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*What a Real Issue is
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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

D. I. Vanderpool
Samuel Young

H. C. Benner

General Superintendents, Church of the Nazarene

A Call to Prayer

The Fourteenth General Assembly of the Church of the Nazarene will convene, God willing, on June 17, 1956, in the Municipal Auditorium in Kansas City, Missouri. Nazarenes from around the world will be assembled there. Following that Assembly, (in 1958) the church will be celebrating the completion of fifty years of history as a denomination and the beginning of a second like period. This fact places the Fourteenth General Assembly at a very strategic place in our history. Although it was the formative period with all the attendant problems of such a period, yet glorious, spiritual victories characterized the first fifty years of the denomination's life. For this we humbly praise God.

What will characterize the second fifty-year period? Not to recognize the necessity of divine blessing and guidance would be sinful, suicidal presumption. We feel that much will depend upon the spiritual tone, direction, and momentum of the next General Assembly, and that that tone and direction will be largely determined in answer to the prevailing prayer of God's people. "Hitherto hath the Lord helped us," and if we are to continue as a vital, spiritual force, the divine Presence must go with us. For it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Hence, the Board of General Superintendents is calling the entire church to prayer now, but climaxing with one week of concentrated prayer emphasis beginning May 14 and closing with Pentecost Sunday, May 20. We sincerely hope that this call to prayer will be taken seriously by all our people and that the period will be characterized by seasons of fasting and deep heart searchings in the light of the Spirit-anointed Word. We exhort ministers and laymen alike that we all humble our hearts in the presence of our God and ask Him to examine motives, attitudes, and actions "and see if there be any wicked way" in us, being assured, as we are, that if we regard iniquity in our hearts the Lord will not hear us. With the flood tides of His joyous salvation running high and strong in the individual heart, then, and then only, are we prepared to pray and work for the revival which should launch the church on the greatest soul-winning crusade of our history during the next quadrennium.

And so as we approach the General Assembly, for the sake of our own immortal souls, for the sake of unnumbered millions who are now lost, for the sake of generations yet unborn, and for Jesus' sake, let us pray.

—Board of General Superintendents
Hardy C. Powers, Chairman

Easter-to-Pentecost Emphasis

THERE IS an increasing movement within the church to make the period between Easter and Pentecost a particularly significant one. It certainly was filled with significance for the band of first Christians. It can be to the church today as well. The General Stewardship Committee of our church has laid some broad plans with respect to this emphasis. I can do no better than let our readers have a peek at the report adopted at the committee's meeting last fall:

"Inasmuch as there is increasing interest in the Protestant world on *Pentecost Sunday* and the intervening period between Easter and Pentecost; and since the experience of Pentecost as received by the disciples in the Upper Room has deep spiritual significance for us as a holiness people, we feel that we ought to take advantage of this date in the Church calendar and highlight the spiritual truths connected therewith.

"It is our suggestion that the period of April 1—May 20, 1956, be observed throughout the church in a special *Easter-Pentecost* emphasis; we suggest three periods during this time as follows:

"I. *The month of April* (April 1 to April 30) *as a period of evangelism*

"a. This would particularly center in continuing and conserving any evangelistic results which the pre-Easter season may have brought to our churches.

"b. We suggest that, where revival meetings are not scheduled, the pastor will emphasize evangelism in both morning and evening services as the Lord may lead.

"c. That as a part of this constructive program personal visitation be encouraged, particularly in the visitation of homes of all new people that may have been contacted by the pre-Easter services.

"d. That we emphasize the open altar at all services during the month of April, so that people may be encouraged to seek the Lord at any of the regular services, including the prayer meeting.

"e. That, as a result of evangelistic and visitation efforts, we look forward of an "ingathering of souls" (reception of new members) on Pentecost Sunday, May 20; that where it seems practical, a class in preparation for membership be held sometime during the Easter-to-Pentecost season. Such a class could be either a formal C.S.T. training course or one of two periods specifically selected by the pastor for training of new members. We would recommend that children's classes be held where several are ready for joining the church.

"II. *May 14-20—A week of intercession*

"a. During this time the spiritual needs of the world would be placed on our hearts.

"b. It is suggested that we humble ourselves before the Lord as we wait upon Him for guidance, wisdom, and courage to do our part as a people in helping to meet the spiritual hunger of mankind.

"c. That we especially urge our people to pray for the deliberations of the General Assembly and that God may visit us with His grace and blessing.

"d. We suggest that where it is possible the pastors arrange for the doors of the church to be open during this week of intercession for prayer and meditation of our people.

"e. We suggest encouragement of a night during this week when cottage prayer meetings will be held in the homes of our people. It is not unreasonable to expect that we could have 10,000 cottage prayer meetings during this week.

"f. Since this will be the last General Assembly before our fiftieth anniversary in mid-quadrennium, we suggest that in our week of intercession we do not forget to thank the Lord for His blessings upon us as a people and express this gratitude both publicly and privately.

"III. *May 20—Pentecost Sunday—ingathering of souls*

"a. We suggest that special emphasis on the doctrine of holiness or entire sanctification be given on Pentecost Sunday. It would not be unreasonable to hope that our pastors would bring messages on that day which are distinctly holiness messages, urging our people to seek and obtain the experience of entire sanctification.

"b. Since Pentecost Sunday would be climax to all of our emphasis from Easter to Pentecost, this would be a good time to harvest the

grain and receive as many members into the church as possible on this Sunday. Special emphasis should be given to the receiving of members by *profession of faith.*"

OTHER SUGGESTIONS

It is hoped that these suggestions will be appealing to the pastors. They are not meant to be a "program" or a "must," but merely a pattern to follow.

The call to prayer is particularly significant at this time in our history. There is no reason why, if we can but find the full will of God, this shall not be an assembly which will set the tempo for the next half century of the church if Jesus tarries.

As pastors, let us take seriously the matter of special times and occasions of prayer and request special prayer for the General Assembly. In addition to the suggestions already made, let us encourage our people to:

1. Pray in specific groups—men, women, Sunday-school classes, young people, etc.

2. Pray at special times—morning prayer meeting, noon prayer meeting, a night of prayer, etc.

3. Pray as "prayer fellowship" groups, any number from two to five or six who would pledge each other to all pray at the same time, and for the same basic purposes.

4. Pray in a "chain" of uninterrupted prayer, with individuals taking thirty minutes each around the clock for one twenty-four-hour period.

5. Pray more consistently and fervently in family groups and in private devotions.

6. And, of course, pray as a part of the midweek prayer meeting group.

The Preaching of B. F. Haynes

By James McGraw*

THE LIST of editors of the *Herald of Holiness* since its first edition forty-four years ago is not a long one, but it is an illustrious one. The list includes James B. Chapman, D. Shelby Corlett, and Stephen S. White; and the list begins with the name of the man who was the first editor of the official organ of the Church of the Nazarene, B. F. Haynes.

During those critical and important years in the history of the *Herald of Holiness*, Dr. Haynes made a significant contribution toward the young church's early progress. Sound in theology, correct in his views, and intense in his convictions, B. F. Haynes staked everything in his attempt to make holiness the issue. Dr. J. B. Chapman once said in evaluating his work as editor: "He never flinched from wounds received or showed any pity for the bruises he himself inflicted upon adherents of error. He frequently used the superlative degree and his trumpet never sounded an uncertain note."

In B. F. Haynes the holiness movement, and more specifically the Church of the Nazarene, had a unique personality with two extremely desirable traits of character: he was remarkably clear in his convictions, and he was unusually skilled in expressing them. To have the first of these is, of course, fundamental, but to have them both is to be blessed with the abilities which a man in his position would find extremely effective.

Born on a Tennessee plantation in 1851, the lad knew nothing but the

influences of godly parents in his early youth. In his biographical book, *Tempest Tossed on Methodist Seas*, he recalled: "The earliest recollections of my childhood are of family prayers in my grandfather's parlor," where twice daily, morning and evening, the great old family Bible was read and a great volume of prayers ascended.

It was under the ministry of the saintly E. M. Bounds, author of *Preacher and Prayer*, that B. F. Haynes was converted. Brother Bounds, the pastor of the Methodist church in Franklin, Tennessee, did his own evangelistic preaching in the revival in which Haynes was converted. Dr. Haynes later said of his pastor that "his preaching and life did more to mould and settle my character and experience than any pastor I ever had."

An early call to the ministry was resisted, and young Haynes, with his brother Thomas, started a new newspaper called the *Williamson Journal*. His father and brothers being journalists, the younger Haynes learned the trade and liked it. Writing of this venture into editing and publishing a paper, he later said, "The devil helped me greatly!" The unusual success in his business made it extremely difficult for him to break away from this interest and devote himself to the ministry.

In an attempt to further dodge his divine call, he studied law. The longer he fought against his call, however, the more unhappy he became; and in spite of his financial prosperity during those days, he finally yielded

*Professor, Nazarene Theological Seminary.

his life for the ministry of the gospel. He wrote concerning his experience:

“My prosperity was exceedingly unsatisfactory . . . and the struggle . . . was finally settled and settled right in 1873. On Sunday morning, Rev. James R. Plummer, then pastor . . . in his sermon dwelt at length on the call to preach in which he stressed the Divine authority, the momentous importance and fearful responsibility of a call to preach and the fearful doom consequent upon refusing to heed the call. It seemed I could not survive until the close of the message.”

The twenty-two-year-old journalist and budding lawyer rushed across the street from the church after that service and locked himself in his room, where he pledged to God that he would obey His voice and answer the call. It was in September that same year that he married Lula Plummer, his pastor's daughter, and they were assigned to their first circuit. He said of that first year of preaching, “The salary received that year was one hundred and eighty dollars, which was less than our board, but I comforted my mind in the reflection that I received better pay than they received preaching!”

B. F. Haynes preached holiness in the Methodist church for thirty-eight years, and it was not until he had reached the age of sixty that he united with the Church of the Nazarene in 1911. He had served his church as a pastor, editor, and teacher, and had been twice a college president—of little Martin College in Tennessee and later at Asbury College in Kentucky—when he joined the faculty at Texas Holiness University at old Peniel under Dr. A. M. Hills and became a Nazarene.

There is little doubt that the writing of B. F. Haynes made his preach-

ing more exact and accurate, and that his preaching made his writing more vivid and attractive. A contemporary author who has distinguished himself in the publication of scores of books and articles, Dr. Basil Miller, paid this tribute to the journalistic skill of Dr. Haynes: “God trained him in the school of trouble as a writer, that when he became the Nazarene editor, he would be able to write without a peer, and that he did. For ten years he molded church policies, shaped the youthful denomination's future through his editorials and the paper he made.” Miller states further that Dr. Haynes's “style had the swing of a general in it. His sweeping sentences could burn with holy passion, or weep with a child's tender pathos. He knew words and used them.”

B. F. Haynes knew the rules of homiletical development in preaching, but he made bold to revise them or amend them when he thought it made his preaching more forceful or more clear. In one of his sermons from John 17:17 on the subject “Blessings of Sanctification,” his outline is too lengthy and his introduction and conclusion are both too abrupt. In spite of these “deviations” in style, the content is clear and logical, and the effect is moving.

The introductions, though usually very brief, remind one of the pungent statement by Sangster in his book *The Craft of Sermon Construction*: “Howsoever a man may start, let him make sure that his opening sentences have grappling irons; something cast out and taking firm hold of the minds of his hearers: something which will make them say to him in their hearts when he pauses, ‘Go on! Go on!’”

There is no better way to describe the preaching of B. F. Haynes than to say such was the condition when he began his sermons, and such was

still the condition when he brought them to a conclusion.

Phillips Brooks once stated that an illustration "is properly used in preaching either to give clearness or to give splendor to the utterance of truth." Dr. Haynes's illustrations did both. He used Biblical anecdotes, historical stories, and the hypothetical causes to make clear his points. One of the best examples this writer has found is in his sermon "The Fact of the Ages" from the text, "Seeing we are compassed about with so great a cloud of witnesses" (Heb. 12:1). He declared:

"Summon the physicians in grave consultation over the malady of the universal patient! Call them from every clime and creed—the oldest, the middle aged, the younger. Seek the most experienced, the most skillful, the most versatile. After thousands of years of careful diagnosing, behold the unanimity of their verdict! We behold the venerable form of Dr. Romanism with face exceeding white, smooth shaven but wrinkled with age, as he hands in his written diagnosis. Dr. Calvinism is present, straight as an Indian of dignified bearing and classic mien; he contributes his opinion in due and perfect form. Dr. Arminianism, small of stature, with long hair reaching to his shoulders, scholarly, deeply spiritual, with eyes of fire and heart of zeal, furnishes his opinion."

He goes on to say that these "doctors" agree perfectly on the disease, that the "patient" is down with a desperate malady of sin, and it will be fatal unless remedied. He pictures Dr. Calvinism with trembling voice insisting there is no relief possible this side of the grave. Dr. Romanism "says his medical fraternity has a sanitarium attachment to death, distinguished as 'Post Mortem Purga-

torial Sanitarium' where cures for such cases are accomplished." He then climaxes his illustration by describing the "little hook-nosed, peremptory doctor from Epworth, with fiery vehemence, shouting, 'Now, now is the day for cure!' He proposes a remedy on the spot for immediate application, which will produce an immediate and complete recovery!"

R. Earl Cotton, in a study of the preaching of B. F. Haynes, made a significant observation. He said: "Dr. Haynes was not one to have his messages in a certain homiletical order. His outline, for him, fit the message, rather than the message fit the outline. His first object in preaching was to feed the people on the Word of God."

By far the most frequent topic B. F. Haynes preached about was holiness. He preached also on other great themes, often on the second coming of Christ; also on repentance, regeneration, restitution, and confession. Most typical of his subjects were those like "Remaining Rest" (Heb. 5:9); "Pentecostal Baptism" (Acts 1:8); and "How to Get the Blessing" (John 14:6).

Bold and fearless when he knew God was with him, yet tender and courteous at all times, Dr. Haynes filled a place of unique leadership during those ten years he edited the *Herald of Holiness*. Like another great editor who succeeded him, Dr. J. B. Chapman, B. F. Haynes will be remembered both as a talented writer and also as a gifted preacher of the Word.

His own words in one of his sermons offer a splendid sample of his power with the pen and with the preaching of the gospel. He said:

"Holiness, God's precious gift for His children, girds with power, fills with hope, enswathes with glory, illumines with ineffable peace, fits for

service or sacrifice or suffering, forms an embattled host of warriors more puissant than Napoleon's great army; robs the grave of its terror, death of its sting, sin of its stain, hell of its hope, and populates heaven. And yet, and yet!—tell it not in Gath!! This Elixir—this Eldorado—this Great Essential for two worlds, constituting the church's only business here below, is distasteful to and rejected by the great Ecclesiasticisms of the age!!!”

B. F. Haynes came a long way dur-

ing his fifty years of preaching: from having made a miserable failure in the first attempt to preach—writing out his sermon in full and memorizing it, then having his mind go perfectly blank when he tried to remember it—to achieving the excellence that made him one of the most gifted holiness preachers in the early days of the Church of the Nazarene. His life and ministry offer both challenge and hope for preachers of the doctrine of holiness today.

Religion and Public Education*

By A. LeRoy Taylor and S. T. Ludwig**

THE CONFERENCE on Religion and Public Education held recently in St. Louis, Missouri, brought together several hundred leaders, both in public education and in the church. The purpose of the gathering was to discuss mutual problems and discover if possible the areas in which the Church could more adequately bring to bear the moral and spiritual insights of religion into the structure and program of public education in the United States.

It was our privilege to sit in this conference and share in the discussions which followed. A few general observations may be of interest. We were able to attend two of the ten

conference groups, as follows: The Christian's Duty Regarding Public Schools (Taylor); Increasing Understanding Between Church and School Leadership (Ludwig).

The various groups met together in several plenary sessions to hear reports of progress and bring out the principal points of emphasis or concern. The main drive of the conference seemed to be directed toward principal questions such as these:

- (1) What is the duty of the Christian toward public schools?
- (2) Can the churches help public schools to do their job better?
- (3) Through what church channels can churches best express their concern for children in the public schools at local church, state, and national levels?

*A report of conference held at St. Louis, Mo., Nov. 6-8, 1955.

**A. LeRoy Taylor is Director of Special Education, State of Oklahoma; S. T. Ludwig is Executive Secretary, Department of Education, Church of the Nazarene.

(4) How do we think public schools should deal with the religious portion of our cultural heritage?

It is interesting to note that leaders in public school work and those particularly associated with the Church were present in about equal numbers and from widely representative sections of the United States. We found the atmosphere of the conference friendly, democratic, and informal. Many problems were discussed pertinent to our day and time. Individuals were given great freedom to express their individual concern in an atmosphere of mutual understanding and helpfulness.

We found that both the public school people and the Church leaders were willing to examine their responsibilities in a spirit of frankness and concern. Among public school leaders we found a sympathetic understanding of the important role of religion in American life and a sense of responsibility concerning the spiritual and moral values so important to the democratic process in the United States.

RELATIONSHIP TO CHURCH

Throughout the conference we tried to relate the concerns and points of discussion to our own work in the Church of the Nazarene. Perhaps some observations along this line may suggest ways and means by which we can contribute in a positive way to the strengthening of religious emphasis in our public school system.

1. We are confident that more Nazarenes ought to be concerned about what is happening in the public schools, not only because the training of our own children is at stake, but because the life of the nation depends upon a strong, democratic atmosphere where religion is encouraged, where spiritual values are recognized.

2. We believe that, as citizens, we are obligated to sustain a positive relation to the free system of public education in the United States, so that we may help to encourage faith in God as represented by God's Holy Word, the Bible.

3. It would seem that the major responsibility for the moral and spiritual guidance of youth rests upon the home and the Church. Conversely, the major responsibility for the formal education of children and youth in a democracy rests with the public schools. Nevertheless, both of these agencies must not be insensitive to what is going on in each group, and be prepared to share in developing the whole personality of the child.

4. Where a friendly attitude is maintained on the part of parents and religious leaders toward those responsible for public education, it will be much easier to co-operate in those areas where the moral and spiritual values can be strongly supported by the church.

5. We are more convinced than ever before, because of the major concern which the church must assume toward the religious education in its parish, that church activities such as Sunday school, vacation Bible school, weekday religious education, Caravans, Boys' and Girls' Camps, and Youth Institutes are vital and important expressions of the church's concern for her children and youth. We are confident that a strong approach along these lines on the part of the church will help to foundation and undergird our children and youth, so that character is strengthened, faith is confirmed, and they are more able to effectively withstand the forces of secularism which they must of necessity meet in a larger way when they come to young adulthood.

6. Amid the complexities of our

modern world it becomes increasingly important that both the home and the church are responsible for giving to our children and youth wholesome and happy experiences centered around the church and her activities. The importance of proper example on the part of parents and other adults in the church cannot be minimized. For children not only learn by doing, but they also learn by seeing and sensing the attitudes and conduct of adults.

WHAT THE CHURCH CAN DO

Growing out of the discussions of this conference, it is not inappropriate for us to ask ourselves this question: What, then, are some of the things we (as Nazarenes) can do? We will enumerate briefly only a few:

1. Certainly, parents can take a greater interest in the local public school where their children are being taught. A friendly acquaintance with the teachers and administrators will give parents a wholesome atmosphere in which to discuss problems that may arise.

2. Our pastors would do well to become acquainted with the principals of elementary and high schools where Nazarene students attend. Often this gives the pastor an opportunity to attend some assemblies and even to render a spiritual service to those who are charged with the responsibility for public education. In so doing, it is not uncommon for pastors to discover that many of the problems of school administrators are similar to the responsibilities which a pastor faces in his parish.

3. Our local church leaders would find it profitable in many instances to take an active interest in as many of the public school functions as they can support, not simply because of

their relationship to the church, but as responsible citizens in the community. Persons who are thus active and interested will have a much better basis for influencing a stronger religious emphasis in the school program.

4. Pastors and church school leaders need to find out what is already being done in the school and on the campus to encourage and strengthen moral and spiritual values. It is at this point that the church may render increasingly greater service.

5. One of the great areas of service we have as a church is the training of teachers who will serve in the public school system. This begins in the local church where vital salvation and spiritual growth are fostered in childhood and youth. Furthermore, it emphasizes the role of our church colleges in providing specific training for teachers and public school administrators in an atmosphere that is genuinely religious and spiritual. It is our considered judgment that in the area of teacher training lies one of the great opportunities of the church for influencing American life.

The conference brought to light points of both strength and weakness in the public school area as well as in the church's responsibility toward her youth. There are many unresolved problems and certain limitations of law which make the direct teaching of the Bible in our public schools impossible and even undesirable. But there are many areas of opportunity open to the church where the religious emphasis can be strengthened. Wherever this can be done, we must not shirk our responsibility. In an age that is becoming increasingly secular, the voice of the church needs to be heard and her witness for Christ clear and positive.

Family Ties Are Sacred

By Robert E. Ross*

Text: Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate (Ps. 127: 3-5).

The importance of family ties is all but forgotten in our hurried modern world. This electronic, mechanical era has robbed us of the old-fashioned home life. A few years ago the home was the hub of our universe. Though physical tasks took more time and energy than they do today, there was more time for the spiritual phase of our existence. Menial tasks were done by hand, and the common chores around the house tied us to a place we called home.

I. It is a psychological fact that we become sentimental about things, places, and people in which we invest our time and energy. With nostalgic visions we talk about the little red schoolhouse, the "ole swimmin' hole," or the vacant-lot ball diamond. We get a faraway look in our eyes when we think of the old general store with its mixture of aromas and colorful sights. We remember the pies and cookies Mother used to make and the special plans for Sunday dinner. The

occasional picnic, the holiday seasons, and a party now and then were occasions of ecstasy and joy to our young lives.

The things that stand out most in our reminiscing are how Mother and Dad loved us and showed such concern for our welfare. Do you remember the old-fashioned remedies that were mixed in the kitchen, or the anxious bedside vigil over a fevered child? Do you remember the voice from the master bedroom which called to you, as you came in, regardless of the hour? To the middle-aged these things mean home. To the white-haired they mean the "good ole' days."

Today it is different in the average home. Instead of parents lying awake until children come in, they are all out, wondering who will come in first. Too often children are left to "shift" for themselves. One of the chief causes for juvenile delinquency is the lack of parental responsibility. There is no substitute for the parent-supervised home.

Our problem is not always a lack of parental interest, but lack of those experiences which help to create strong family ties. We say there is no need to "waste time" around the house. We like to take care of "the house" as easily, quickly, and as automatically as possible. The word automatic has stolen away our companionship in the home. There is no need for Daughter to help Mother with the

*Pastor, First Church, Gary, Indiana.

laundry, since it is put in the automatic washer and drier. Fellowship in the kitchen is nil. Prepared foods are purchased frozen, placed in the automatic oven, and then eaten in shifts as different members of the family come and go. On an occasional winter night when everyone is home, the blaring radio or television makes conversation an intruder. Evening family discussion on important questions and moral issues is a lost art. We have allowed the blessings of our age to become a curse to our family life.

II. The love of spending time selfishly has become the root of our evil. Modern inventions are good, time-savers are a blessing, and automatic gadgets become welcome servants. The evil results of the forgotten home have not come from these things, but from our inability to use the extra time which they have given us. Actually we have more hours to spend together as a family, but we are using our time selfishly.

Subconsciously we are trying to carry the speed of mass production over into our emotional lives, and its effect is devastating. Speed consciousness has helped man to produce, but it has not helped him in developing his soul. In our hurried lives we have forgotten the day of rest and its advantages for family fellowship. The custom of daily family worship has become a thing of the past. It is true that "a family that prays together stays together." If we are going to hold the American family together and preserve our sacred Christian heritage as a nation, we must continue to emphasize the sacredness of close family ties.

If the workingman with his forty-hour week, the mother with her electrical servants, and the child with choreless obligations, would spend this "extra time" together, it could

mean salvation to the modern home. There is more to it than just being together. Cultural harmony and mutual understanding are necessary to develop sacred family ties, and, of course, there is no substitute for the proper expression of love and devotion on the part of each member of the family.

Time enjoyed together as a family develops companionship. Children come to know each other better, and as love for one another grows they learn its meaning. They realize the emotional value of being tied to someone and to some things. They soon learn that they are a part of the greatest institution in the world—the American home. Today most parents and children feel an abnormal sense of freedom. There is little consciousness of filial obligations. There is also little understanding of the desires and needs of other members of the family. At Christmas time many just exchange five-dollar bills because no one knows what the other would want. At vacation time there is too much separation. When different members of the family go as they please, there is little practice in the "give and take" of life. Here lies one of the basic causes for future marital problems in the lives of the children.

Time spent together as a family will develop high moral standards. Parents would refrain from indulging in indecent practices and degrading habits if they were in the presence of their children. Likewise, children would not participate in shameful orgies if Mother and Father were there. It is not a matter of watchdog observation, but merely the development of proper respect. Many times young people become involved in disgraceful relationships without once considering the consequences which will follow. Just to be with the family

reminds all of us of authority, of obligation, and of genuine love.

III. The greatest need in the American home today is the re-establishing of sacred family ties. The honor of parenthood need not be lost if we can only rebuild the home foundation of unselfish love. Time invested in the lives of those we love will pay us dividends far more valuable than those received in selfish revelry.

To have children in the home is a privilege and an honor. They are "an heritage of the Lord" which brings prestige to an honorable man. The philosophy of Psalms 127 is that the man with a large family, properly of course, will command the respect of his fellow man. "They shall not be ashamed but they shall speak as ambassadors with authority."

Proper family ties are a revelation

of God. When a child loves and honors his parents he learns respect for authority, obedience of law, and the adjustments of sharing his life for others. When he is older it is therefore easier for him to love and respect God, obey divine guidance, and enjoy a life of usefulness and service. When a parent loves and teaches a child, he learns the true meaning of God's love for His children. It helps us to understand the words of Christ when He said: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Family ties are sacred because they bring us all closer to God. All loves are simply steppingstones to the love of God; and the higher we climb, the more vivid becomes our vision of Him who made us.

What a Real Home Is . . .

A real home is a gymnasium. The ideal of a healthy body is the first one to give a child.

A real home is a lighthouse. A lighthouse reveals the breakers ahead and shows a clear way past them.

A real home is a playground. Beware of the house where you "dassen't" frolic—there mischief is brewing for someone.

A real home is a workshop. Pity the boy without a kit of tools and the girl without a sewing basket. They haven't learned the fun of doing things—and there is no fun like that.

A real home is a forum. Honest, open discussion of life's great problems belongs originally in the family circle.

A real home is a secret society.

Loyalty to one's family should mean keeping silent on family matters—just this and nothing more.

A real home is a health resort. Mothers are the natural physicians.

A real home is a co-operative league. Households flourish where the interest of each is made the interest of all.

A real home is a business concern. Order is a housewife's hobby. But order without system is a harness without the horse.

A real home is a haven of refuge. The world does this for us all: it makes us hunger for a loving sympathy and a calming, soothing touch.

A real home is a temple of worship.

—EDWARD PURINTON
Covenanter Witness

V. The Importance of the Specialist

By C. B. Strang*

I CAN STILL remember our family doctor. He brought the babies. He set the broken bones. He diagnosed the diseases and prescribed the medicine. He was a general practitioner.

All is changed today. We are living in the age of specialists. Medicine and surgery have been highly developed since I was a boy. Then no one "got shots." We never heard of a virus. Mothers knew nothing of a pediatrician. Babies were born at home. Formulas for babies were almost unknown. There were no antibiotics. The whole community called the same doctor, and he was a general as well as a general practitioner. It is so different today. I know it dates me, but I don't mind. We are living in the world of specialization.

Dr. Hamlin specializes in abdominal surgery, and Dr. Whitsell only on the eyes.

Dr. Hamlin sends more patients to other doctors than he treats himself. Why? Because they need a specialist. When Dr. Whitsell examines the eyes he can detect through that examination if there are other bodily disorders. Many of his patients are sent to Dr. Hamlin. It is unthinkable today that an abdominal surgeon would operate on the brain. No pediatrician will operate on the eyes. He may have a general knowledge of that organ, but he sends those afflicted with eye trouble to an ophthalmologist.

Times have changed in our church,

too. And I am glad they have. I know the "good old days" because I lived in them. I united with the Church of the Nazarene in the year 1912, and I've never been a member of any other denomination. Back there we had no N.Y.P.S. or N.F.M.S., no zone or district Sunday-school organizations, no ministers of music, no educational units or directors of religious education. Our whole organization was very simple. But like everything else, the church has grown up.

If one of our pastors of forty years ago could come back, he would be just as amazed at the progress the church has made as he would be regarding the advancement of medicine, surgery, science, and invention. Yes, we have developed some specialists, too.

Our general superintendents have always been in that category. They are in a position to see the church from the summit. They are the best-informed group the church has. Modern means of communication and transportation give them tremendous advantage in securing information and know-how. They know the Church of the Nazarene at home and abroad. They are well qualified to give advice to us world-wide investors, so that we may be sure our money and efforts are not being mispent. They are qualified to give advice, to make corrections, to operate on diseased areas and suggest and make plans for a healthy body in

*Pastor, First Church, Chicago, Illinois.

Christ. The preacher or pastor who bypasses them and tries to diagnose and heal the ailments in his church gets into difficulty, or at least denies himself of a helpfulness that he might well use.

We have developed specialists in some particular fields, also.

Dr. Roy Smee is our expert on home missions. He knows where we have churches and where we should have them. He is investment-wise. He has information on building churches. We should draw on him for advice.

Dr. Remiss Rehfeldt is our expert on foreign missions. He studies the budgets; he interviews the missionaries; he travels the different mission fields. He can tell us how to spend our money around the world at best advantage.

Dr. Harper is the expert for our Sunday school. He is alert to the latest methods and procedures. He can advise on how to take the bugs out of the plans and machinery. If the Sunday school is falling down, call him in for consultation.

Dr. John Stockton, our general treasurer, is a financial expert. He is money-wise. He will not permit our church to get involved with poor investments nor to overdraw our accounts. He can help our people on wills and annuities. Call on him.

M. Lunn at the Publishing House, Dr. Ludwig as general church secretary, Dr. Du Bois as secretary of the young people, Mrs. Chapman and Mary Scott as officers in the missionary society, are all experts in their respective fields. I could go on naming them in general circles.

The district superintendents are also specialists in their circles. In addition we have the experts from our seminary and colleges.

Our church need not fail for want

of knowledge or good advice. It is only when we think we know all the answers that we are in danger of failure.

Recently, I had an operation. Dr. Hamlin called in an expert to assist in the diagnosis. Another expert administered the anaesthetic. Others came to check the vital parts of my anatomy. The expert called in the experts.

The small daughter of a very special friend of mine developed an eye infection. Dr. Whitsell made the examination. The parents were also his close friends. To his consternation he realized the eye must be removed. He checked his judgment with one of the best ophthalmologists in Chicago. He agreed with Dr. Whitsell. Hard as it was on the parents and the doctor himself, the eye was removed from the baby. My job was to be with the parents in prayer during the time of the operation. The operation was no job for a run-of-the-mine doctor. No, it was a job for specialists. Judgment must agree at every point. This was done and the doctors and parents were pleased with the result.

Pastor, don't let your church fail because you don't know what to do. Call in one of our experts; one of our experts calls in the other specialists very often. One general superintendent takes up vital matters pertaining to the church with the Board of General Superintendents. In this way the specialist checks with the specialists. Errors are eliminated and the patient—the church—is saved much pain and expense.

Yes, the ministers might learn much from the doctors. The diseases of the body call for study and then correction. It is even more true of the church. Men who are in partnership with God would do well to realize this.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:18-20

IRREVERENCE

IN VERSE 18 it is stated that God's wrath (*orge theou*) is revealed from heaven against all "ungodliness and unrighteousness." The latter term (*adikia*) has reference to the lack of a right attitude inwardly and right conduct outwardly. It is used twenty-six times in the New Testament.

But the former term *asebeia* occurs only six times—twice here in Romans, twice in the Pastorals, and twice in the brief Epistle of Jude. In every case it is translated in the King James Version "ungodliness" or "ungodly."

Today if a person is described as "ungodly," immediately we think of immorality and licentious living. But that is not at all the connotation of *asebeia*, nor indeed the original meaning of the English word. For "ungodly" literally means "ungodlike" (compare the German suffix—*lich*, which is the equivalent of the English—*ly*). An "ungodly" person is one who is "ungodlike" in heart and life, even though he may be respected as a model citizen in his community.

Actually, the essential idea of *asebeia* is "irreverence." Thayer defines it as "want of reverence towards God, impiety, ungodliness."¹ E. R. Bernard writes: "As *anomia* is dis-

regard and defiance of God's law, so *asebeia* is the same attitude towards God's Person. It expresses the insult and blasphemy involved in sin."²

Every alert preacher will quickly sense the homiletical significance of this word. There are multiplied thousands who live lives that are circumspect and socially acceptable, but are nevertheless "ungodly" or "godless" because they pay no attention to God. A lack of reverence for God and sacred things—for instance, the time and place of worship—is what constitutes real ungodliness. A generation that desecrates the Lord's day and lives without any reference to God is guilty of the sin of *asebeia*. Against such an attitude of indifference to the divine God's wrath is revealed.

GOD'S WRATH

Some have contended that the idea of a God of wrath is entirely incompatible with that of a God of righteousness, to say nothing of a God who is love. But there can be no righteousness without wrath. And a love which is not righteous is not divine. True love can never condone sin.

Sanday and Headlam have expressed well the real meaning of God's wrath. They write: "Wrath is only the reaction of the Divine righteous-

¹"Greek-English Lexicon," p. 79.

*Professor, Nazarene Theological Seminary.

²James Hastings, ed. "A Dictionary of the Bible" (New York: Charles Scribner's Sons, 1902), IV, 532.

ness when it comes into collision with sin."³

Hence it is entirely consistent that the two ideas should be linked so closely together here in verses 17 and 18. For there can be no revelation of divine righteousness without an accompanying revelation of divine wrath. Trench says that God "would not love good, unless He hated evil, the two being so inseparable, that either He must do both or neither."⁴

HOLD OR HOLD DOWN?

In verse 18 it is declared that some men "hold the truth in unrighteousness." The impression given by this translation is that men continue to hold the truth in their minds while they live unrighteous lives. In other words, their conduct contradicts their creed.

This may be the meaning here. For the first definition given for *katecho* in Abbott-Smith's *Lexicon* is "possess, hold fast," a sense which it obviously has in Luke 8:15 ("keep"), I Cor. 11:2 ("keep"), 15:2 ("keep in memory"), and Heb. 3:6; 10:23 ("hold fast"). This treats *katecho* as an intensive form of *echo*, "have or hold."

But the prefix *kata* literally signifies "down," and so we get the meaning "hold down." The second definition for *katecho* in Abbott-Smith (listed first in Thayer's *Lexicon*) is "to hold back, detain, restrain." That is clearly its meaning in II Thess. 2:7, where the old English "letteth" is used. The correct translation in that passage is, of course, "restrains" or "hinders."

But what is the preferable rendering here? Abbott-Smith supports the King James Version. But the major-

ity of scholars agree with the more recent translations. The English Revised Version (1881) has "hold down." The American Standard Version (1901) reads "hinder." The Revised Standard Version (1946) renders it "suppress." And since the Greek preposition *en* may mean "by" as well as "in," the helpful interpretation is given: "who by their wickedness suppress the truth." One may give lip service to orthodoxy and yet hinder or hold down the truth by unrighteous living.

Incidentally, it is interesting to note that in John Wesley's translation of the New Testament (final edition, 1790) the word is rendered "detain." Most scholars would agree with Sanday and Headlam's interpretation: "It is the truth which is 'held down,' hindered, thwarted, checked in its free and expansive operation."⁵

KNOWN OR KNOWABLE?

Verse 19 vindicates the revelation of God's wrath by stating: "That which may be known of God is manifest in them." The phrase "which may be known" is all one word in the Greek, the adjective *gnostos*. Abbott-Smith gives only one definition, "known."

That is clearly the meaning in all other places in the New Testament where *gnostos* occurs. In Luke 2:44 and 23:49 the King James Version has "acquaintance," in Acts 4:16 "notable," and in Acts 28:22 "know." But in the rest of the passages—two in John's Gospel and eight in Acts—it reads "known."

The Revised Standard Version has "what can be known," in agreement with the King James rendering. But

³"The Epistle to the Romans" (ICC), p. 35.

⁴R. C. Trench, "Synonyms of the New Testament," p. 134.

⁵Op. cit., p. 42.

the American Standard Version has "that which is known of God."

Making a distinction here may seem to some a case of splitting hairs. However, we feel that there is a point in the observation of Vincent. He writes: "But that which is knowable was not revealed to the heathen. If it was, what need of a revelation? Better, *that which is known*, the universal sense in the New Testament, signifying the universal objective knowledge of God as the Creator, which is, more or less, in all men."⁶

DEITY OR DIVINITY?

That which is known of God (v. 19) is the revelation of Him in nature (v. 20). His invisible attributes are manifested in His visible creation. The universe is a projection of His personality. For those who have eyes to understand, God may be seen every day and every night in the world around us (cf. Ps. 19:1-3).

What is it that may thus be understood? Paul answers, "His eternal power and Godhead."

The last word is a translation of *theiotes*, found only here in the New Testament. It is similar to *theotes*, which also occurs only once in the New Testament, in Col. 2:9. Both are translated "Godhead" in the King James Version.

Is there any real difference in meaning between the two words? Many deny it. The Revised Standard Version translates both by "deity," thus agreeing with the King James Version.

But the American Standard Version has "divinity" in Rom. 1:20 and "Godhead" in Col. 2:9. This distinction is supported by Vincent. He writes on the passage here in Romans:

"Better, *divinity*. *Godhead* expresses *deity* (*theotes*). *Theiotes* is *godhood*, not *godhead*. It signifies the sum-total of the divine attributes."⁷

Our highest authority in the field is Archbishop Trench, who wrote the definitive work *synonyms of the New Testament*—which, however, very much needs to be revised and enlarged. He insists on a distinction between the two terms under discussion. Speaking of *theiotes* in Rom. 1:20 he says: "Yet it is not the personal God whom any man may learn to know by these aids: He can be known only by the revelation of Himself in his Son; but only his divine attributes, his majesty and glory. . . . It is not to be doubted that St. Paul uses this vaguer, more abstract, and less personal word, just because he would affirm that men may know God's power and majesty . . . from his work; but would not imply that they may know Himself from these, or from anything short of the revelation of his Eternal Word."⁸

Cremer supports this distinction. He writes: "*Theiotes* is to be distinguished from *theotes* thus, *theotes* = *that which God is*, *theiotes* = *that which is of God*."⁹

For purposes of exact theological accuracy it would appear that these two terms should be kept distinct. Men see the attributes of God in His creation. But they can see His person only in His Son, Jesus Christ, our Lord.

Sanday and Headlam are in general agreement with this. They write: "*Theotes* = Divine Personality, *theiotes* = Divine nature and properties."¹⁰

⁶Marvin Vincent, "Word Studies," III, 15.

⁷Ibid., III, 16.

⁸Op. cit., p. 8.

⁹"Biblico-Theological Lexicon," p. 281.

¹⁰Op. cit., p. 43.

DEFENSELESS

The expression "without excuse" (v. 20) is one word in Greek, *anapologetous*. It is composed of alpha-privative, which negates the meaning of the word to which it is attached, and the term from which we get our English word apology.

But the original meaning of apology was "defense," which can still be

found in the old English classics. Hence our word here literally means "defenseless." The first definition given in Thayer's *Lexicon* is "without defence." Those who close their eyes to the revelation of God in nature will have no defense in the day of judgment. How much more those who refuse to read or follow God's written revelation, the Bible!

Helping Teachers to Be Evangelists

I. The Pastor's Responsibility

By Albert F. Harper*

A PASTOR was dreaming. The Lord stood before him with His arms outstretched and an eager look in His eyes. "Where are the souls of my children?" He asked the pastor.

"Here are some grown folks," the pastor was able to reply. "We planned carefully, we spent liberally, and we worked hard to win them."

Christ accepted that which was offered and gave His smile of approval.

"But where are the souls of My children?" the Master asked again.

"Well, now, I am just not certain; surely someone has cared for them," the hesitant pastor replied. "Perhaps the Sunday-school teacher will know," he said as she entered the room.

Christ turned to the teacher with a look of longing. "Where are the souls of My children?" He asked.

"Here are their bodies," the teacher was able to reply. "They come to Sunday school very regularly and promptly."

Jesus took their bodies in His hands, and, lo, they turned to dust before the pastor's eyes.

"Where are the souls of My children?" Christ insisted.

"Here are their manners," faltered the teacher as she glanced at the worried pastor. "They are quiet and very respectful; they listen very carefully; indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in His hands.

Again the Lord repeated the question: "Where are the souls of My children?"

"I can give you their brains," the teacher said. "They can name all the books of the Bible, forward and back-

*Executive Secretary, Department of Church Schools.

ward; they can recite the list of the Hebrew kings; they know in order the seventy events of Your life here on earth; they can recite the Sermon on the Mount from beginning to end. Really they are excellent scholars."

Jesus took their learning, and, lo, it dissolved into vapor and a puff of wind blew it away.

"But where are the souls of My children?" urged the Master, with sorrowful longing. Then the pastor was filled with an agony that broke the bonds of slumber.

"Alas!" he cried. "We have done much for our pupils, but it is all as nothing, because we have not done the *one thing* needful. Henceforth, though we do many things through the Sunday school, my teachers and I shall have the one goal, and perhaps it will be given to me to dream that dream again." (Adapted.)

The pastor of a growing church does not have an easy assignment. If he discharges his responsibilities, he is a busy man. He must study hard, preach well, call often, raise big budgets, build new buildings, support district projects, and supervise numerous organizations in the local church. It is a big job, but the fact that you have been called is evidence that you can, under God, do that job and do it well. One of the reasons God called you to the ministry is that He knew you could do a job that would break most men. He knew that you could work harder than others and still keep your heart warm and your soul blessed.

As a pastor you have many responsibilities, but among them I lift up only one. The *Manual* makes you, ex officio, head of the Sunday school. The *Manual* also in the same division charges the Sunday school with responsibility "to seek the salvation of the unsaved and the entire sanctification of believers." The Sunday

school ought to be one of our greatest instruments for winning the lost. Among other things, our Crusade for Souls—Now certainly means win boys and girls now—now before they become enmeshed in the toils of evil habit, now before their lives are already half damned by the consequences of sin. Crusade for their souls—now! Dr. George W. Truett, that great prince of Southern pastor-evangelists, has said: "Therefore should our interest be keyed to the highest for young people. Oh, how I covet these boys and girls in their teens and just entering their teens! How I covet every one of them for God!"

If the Sunday school is to be a soul-winning agency, the pastor must help his teachers to become better soul winners. If teachers do not catch the vision and do the work, it will not be done. For, as one has said, "When it comes to winning souls in the Sunday school, the pastor is across the street, the superintendent is at arm's length, but the teacher is right up close, face to face." Teachers may not do all that is desired, they may not be doing all that they could, but in most churches Sunday-school workers can be led to do more soul winning than any other group. But if they are to win souls, we must help them.

BE AN EXAMPLE

If we would help another to be an evangelist, we must first examine our own hearts. Does soul winning have as large a place in my own life and ministry as it ought to have? God has given us a special call to win souls, special training as evangelists, and special opportunities to reach the lost. And here I stand on no pedestal. I take my place by your side as a minister of God in the Church of the Nazarene. Am I as diligent about the

King's business as I could be? Do I keep first things first? Am I concerned enough and aggressive enough in winning others to Christ? Has God given me souls this year as a result of my ministry?

But I think it is not enough that we be soul winners through our preaching ministry—not if we are to give the most help to our teachers. We must be soul-winning leaders and guides under the circumstances in which our teachers must normally do their soul winning. The teacher has no pulpit, he talks only to a small group; he has no paid time for soul winning, he must go on his own time after work; the teacher must confront pupils, friends, and neighbors as individuals and press the claims of the gospel. If I would help my teachers win souls under these circumstances, what manner of soul winner ought I to be?

We must help our teachers to be evangelists by ourselves being lead-

ers in soul winning. But we must do more. The work of the Sunday-school teacher is necessarily and most often concerned with the fundamental but slow processes of Christian growth. For this very reason he is often in danger of forgetting his opportunities and responsibilities for the crises of the Christian life. But if we allow our teachers to forget their evangelistic responsibilities we shall be like the farmer who wanted an apple orchard; he guided his hired hands as they prepared the soil and kept the weeds down, but gave them no instructions or help to set out the trees. Teachers have other responsibilities, but we must never let them forget that God and the church lay upon us the responsibility "to seek the salvation of the unsaved and the entire sanctification of believers."

(Continued next month)

PART II, PASTOR AND TEACHERS
TOGETHER

CHURCH ATTENDANCE

For the past ten years I have tried to keep a mental list of the excuses that have been offered to me for not going to church. During the last nine years, I don't think I have heard a new one . . . only repetitions of those I heard the first year, with some novel variations. You wouldn't believe some of the excuses that have been given by people with perfectly straight faces! Perhaps they think that preachers, when they enter the ministry, take a vow to believe everything they hear.

A pastor in Daytona Beach, Florida, had a good idea. In a recent bulletin he ran a check list; across the top are the words, "I cannot attend church services because:" And then . . . "Please check." Following are some reasons that a person can check: "Too busy. Pleasure trip. Company. Have to go fishing. Disinterestness. Radio and TV program. Need to rest." And then there is this instruction across the bottom: "Please tear off and mail to God."

ROBERT E. GOODRICH, JR., in
What's It All About?
(Fleming H. Revell Co.)

Physical Tragedy

By J. Paul Downey*

AMONG the many people to whom a pastor must give special attention are those who have suffered physical tragedy sometime in their lives as a result of either birth or some accident.

While it is true that in most cases it is best not to draw attention to the situation, a pastor is out of necessity driven to give attention to some such cases. There are some specific examples which it would be well to deal with.

Shortly after moving to my present pastorate, a family moved into our town. The family consisted of two girls and four boys. The father had for years attempted to preach some and establish home-mission churches. He moved from town to town and, while a hard worker, was a man of strong temper and fully unqualified for the work he tried to do. His first marriage was a failure, and also as far as his efforts for establishing churches, they were failures.

In this family group the oldest son had suffered physical tragedy in the oil fields of Texas at the age of sixteen by having one of his arms amputated. This, of course, set him back in school, focused attention on him, and left him feeling depressed and unable to compete with other young men. His body had taken on excess weight and his mind would frequently

become depressed. He felt that he was called to preach. As time for graduation from high school drew near, he could not gain finances to go to one of our colleges. He became something of a problem as he frequently requested an audience with the pastor. He frequently went to the altar and while there he would cry and weep hysterically, but usually would receive a release that would help him. He was in our church for about six months and then went, with my urging, to help in a new church that was being formed. It appears that he is doing better in the smaller work, where he has more to do, and he is attending a trade school in the city. He also has secured an artificial arm, which makes his tragedy less noticeable and gives him better use of his body.

In a former pastorate a lady in my congregation suffered a deformity from having been born with a short leg. She was the mother of two children and a grandmother when I first met her. She had suffered severe heartache in that her husband had left her for another woman. But she was cheerfully making the best of it when she fell and hurt her bad leg. By coincidence I was visiting in the hospital when they brought her in. I visited with her a few minutes that day. If you could follow me for the thirteen months that followed until they finally amputated that leg, you

*Pastor, Yakima, Washington.

would understand the need that exists for the work of the pastor with such cases.

It appeared that the first operation was a success, but tuberculosis of the bone developed after a few months and they operated again. This woman's mind went through unusual torture. I remember one occasion she sent for me, and when I arrived said, "Pastor, pray for me." The failure of the operation caused her to think she had failed God spiritually and that she was not sanctified and had displeased God.

I was with her the night before they amputated the leg. The uncertainty of whether she would come through the operation was heavy upon her mind.

A year and a half after the operation came the first attempts to walk again. A false leg was secured. The church took her a check to help on this. But she could never gain confidence to walk. She discarded the false leg and soon developed excess weight. She has learned to get around some with crutches, but a wheel chair is her principal destiny for the rest of her life. She has a wonderful spirit but needs lots of reassurance. She loves God and spreads a great deal of sunshine to those who come to see her. While it has been several years since I have visited her, we get a Christmas card with the word "love" on it which expresses, "Thanks, Pastor, for standing by me when I needed someone who knew how to pray and kept pointing toward One who cares and understands."

Many pastors do not realize the torture of mind and spirit that people suffer when they are losing their hearing or sight.

An outstanding example of this is in my present pastorate. A man who had been coming to church began

staying away from the services, and upon inquiring into the matter I found out that he thought people were not speaking to him. I pressed the subject further and found that the man was going deaf. He was a railroad man and had the idea that he would lose his job if he let anyone know he was going deaf or if he wore a hearing aid.

This had caused him to develop an unpleasant disposition which reflected in his home and kept him uneasy about security for the future. He was excessive in the use of liquor and tobacco. I urged him to talk things over with his employer, and he has found that the use of a hearing aid would not jeopardize his job. He is using the aid, attending church regularly, and treating his family much better. We are hoping and praying that we will be able to get him saved and into the church.

In one of my pastorates a young man's eyesight was very poor. This led to serious maladjustment because he could not see people extending their hand to him for a handshake. He became a problem in that he was easily offended and felt the people were not friendly to him. The fact of the matter is, people were friendly and it was just a matter of his not being able to see clearly. When the people were alerted to his condition they went out of their way to let him know that they appreciated him.

A similar situation exists in my present pastorate. A young lady in our congregation is completely blind in one eye and the other eye is almost gone. I noticed she had dropped out of our PAL gatherings and I asked her about it. Her reply was, "Not two people down there will speak to me. They don't care for me." I told her that I knew the young people liked her, and that I knew my own

daughter thought very highly of her. This encouraged her to think the people like her and we have been able to keep her interested in the church. She had been included in the activities, but because of her eye affliction she did not realize that the young people were doing their best and she did not respond because she could barely see what was going on.

Probably as pastors the most important thing to keep in mind relative to those who have suffered physical tragedy is that they must have sincere pastoral care. To give them either too much attention or too little attention will mean we will fail them.

These people are human. They do have feelings. They want to be included in the fellowship of the group. To ignore these facts is to contribute to their feeling of insecurity.

We must encourage them constantly. Seldom will it be necessary to give them a strong reproof. Only in very rare cases will those who have suffered physical tragedy try to take advantage of the situation in the church to the point where a pastor will find it necessary to take severe action.

We must remember that the doubts and fears that play in the imagination of this group of people are very real and in many cases torturous. Also the fact that they have suffered physical tragedy means that they must make greater efforts to succeed than those who are normal physically. Let us be like Jesus in our love for those who need our help.

Physical deformities are still among us. While institutions are available for those who are not co-ordinated properly physically and mentally,

there are still many people who attempt to care for their own offspring in their own homes.

Sooner or later the average pastor will have a family who has a child with an enlarged head, or short arms and legs, or a child who is Mongoloid, or perhaps an idiot. These physical tragedies bring problems that can never be completely solved because there is no cure available. No amount of pity for the individual or sympathy with the parents and relatives will alter the matter. As ministers we must always be kind and understanding in our approach to all that is involved in the total situation. The bewilderment and confusion of mind and heart that are involved in these extreme physical tragedies on the part of loved ones bring questions which can never be fully answered this side of eternity. Churches and families involved will of necessity be driven to keep an even balance and poise in these matters. Only in rare cases has divine healing corrected these situations, and it is necessary for a pastor to give wise and poised leadership. It is wonderful to point to a God who is able, yet at the same time to insist that both church and individual say, "Nevertheless, not my will, but Thine, be done."

It is an evident fact that a pastor who finds it necessary to minister to a congregation with similar examples as outlined in this article will find his own life more useful to humanity as a whole. He becomes a priest who can be touched by the feelings of the infirmities of the people. And his congregation and constituency find him easy to approach, seek his counsel often, and covet his prayers in their behalf.

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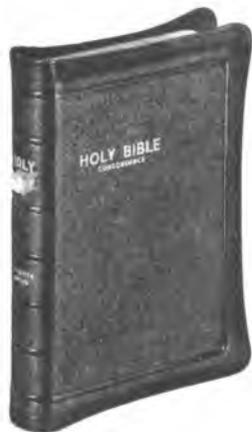
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For "Spur of the Moment" Needs

"QUEEN OF THE PARSONAGE"

Spirituality Unlimited

By Mrs. J. W. McClung*

SPIRITUALITY is unlimited in quantity. We can have all of God that we want. We are told to draw nigh unto God, and He will draw nigh unto us. When we are born into the kingdom of God we are babes in Christ, but as the years go by we should grow up. After we are saved and sanctified, there is a growth in grace. Each year we ought to be stronger and further up the road than we were the year before. As we follow in the light that God shines on our pathway, He will give us new light from time to time. Let us welcome that light and walk in it. If we reject the light, it will become darkness to us. Let us grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

There are recognized helps to one's spirituality. First of all is the reading of God's Word. Do you remember how you treasured those love letters in your courtship days? You read them at every opportunity until you had memorized them. Oh, what comfort they gave you! Still we have a greater thing. We have God's Word—God's letter to us telling of His love for us. We carry it, read it, study it, and meditate on it. It will comfort and sustain us in the sunshine and in the shadow.

Another necessity to our spiritual life is prayer, which is really the vi-

ality of our spiritual life. We should have our secret prayer. We can come to God with the most intimate problems, and He will hear and answer. Also, we should have united prayer. Matt. 18:19, 20 says: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Recently, a friend and I became especially concerned about a certain problem and decided to unite our prayers. Every day we prayed in our homes at the same hour about this problem and met at least twice a week to pray. It is amazing the answers we have had to our prayers.

One important help to my prayer life is a prayer list. For this I use a small loose-leaf notebook 3½ x 5½. (One can always add to a loose-leaf notebook.) The first few pages are devoted to some of my favorite promises which strengthen my faith. Some of them are: Matt. 24:35; Mark 9:23; I Cor. 10:13; Jas. 1:5; John 14:14; John 15:7; Mark 11:24; Matt. 21:22; and Isa. 65:24. The rest of the book is for listing the names of those to be prayed for. Sometimes there is time to pray for each one by name. At other times, only the most urgent problems are named. By writing down the requests as they come in,

*Pastor's Wife, El Dorado, Arkansas.

Winning a Catholic Boy

By C. B. Dickerman

"Yes, I'm planning to come. Mary invited me in the hospital when my baby was born," said Glenda, as we visited with her and Rocky, her husband, for the first time. Mary, the Nazarene nurse, had asked us to make the call. "Rocky says I can come as soon as the baby is big enough."

"Couldn't you come and bring your wife and baby?" I addressed Rocky. He was a GI lad who had met Glenda while in the army. They had married as soon as she graduated from high school and now they had located in this hamlet where she had grown up.

"Well, you see I am a Catholic of Czechoslovakian descent. I have a brother who is studying to be a priest."

"Salvation is just as good for the Catholics as for the Protestants," I suggested. "And you married a girl who is not a Catholic."

"I think a fellow has to do some thinking for himself. I guess it is all right to visit other churches," he said.

"Perhaps you would like to visit our church," I ventured.

"Well, I'll come with Glenda sometime," he said.

"Fine, we'll be looking for you," and tying onto his promise, we left them in a good frame of mind.

Soon Glenda and the baby were in Sunday school, and in one of the morning services of our revival she was gloriously converted. She consented to having the baby enrolled on the Cradle Roll and the certificate was presented publicly. Of course, Rocky was present to witness the event and came up front with his little family to receive the certificate. That Sunday they had dinner with

Mary and her husband and spent the afternoon discussing religion. They were back for evening service.

In a week we heard they were moving away, and I went to bid them good-bye and to get them to promise that they would attend the Nazarene church in the new place. But the conversation turned to the subject of salvation.

"Would I have to quit smoking to be a Christian?" asked Rocky.

Then Mary and her husband walked in. Soon we were on our knees praying. A sense of forgiveness swept over Rocky and what a time of rejoicing followed!

When the emotion had subsided Rocky reached in his pocket, then said meditatively as he handed me two packages of cigarettes and a box of matches. "I guess I won't need these any more."

Glenda and Rocky promised to go to church Sunday down where they were moving.

"I'll write the pastor today," said I. "He and some of his people will call on you before Sunday, so it will be easier to get started in a new place."

The Crusade pays big dividends!

Editor's Note: What if the pastor at the new location had failed to follow through on the letter from Pastor Dickerman, or had put it off a few weeks because he was busy? Would Glenda and Rocky have made it? Pastor, such letters are first priority calls.

The Pastor's Meditation

Do you think your church will benefit from 3,000 calls this year—or 5,000? Impossible? Not if the pastor sets a goal of 25 calls a week for himself and then has 25 laymen who will make two calls a week, through the church's visitation program. Organized visitation will triple the pastor's calling outreach. Have you tried it in your church?

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

**Here's Something You
Can Use**

pel. So much prejudice has been ingrained into their minds that it is difficult for the truth to penetrate.

The Topical Sermon

*By Miles Simmons**

THE TIME SPENT in preparation for any task goes to make up the degree of success that will be obtained. The preaching of God's Holy Word is no exception to this rule. It would be sheer presumption for anyone to lay down a hard and fast rule which would specify a certain number of hours for the preparation of a sermon before it is ready for delivery. Rigid timing cannot be applied to sermon preparation.

In my preparation I read everything at hand that might give me more insight and inspiration about my text and subject. I find that a library arranged to permit topical reading is invaluable in sermon preparation. Reading on a given subject not only adds to one's own store of knowledge but often is conducive to creative thinking.

I try to always have a pen and note pad at hand when reading in my leisure time to encourage myself to take down inspirational sentences from my reading. Also when I am privileged to hear other speakers, I take notes from their talks, a thought or an illustration I think interesting or out of the ordinary.

There are two approaches I make to a subject. **First:** I confine my remarks to a technical discussion of ideas presented in textbooks, with quotations to illustrate the points.

With this approach I work well ahead, first making a list of subjects and suitable scriptures. Then I place each subject and text of scripture on a regular-size sheet of paper and keep these sheets on my desk, so they will be constantly before me. Thus, any time a thought or suggestion presents itself, I write it down under the proper heading. Then as particular sermons develop, I take time to complete one or maybe several of these themes into sermons.

Second: I rely on my own experiences in a practical approach, using illustrations from everyday life to point up my subject. It is this method that I will pursue. I find that both topical and expository types of messages have proven beneficial in my ministry; however, I shall deal with the topical type.

The selection of a subject is the initial step. A captivating topic inspires me; so I like to use a subject which will "say something." I write down every idea that I think has possibilities as a good topic for a sermon. For example, some time back there was a popular song that was going the rounds entitled "Strange Things Are Happening." Something from the song caught my attention and for some time it continued to run through my mind. I even found myself humming the silly tune to those four words. Since I could not get away from the

*Pastor, First Church, Columbus, Ohio.

thought I wrote down my subject for a new sermon: "Strange Things."

Now that I had definitely decided on a subject I needed a scripture lesson and a text. Locating these were not difficult, for after the words of the song kept ringing in my ears the words of Luke 5:26, "We have seen strange things today," became associated with my topic. So the fifth chapter of Luke was a perfect scripture lesson and the twenty-sixth verse was the ideal text. From this point on my outline developed rapidly, with an abundance of preaching material found in the miracle-working power of Christ. First, I dealt with the physical miracles and, secondly, with Christ's power to forgive sins. A miraculous case of physical healing had recently taken place in our church. No one knew of it except the individual, her companion, the two surgeons, and myself. With her permission, I used the case of divine healing as my chief illustration. This modern miracle was positive proof that strange things had happened before the eyes of two prominent physicians. The reaction of the congregation to the sermon was favorable.

The time involved from the first suggestion of this theme until I endeavored to preach the message was more than six months. I find that a message must first become a part of me and grip my own heart before I can feel it is ready for delivery to the congregation.

My second example is: While reading from the Old Testament where God was talking with Moses and the latter cried out, "Shew me thy glory," another topic gripped my mind: "The Glory of God." As I read the thirty-second and thirty-third chapters of Exodus, my soul was blessed. As I meditated on this subject, I turned to the prayer of Jesus in the seventeenth chapter of St. John. When I came

to the twenty-second verse the words, "The glory which thou gavest me I have given them," stood out like letters of fire. It dawned upon me in a different way that Jesus was speaking, not only of the disciples, but of everyone. From that point I began work on the message. My outline included the following points:

- I. THE GLORY OF GOD'S PRESENCE (Exod. 33:14).
- II. THE GLORY OF THE INTIMACY WITH GOD (Exod. 33:11).
- III. THE GLORY OF A REFUGE (Exod. 33:21).
- IV. CHRIST IS THE CHIEF CORNERSTONE (Exod. 33:22).

No sermon is born and full-grown on Friday afternoon before the Sunday of delivery. Each one takes hours of thoughtful consideration, the accumulation of materials, over a period of many months. It is my opinion that a real sermon is a part of you and not the taking of someone else's outline.

I do not want to leave the impression that we should not use materials from others, for that is the reason we read. But certainly any thought or idea one finds which will be useful in the message must be adapted to his individual personality. It must become a part of him; otherwise, he would sound like a parrot repeating something belonging to someone else.

Every message should be saturated with much prayer and waiting upon God prior to bringing it before the people. The people have come to hear from God and we are the messengers. Regardless of the amount of time that I have put in the preparation of a sermon, I must have God's guidance and His anointing upon me before I am capable of delivering the message to my people.

Sermon Subjects for May

By the Editor

THEME: *Prelude to Pentecost*

Matthew 3:1-12

(Cf. Acts 1:4-5)

Subjects	Scriptures
1. THE DAWN OF A DISPENSATION	1. v. 1, <i>In those days came John preaching . . .</i>
2. THE PRIMACY OF REPENTANCE	2. v. 2, <i>Repent ye: for the kingdom of heaven is at hand.</i>
3. FORERUNNER OF THE KING	3. v. 3, <i>The voice of one crying . . . Prepare ye the way of the Lord . . .</i>
4. A RUGGED MAN FOR A RUGGED GOSPEL	4. v. 4, <i>And . . . John had his raiment of camel's hair, and a leathern girdle . . . ; and his meat was locusts and wild honey.</i>
5. THE UNIVERSAL HUNGER OF MEN'S HEARTS	5. v. 5, <i>Then went out to him Jerusalem, and all Judaea, and all the region around about Jordan.</i>
6. PREREQUISITES TO BAPTISM	6. v. 6, <i>And were baptized of him . . . confessing their sins.</i>
7. FOUNDATIONS TO REPENTANCE	7. v. 8, <i>Bring forth therefore fruits meet for repentance.</i>
8. HIDING PLACES OF INSINCERITY	8. v. 9, <i>And think not . . . We have Abraham . . .</i>
9. GOD'S BLOW AT SIN'S ROOTS	9. v. 10, <i>Now . . . the axe is laid unto the root of the trees . . .</i>
10. THE PREREQUISITE TO THE SPIRIT'S BAPTISM	10. v. 11, <i>I indeed baptize you with water unto repentance . . .</i>
11. THE FIERY HOLY GHOST	11. v. 11, <i>But he . . . shall baptize you with the Holy Ghost, and with fire.</i>
12. THE WINNOWING HAND OF A MIGHTY GOD	12. v. 12, <i>Whose fan is in his hand, and he will . . . purge his floor . . . gather his wheat . . . burn . . . the chaff.</i>

A man's religion is a man's response to something outside of himself which answers to a deep need within him.

—EDWIN LEWIS

SERMON WORKSHOP

Contributed by Nelson Mink*

THEMES FOR PENTECOST SUNDAY, MAY 20

The Compensations of Holiness: "But I will see you again, and your heart shall rejoice . . ." (John 16:22).

The Harmony of Holiness: "That they may be one, as we are" (John 17:11).

The Whole Trinity Comes In to Sanctify: "And my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

HOW THE OLD PREACHER GOT HIS CALL

An old Methodist preacher was telling how the call to preach came. It seemed a voice said to him, "Go, preach My gospel." He replied, "O Lord, how can I go? I cannot speak, for I am a child." The Voice asked, "Do you know the disease?" The answer was quick, "Oh, yes, Lord, I do." Then he was asked, "And do you know the remedy?" To this he replied, "Indeed I do. Glory be to Thy name!" "Then go," said the Voice, "and tell them the disease and the cure. All the rest is nothing but talk."

SOMETHING TO THINK ABOUT

A pastor preached on the subject "Recognition of Friends in Heaven." During the week a member of his church put this note in the suggestion box:

"Dear Reverend: Could you make it convenient to preach on 'Recognition of Friends on Earth'? I have been coming to your church six months and nobody has taken notice of me yet."

*Pastor, Waco, Texas.

GATHERED GEMS

"Don't be afraid to spend money on God. When He was training the children of Israel, He taught them to bring gold to adorn the sanctuary. In our dispensation He teaches us that His sanctuary is human hearts. Be lavish in beautifying hearts for Him."

"Paul got to Rome in the same way we shall get to the goal God has set for us. By accepting the assignment at any cost, life not counted dear . . . Welcome these bonds if they bring me to Rome."

—BERTHA MUNRO, in *Strength for Today*. Used by permission.

SENTENCE SERMONS

"The longest leap in the world is the jump to conclusions." (Sel.)

"Be careful of the road you take—we write on our faces the maps of the roads we have travelled." (Sel.)

"The dewdrop does the will of God as much as a thunderstorm." (Sel.)

"A fanatic is one who increases his speed after he loses his way." (Sel.)

PARENT-TEACHER MEETING TOPICS

"My job as a Sunday-school teacher—my job as a Christian parent"

"The place of home preparation in the Sunday school"

"Teaching children to pray"

"What a teacher expects of a Christian parent—what a parent expects of a Christian teacher"

"Making our homes Christian"

"The family recreational program"

Illustrations

LOVE IN ACTION

A medical missionary, captured by Chinese bandits, was taken to their leader's cave in the hills. There was no doubt in his mind that he would be executed at once, but on his arrival the bandit chieftain was found in the throes of appendicitis and the doctor was ordered to attend him. With cautious anxiety, the other members of the band permitted him to prepare for the operation but watched him carefully as they handed him the knife which had been designated for his execution. The missionary cleansed it, purified it over the flames of the campfire, and proceeded to restore the dying bandit's life. Those desperate men could readily understand the doctor's ability to cure. They had no difficulty in accepting his willingness to do so as a bargain for his own life. The thing they could not comprehend, however, was that he could take the same knife dedicated to his own death, purify it and employ it as the instrument for giving life to his enemy.

So we can also turn evil into good and thus re-enact the first words from the Cross of Christ.

—From *The Miracle of the Cross*,
by ROBERT R. BROWN
(Fleming H. Revell Co.)

CHASTISEMENT

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures . . ." The verb here is strong—He compels me, He forces me to lie down in green pastures.

An American traveling in Syria became acquainted with a shepherd. Each morning, he noticed the shepherd carrying food to the sheep. The traveler followed him one morning and found that he was taking the food to one sheep that had a broken leg. As he looked at the animal, he said to the shepherd, "How did the sheep break its leg? Did it meet with an accident—fall into a

hole, or did some animal break the leg?" "No," said the shepherd, "I broke this sheep's leg myself." "You broke it yourself?" queried the surprised traveler. "Yes. You see, this is a wayward sheep; it would not stay with the flock, but would lead the other sheep astray. Then it would not let me get near it. I could not approach it, and so I had to break the sheep's leg that it might allow me, day by day, to feed it. In doing this, it will get to know me as its shepherd, trust me as its guide, and keep with the flock."

ROBERT BOYD MUNGER, in
What Jesus Says,
(Fleming H. Revell Co.)

HOME-COMING

Shortly after the truce in Korea the telephone rang and I answered it to find that one of my members was going to San Francisco to meet a troopship. One of his nephews was coming home from Korea. He wanted me to go along to meet the young man.

We found our way through the busy streets to the port of debarkation just in time to see the great troopship being tugged around to come alongside the pier. What a sight!

The rails were crowded from stem to stern with excited, cheering, waving, grinning, happy men in olive drab, marine, and air force colored uniforms. On the level of the pier stood friends and relatives of some of the men. Their eyes were filled with expectancy, tears of happiness, and much joy. A band played as young mothers lifted little tots high so that home-coming "pop" could get a distant glance of his little one, hardly known. It was a time for rejoicing for all present.

Soon the gangplanks were lowered and troops came down the incline under the burden of their duffel bags. It was fun to watch their reaction. Some just stamped good and hard on old U.S. "soil" of the gigantic pier. Others gave

a happy shout as they fell into the formation to receive doughnuts and coffee before loading on to buses and off to a nearby military post.

My friend and I watched anxiously for his nephew. He had a photograph of him to help us identify him in uniform—since it had been some years since they had met.

The stream of troops began to thin to a trickle. The welcomes had been nearly all made and excitement of another troopship arrival was dying—but still we looked for our friend. Finally we had to face the fact that we had

missed him. He either slipped by us unnoticed or was not on the ship and we had been misinformed. We returned home without greeting him.

I think of that great day when the old ship of Zion will be slipping into the port of heaven. There will be joyful reunions and anxious friends and relatives to greet us. The ship may be loaded, but not so loaded it cannot carry you too. Don't miss that great home-coming day!

—Submitted by Don Farrand
Pastor, Palo Alto, Calif.

For the Church Bulletin*

“Nor is it to be wondered at, that among the obedient Jesus showed himself such, since He could bear Judas even to the last with a long patience—could take meat with His enemy—could know the household foe, and not openly point him out, nor refuse the kiss of the traitor.”—CYPRIAN.

“Our Lord so much used a solitary garden, that even Judas, when he came to betray him, knew where to find him.”—RICHARD BAXTER.

“Faith and the cross are inseparable: the cross is the shrine of faith, and faith is the light of the cross.”—MADAME JEANNE GUYON.

“Arduous and trying duties may curtail our time for prayer and meditation; but the spiritual life does not depend upon our leisure, and he who cannot find God in the performance of humble and irksome duties will find Him nowhere else.”—EMILY HERMAN.

“God hath prepared a golden altar for thee to offer thy prayers and tears upon, coming sinner. A golden altar. It is called a *golden altar*, to show what worth it is of in God's account; for this golden altar is Jesus Christ—this altar sanc-

tifies thy gift, and makes thy sacrifice acceptable.”—JOHN BUNYAN.

“And so as to *hatred* and *zeal*, when these are from right principles, they are against sin in general, in some proportion to the degree of sinfulness . . . But a false hatred and zeal against sin, is against some particular sin only. Thus some seem to be very zealous against profaneness, and pride in apparel, who themselves are notorious for covetousness, closeness, and it may be backbiting, envy towards superiors, turbulence of spirit towards rulers, and rooted ill-will to those who have injured them. False zeal is against the sin of others; while he that has true zeal, exercises it chiefly against his own sins; though he shews also a proper zeal against prevailing and dangerous iniquity in others.”—JONATHAN EDWARDS.

“We shall not have access to God by prayer, unless we be joined together; for he that separateth himself from his neighbors, shutteth his own mouth, so that he cannot pray to God as our Lord Jesus Christ hath commanded. To be short, we must agree together, and be bound in a bond of peace, before we can come nigh, and present ourselves to God.”—JOHN CALVIN.

*Contributed by Dr. Samuel Young.

May 6, 1956

Morning Subject: THE MAGIC OF LOVE

(Communion)

TEXT: John 15:13

INTRODUCTION:

- A. Literature contains many stories of magic.
 - (1) Aladdin, (2) Ali Baba—magic word, "Sesame."
- B. Love is a powerful force. It is:

I. A MAGIC WORD

- A. It gives entrance to life's greatest treasures.
- B. It gives entrance to life's greatest pleasures.

II. MOTIVATING FORCE

- A. The test of life not always in acts, but in motive.
 - 1. Some motivated by fear—virtuous by compulsion.
 - 2. Some motivated by self-advantage—charitable for profit.
 - 3. Some motivated by duty—conform to custom.
- B. Such evaluate consequences in terms of self.
- C. Christ motivated by love: Bethlehem, Calvary, Olivet.
 - 1. His love evaluated consequences in terms of others.
 - 2. There He laid down His life for us.

III. A MEANS OF EXPRESSION

- A. By His life and death, Christ expressed His love for us.
- B. Through our lives we show our love for Him.

—E. S. PHILLIPS

Evening Subject: THE CURE FOR ANXIETY

TEXT: Philippians 4:6

INTRODUCTION:

- A. Paul, a prisoner in a Roman jail—awaiting death.
- B. Amidst such pressures he wrote, "In nothing be anxious."

I. THE CASE OF ANXIETY

- A. It has been prevalent in all ages.
- B. Five per cent of children will spend time in a mental hospital.
- C. Two-thirds of all ills have their beginnings in anxiety.

II. THE CAUSE OF ANXIETY

- A. Trust in gadgets instead of in God.
- B. Increased material imports—decreased spiritual exports.
- C. Erection of new idols—destruction of old ideals.

III. THE CURE OF ANXIETY

- A. Many remedies have been attempted.
- B. Only one remedy found—God.
 - 1. Isaiah found it in God's presence (Isa. 43:1, 2).
 - 2. Peter found it in God's providences (I Pet. 5:7).
 - 3. Paul found it in God's provisions (Phil. 4:19).

—E. S. PHILLIPS

May 13, 1956

Morning Subject: LIFE'S GREATEST PARTNERSHIP

TEXT: Genesis 3:20

INTRODUCTION:

- A. Today is Mother's Day. We honor her person, but we want to speak of the institution she represents—the home.
- B. God intended:

I. PARENTS TO BE PARTNERS OF THE HOME

- A. Every partnership has division of responsibilities.
- B. As a partner, the husband and father has duties.
- C. As a partner, the wife and mother has duties.

II. PARENTS TO BE TUTORS OF THE HOME

- A. Home should be the transmitter of ideals.
- B. To the child, home should be a classroom of ideal living.
- C. To the mature, home should be a sanctuary of memories.

III. PARENTS TO BE PROTECTORS OF THE HOME

- A. The mobility of our population.
- B. The changing conception of marriage.
- C. The materialism of our civilization.
- D. The destroyer of man's first home.

CONCLUSION: Homes determine success. Mothers! Fathers! You are carrying the family flag. Keep it unfurled in the face of all foes.

—E. S. PHILLIPS

Evening Subject: THREE IN ONE

TEXT: Hebrews 7:25

INTRODUCTION:

- A. There are three offices which Christ sustains: (1) the prophetic, (2) the priestly, (3) the Kingly.
- B. These offices comprehend all that Christ does for a soul.
- C. He is now fulfilling His priestly office.

I. HIS PRIESTHOOD IS THE BASIS OF OUR SALVATION.

- A. Our initial salvation from sin.
- B. Our complete cleansing from sin.
- C. Our ultimate salvation from sin.

II. HIS PRIESTHOOD IS THE MEDIUM OF OUR SALVATION.

- A. He intercedes by the sacrifice He made.
 - 1. Song—"Five bleeding wounds He bears."
- B. He intercedes by the petitions He offers.
 - (1) Father, forgive; (2) Father, sanctify; (3) Father, keep.

III. HIS PRIESTHOOD IS THE CONDITION OF OUR SALVATION.

- A. We can come only through Him.
- B. Coming implies action, faith, and receiving.

CONCLUSION: Charlotte Elliott incorporates the conditions of our salvation in her hymn "Just as I Am."

—E. S. PHILLIPS

May 20, 1956

Morning Subject: THE WORLD'S MOST IMPORTANT ROOM
(Pentecost Sunday)

SCRIPTURES: Luke 22:7-13; Acts 1:9-14; Acts 2:1-4

INTRODUCTION:

- A. Important rooms in U.S. history
 - 1. Room in Faneuil Hall (Boston)—“Cradle of Liberty”
 - 2. Old South Church (Boston)—“Sanctuary of Freedom”
 - 3. Room in Carpenter’s Hall (Phila.)—“Chamber of Rights”
 - B. World’s most important room (Jerusalem) called “Upper Room”
 - C. It was the Chamber of:
 - I. THE WORLD’S GREATEST INAUGURATION
 - A. The Father’s inaugural came at Sinai’s mountain.
 - B. The Son’s inaugural came at Bethlehem’s manger.
 - C. The Spirit’s inaugural came at Jerusalem’s “Upper Room.”
 - II. THE WORLD’S GREATEST EMANCIPATION
 - A. Man freed from the domination of a foreign power—sin.
 - B. Spirit freed by a total occupation of our entire being by the Spirit.
 - C. World freed by a total dethronement of Satan.
 - III. THE WORLD’S GREATEST ORGANIZATION
 - A. Pentecost was the birthday of the Christian Church.
 - B. Organized for conservation—(to preserve the Church).
 - C. Organized for propagation—(to extend the Church).
- CONCLUSION: A true holiness church has purity, power, program, and purpose.

—E. S. PHILLIPS

Evening Subject: VICTUALS FOR THE VICTOR

TEXT: Revelation 11:7

INTRODUCTION:

- A. Interesting to read first chapters of Genesis and Revelation.
- B. Much progress made by man in material realm: communication, transportation, industry, medicine.
- C. Basically man still faces problem of choice.
- I. MANKIND MUST FIGHT A CONFLICT IN THE MORAL REALM.
 - A. The conflict of belief—“Hath God said?”
 - 1. This conflict is raging today—What shall I believe?
 - B. The conflict of prohibitions—“Thou shalt not eat of it.”
 - 1. Such rebellion characterizes modern life.
 - C. The conflict of the flesh and Spirit.
- II. MANKIND CAN WIN A VICTORY IN THE MORAL CONFLICT.
 - A. There is the possibility of victory—“He that overcometh.”
 - B. Genius of first Eden—all Satan’s promises failed.
 - C. Genius of second Eden—all God’s promises are fulfilled.
 - 1. There can be the victory of reclamation—now.
 - 2. There can be victory of restoration—now.
 - 3. There can be victory of participation—now.

—E. S. PHILLIPS

May 27, 1956

Morning Subject: THE TRIUNE GODHEAD

SCRIPTURES: Matthew 3:13-17; TEXT: Matthew 28:19

INTRODUCTION: Today is Trinity Sunday.

- A. The Bible doesn't use the word Trinity.
- B. Yet the Bible asserts there is a Trinity.
 - 1. At Jesus' baptism God spoke from heaven. Christ was standing on the bank. The Holy Spirit descended.
- C. Jesus commissioned disciples to baptize, using the Triune names.
- D. There is a "triune God."

I. THE FATHER RULES.

- A. He is the first cause of all existing things.
- B. He is the cohesive force in the universe.
 - 1. In Him we live and move and have our being.

II. THE SON REDEEMS.

- A. He redeems on the basis of His sinless deity.
 - 1. This gave merit to His sufferings and death.
 - 2. Remove, and the gospel structure will crumble.
- B. He redeems on the basis of our sinful humanity.

III. THE HOLY SPIRIT REVEALS.

- A. He revealed God's plans—through the prophets.
- B. He reveals God's will—through His Word
- C. He reveals man's need—through conviction.

CONCLUSION: The Holy Ghost is the Agent of the Godhead in the world today, convicting of sin, righteousness, and judgment.

—E. S. PHILLIPS

Evening Subject: MONUMENTS TO BE REMEMBERED

TEXT: Joshua 24:27

INTRODUCTION:

- A. Next Wednesday we remember and honor the heroic dead.
- B. Local and national monuments will be decorated.
- C. The Israelites practiced erecting monuments as memorials.

I. SOME MONUMENTS THAT SHOULD BE ERECTED.

- A. On Mount Gilboa—telling of Saul's tragic end as a suicide.
- B. At Ramoth-gilead—marking Ahab's death in his chariot.
- C. In Babylon—showing where Nebuchadnezzar ate grass.
- D. At the Red Sea—relating Israelites victory, Egypt's defeat.

II. THE RECOLLECTION OF THESE SUGGESTS A QUESTION.

- A. What brought such tragedy to these lives?
 - 1. They had all witnessed marvelous displays of God's power.
 - 2. They were all privileged with high offices.
 - 3. They all had the ministry of faithful ministers.
 - 4. God had tried to divert them from their course.

III. THE CONSIDERATION OF THEM SUGGESTS THIS ANSWER.

- A. They forgot their vows and denied their God.
- B. Tragedy awaits all who crash God's warnings, disobey His laws, spurn His mercies, and run His red lights.

—E. S. PHILLIPS

Lessons from Romans on the Plan of Salvation

By Howard Sayes*

I. The Descent of Man

SCRIPTURE: Romans 1:18-25; TEXT: verse 25

INTRODUCTION: We have heard much about evolution, man's ascent; but really we should change it to man's descent.

I. MAN'S ORIGINAL STATE

- A. Made in the image of God (Gen. 1:26-27).
- B. Created perfect.
- C. Had the knowledge of God (Rom. 1:18-21).

II. MAN'S DETERIORATION (vv. 21-24)

- A. First step down—indifference. "Glorified him not as God."
- B. Second—ingratitude. "Neither were thankful."
- C. Third—vain reasoning. "Became vain in their imaginations."
- D. Fourth—spiritual blindness. "Foolish heart was darkened."
- E. Fifth—intellectual pride (v. 22).
- F. Sixth—idolatry (v. 23). (Each form a step down.)
- G. Seventh—moral abandonment (v. 24).

III. RESULTS: God gave them up (vv. 24, 26)

- A. Adam driven from the Garden.
- B. Flood, Sodom and Gomorrah.
- C. True today.

CONCLUSION: Man descended instead of ascending. These steps show how a person turns from God today.

—HOWARD SAYES

II. The Depths of Sin

SCRIPTURE: Romans 1:18-32; 3:10-23; TEXT: Romans 3:23

INTRODUCTION: This week we look at the depths to which man has fallen. In the heart of every sinner is the potentiality to become the worst person among mankind. Sin is:

I. UNIVERSAL IN ITS OUTREACH

- A. All have sinned (3:23).
- B. None doeth good (Ps. 14:1-3).

II. COMPLETE IN ITS EFFECT

- A. Effects inwardly (3:13-15; 8:7; cf. Matt. 15:19).
- B. Effects Outwardly (1:29-32).

III. DESTRUCTIVE IN THE END

- A. Hard way (3:16-18).
- B. Brings death (1:32; 6:23).

CONCLUSION: The heart of a sinful man is vile and deceiving (Jer. 17:9). If sin is not killed, it will kill in the end.

—HOWARD SAYES

*Missionary, Trinidad, British West Indies.
Second-Place Winner, Sermon Series for Prayer Meeting Contest, 1955.

III. The Provision of Love

SCRIPTURE: Romans 5:1-11; TEXT: verse 8

INTRODUCTION: Man without God is in a terrible fix. Ps. 40:2 talks about being lifted out of a horrible pit. The last two weeks we discussed the state of sinful man. We cry: "Who can deliver us?" Tonight we look at "The Provision of Love."

I. LOVE DEMONSTRATED (vv. 6-7)

A. Christ died (v. 6). Not for His sins, but ours (Isaiah 53).

B. Above man's concept (v. 7). Not only for friends, but for enemies.

Illus. Men during wars have given their lives for friends, but not for the enemy.

II. LOVE COMMENDED (v. 8).

A. By God's gift (vv. 5, 8; John 3:16).

B. By its object or recipients (vv. 6, 8, 10).

For sinners, ungodly, weak, enemies, and still might be rejected.

III. LOVE OPERATED (vv. 9-11).

A. Brings justification (v. 9).

B. Saves from wrath (v. 9).

C. Reconciles unto God (v. 10).

D. Brings joy (v. 11).

CONCLUSION: The love of God is great. It is above our imagination.

—HOWARD SAYES

IV. The Way Out

SCRIPTURE: Romans 5:1-2, 9-21; TEXT: verse 1.

INTRODUCTION: Salvation's plan is a marvelous revelation of God's love for man. Man did not deserve it and man might yet refuse it, but God still provided the way out for us.

I. SALVATION PROVIDED (vv. 10-11).

A. By the death of Christ on Calvary.

B. Through the shedding of His blood (Heb. 9:22).

II. SALVATION IS A GIFT (vv. 10, 15, 18).

A. Undeserved (v. 10).

B. Cannot be bought (v. 18).

C. Free to all (v. 15).

III. SALVATION IS BY FAITH (v. 1).

A. Not by works (cf. 4:1-8).

B. Not by the law (cf. 3:24-28).

C. Through faith in Christ.

Illus. To show that, even though salvation is a gift, it still must be accepted to become effective for us, I took a coin from my pocket and asked who would like to have it. A number raised their hands. Then I said that the first one who came and took it could have it. It took several minutes of persuasion before I could get one to accept. Even though the gift is free, we must accept.

CONCLUSION: Salvation brings us joy (v. 11), peace (v. 1), satisfaction (Psalms 23), and access to God (v. 2).

—HOWARD SAYES

V. The Ascent of Man

SCRIPTURE: Romans 6; TEXT: verse 22

INTRODUCTION: In the first message we studied how man descended instead of ascending. We found how man fell from the knowledge of God to the lowest depths of sin. Here we want to look at the way man might ascend to greater heights.

- I. WE BECOME DEAD TO SINS (vv. 1-2).
 - A. No longer live in sin.
 - B. Sin no longer has control of our lives.
 - C. New creatures in Christ (II Cor. 5:17).
- II. WE BECOME DEAD TO THE SINFUL NATURE (v. 6).
 - A. Old man crucified (Gal. 2:20).
 - B. Provided for by Christ (Heb. 13:12).
 - C. Obtained through faith and consecration (vv. 13, 17; 12:1).
- III. WE BECOME ALIVE UNTO GOD (vv. 11, 22).
 - A. Servants of God.
 - B. Fruit unto holiness.
 - C. Eternal life.

CONCLUSION: From the depths of condemnation to the heights of commendation, man can rise and live.

—HOWARD SAYES

VI. The Height of Man or the Victorious Life

SCRIPTURE: Romans 8; TEXT: verse 37

INTRODUCTION: Man climbs to great heights (a) in power with the "A" and "H" bombs; (b) in the world with the recent conquest of Mount Everest, the highest mountain in the world. These are great heights, but man can still climb higher. From the depths of sin and shame to the heights of joy and happiness, Jesus can lift us. In Romans 8, we have a true picture of the Christian life. Romans 8:

- I. BEGINS WITH NO CONDEMNATION (vv. 1-13).
 - A. To those who are in Christ Jesus.
 - B. Who follow not the flesh or sin.
 - C. But who follow the Spirit.
- II. ENDS WITH NO SEPARATION (vv. 35-39)
 - A. Material things find their rightful place (Matt. 6:33).
 - B. Suffering and persecution cannot.
 - C. Satan and so on are defeated by Christ.
 - D. Death cannot, for Christ will go with us (Psalms 23).
 - E. There is a love that will not let us go.
- III. WITH NO DEFEAT IN BETWEEN (vv. 13-34).
 - A. We are Spirit led, filled, and witnessed (vv. 14-16).
 - B. Life of prayer (v. 26)
 - C. No disappointment (v. 28).
 - D. God is for us (v. 30). God plus one makes a majority.
 - E. Life of hope. (vv. 17, 24).

CONCLUSION: The sanctified person can live a victorious life because God is with him, the Spirit leads him, Christ holds him, and he has a hope of eternal life.

—HOWARD SAYES

PENTECOST

SCRIPTURE: Acts 2:1-13

TEXT: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high* (Luke 24:49).

INTRODUCTION: In obedience to the command of Christ we find the disciples in Jerusalem, waiting. The events of that momentous day of Pentecost were to stir the whole world.

I. THE PROMISE OF PENTECOST

- A. The promise of the Father (Luke 24:49; Isa. 44:3; Acts 1:4, 5).
- B. An Old Testament promise. Joel 2:28 was referred to by Peter while preaching on the Day of Pentecost. See also Ezek. 39:29.
- C. The promise made by Christ to His disciples (John 14:26).
- D. The promise fulfilled in the appointed place and at a most effective time (Acts 2:1).

II. THE PROVISION FOR PENTECOST

- A. Made possible through the blood of Christ and petition of Christ to God on our behalf (John 14:15, Heb. 13:12).
- B. A gift of grace which is bestowed through faith. It cannot be earned, but is given freely to those who prepare themselves for it by obedience to God's Word. (See Gal. 3:5-7; Acts 15:9.)
- C. The provision adequate; a fact which is proved by the coming of the Holy Spirit on the Day of Pentecost (Acts 2:16).

III. THE PURPOSE OF PENTECOST

- A. To change men's hearts and enable them to *be* something. This was fulfillment of Luke 24:49b. See also II Cor. 5:17.
- B. Its second vital purpose to empower men so that they could *do* something, as the command in Luke 24:49 demands.
- C. The final purpose—to show the world the validity of the Christian message by giving the believers the power to witness and to reveal the gifts of the Spirit. The Church's position was critical. The work had been left to the disciples. Christ had ascended to the Father. But from Pentecost on, the world recognized that the disciples had the Spirit of God in them (Acts 2:41-47).

CONCLUSION: Just as He challenged the disciples to go to Jerusalem and tarry until they were endued with power, Christ challenges you to a Pentecostal experience. Obey His command; receive the promise of the Father.

ROY HENCK, *Pastor*
Plattsburg, New York

THE PROMISE OF PENTECOST

TEXT: *Ye shall be baptized with the Holy Ghost* (Acts 1:5).

INTRODUCTION: A promise from God is more than mere words, phrases, and sentences. It is a reality.

I. HEARING THE PROMISE

- A. As prophesied by Joel.
- B. As foretold by John the Baptist
- C. As spoken by Christ.

II. WAITING FOR THE PROMISE

- A. In obedience to the command "to tarry."
- B. In prayer and supplication.
- C. Of the God-appointed time. "When the day of Pentecost was fully come."
- D. In unanimity of spirit and in one place.

III. RECEIVING THE PROMISE

- A. It was received suddenly.
- B. It was received dynamically.
- C. It was received courageously.

CONCLUSION: An exhortation to seek that which God has promised and is our privilege to have.

ROBERT SPINKS, *Pastor*
Greggton, Texas

THE BATTLEMENTS OF THE HOME

TEXT: Deuteronomy 22:8

INTRODUCTION: It was an Oriental custom to build houses with flat roofs. On these roofs the family would gather in the cool of the day. In order to protect those who used the roof, a parapet or battlement was built around the top of the house. This eliminated the danger of falling from the roof of the house. The spiritual application is evident.

I. THE BATTLEMENT OF TRUE FAMILY LOVE

Love is the essential atmosphere of a home, and atmosphere is the most essential ingredient in home life.

II. THE BATTLEMENT OF VITAL GODLINESS

It is impossible to have Christian homes without Christians. Vital godliness begins with the parents.

III. THE BATTLEMENT OF TEACHING AND DISCIPLINE

Someone has said that "when home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element."

IV. THE BATTLEMENT OF CHRISTIAN CULTURE

The home is a cultural center for the entire family. It is therefore necessary to erect standards that keep out of the home that which is cheap and degrading.

DR. HAROLD W. ERICKSON, *Pastor*,
First Evangelical Free Church,
Rockford, Illinois

“THE PEOPLE HAD A MIND TO WORK”

SCRIPTURE: Nehemiah 4; TEXT: Nehemiah 4:6

INTRODUCTION:

Great causes have always challenged men.

Some people respond to small causes.

Some respond only to great causes.

Some respond to no cause until they see how it affects them.

Some illustrations: Remember the Alamo, Remember the “Maine,” Remember Pearl Harbor.

- I. CHRIST SAW THE PEOPLE AS SHEEP WITHOUT A SHEPHERD AND HAD COMPASSION ON THEM.
- II. WE ARE MOVED BY CIVIC NEEDS.
 - A. Community Chest, Red Cross, and disaster needs.
 - B. We are moved by material needs—public highways, bridges, highways, and other needs.
 - C. We are moved by spiritual needs—church buildings, revivals, and religious training.
- III. CO-OPERATION NECESSARY.
 - A. Hundreds worked together to save little Kathy Fiscus, entombed in a well.
 - B. All government units need close co-operation to function properly.
 - C. We, as sons of God, spiritual brothers, need to work side by side to save a lost world. Pray, plan, and labor together with God.
- IV. ESSENTIALS FOR SUCCESSFUL BUILDING.
 - A. A proper perspective.
 - B. Ability to utilize existing materials.
 - C. The consideration or final use of all our efforts. The motive for building.
 - D. The harnessing of all resources and complete dedication of ourselves and materials to the achievement of our greatest goal, which is the salvation of the lost.

—A. F. RALOFF, *Pastor*
Adrian, Michigan

Speech

Sir Winston Churchill once said of an opponent in a House of Commons speech: “We know that he has, more than any other man, the gift of compressing the largest amount of words into the smallest amount of thought.”

—*Christian Science Monitor*

GOD'S CALL TO ZION

SCRIPTURE: Isa. 52:1-15

TEXT: Isa. 52:1

INTRODUCTION: Whatever the reaction of man, one thing is certain to anyone who gives it only casual study, that God through the ages has been calling out to him. Isa. 52:1 is not only God's voice to the Church of 700 B.C.; it is also His call today. Now what is that call?

I. A CALL TO ALERTNESS—"Awake," and again, "Awake."

To this day—not yesterday—not tomorrow.

A. Alert to its issues. What forces join battle?

1. Still sin and holiness, wrong and right, the devil and God.
2. Holiness is the only answer.

B. Alert to its opportunities.

Illus. After I had spoken aboard the S.S. "Baranoff," a lady commented to me, "We need that kind of gospel in our town [Sitka]." Such feeling everywhere is our opportunity.

C. Alert to its responsibilities. With Paul, "we are debtors."

D. Alert to its dangers. Soon over. Song: "Soon will the season of rescue be o'er." (See also I Kings 20:35-43.)

II. A CALL TO STRENGTH—"put on thy strength." We are to arm ourselves with the strength:

A. Of great certainties. Personal salvation.

B. Of great convictions. That men are in sin; eternally lost; that Christ can save; that the Holy Spirit is a reality; that heaven is ours at day's end.

C. Of great commitments. Like love slaves we give our all to the Master's cause.

D. Of great compulsions. The impelling of the Holy Spirit within our hearts.

III. A CALL TO BEAUTY—"put on thy beautiful garments."

The holy life is attractive.

A. The beauty of the dusted garments—purity (v. 2), "Shake thyself from the dust." Eph. 5:25-27.

B. The beauty of the singing voice—praise (v. 9). "Break forth into joy, sing together, ye waste places of Jerusalem . . ."

C. The beauty of the running feet—service (v. 7). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . ."

D. The beauty of the marching comradeship—fellowship (v. 8). ". . . with the voice *together* shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

CONCLUSION: Oh, let us hear the call of God. Have we been drowsy, swallowed up by lesser things? Let us awake to His call to alertness. Have we been weak? Let us awake to His call and arm ourselves for the battle. Have we been unattractive? Let us hear His call and adorn ourselves with the beauty of His holiness.

J. MELTON THOMAS, *Pastor*
Fairbanks, Alaska

BOOK BRIEFS

Book Club Selection for May

THE MAN WHO WOULD PREACH

By Robert E. Keighton (Abingdon, \$2.00)

Brethren of the cloth, this is "inside stuff." Meant solely for consumption by preachers, it is a book which treats us all with gloves off. The author in a splendid and searching way studies the thoughts, motives, and actions of the "Man Who Would Preach." Don't read this to be patted on the back; be prepared for a process of humbling.

This treats the sermonizer, not the sermon. It deals not with homiletics, but with human-etics.

Let this quotation whet your appetite for more: "The man who is satisfied with his sermons is the one who has a low standard of preaching." And this: "The boast that he has written a good sermon is under the suspicion that he has not yet learned what such a sermon really is."

Blunt talk, but read it and weep!

CHRISTIAN PERFECTION AND AMERICAN METHODISM

By John Leland Peters (Abingdon, \$4.00)

Your Book Man must speak in restrained speech; still this book is a MUST for all ministers in HOLINESS churches. The love for, and effective preaching of, entire sanctification is the only guarantee that he will have a holiness pulpit to preach from a few decades hence. Dr. John Peters gives us a carefully documented story of perfection and its ebb and flow in American Methodism. This is clearly not light reading. But any minister who appreciates his ministry and his future will place this high on his literary diet.

Full of quotations (some of them truly gems, and unearthed in the scholarly search that made this study possible), *Christian Perfection and American Methodism* shows the causes for the tragic drift within the Methodist church from the preaching of perfection. The decline is pinpointed in time and the responsible persons and groups are not spared.

As doctors would study the causes and cure of cancer, so should all holiness ministers study this, lest the virus of anti-holiness (or nearly as bad, non-holiness) strike us.

The chapter headings reveal the path of progress within the book: The Doctrine in Process of Formation: The Doctrine Stated and Qualified; The Doctrine Transplanted; The Development of the Doctrine in American Methodism; The Doctrine Modified.

EVANGELISTIC SERMONS BY GREAT EVANGELISTS

Edited by R. V. DeLong (Zondervan, \$2.50)

The list of contributors gives this volume tremendous appeal: Graham, Rees, Appelman, Orr, Rosell—luminaries of the sawdust trail, strong voices beckoning toward Calvary!

Evangelistic in punch and drive, hard-hitting and unequivocal. Doctrinal bias is insignificant. Fully evangelical in tone.

Dr. R. V. DeLong is editor, and included a splendid sermon. We wish his denominational affiliation had been included in the brief biographical

sketch preceding his sermon and on the jacket. Others had that type of identification; it would have strengthened the appeal of the book among holiness readers.

THE CHRISTIAN LIFE AND THE UNCONSCIOUS

By Ernest White (Harper, \$3.00)

A noted psychiatrist who is on the staff of City Temple, London, of which Leslie Weatherhead is the famous pastor. This is surely not a rehash of old material. It is fresh and provocative. You will not yawn—you may growl as you read it.

The thesis is that inward grace from God (such as the new birth) is grasped only within the unconscious. Those who expect this to be in the groove of orthodoxy will despair before having finished the first chapter. But the minister who knows the area of psychiatry a bit will realize what thinking is going on within the chambers of ministerial counseling.

Worth its cost only to ministers with some background in pastoral counseling.

THE CHRISTIAN FAITH

By Olin A. Curtis (Kregel, \$5.95)

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By Harold A. Bosley (Harper, \$3.00)

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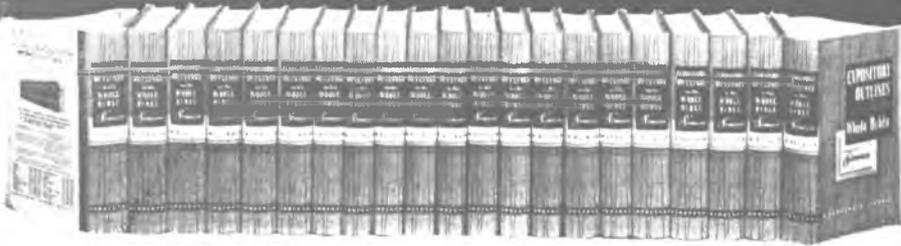
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VOLUMES FORTHCOMING:

Vol. 5, Psalms 1—72 (June)
Vol. 6, Psalms 73—end (July)

Vol. 7, Prov.—Isa. 26 (Aug.)
Vol. 8, Isa. 27—end (Sept.)

Vol. 9, Jer.—Dan. (Oct.)
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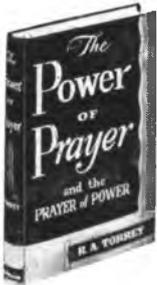
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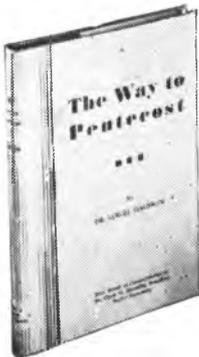
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