to show that God deals with us in every stage of spiritual progress according to divine law. Then he sets out to show that God works in harmony with known laws of nature.

It is not strongly Calvinistic. The last chapter, "Science Seen in Predestination," steers away from the Calvinistic position quite positively. However, it does state that "position" and not "behavior" determines who is a Christian—both sin steadily.

THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT

The "Epistle of Paul to the Philippians and to Philemon," *By Jac. J. Muller (Eerdmans \$3.50)*

A word is in keeping relative to the entire commentary. It is clearly conservative, yet distinctly scholarly. Of the volumes already available Acts is written by F. F. Bruce of the University of Sheffield, England; First Corinthians by the professor of New Testament, University of Amsterdam. Contributors are men from various prominent pulpits or chairs of teaching scattered world-wide. This means that provincialism will not be a quality of these studies.

The prices of the various volumes vary from \$3.50 to \$6.00, for there is not a uniformity of size in the volumes.

To come back to the volume under consideration—on Philippians and Philemon. This is the usual pattern of careful, scholarly, exegetical study. Each verse is dealt with. There is a warmth as well as a wealth of background in the discussions. However, there is not an atmosphere of hospitality toward the Wesleyan view of Christian perfection; there is, in fact, a slight tone of hostility.

If you don't mind mining for gold with a barking dog nearby, you will find real worth in this book.

A CHRISTMAS STORY AND ITS EASTER SEQUEL

By William Allen Knight (W. A. Wilde, \$1.50)

Here is one of those rare cases where an artist with words and a story with a real plot are teamed up admirably. It has heart warmth, and two thrilling visits to Bethlehem and a climax that will moisten the eye.

The Swedish dialect is masterfully woven in, giving the homey touch that makes the whole world kin.

Anyone who receives this as a Christmas gift will read and recall the thoughtfulness of the giver many a time.

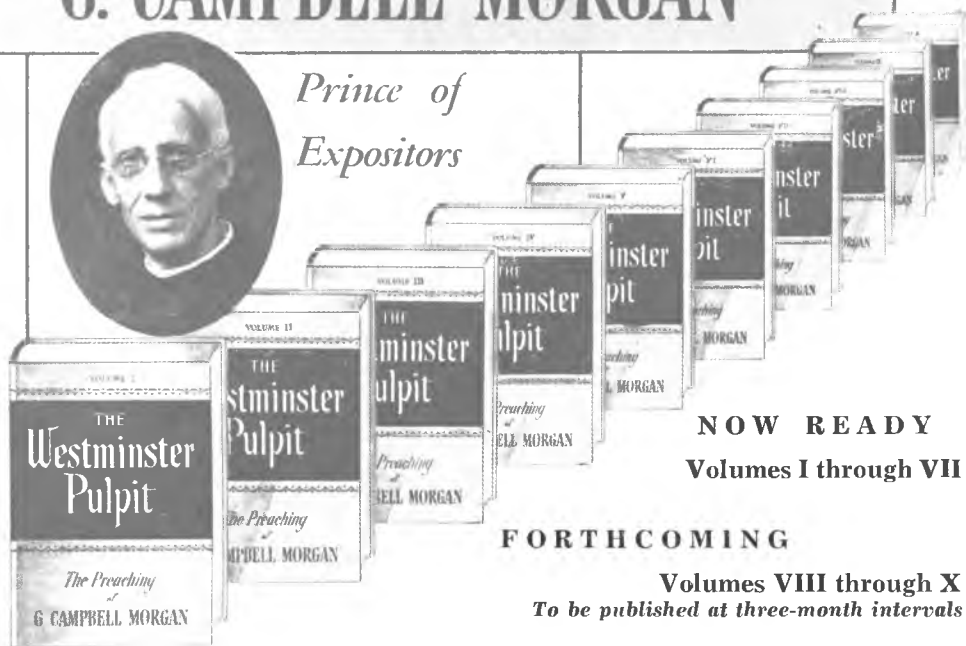
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POCKET-SIZE. Four-glass set for bedside use. Size 7 x 4½ x 2".

No. SB125

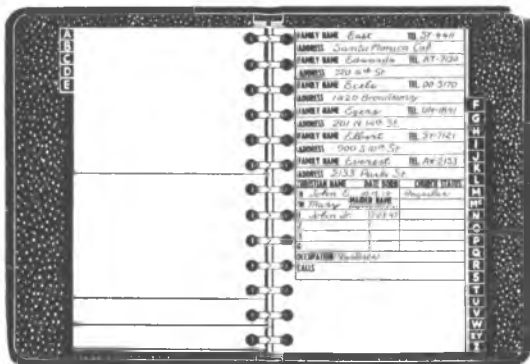
\$7.50

CLERGY EMBLEM

A dignified, baked-on enamel Nazarene emblem on rustproof aluminum. Maroon background, blue over white letters, white cross. Rustproof bolt included. Size 3½ x 4½".

No. DN50

50c



PASTORAL RECORD BOOK

This loose-leaf notebook provides a complete, visible record of each member; helpful in scheduling calls. Sheet size 6½ x 3¾". Complete with A-Z index and 100 forms. Gold-stamped on front.

No. 752 ½" ring binder

\$3.25

No. 742 1" ring binder

\$3.65

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