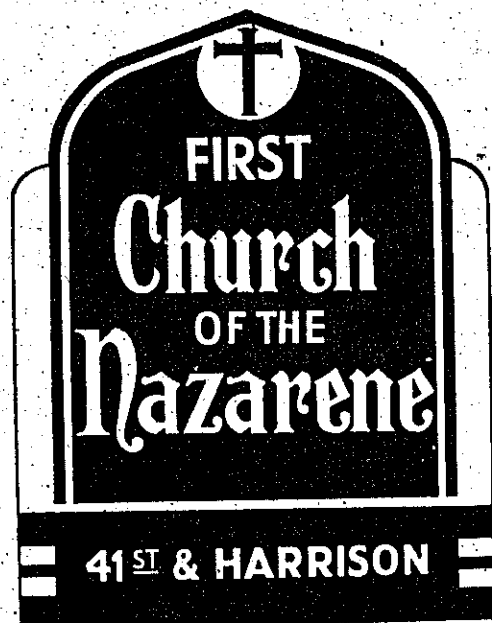


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# The Preacher's Magazine

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LAURISTON J. DU BOIS, Editor

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## FROM THE EDITOR

### Your Help Is Needed

**S**HARING is a magic word and a magic concept. We all depend upon it. Even the best preacher owes much to others who have shared with him. No one is wholly original—and it is no sin to use the ideas which have proved successful for others. The "good" preacher is not necessarily the one who creates every plan or gives birth to every good idea he uses. He is rather the one who can borrow well and adapt to his own needs. Sharing among the fellowship of the ministry becomes a means whereby all of us have access to the best.

We are anxious that the PREACHER'S MAGAZINE will be the practical medium through which a wholesome sharing can be made possible. In other words, we want, through the pages of this magazine, that the best of what's going on in plans, methods, sermon ideas, books, and all the rest, will be made available to all of our readers.

To accomplish this end, of course, we must have help. We cannot create everything here. The whole idea of sharing is dependent upon many (if not all) having a part in it. Hence, we are appealing to the readers of the PREACHER'S MAGAZINE to share with others the good ideas which you may have. Instead of holding them in a "private file" for possible future use yourself, set them free, so that others too may have the benefit of them. And, strange as it seems, one

is never poorer for having shared with others. As all share, all become richer.

But, some may ask, just what type of material is needed? The answer is, *Anything that has to do with the effective work of the ministry.* However, in order to pinpoint our current needs, as your editor sees them, here is a list. One or more items may click with some reader.

1. *Sermon Outlines.* We are writing pastors each month, asking them to send in sermon outlines. However, we shall be glad if others will send in outlines which have proved helpful. Sunday morning, Sunday evening, expository, scriptural, topical, special days, Communion, funerals—all are needed. It is best for publication if these outlines do not exceed forty lines.

2. *Sermon of the Month.* We shall try to include each month the heart of a manuscript sermon. These may be on any theme, any type. Obviously, we cannot print a full-length sermon. They should be cut to not over 3,000 words. We would much prefer that you cut them before sending them in. This may encourage more of you to write out sermons regularly.

3. *Prayer Meeting Messages.* What are you doing in prayer meeting? Have you had some good studies you should share with others? Let's have them. Plans for systematic study, particular emphases, outlines—all are welcome and needed.

4. *Promotional Ideas.* Have you successfully worked an idea which has built attendance, has met specific needs in the church, has spearheaded a building fund, or in some other way helped in a practical, promotional way? Let's have it. Give us the germ idea and the key points in working it.

5. *Visitation.* How is the Crusade for Souls working in your church? We want to pass along accounts of those battles and victories which will encourage others to see that visitation pays.

6. *Revivals.* What are you doing to build Sunday evening and revival attendance? What plan has proved successful in getting your people under the revival? Let's share these with others.

7. *Study and Office Procedures.* Successful filing systems, procedure for mailing, plans for study, specific operations which have helped in the minister's study—these are vitally needed. Others may find just the help they need from your ideas.

8. *Questions.* Are there questions relating to the ministry which have plagued you? Would you like to share these with other PREACHER'S MAGAZINE readers? Let us have the

questions, as clearly and briefly stated as you can make them. Instead of having one person answer them, we'll ask several experienced ministers to go to work on them. Because this will limit the number of questions we can use, we shall reserve the right to choose those which are the most representative and those which seem to relate to the greatest number of readers. Let us have your questions right away, so we can get this feature started.

9. *Illustrations.* There is a constant call for usable and forceful illustrations. Will you share the best that you have taken from life experiences or observations? Please include the subject or topic classification which the story will illustrate. Keep these as brief as possible.

May we encourage you to correspond freely and frequently with your editor. Let us know what you would like to see in the PREACHER'S MAGAZINE. Of course, let us know if you violently disagree with views expressed by writers and, occasionally, let us know what you like. Perhaps by these means we can develop a close-working relationship and friendly understanding which will make the PREACHER'S MAGAZINE of the greatest value.

September 30 is the deadline for entries in the Sermon Series Outlines and Evening Sermon contest. Those bearing a later postmark cannot be entered this year. See June or July "Preacher's Magazine" for details. Remind yourself that time is passing. Your entry may well be the winner.

## The Preaching of Edward F. Walker

By James McGraw\*

THE HISTORY of the Church of the Nazarene centers very definitely around the lives of those men who have been chosen as its leaders and who have filled the office of general superintendent. The present generation of Nazarenes enjoys the privilege of moving forward under the wise and Spirit-filled leadership of some of the greatest men our church has ever produced, and there is still the vivid memory of those spiritual giants such as Goodwin, Williams, Chapman, and others who have so recently led us and are now a part of the Church Triumphant. There are the names of Bresee and Reynolds, which frequently come to prominence in thinking of the early leadership of our great church. The student of preaching, however, would tragically miss discovering one of the greatest pulpiteers of them all if he were to overlook his study of the preaching of Edward Franklin Walker.

E. F. Walker was a product of the Buckeye state, born in Steubenville, Ohio, in 1852. Twenty years later, in an old-fashioned holiness revival being conducted by John S. Inskip and William McDonald in San Francisco, California, he was genuinely converted and soon afterwards called to preach. He began his ministry in the Methodist church, and later united with the Presbyterian church, where his ministry resulted in revivals wherever he preached. He served as a pastor for several years, but fre-

quently conducted revivals, and finally gave his full time to the work of evangelism.

His passion for souls and his interest in evangelism, together with his scholarly concern for the truth of God as revealed in the Word, soon brought him into contact with Phineas F. Bresee, with whom he developed a growing bond of friendship. This friendship was one of the contributing factors in Edward F. Walker's decision to unite with the Church of the Nazarene, which he did in 1908.

Dr. Walker served two pastorates in the Church of the Nazarene—Los Angeles First Church and Pasadena First Church—and was elected to the office of general superintendent in 1911. He served faithfully and effectively in that office until his death in 1918.

### A HOLINESS PREACHER

The preaching of E. F. Walker can best be described as being Biblical and doctrinal. More specifically, it was holiness preaching. The day following his sanctification experience, he wrote in his diary, "Entire sanctification, full salvation, holiness of heart, the higher life—I am not particular what you call it, but I have it." He had it, and he believed its message to be the central idea of Christianity and the explanation for the existence of the Bible and the death of our Lord. He exhorted, he promoted, he wrote, he witnessed, and he preached this full gospel message of holiness as long as he lived.

\*Professor, Nazarene Theological Seminary.

Dr. Basil Miller has quoted E. A. Girven as saying of Dr. Walker, "He could preach for thirty days on the text, 'But ye shall receive power, after that the Holy Ghost is come upon you.'" Esther Kirk Miller responded to that statement: "And he did. I was fourteen at the time, and Dr. Walker was our pastor in Pasadena. He had recently united with the church. Sunday after Sunday, week on end, morning and evening, he expounded that text."

He was an exegete who was unsurpassable, and he has been rated by many as the greatest expositor the Church of the Nazarene has ever produced. An educated man, with college and seminary degrees and with a thirst for truth and knowledge, he had an ample supply of Biblical information at hand, and with his native knack for logic he was able to force the truth home to those who heard him preach. On one occasion, after completing a message which someone timed at an hour and seventeen minutes in length, some of the comments heard by his listeners were, "The greatest message I have ever heard," "A masterpiece of logic," and, "Unforgettable."

A glance into one of the chapters in his book, *Sanctify Them*, illustrates these qualities of his style. He declares: "The Scriptures clearly and emphatically teach that sanctification is for converted people, and for such only. Christ is represented as given for the world, that it might not perish; for the church, that He might sanctify it. Sinners are called to repentance; saints to sanctification. Pardon and life are promised the wicked who repent; transformation, life more abundant, are assured saints who consecrate. In the Word we find prayers for the forgiveness of the guilty; for the sanctification of those at peace with God."

#### VARIED SOURCES

A forceful, dynamic preacher, Dr. E. F. Walker's style is an excellent example of literary polish without stilted formality. He could quote from various theologians and preachers in making his case, and yet use such a variety of ways in introducing his material that there seemed to be no monotony about his message. In his book mentioned above, he speaks of men he quotes in this variety of ways: "Saintly Samuel Rutherford thus magnified the divine grace for sanctification . . . The very learned and spiritual Matthew Henry thus emphasizes the importance of this experience . . . The eloquent Thomas Chalmers thus speaks against that attitude of contentment with justification that characterizes too many professing Christians . . . The brilliant and devout Albert Barnes thus insists upon the obligations of God's people to aspire to be holy . . . The stalwart theologian, Charles Hodge, thus urges the essentiality of sanctification . . ." Without so much as repeating himself at any time, he brings in his witnesses one by one—and you have noticed most of them are Calvinists, which gives an ironic twist to his quotations from their own arguments in making his case for holiness. Walker, the master stylist, demonstrates his brilliance in choosing the words and sentences to express the truth without losing any of the dynamic forcefulness which characterize his ministry.

#### USE OF POETRY

E. F. Walker knew how to use poetry and hymns in making his preaching move the emotions of his listeners, while using his apostle-like logic in convincing their minds of the truth. He would inject such expressions as the following into his mes-

sages, and make them the more effective in his presentation of the gospel:

"And thus Charles Wesley expressed it in that hymn so often sung, which is recognized as a simple and importunate prayer for sanctification:

*"O for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels Thy blood  
So freely spilt for me."*

*"A heart in every thought renewed,  
And full of love divine;  
Perfect and right, and pure, and good—  
A copy, Lord, of Thine."*

#### LOGICAL PROGRESSION

His presentation of the gospel message usually took the form of logical progression of ideas through well-thought-out statements of fact. For example, he expounded the question, "But how does Scripture truth become instrumental in the sanctification of God's people?" and then in his analytical and orderly style answered the question:

"(a) They furnish him *divine teaching*—that he may be enlightened in the truth as it is in Jesus . . .

"(b) And with the Bible we are furnished a means of *testing*—testing of teachings of other books . . . but especially of our own hearts and lives . . .

"(c) Again, the Bible furnished us with a means of *amendment*. It is not merely a faultfinder: it is also a Gospel which reveals to us how we may have our defects in holiness corrected, especially that the inner glory may shine through our life.

"(d) And, again, the Bible furnishes us with a means of *development* of the inner structure of holiness—the

upbuilding of our character, ourselves, on our most holy faith."

#### AN EXAMPLE

E. F. Walker was courageous and uncompromising, and was frank and not afraid of the consequence of his preaching. He was a strong, fearless man, and a tireless laborer. He lived what he preached, and his was a godly example in holy living. He was a man of great humility who acted as if he possessed no unusual abilities, and did not want to talk about himself. He was bighearted and noble-minded, courteous and generous. He loved God with a deep sense of devotion, and he loved people. There is every indication that in his ministry as a preacher and in his responsibility as an administrator he knew how to get along with people. He was impartial and fair in his human relationships.

Those who have never heard him preach can catch a small portion of the vigor and force of his appeal in the conclusion of one of his messages:

"And for these same reasons the Great High Priest over the house of God still intercedes for the sanctification of His Church.

" . . . Would you be made meet for the inheritance of yon holy Heaven? Would you be meet for the Master's use, while here on earth you stay? Would you be perfect and complete in all the will of God—free from everything that savors not of Christ, and filled with the fullness of the blessing of Christ? Then quickly unite your own Amen to this prayer of the Lord."

The response to these and other such appeals in the God-anointed ministry of this great leader is the living proof of the effectiveness of the preaching of Edward Franklin Walker.

## SERMON OF THE MONTH

### What Does Life Mean, Anyway?

By Rob L. Staples

SCRIPTURE LESSON: Luke 18:35-43

TEXT: *Hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by.* (Luke 18:36-37).

#### INTRODUCTION

Man today is uncertain about the values of the past; he is uncertain about the predicament of the present and he is uncertain about the possibilities of the unknown future. Someone has even said that man's greatest certainty is uncertainty. And in such a world as this, men are asking many questions, chief of which is: "Just what does life mean, anyway?"

Our scripture lesson tells the story of a blind beggar who received his sight. If that were all there were to it, I think it would still be worthy of its place in the Bible. But this scripture is more than a story. As we read it, it seems to unfold itself until it ceases to be just another miracle. It becomes history. As we read these verses, we sense that we are not just gazing down a narrow, gun sight at an isolated event in the far distant past; we are getting a sweeping, bird's-eye view of human life as it unfolds itself through the ages. And, in the tragedy of that blind beggar, we see the anxious, visionless waiting of a human soul today as he sits by the wayside of life's road, straining his ears to find some meaning to the confused turmoil of human life.

We see, then, that this scripture is a history, a poem, and a prophecy—a history because it tells implicitly the story of humanity; a poem because it expresses the deepest longings of the human soul; a prophecy because it peers into the future and gives us a glimpse of the morning beyond the midnight.

I once heard a well-known present-day theologian say: "The past has no meaning except as it applies to the present. It is not the *wasness* of the *was* that is important, but rather the *isness* of the *was*." So I would like for us to consider the "isness" of this scripture—as it applies to us today. In other words, Christ is our Eternal Contemporary. There is never a problem of human experience that Christ did not meet face to face during the three short years of His ministry.

#### I. THE DISINTEGRATION OF A SINFUL SOCIETY

*Hearing the multitude pass by*

What kind of people were included in that multitude? And just why were they following Jesus down the Jericho road that day?

The answers are many. Some followed Him to have their bodies healed, for they had heard how He could heal the lame and cause the blind to see. Some followed Him to get bread to eat, for they had seen Him on one occasion feed a whole multitude with a few small loaves and fishes. Some followed Him for

*Abridged from the sermon which won first place in the Nazarene Theological Seminary Annual Sermon Contest, sponsored by Eric Mabes, layman of Kansas City. Bob Staples is pastoring at Bakersfield, California.*

political reasons, sensing He might be a ruler who would set up a tangible, visible kingdom on this earth. Look at how the Chinese and Asian peoples generally are following after communism today—mainly because Stalin in the beginning offered them a piece of bread for their hungry stomachs. Maybe if the free world had offered them a bigger piece of bread, they might have followed them with just as much enthusiasm.

Most of the reasons for following Christ were selfish and materialistic. Even His chosen disciples seem to have missed the real meaning of Christ's coming, for it was on this same journey that James and John approached Jesus and asked that when He set up His kingdom they might be His top political advisers.

Some no doubt followed in that multitude just because everyone else was doing it. In some respects it was the popular thing that day to be in the multitude following this Nazarene. This "crowd psychology" is a powerful thing. It can easily change into "mob psychology" and then tragic results follow, as in the cases of Socrates, Savonarola, Joan of Arc, and many others famous in history. Perhaps some of this multitude now passing through Jericho would soon enter Jerusalem waving palm branches and crying loud hosannas, and a few days later would stand in Pilate's Hall and cry even louder, "Crucify Him, crucify Him!"

It all adds up to this: This multitude was a disintegrated multitude. It had no unifying force, no centralizing principle, no common purpose to

make all the people one. Each person had different interests. Of course, Jesus was the physical center of attraction but that is not enough. Jesus wanted to be the spiritual center also. He came into the world to establish a spiritual society, a unified, harmonious society of righteous persons—an interlaced, interlocking society of moral beings with each personality supplementing the others and all having their true center in the person of Jesus Christ.

Look at life today! Men are at cross purposes with themselves and with one another. There is no centralizing principle, no common purpose, no uniting force. We live in a disintegrated society.

Look at the United States, which was founded on Christian principles. A few years ago we had a Kefauver Committee to uncover gangsters in politics. Then we had a McCarthy Committee to track down Communists in government. Then McCarthy gets entangled with the army and we have another investigation to find out who is lying. It's confusing, isn't it?

We fight World War I "to end all wars" and a generation later find ourselves fighting World War II, making World War I look like child's play. Before the smoke has cleared we find ourselves in Korea. We get a truce to relax a little; the spotlight turns to Indo-China and more bloodshed.

We explode an atomic bomb, which jolts us into reality. Then Russia says she has one. We explode a hydrogen bomb, and Russia says she has one too. We talk about a cobalt bomb and wonder just where this thing is



going to stop. And through it all the United Nations "Nero" fiddles while Rome burns! The disintegration of a sinful society!

But what about the individual surrounded by such a disintegrated and confused world? Let us take our eyes off the general for a moment and look at the specific.

## II. THE FRUSTRATION OF A SEARCHING SOUL

*He asked what it meant*

Let us look at this beggar by the roadside. He must have lived a monotonous life as he sat there day after day. He had been born blind and had never seen the beauties of the world around him. We are told that Jericho was a beautiful city, a city of flowers and a flower among cities. But Bartimaeus had never seen the beauties of his home town. He had never seen the colorful Oriental caravans that passed him by on their way into Jericho. He had only heard the occasional clink of a coin in his tin cup as some friendly merchant took pity on him.

But this blind man possessed one advantage over normal men. He had, no doubt, developed a keen sense of hearing. And being seated on the ground, his ears were sensitive to the vibrations of the earth beneath him.

One day the monotony of his life is broken. He hears a strange sound in the distance, gradually growing louder. It sounds like a storm. But, no, there are human voices. Maybe it is an army. But no there is no cadence or rhythm to their step. This confusing noise is upon the blind man and is passing him by. Bartimaeus is troubled. He has never heard anything like this before. He is aware that a large number of human beings are passing him by on the road and making a lot of

noise about something. He becomes frustrated and fearful.

This is another true picture of human life, today and always—the noise, the hubbub, the clatter, and confusion, and now and then a sincere seeking heart by the wayside crying for an answer to it all.

But when you try to get an answer from the average person you get about as much agreement as you would from the

*Six blind men of Indostan,  
To learning much inclined,  
Who went to see the elephant,  
Though all of them were blind.*

If Bartimaeus had singled out several people in that multitude and asked each of them what it all meant, he would have had as many answers. Perhaps some would have told him that it meant a new nation was being born with a powerful king who would lead them from conquest to victory. Perhaps some would have said that it meant a new system of government—a type of socialism, where everyone would have an equal amount of everything and the hungry would always be fed. Some might even have replied that it meant a new type of socialized medicine, where everyone could be cured without spending a single dime for medical services. There would have been many answers, but like the six blind men who went to see the elephant, they

*All were partly in the right,  
And all were in the wrong.*

I have always been a lover of nature. There seems to be something so restful, so soothing, so peaceful about nature. But, on the other hand, there is something so dreadfully restless and uneasy about man—as he rips open the silence of the morning with the noise of his machines, as he

builds his skyscrapers into the air, as he builds his hydrogen bombs and jet airplanes, as he speeds down the highway going no place at all! It's enough to make any man frustrated.

But Bartimaeus finds the answer. He jumps to his feet, grabs someone by the sleeve, and asks what it all means. The people see he is just a poor blind beggar and elbow him out of the way. But he grabs someone else and cries the louder. Finally, someone gives him the answer.

## III. THE REVELATION OF A SUFFICIENT SAVIOUR

*They told him that Jesus of Nazareth  
passeth by*

It would sound strange and a bit ironic if someone should tell us today that all this noise in the world meant the presence of God. Such would sound almost like blasphemy. But I am insisting that this is exactly what it does mean.

Bartimaeus asked what the noise meant and they told him—"Jesus of Nazareth." The presence of discord meant the presence of Deity. The presence of conflict meant the presence of Christ. In the middle of that disintegrated multitude there stood the one integrating Personality—Jesus Christ.

If you and I could reach back across the centuries and tug at the sleeve of Abraham, of Moses, of Elijah, of Jeremiah, of Peter, of Paul, and ask them what life meant to them, they would thunder back the only word they ever had time to utter: "God"—God, who has a purpose in all of life and whose purpose will not be defeated.

A lot of Christian people are troubled today because it looks as if we will never have world peace. But Christ never promised to give world peace. Of course, He did speak of personal peace. On the contrary, He

said: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." Christ, in this sense, brings division in the home. Likewise, when and if any nation becomes truly Christian, she will automatically set herself against the atheistic nations. This fact is inevitable. To have Christ in the world is to have conflict in the world.

It has always been like that. In a day long ago, the wicked King Ahab came out of his palace and faced Elijah with the accusation, "Art thou he that troubleth Israel?" That's life for you! Man distressed, perplexed, and troubled, and the presence of divine influence right at hand!

On another occasion, a little group of disciples were in a boat on the Sea of Galilee in the middle of the night. A storm blew up. And as if that were not enough to drive these men frantic, there appeared a phantom-like figure out of the darkness, walking on the water—and coming straight towards them. Panic seized the disciples. But out of the blackness a voice came, saying, "It is I; be not afraid." The presence of disaster meant the presence of Divinity. And still today, in 1954,

Jesus calls us o'er the tumult

Of our life's wild, restless sea.  
Day by day His sweet voice soundeth,  
Saying, "Christian, follow Me."

One day the notorious Saul of Tarsus journeyed down the dusty Damascus road. Suddenly, he was hurled to the ground as if by an earthquake, and a light brighter than the noonday sun blinded his eyes. He was perplexed and afraid. His heart cried out for the meaning of it. And the answer came: "Jesus of Nazareth, whom thou persecutest."

Out of life's confusion, Paul found life's meaning. A few years later he expressed it thus: "For to me to live is Christ."

Even though this present world situation may be a lot bigger than Ahab's famine, or the disciples' storm, or Paul's earthquake, or Bartimaeus' noisy multitude, yet I am persuaded that Jesus Christ is the same yesterday, today, and forever. That's what life means—that Christ is still in the midst of all our troubles, ready to give us His aid; not just that He will come to us if we trust Him, but that He is here for us to trust.

So we have an answer to man's question, "Just what does life mean, anyway?" It means that the soul frustrated by fear can be activated by faith. It means that out of chaos we can find Christ. It is not just a matter of "Christ or chaos," but it is a matter of Christ in the middle of chaos, ready to speak peace to our troubled hearts.

Out of the dark but intriguing land of India comes this interesting legend. An old, ragged beggar lived in a shack at the edge of town. Early one morning, as his custom was, he took a little earthen bowl and started down the street, stopping at every house to beg for some rice to eat. The sympathetic housewives would drop into his bowl a few grains of rice—all anyone could spare in that land of hunger. He kept this up all day long until at the end of the day his bowl was almost full. As he turned his weary steps toward his shack, he heard a terrific noise behind him—the clatter of wheels and horses' hoofs on the cobblestones. Turning to look, he beheld a magnificent carriage drawn by four white horses with gold-studded harness. In it was seated the wealthy Indian prince, the ruler of the entire province. When the carriage drew even with the beg-

gar it stopped; the prince stepped down and walked toward the beggar, crouching in fear against the wall. The prince asked, "What is that in your bowl?" With trembling lips, the beggar answered, "Rice—for which I have tramped the streets all day." The prince held out his hand and said, "Give me your rice." Anger welled up inside the beggar! The man who owned the whole land asking him for his day's meal! But moved with fear, he picked up some rice and dropped into the prince's hand—one grain, two grains, three grains. As he hesitated, the prince turned, walked back to his carriage, and sped away.

The beggar walked on toward home, anger surging within him. The outrage of it all! The injustice of it! The wealthy prince asking him for all he had! When he arrived at his shack he poured the rice out of the bowl and prepared to cook it. As he did, he saw three glittering pieces of gold—gold which the prince had dropped into his bowl. "O Rajah," cried the beggar, "if I had only known, you could have had it all."

Not so with Bartimaeus! He jumped to his feet when they told him it was Jesus of Nazareth who was passing by. He threw the dirty cloak from off his shoulders. He stumbled forward toward the Master, crying out for mercy. And Jesus heard him!

Notice the earnestness of the beggar's cry: "Jesus, Thou Son of David, have mercy on me."

Notice the divine response to his plea: "What wilt thou that I shall do unto thee?"

Notice the simplicity and the sincerity of his request: "Lord, that I may receive my sight."

Notice the sufficiency of Christ's answer: "Receive thy sight: thy faith hath saved thee."

## II. Child Evangelism by the Pastor

By Melza H. Brown\*

WHEN Jesus commissioned Peter, after Peter's failure and restoration, Jesus' words were, "Feed my sheep," and also, "Feed my lambs." Surely no one should try to pastor who does not love children. Yet I fear we too often forget the fact that they are important and do not include them in the plans of our church and school program.

Since the future of the children is of the most importance to the church, then our building should be planned with them in mind. The smaller children should have the best rooms and the best equipment. But is this done? If not, why not? Who is to blame? Undoubtedly, we are as pastors.

What about the rooms where the children worship? Are they light, pleasant, attractive? What about the colors? Do they appeal to children? What about the furniture in the rooms? Do they need repair and a coat of paint? The acoustics of a room where children worship is more important even than that where adults worship, yet often little thought is given to this. Recently we had the ceilings of two worship rooms used by children's departments covered with acoustical board. The first Sunday following, one four-year-old boy said, "Mama, it was so quiet in our room today."

What about the floor coverings and cleanliness and neatness of the rooms? What about the pictures on the walls and the draperies of the windows?

Our boys and girls are our greatest assets. The future of the Church of the Nazarene depends upon our Cradle Roll, Beginners, and Primary departments of today.

How interested are the parents in the evangelism of their children? All Sunday-school work is a part of evangelism. The ultimate goal of all our work in the Church of the Nazarene is to evangelize. We want to bring people into definite heart experiences of divine grace and enable them to know how to live victorious, happy Christian lives. This is evangelism.

Should not the adults be encouraged to visit the rooms of the children? Surely parents should know what kind of Sunday-school rooms their children are worshiping in and what kind of program is being carried on for their children's eternal spiritual welfare.

Attention given to the Sunday-school program of the children during their early years will have a tremendous effect upon these boys' and girls' attitude toward the church and determine for a lot of them as to whether or not they want to become Christians and become a part of the church. How can we expect boys and girls to be interested in the program of the church if we have trained them to believe the church is not important by an object lesson fifty-two times a year that spoke louder than all our words?

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

\*Pastor, First Church, Little Rock, Arkansas.

September, 1954

## Growing the Sermon

By L. E. Humrich\*

**W**HAT busy pastor is there who hasn't felt the need of new ideas for sermons? "The beginning of a sermon with me is that moment when a spark is struck by the steel of the Word in the Bible on the flint of some human need." So says Dr. Eugene Carson Blake in the book *Here Is My Method*. In this case the spark is the idea, a new insight, an emotional or intellectual response to a verse of passage of scripture. On the other hand, the needs of people may furnish the inspiration and idea for a sermon. Some sermons begin with a truth in the Word, and come to us as on the wings of a bird. Others begin with a problem, and are the product of long hours of strenuous work.

The usual idea is that of "making" a sermon, or "getting up" a sermon, but really sermons ought to grow. True, something may be made—a verbal thing thirty minutes long. It may have beautiful words and high-sounding phrases, and it may be labeled a sermon, but that doesn't necessarily make it so.

A sermon worthy of the name is an organism, something that lives and has its parts organically connected. It ought to be something which, when delivered to the congregation, becomes a living creature that takes hold of men, lifting them out of the toils and burdens to which they have become accustomed during the week, and setting them out to travel again along the "King's Highway."

As has been stated, the Bible and

the needs of human hearts will furnish us with our ideas and inspiration for the growing of new sermons. Recently this writer analyzed the needs of his congregation. There was a soldier boy, a Nazarene lad, but a long way from home. Amidst the evils and loose living of army life, he was endeavoring to hold fast to his profession and faith. There was a man whose mother was ill with a heart attack, and at the point of death. There was a saint of God whose son had recently undergone brain surgery. Her mind and heart were troubled as she pondered the outcome of her son's illness. Another lady was remembered. Her only son had recently been convicted of a crime against society, and had been sentenced to prison. Then we thought of the lady whose nerves had broken down under the stress and burdens of life. There was the man whose son-in-law had recently been wounded in action in Korea. There was a man, comparatively new in the Christian way, whose wife had been unfaithful. In this contemplation of human hearts and needs we found ideas and thoughts aplenty for sermon development.

On the other hand, we were recently reading from the minor prophets. In reading the prophecy of Obadiah, verse eleven struck me quite forcibly. As I reread it, I discovered that the prophet was decrying the sin of neutrality, a sin quite prevalent in our day. Of course, we know that none can be truly neutral in his relationship with God, but many try to

be. In this instance the steel of God's Word struck the flint of human need. The idea was produced and a sermon began to grow.

After the outline for that sermon had been completed, the thought of a companion sermon presented itself. What is the antidote and remedy for the sin of neutrality? was the question that kept going through my mind. This time the inspiration for another sermon was taken from the need of man, and for the answer to the question I turned to God's Word. As I thought and prayed along this line, and sought a suitable text for this companion sermon, John 17:19 seemed to be the answer to my question. The text seemed to say, "The remedy for neutrality in the things of God is the dedication of oneself to the will and service of God." This time it was quite simple to prepare an expository outline, for it is contained within the text. Here is the outline that was used: (1) The personal dedication of Christ. "I sanctify myself." (2) The purpose of Christ's dedication. "For their sakes I sanctify myself." (3) The motive for Christ's dedication. "That they also might be sanctified through the truth." These two sermons comprised my preaching for a particular Sunday. The sermon on "Neutrality" was preached at the morning service, and the other at the evening evangelistic hour.

If a man is to preach sermons he must be an untiring and unceasing worker. As pastors, there are many duties that are incumbent upon us. But the primary fundamental work of the preacher is the preaching of sermons. People may come to church for a while to see tricks and "signs and wonders," but most people come to church to hear a sermon. Furthermore, they want it to be a sermon that is practical and will help them in the conflicts of daily living. And if peo-

ple come to our churches to hear sermons, they must not be disappointed.

My father was a fairly successful farmer. Naturally, he worked and toiled at the job. He fertilized the soil, shifted his crops now to this field, now to that one. He knew the condition of the soil. One field would be broken up while another field would lie fallow. He worked with the soil in all sorts of ways that it might be rich and mellow. True, he realized the importance of the seed and would often test its germination qualities. But what kind of crop could have been produced by good seed in an exhausted, depleted soil? The admonition of the prophet Hosea, when he said, "Break up the fallow ground," is good advice for the preacher as well as the farmer. The minister of the gospel is a spiritual farmer. His mind is his soil. From that soil he must bring repeated harvests for the feeding of God's people. Whereas my father expected a crop but once each season, the preacher must reap a harvest at least twice a week. The sermons will be determined by the nature and condition of the soil. Unless the soil is fertilized from day to day, and unless it is worked and cultivated, it will grow shallow, and our sermons will be husks instead of grain. The prodigal son learned to his sorrow that husks were not very filling and nourishing.

It is not intended that the reader should gain the impression that the cultivation of the spirit is unimportant. Dr. Charles E. Jefferson said, "Work with your spirit and on your spirit. Men who would preach must pray." We once heard the late Dr. L. A. Reed say, "When something happens to me in my prayer closet before the preaching hour, something usually happens in the way of blessing and salvation in the church service." Referring again to the figure

\*Pastor, First Church, Columbus, Georgia.



used in the preceeding paragraph, if crops are to grow they must have sunshine. If sermons are to grow they must have sunshine. And in prayer we let in the sun. The apostles in the Book of Acts were not mistaken when they placed prayer ahead of preaching. True, they were called to be preachers of the Word, but they knew they could not preach until they had prayed. Their declaration was, "We will continue steadfastly in prayer, and in the ministry of the word." Good advice for us preachers today!

It has been our observation that pulpit power rests, not on learning nor skillful words and brilliant oratory, but on the radiance and sweetness of the personality of the preacher. Someone has remarked, "A sermon is but a cup of cream skimmed from

the preacher's life." Sweet cream cannot be skimmed off sour milk. Neither can a powerful, God-anointed sermon be preached by one other than a radiant soul who has been made sweet by the grace of our Lord Jesus Christ.

The needs of men are tremendous! The Word of God is full to overflowing with vital living truths for our day. These two factors alone ought to provide us with ideas, thoughts, and suggestions aplenty for sermon preparation. Any God-called man who will cultivate his spirit as well as his mind will be sufficient for the task that is his, and will be able to preach the Word in such a manner that it will "bring forth and bud, that it may give seed to the sower, and bread to the eater."

## Abandonment

The difference between the Spirit-filled life and the life that is not filled with the Spirit is the difference between life abandoned wholly to the will of God and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If He will not press this business of abandonment, if He will not bring them to the Cross, they will do anything; but they draw back from the place of death.

Yet it is only in that place that the

Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment. Others profess to be waiting until God is willing to fill them. Both are wrong! While they think they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, He will sweep through every gate and avenue and into every corner of this life.

—G. CAMPBELL MORGAN in

*The Spirit of God*

(Fleming H. Revell Company)

*The Preacher's Magazine*

## CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

### It's New

Pastors will find the book by Dr. Harold Reed, *You and Your Church*, a helpful new tool in the Crusade for Souls. We have needed a book that could be used in pastors' classes, for young people and for adults, in training as a preparation for church membership. This book gives an excellent survey of the Church of the Nazarene, its history, beliefs, and polity, especially for the new Nazarene. It can be used in a Christian Service Training class, in informal discussions, or given to candidates for church membership. It will help in making real Nazarenes out of new converts. It is published by the Nazarene Publishing House, \$1.00 a copy.

### CRUSADE ECHOES

#### A Catholic Finds God

By Oscar F. Reed

Barbara was a Lamplighter. Every noon when eating her lunch at the office, she took her Bible and read a chapter from God's Word.

Yes, the office girls stared at her and made fun of the "preacher" who brought her Bible to work, and Barbara was hurt and puzzled. Hadn't she given up Catholicism to serve her Lord? Wasn't she doing what

God had told her to do? Why the persecution?

But the Lord knew, for a beautiful Catholic girl was watching her every noon. Before many weeks had passed, she too was reading a Bible with Barbara, and one night in the stillness of her own room confessed her sins and gave her heart to Jesus Christ.

The wrappings of Catholicism did not fall from her consciousness immediately. She at first determined to be a "light" in her own fellowship, but soon found the witness impossible.

I called in her New England home a few days before leaving for another pastorate, and thrilled to her simple story of how Christ had spoken to her heart because Barbara was faithful with her Bible reading during the noon hour.

Barbara had not said much, but endured a great deal. She was tempted to quit; but her quiet, consistent testimony won an attractive young lady to her Lord.

*The Crusade pays big dividends!*

### HOW WE DID IT

For three years the Lamplighters' League in our church sponsored a service the second Monday night of each month at the T.B. sanatorium, where there are 200 patients. They were permitted by the commissioner to have thirty minutes on each of the

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September, 1954

three floors of the hospital. We would take a portable organ and about twenty-five of the young people and begin on one of the floors at 7:00 p.m. After three or four songs, usually hymns that the patients would request, we would go two by two into the rooms or wards and give out tracts, the *Herald of Holiness*, and other devotional literature, and as opportunity came have prayer with the patients. During these years dozens of them found the Lord, many of whom have become regular attendants at our church since their release. Some of them are now members. A change in personnel made it necessary to discontinue these services, even though the commissioner was interested in what we were doing.

There are many convalescent homes that are glad to have such groups come and we have also been to the Veterans' Hospital five times for services over their P.A. system. There are 15,000 men at this hospital.—Rev. W. A. Strong, Dayton, Ohio.

### A PASTOR ASKS

**QUESTION:** I have a burden to do more in the Crusade for Souls. In setting up visitation evangelism for my church should I begin with a community enrollment?

**ANSWER:** There are four types of visitation evangelism included in the Crusade for Souls: literature distribution, community enrollment, friendship visitation, and personal soul winning. Any church can engage in any or all of these phases of visitation evangelism. If a church has little organized calling and only a small list of prospects, it would be best to begin with a community enrollment. This will enlarge the list of

people for whom the church is responsible and make possible an active and profitable friendship visitation program.

If the church already has many visitors in its services and little follow-up through regular calling, it would be best to organize for friendship visitation and enlist the laymen in systematic calling on all of the prospects the church now has. Some churches have found that a thorough follow-up of absentees and visitors keeps them busy all of the time, so that it is difficult to schedule a community enrollment. Yet it is true that we should have a community enrollment occasionally at least in order to find people in the immediate neighborhood of the church that are not being reached for God by anyone.

It is sometimes wise not to make a community enrollment immediately after a united religious census has been taken, but this depends upon the particular community. We know of one new housing section that was canvassed by eight different denominations within a few months. The approach of the community enrollment is so different from the usual religious census, that it is possible to use it even after a religious census has been conducted.

"Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone otherwise."  
—Henry Drummond.

## Gleanings from the Greek New Testament

By Ralph Earle\*

### GALATIANS 3:19-29

In this section of the Epistle, Paul asks a very pertinent question, one which might well occur to the reader: "Why then the law?" It would seem from his previous discussion that there was no need for the law at all.

The apostle answers the question by saying that the law was added (to promise) on account of transgressions. It was a temporary arrangement in God's dealing with man, to produce a consciousness of sin and compel men to seek salvation.

### CONCLUDED OR SHUT UP?

In the King James Version "concluded" in verse 22 and "shut up" in verse 23 are translations of the same verb, *sunkleio*. It means "shut in on all sides, shut up completely."

The prepositional prefix *sun* normally means "with" or "together." Hence some give the meaning of *sunkleio* as "shut together, enclose." It is clearly used in that sense in Luke 5:6—"they inclosed a great multitude of fishes." In Rom. 11:32—the only other place where it occurs in the New Testament—it is translated "hath concluded," as in Gal. 3:22.

While "shut together" fits in the passage in Luke, yet the majority of scholars would rule it out in Romans and Galatians. In the papyri it is used of being "shut up" in prison. And it is used of only one person being confined. So it seems better

to take the *sun* as intensive, and render it "shut up." This is obviously its meaning in the Septuagint of Josh. 6:1—"Jericho was *straitly shut up*."

The figure in Galatians and Romans is that of being confined in prison. In Romans it says that God has shut them all up in unbelief. In Galatians it says that "the scripture" has shut up all under sin. But of course the meaning is fundamentally the same, since God spoke in inspiration through the Scriptures.

In Gal. 3:22 sin is the jailer that holds people in prison. In the twenty-third verse it is the law that acts as jailer.

The word "conclude" is used in the King James in its obsolete sense of "shut up, enclose." But that is not a correct translation today.

### SCHOOLMASTER OR ATTENDANT?

In verses 24 and 25 we find the word "schoolmaster" in the King James. It occurs in only one other passage in the New Testament (I Cor. 4:15). There it is translated "instructor."

The word is *paidagogos*. Alford says of it: "The *paidagogos* was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies." Lenski translates the word "slave-guardian." Literally it means "child-leader," from *pais* ("child") and *ago* ("lead"). Young renders it "child-conductor." Weymouth gives it as "tutor." The

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Revised Standard Version has "custodian." Goodspeed and Williams use "attendant," which seems to us the best translation. Actually there is no word in English which exactly represents the meaning of this Greek word.

But does it mean "schoolmaster"? Scholars answer with almost one voice, "No." (This includes conservative scholars as well as liberal.) Vine (*Expository Dictionary*) writes: "In this and allied words the idea is that of training, discipline; and not impartation of knowledge. The *paidagogos* was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being."

Lightfoot agrees with this. He says: "Thus his office was quite distinct from that of the *didaskalos* (teacher), so that the English rendering, 'schoolmaster,' conveys a wrong idea."

What we need is an English word to represent the masculine counterpart to "governess." The *Pulpit Commentary* gives a very interesting passage from Plato, showing that the attendant took the child to the teacher's house. Socrates is questioning a young man. "But as to this, who has the ruling of you?" "This man here," he said, "a tutor." "Being a slave, eh?" "But what of that?" said he. "Yes, only a slave of our own." "An awfully strange thing this," I said, "that you, freeman that you are, should be under the ruling of a slave. But further, what does this tutor of yours, as your ruler, do with you?" "He takes me," said he, "to a teacher's house, of course."

Because of this clear meaning of the word, some have held that the law is pictured as a slave taking the Jews to Christ, the Schoolmaster. But the context does not support this latter

idea. Lightfoot says: "The tempting explanation of *paidagogos eis Christon*, 'one to conduct us to the school of Christ,' ought probably to be abandoned. . . . There is no reference here to our Lord as a teacher." The best commentators are in agreement on this point.

#### PUT ON OR CLOTHE YOURSELVES?

In verse 27 we find the Greek verb *enduo*. It is used most naturally of putting on clothing. This meaning occurs in the papyri. In modern Greek a similar verb form means "dress." Paul says that the believers "have put on Christ." Probably a better translation would be, "You clothed yourselves with Christ" (aorist middle indicative).

Rendall (*Expositor's Greek Testament*) gives the background for understanding Paul's statement. He writes: "At a certain age the Roman youth exchanged the *toga praetexta* for the *toga virilis* and passed into the rank of citizens. . . . Here the author evidently has in mind the change of dress which marked the transition from boyhood to manhood. Greeks and Romans made much of this occasion and celebrated the investment of a youth with man's dress by family gatherings and religious rites. The youth hitherto subject to domestic rule, was then admitted to the rights and responsibilities of a citizen, and took his place beside his father in the councils of the family."

This interpretation fits well with the context. In the previous verse (26) Paul writes: "You are all sons of God through faith in Christ Jesus" (Weymouth). Under the law they were minors, as he notes in the next chapter. But now they have come into the glorious liberty of being sons of God. No longer are they under a *paidagogos*.

## Where the Lights Go Out

By W. B. Walker\*

LESSON—Luke 19:41, 42.

I wish to speak to you this Sabbath evening on a very solemn subject, "Where the Lights Go Out." There He stands, the majestic Christ, on the brow of the mountain which was near Jerusalem. He looked upon the most renowned city of that day. It was the city that had been built by the toil, the tears, the sacrifice of a royal people. It was the city of the great King. In this city prophets had labored. Jesus had just come from the East, where men and women hailed Him as the King. But there He stands on the mountainside weeping over Jerusalem. Let us look into this lesson, and try to glean from it some things that we should consider most prayerfully.

#### I. THERE IS A DAY OF OPPORTUNITY.

"If thou hadst known, even thou, at least in this thy day, the things which belong to thee."

A. The day of opportunity is a glorious day. Just think of the opportunity to live, to have one's senses, limbs, faculties, health, strength, and the privileges of life. Think of our opportunities to accept Christ, join His Church, and serve in His kingdom.

B. The day of opportunity is a limited day. One is stirred as one thinks of how limited this day of opportunity is. We should count time by heartthrobs. "To day if ye will hear his voice, harden not your heart." Life is short at longest. Time flees. Job says, "My days are swifter

than a weaver's shuttle. . . . They are passed away as the swift ships: as the eagle that hasteth to the prey." Emerson was right when he said, "Life masters itself while we are preparing to live." Tennyson said, "The day of opportunity is a time for gods to stoop and men to soar."

#### II. THERE IS A DAY WHEN THE LIGHTS MAY GROW DIM AND FLICKER.

The lights of Jerusalem did not go out all at once. The light of the antediluvian world, the light of Sodom and Gomorrah, the light of the average individual who went through life and was finally lost, did not suddenly go out. There are signs by which one may know that his light is growing dim.

A. One evidence is the loss of desire for God. We forget Him as we bask in the sunshine of His blessings. The opiates of the world dull the sensitiveness of our ears to His call and we go to sleep. This is a danger point, critical and crucial. A switchman was called to account for misuse of duty, and a great wreck occurred as a result. Many lives were lost. Trembling, he said, "I have nothing to say; I went to sleep." Think of a man sleeping at the switch when he was supposed to keep vigil. Think of a fireman sleeping while the city is wrapped in a conflagration! More than that, think of a man, woman, boy, or girl sleeping when the light of his soul is flickering!

B. Another evidence of a dim, flickering light is a seared conscience. A seared conscience is the result of

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moral insensibility. It is the paralysis of the soul. It is more than neutrality or supineness; it is insensibility. Do you respond by saying, "Ah, I used to become stirred up because of my lost condition, even to the point of weeping. That was because I was weak. I am strong now and do not allow my emotions to become aroused"? Are you one of those who says: "My conscience is my guide"? Then just remember that a conscience, like a watch which caused you to miss your train, may be all wrong. The watch, to be a safe time-guide, must be set by the chronometer from time to time. Conscience, to be a safe guide, must be kept true to Jesus.

C. Another evidence of a dim, flickering light is finding it easier to put off the day of salvation. Once you were tremendously interested in your salvation; you went to church, listened to God's Word, to the music, with a deep feeling that you should surrender to Christ. Now you can go to church and listen without being stirred deeply at all. You may wish for the return of those early feelings. You are conscious that you have lost something—something that has made you poorer. Among the rugged hills of Scotland, a young man lived. The young man was approached about his salvation. His reply was this: "I have a character that is as rugged as the hills of Scotland. I do not need your Saviour." He began his moral descent in New York and went to the bottom, a moral scavenger in Chicago. The same Christian man visited him in a Chicago hospital. When he entered, the young man raised his hand and said: "My God, sir, isn't it awful?" Then he said, "Get on your knees and pray for me." When the prayer closed, he lifted his hand and urged: "Tell every man you meet that sin is too mighty for him . . . the devil is too strong for him."

### III. THERE IS A DAY WHEN THE LIGHTS MAY SUDDENLY GO OUT.

A. The lights of ancient Israel went out. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." This scripture was literally fulfilled when Jerusalem was taken. Thousands were killed, and thousands upon thousands starved to death inside the walls. "Behold, your house is left unto you desolate." All the heartaches, sorrows, and sufferings of the Jewish people are the result of their lights going out.

B. Individually, death may suddenly put out the light of God. In a small town in the great Southwest, a terrible flood was threatening the little town. The watchman was faithful in warning the people. The flood destroyed part of the town. Most of the people heeded the warning, but some said, "Ah, he is just excited. Why, the water has never been up to my house!" They turned over and went back to sleep. That was the last of them. Yes, death may suddenly blow out our lights.

C. The second coming of Christ may suddenly blow out our opportunity. "For in such an hour as ye think not the Son of man cometh." The second coming of Christ will find many in the same condition that the foolish virgins were in—their lights were out. That will be a time when nature will be rent asunder. The Niagaras of earth will roar, the oceans will be in awful turmoil, the whole area of space will be a storm center, while tornadoes and cyclones will sweep. Men's hearts failing for fear—lights have gone out.

D. The withdrawal of the Holy Spirit will end your opportunity—put your light suddenly out. "My spirit shall not always strive with man." Yes, opportunities will suddenly come to an end. Our lights will eventually be put out if we reject God's offers of salvation. God is faithful, the Spirit is tender and appealing, the church has labored night and day, and loved ones have sought us and prayed for us. But these opportunities will someday come to an end.

Before I close, I would like to give you the following illustration. The preacher had preached two weeks, and many souls had come to the altar and were gloriously converted. One middle-aged man had been the object of much prayer and concern. The last night of the meeting came, and the house was filled with people, and the saints were rejoicing over the many victories that were won. Seemingly,

the eyes of all the Christians were upon this lost man. Suddenly about one hundred people fell on their knees and began praying. They called this man's name to God with one loud cry. He stood holding his seat, jaw knotted, eyes glaring, lips tight, face pale as a ghost. He set his teeth and said frantically, "I will not do it, I will not do it, I will not do it."

The Holy Ghost left him, almost visibly. He calmly sat down, relaxed, wiped the sweat from his face, and was limp as a rag. A hush gripped the audience, and scores of them said: "My burden is gone." The meeting closed and left him unsaved.

O my friend, he had sinned away his day of grace! Now is the accepted time . . . today is the day to accept Christ. Your opportunities are passing, and they will soon be gone forever. Accept Him now!

## Life's Little Days

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on before us, but really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes today; and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done, and today's life well lived.

It is a blessed secret, this living by the day. Anyone can carry his burden, however heavy, till nightfall.

Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means to us—just one little day. Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.

God gives nights to shut down the curtain of darkness on our little days we cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Author Unknown.



## Honor Thy Predecessor

By Charles W. Killer\*

LIKE AN evil spirit which must be driven out before the minister can succeed is the unspoken assumption, "My predecessor was a moron!" Of course this assumption would never be put in words, but it is nevertheless real with some men as they approach a new task in a new field of service. This assumption is by no means confined to the ministry; neither is it unknown among ministers.

Surveying his new field, the inexperienced new pastor may exclaim within himself: "What a wonderful field, what a wonderful church, what a wonderful people, what a wonderful challenge! How could my poor predecessor have accomplished so little! Look at the stupid failures, the stupid omissions, the stupid procedures, the stupid neglect of opportunities, the stupid choice of persons in places of responsibility! Surely my predecessor was no organizer, or the church would be functioning more effectively! Surely he was not much of a pulpiteer, or the attendance would have been better! Surely he was not a man of vision, or he would have led his people out in a more challenging program! Surely, my predecessor was a moron!"

But wait! A year passes. It is "Blue Monday." The church life has lost some of the momentum which comes with the use of a new broom. The

church is discovering that the "wonderful" new pastor is, after all, only a man; and to the pastor it is becoming apparent that the "wonderful" people are likewise made of flesh and blood! The "wonderful" church, like other churches, is beset with the world, the flesh, and the devil; and the "wonderful" field is like ancient Ephesus in that "there are many adversaries." For the first time the pastor begins to wonder if his predecessor might not be excused for some of his failures, in the light of these difficulties.

Another year passes. Gradually the pastor begins to understand why his predecessor did certain things and left others undone. He even wishes that he might talk some things over with his predecessor. This feeling grows as time goes on.

And now comes the traditional "three-year rub." Pastor and people have become thoroughly acquainted. The question now is whether there is enough grace in the hearts of the pastor and people to bear with the deficiencies, imperfections, and infirmities of one another. If so, a new era of spiritual progress lies ahead. And what about the pastor's predecessor? Let the pastor tell the story: "My predecessor—no, he is not a moron at all, but a man of intelligence, of consecration, and of zeal, whom I highly esteem and whose good work I am earnestly endeavoring to match!"

## NOTES FROM THE NEWS

By A. K. Bracken\*

### Medicos Witness

The Christian Medical Society of 64 West Randolph Street, Chicago, Illinois, considered it a "direct answer to prayer" when they were granted exhibition space at the American Medical Association convention in San Francisco June 21-25 (expected attendance 18,000). For the first time in the history of A.M.A., space was given to a Christian organization.

The purpose of the exhibit was: (1) to present positive witness for Christ to the medical profession, and (2) to acquaint the visiting physicians with the work and aims of C.M.S., which was organized over twenty years ago, has chapters in 55 medical schools, and embraces a membership of over 1,200 practicing physicians and dentists.

### "Everlastingly Protestant"

Bishop Donald H. Tippet, Methodist bishop, speaking to the California-Nevada Council of Churches, says: "The battle is joined between those who stand for and believe in a civilization of things . . . and a civilization of people . . . we must be 'everlastingly Protestant' . . . protest any evil that undermines the value of human personality." The point he makes is vital; but just as important is that we must be "everlastingly Protestant" in proclaiming a simple faith in all the vital teachings of the New Testament. This has been the real challenge of vital Protestantism. There must be no bows toward "scientism,"

un-Christian humanism, nor naturalism and deism. "Human personality" will thereby be greatly enhanced.

### Forever Amateur

An article in *Time Magazine* says, "Preaching was once the beating heart of Protestantism." It speaks of "model modern ministers" who today are allotted twenty minutes on Sunday mornings and must spend "hours on end" during the week as "amateur" psychiatrists, sociologists, and activities organizers. With deep appreciation for all that is good in these fields, there may be profit in asking, "To how much of it are we called?" Once emphasized, "To what proportions will it grow?" "Preach the word," was Paul's admonition in the New Testament Church. The greatest need of the Church of the Nazarene, for the next hundred years, is a full complement of Bible preachers. Too many, even of good things, taking attention in other directions will condemn us to be "forever amateur" as preachers of the Word.

### Miscellany

"No man comes from Calvary out of debt" (S. T. Ludwig, quoted in the *Bible School Journal*).

Dr. James T. Cleland, professor of preaching at Duke University, a very able preacher, was invited to be a summer guest speaker at Wellington Church in Glasgow. His Scotch mother, upon hearing of the invitation, counseled: "Dear Jamie, accept the honor but decline the invitation. You are na gud enough."

\*Dean of Religion, Trevecca Nazarene College.

\*In "Evangelical Beacon."



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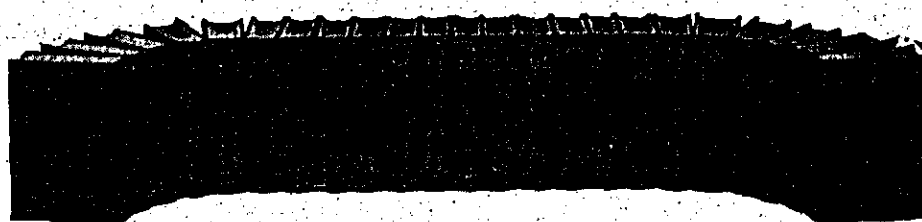
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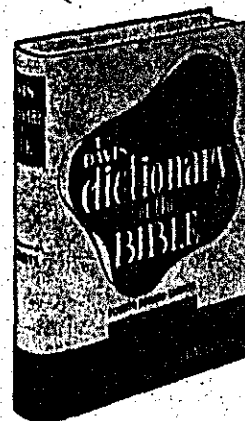


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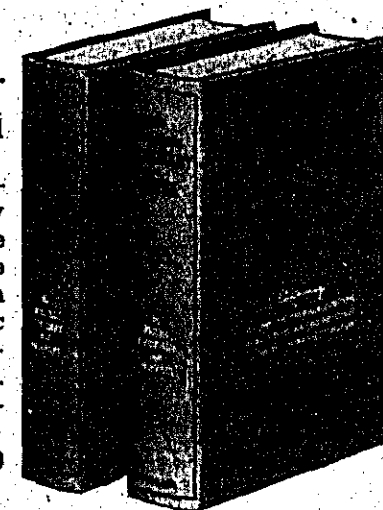
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## "QUEEN OF THE PARSONAGE"

### Facing Financial Facts

By John Stockton\*

A MINISTER must live within his income, no matter how small it is. The minister's wife has a great responsibility in making this possible. If the income is not sufficient, there are three things which can be done. *First*, reduce your needs (or at least your wants). *Second*, do something in order to supplement your income. Avoid additional work if you can, but it may not be possible. *Third*, if neither of these will bring your expenses within your income, change churches—but of course, stay in the Lord's will.

As the wife of a minister, do not allow your husband to accumulate debts he cannot pay. Nothing destroys confidence and ruins good will more quickly. Be careful about getting too many installment payments. Paying cash is a good policy for ministers on all except the largest items of furniture and the car.

Insist that your husband get acquainted with the businessmen of your community. They are badly in need of the minister's influence as well as his prayers. No one has a higher calling than the minister and certainly he has nothing for which to apologize. Visit with them, talk with them, do them good. If you expect your husband to influence businessmen, if you expect him to get them saved, then he must get ac-

quainted with them. Do what you can to make friends in the community also.

Making a budget will quite often help you stay within your income. You can purchase from an office supply house a book in which you will find a family budget. Of course, you will have to make a couple of changes on the expense side of such a family budget. The first one is, make a place for contributions to the church in order to plan for your tithes and offerings. The second one, make a place in order to purchase books for the pastor.

Don't neglect to pray about your finances, for when your husband was called to preach he not only answered the call, "Follow Me," but he heard also the words, "Lo, I am with you alway, even unto the end." There are many things you must sacrifice while being a minister's wife, but God has a way of giving you credit in ways that money cannot buy. If you place your money in a bank in a savings account, you do not draw it out to spend on your own selfish interests. You may walk in a year later and ask how much is on deposit and the banker will tell you that it is the amount you put in, plus accumulated interest. Laying up treasures in heaven is somewhat like that. If you sacrifice here and lay up your treasures in heaven, there is no way to know until we reach the judgment what the interest will be.

## Musings of a Minister's Wife

By Mrs. W. M. Franklin\*

LETTERS received in the parsonage are sometimes critical, or they may be helpful and encouraging; they may even be anonymous. Have you taken your letters before the Lord as Hezekiah did in the account given in II Kings 19:14? The Lord heard prayer for Hezekiah as he spread that letter out before the Lord.

A critical letter came to me one day. It called for a reply, yet was so filled with evil reflections that I had to spread that letter out on the bed as I wept and prayed, so that in answering I would say only what God would have me say. The Heavenly Father whispered that He had a better opinion of me and gave me the words for my answer. It was not hard to pray then for the writer of that letter.

I had been helping a family during a distressing time, but I did not realize that there would be some faultfinders. The letter I received then was anonymous, so I did not know who was in need of my prayer, but that letter was also spread before the Lord. I still try to help those who are having distressing times.

A clipping fell out of one envelope I opened; it was taken from the Question Box of the *Herald of Holiness*. It did not exactly fit the situation, but was near enough like it to show the subtle way some will use to get their point across. We prayed about it and for those who had sent

it, for no signature was necessary to let us know the sender. That situation cleared up for us because we prayed.

We had had a desperate need but had told no one on earth about it. The Father knew and as we prayed He was talking to someone else. One day the mail brought the envelope from which fell a check for the exact amount we needed. We spread that before the Lord as tears of rejoicing rolled down our cheeks. God had not failed us, and the one who sent the check had faithfully obeyed the promptings of the Spirit.

We were leaving a certain pastorate and promised to pray for a young woman who had lived selfishly all her life. She had become disturbed because she was never happy and she had come to us for spiritual help. We had prayed with her and for her, and she had prayed, but the case seemed almost hopeless. Sometime later a letter came and in closing this young woman said, "God and me are making me over." She had told of a number of changes in her life, so we felt that she really was getting the victory over herself. That letter also was spread before the Lord as we praised Him for answered prayer.

Even the members of the parsonage family will find it helpful to spread before the Lord the letters, the problems, the burdens, the criticisms, and the joys. May the Lord bless each of you who may read this.

\*Chelan, Washington.

September, 1954

\*General Treasurer, Church of the Nazarene.  
Presented before the "Queen of the Parsonage" Course,  
including wives of preachers at Nazarene Theological Seminary.

# The Face Behind the Flowers

By Eliot Clayton

THERE it hung on the parlor wall of that home, one of the loveliest pictures of Christ I ever saw. Not only was it beautiful; it was also full of power. In the eyes, tenderness and compassion shone; the beholder was also struck with the firmness and majesty of that countenance. And a certain celestial glory rayed from it. It is my favorite artistic conception of the infinitely loving One, who is the "strong Son of God" as well.

But I realized a jarring note in that symphony of color and form. Just in front of that picture, in a large vase, had been placed a number of artificial flowers with long stems. The golden petals of those man-made blossoms projected so high above the top of the vase that many of them were between the portrait and the one who looked at it. Doubtless the housewife who arranged the things in that parlor thought she was adding to the beauty of the picture when she put the vase there.

But the actual effect proved that the gazer on the countenance had a feeling of interference. It was almost as if a person stood out in the open air on a clear day holding up a lighted kerosene lamp in an endeavor to add to the brightness of the sun.

As preachers, are we not sometimes in danger of doing with our sermons what that well-intentioned but mistaken lady did in seeking to decorate the room? "Say it with flowers" is a good business slogan for a florist, but a poor one for a preacher as he prepares and delivers his discourses.

John Wesley said that he would as soon think of wearing a gaudy coat as trying to preach a "fine" sermon.

If at the close of a sermon a minister finds folks are saying of him, "What a great preacher that man is!" he would have reasons to be disheartened. Rather he should seek to cause them to exclaim, "What a great Saviour that man reveals!" That wonderful book *The Life and Letters of Samuel Rutherford* shows how this preacher-saint of Scotland said in his writings and sermons, "Not I, but Christ."

## A Color Parable

By E. Wayne Stahl

*Upon the pulpit's desk was seen  
A top of glowing crimson's sheen;  
Of sumptuous plush that top was  
made,*

*And its red splendor was displayed  
To people sitting in the pews,  
Like color music's heavenly news.  
And from those color tones would  
sound*

*A gospel parable profound:*

*He who behind that pulpit stood  
Proclaimed Messiah's saviourhood.  
With power would the preacher tell  
Of crucified Immanuel,  
Who with His blood our ransom paid,  
The reconciliation made.  
So you agree when I have said  
That pulpit fitly glowed with red.*

The Preacher's Magazine

Through Paul Martin\*—

## Youth Speaks to the Church of the Nazarene

### II. Help Us Discipline Our Lives

Here again, I have heard no united cry from youth for codes of conduct or barriers for living. More or less unwritten by youth, but revealed through their reactions to their "crazy mixed-up lives," you see this fundamental longing. In fact, their fanatical pursuit of pleasure, of freedom, reminds one of a raging river that has broken its banks and is frantically looking for a new channel. The devil drives the tide of youth along . . . cutting as it goes an ugly scar in the heart of society, dropping them too soon into a mighty canyon of lust, dope, and crime. Then a listlessness appears which moves them slowly as if in a sluggish river—"Dirty Devil Creek." "Not that they do not dream but that they dream so listlessly; not that they do not die but that they die like sheep," afraid to face life. For many of them an enforced, rigid experience is a welcome relief.

Dean Culbertson of Pasadena College in his marvelous lectures on the Golden Gate Bridge expresses the fact that barriers are important. Indeed, they are vitally necessary. Were I to come gaily along in my half-paid-for auto, leave my toll with the gatekeeper, I would casually with happy heart drive over the great bridge today; for, although I would not need them, strong, powerful bar-

riers line each side. But suppose—oh, dread the thought!—I came gaily along, paid the toll, and noticed immediately that the barriers along the edge were gone, leaving just a narrow piece of multi-laned pavement, arching gently over the Gate, seemingly narrower at the other end! I know what I'd do—George Reed, said I would—I'd park my car, and crawl across the bridge with my nose just two inches from the white line. No barriers, all the freedom in the world? I don't want it that way, and down in their hearts modern youth do not want it that way. They want to learn self-control, discipline, a way of life.

This, too, is what the experts are saying. Court Judge Thomas E. Kluczynski said: "Today's parents allow their children complete individualism and free expression. We have to go back to the woodshed with children once in a while." At least this can be said of the woodshed movement, it takes time to spank a child, and time to talk it over, and anything that gets children and parents together may have some value even though it is painful. But it isn't just punishment that is important. Juvenile Court Judge George Edwards said, "A serious delinquent takes punishment in stride." In the *Science Newsletter* for January 2, 1954, the relation of delinquency and learning restrictions is aptly illustrated by tests given in the University of California. "In one, the youngster copies geometrical figures. When no

\*Evangelist—Youth Worker.

September, 1954

restriction is placed on the copying, delinquents respond as accurately as normal boys. But when limits are imposed, such as drawing the figures on small pieces of paper, the accuracy of the delinquents breaks down immediately."

What a wondrous privilege to offer youth a way of life that is full of opportunity to learn, to live, and to serve! My church has found by study and experience that certain modern practices and pleasures are not conducive to the development of Christian character. Now, we have the opportunity of giving today's children the reasons. A dogmatic, lip-bitten regulation is better than none; but a reasonable, forceful stand that helps build convictions in young lives is far better. Every truly born-again soul winner has found that cigarettes, lipstick, the movies, gambling, loads of pulp magazines, certain radio and television programs, and the like are a hindrance to growth in grace and incompatible with a clear Christian experience. But can you reasonably explain *why* to a sincere mind? I think I can! And it is this assurance that our church offers to youth. We say: "We want to help you to make firm, satisfying convictions. Our experience is at your service to study and consider. Our way is based upon the spirit and letter of the Scriptures. We want you to learn to live clean in a dirty world, straight in a crooked world, and holy in a world driven by carnal passions!"

Incidentally, this is the secret of the popularity of summer youth camps and institutes, and weekday activity in the church. For in a wholesome, spiritual, well-rounded program, blessed of God, under His leadership and guidance, I've seen blind eyes opened and hungry lives touched and anxious hearts pointed to the way of holiness and life.

## The Twins Who Worked

By Fletcher Spruce\*

**T**RYPHENA and TRYPHOSA are about forgotten. In fact, they never did make too much of an impression to begin with. They were not glamour girls. They were plodders.

They were converted pagans in the church at Rome. Doubtless their talents were limited. It is likely that they were never elected on the official board. Probably they were left outside the V.I.P. circle.

But these twins were workers. They were not troublemakers; they were workers. They were not tattletales; they were workers. They were not place-seekers; they were workers. They were not campaigners nor crusaders; they were workers.

They didn't attract much attention. Divine inspiration allocated them only nine words in the last chapter of Romans. But those nine words speak volumes: "... who labour in the Lord!"

What a tribute! Sanctified work! Consecrated shoe-soles! They were not so busy washing dishes and talking to neighbors and making money that they forgot the church. Indeed, they were so busy seeking souls and saving them that they got into this short headline of Sacred Writ.

May their tribe increase! We have plenty of board members and officeholders, but there is always the crying need for laborers in the white harvest!

*Now I get me up to work;  
I pray the Lord I may not shirk.  
If I should die before tonight,  
I pray the Lord my work's all right.*

—Anon.

\*Pastor, Texarkana, Texas.

The Preacher's Magazine

## ONE MAN'S METHOD

### The Preacher's Hobby

By a Busy Pastor

**T**HE AVERAGE MINISTER is guilty of breaking one of the commandments of God! When the Lord arranged it so that men were to work six days, He also arranged it for them to rest one day—and too many preachers attempt to improve on this arrangement!

#### ENERGY UNLIMITED?

When a man takes over his first church, he finds so many things to do, and so many more he must learn to do that he never heard of during his preparatory period in school and college, that seven days hardly supply enough hours to meet the challenge. Forthwith, he plunges into the hectic round of calling, sermon preparation, preaching, counseling, carpentering, financing, administering, and all the rest of a busy life, until one day he begins to realize that his mind has suddenly gone dull, his emotions seem spent, and his every activity a chore. At first, he begins to look about him to discover what his difficulty is and where he has failed. If he is fortunate, a friend comes along in time to tell him what his need is; if he is not fortunate, he will continue to pressure himself into tensions and nervous exhaustion and shorten his ministry. Many of our preachers would still be in an active and successful ministry if they had been as sensible about their bodies as God expected them to be. It is as essential that a minister take the one day per week from his daily work

as for the layman to relax from his task each week. To take that day off and do things that will relax and rest the body and mind and spirit is as religious as preaching on Sunday morning.

Most of us can carry a long day through a full week of seven days for the first few years and seem to be defying the statistics the insurance people talk about. Our powers of recovery and "snap-back" enable us to carry on this full program without letup for varying periods of time. But, brethren, an accounting time is as certain as the final judgment. One cannot mistreat his body and at the same time expect it to carry on. Time has an inevitability about it no one has yet escaped.

#### HERE IS AN ANSWER

Because the minister must take one day per week, and to encourage him to do it regularly, a hobby becomes almost essential. It has taken an impending breakdown to bring me to the realization of how important such relaxation is. It appeared to be a waste of time to see my colleagues going to the golf course on Monday, or on a fishing trip, or a hike up into the mountains. Nor were we beneath expressing question at this prodigal wasting of time and energy. But the calendar has caught up with us with that irresistible logic—rest and physical exercise are as important to the minister as to anyone else. A personal hobby can help him

achieve both, while at the same time expressing the creativity inherent in a minister.

There are hobbies that rest and some that exhaust. It took some time and some experimenting to find the one hobby that brought the most in satisfaction and rest. However, with a doctor's ultimatum hanging like a Damocles' sword over my head, I persisted until I came up with my own solution. It involved an expenditure that seemed more than necessary, at the time, but there are no regrets now. It was the purchase of a power-tool called the Shop-Smith. This tool is the dream of many men who enjoy working with wood creatively. It can saw, and at any angle. It provides a drill press, both vertical and horizontal; it provides a lathe big enough to make table legs; it will shape the edges of wood with a shaper, and it will smooth the rough wood with a joiner. It has an attachment that enables one to cut with a scroll saw. It sits up on a stand that can be rolled across the floor or anchored down by the mere flip of a foot pedal. It has an extension table on it to accommodate long pieces of wood. It provides a temptation to stay down in the workshop that well takes care of the one day per week one can justifiably spend there. Besides the personal satisfaction one receives from this tool and hobby, it offers a means to increase the effectiveness of the boys' club work. With proper supervision, this tool becomes an attraction to the boys who also enjoy making things from wood. Then, there are the adult men of the church who love to work with tools who enjoy coming over to the basement. It enables a preacher to get close to some men he is seeking to reach, that no other method could do.

Needless to say, with the use of such a Shop-Smith tool, there are

many things about the church that a preacher can enjoy making. One of the constant needs of most churches is the means and the men to do one or more of the many carpentering jobs that constantly need doing. Such a tool makes it a pleasure and a joy, as well as practical and helpful. If a carpenter member knows he will have access to such a tool, it becomes easier to secure his help.

No matter which hobby a man may undertake to cultivate, or what means he may use to fully utilize the day he takes off, it will likely involve some expense. Actually, the question reduces itself to how much will be spent, and if what is spent can have any returns, other than the rest and pleasure derived therefrom. A Shop-Smith power tool does bring returns, and—for my Scotch soul—this was important! The making of things for the parsonage or church or friends can save funds needed for the Kingdom. It can provide the medium by which necessary furniture can be made. The manufacture of a small, Philippine mahogany cross for the communion table saved over ten dollars. Making a wardrobe for some new choir robes saved over thirty dollars.

#### THE MINISTER AND SUICIDE

Recently one of the leading psychiatrists stated that most troubles his minister patients suffered were brought about by exhaustion—nerve exhaustion. The best cure and the one that lasted the longest was to find an activity other than the regular one and give at least one day a week to it. This would serve to take his mind away from the problems and needs of his primary work, would release his emotions from the tensions into which they had tied themselves, and would give a clearer insight into the problems when once again they

were faced. In other words, find a hobby that will be fully enjoyed, wherein one can relax.

A doctor friend, in speaking along this line, stated that more preachers "are guilty of committing suicide than would look good in the papers." He went on to enlarge what he meant by saying that most of the minister patients he had were in their condition because of failing to mind one of the most simple rules of health—proper rest. The heart trouble that brought many of them, the extreme nervousness that brought others, the lack of appetite and vitality that brought still others could all have been avoided in great part if they had but taken time once a week to forget about their work and get away from the office and phone, and just be lazy!

One of our own pastors was taken to the hospital the other day with a coronary. The doctor's verdict—unnecessary; had he given his body due attention with proper care and rest, he would not be there. The minister's own story ran something like this:

"When I was young I had to drive myself. Something inside of me refused to let me rest. I prided myself upon the number of calls I had made, the hours I spent in the study, the churches I had built. For years I have not known what it was to get up rested in body. I was always tired. This I related to my increasing age. Now I realize how foolish I have been. What I have been urging my people to do—work six days, worship and rest on the seventh—I myself have not done. I worked seven days, went to bed late and got up early. Now, at forty-four, it looks like I'm finished. God forgive me!"

And he turned to the wall and wept like a baby.

Another pastor friend had had a splendid ministry in the East. His name is a well known one to our Zion. He had been a hard worker all of his ministerial life and had done good work. He moved to a new charge, where his first obligation was to help in the building of a new sanctuary. With some difficulty, he began to spend long hours on the job alongside other men of the church. He would work during the day and then, in the evening, when others came to help for a few hours, he felt it his obligation to work with them. The church was completed and dedicated. He had preached but a few messages in the new sanctuary when he was stricken, rushed to the hospital. After a few months, he was gone. Doctor's verdict: overwork, without proper rest.

One of our district superintendents, now retired, is alive only because for two years he took some of the rest he should have been taking through the years of his active ministry. For six months he had to lie perfectly still, without moving so much as a hand. He will never be completely well, but he is still alive. The church has been robbed of the leadership of a good and godly man. Why? He did not take time to rest!

And so we could go on. One man's hobby may be but a suggestion, but it could extend the lives of some who are reading this right now. Brethren, you cannot take time to be holy if you ignore one of the basic ingredients in the process. These bodies can cheat us from the time of prayer and meditation, reading and study, visitation and counseling, if they are not normal. The day of rest is as much a part of the fourth commandment as is the rest of it. Read it over again.



## Denominational Loyalty

By J. L. Longnecker\*

THE Church of the Nazarene was not founded on a schism or a split from another church, but came about as leaders came to the conclusion, after careful observance and much prayer, that something fundamental and vital to Christian experience was being omitted from the teaching and preaching of their respective churches. They read in the Bible that without holiness no man shall see God, and knew that the only way to live a holy life was to be sanctified wholly as an experience of divine grace, subsequent to regeneration. To preach this great truth, to see people receive this experience, and to preserve this great essential truth for the generations to come, caused the early leaders to walk out under the stars and start the church which later became the Church of the Nazarene. Simultaneously in various parts of the country, God was stirring ministers and groups of people to the need of preaching and teaching this great truth. Without any consultation and without any central organization, God raised up groups dedicated to preserve and teach this great and fundamental truth. When the knowledge of the purpose and work of these various groups became known to each, it became a conviction that in order to carry on this work more effectively and conserve the results it would be God's will to unite. Thus our great denomination was born. It was not a renovated church or a split but a

brand-new church, an organized holiness church.

### THE QUALITY OF EARLY MINISTERS

This new denomination had nothing to offer a minister but the opportunity to preach the Word, be instant in season and out of season. They had no statistics compiled in district assembly minutes to tell the prospective pastor how strong the church was, whether it was "first" church or a "last" church, how much it paid, or whether the parsonage was modern or not. The evangelist had the choice of renting a hall, pitching a rag tent, starting a revival in a home, or building, or brush arbor. Many times a preacher went to a new field with nothing promised except what was promised in the Bible and believed, "Go ye into all the world, and preach the gospel to every creature"; "And, lo, I am with you always, even unto the end of the world." He slept on hard benches, ate cheese and crackers, and called all day long from door to door in order to have someone to preach to at night.

The Nazarene News Service was not in existence in those days. Neither were there reports in the *Herald of Holiness*. He had no one to blame but himself if he didn't have a revival.

"Quite a rugged program," you say? What would make men unite with such a church and live such a rugged life? Let us answer it this way. Men had to know they were saved and sanctified and had a definite call to preach. They had to feel with the

Apostle Paul that it was, "Woe is unto me, if I preach not the gospel!" They had to believe in the Church of the Nazarene, its doctrines, polity, and standards. They did not unite with the church to change its complexion, lift its face, water down its practices, or make a name for themselves. They came into the church because they felt that it was the will of God to do so. They believed in its leaders, its message and program. They felt glad to be a part of a so great and divinely appointed church. Men just had to be rugged to fill the appointments in those early days. They had to stand together or they would have failed.

But, you say, surely none but ignorant and untrained men would support that kind of program. Let us quote from Dr. Benner's "Nazarene Beginnings" in the special *Herald* of March 11: "The Church of the Nazarene was born and nurtured in a revival atmosphere, and this emphasis characterizes her work today. Such a soul-winning program has made possible a growth in forty-five years from 10,000 to 250,000 members. Contrary to another common misconception, the Church of the Nazarene was established, not by those who were ignorant and untrained, but educated and capable leaders. Thus from the beginning, the denomination has been committed to a strong educational emphasis. Proof of this is found in the fact that Nazarenes support eight splendid colleges; six in the United States, one in Canada, and one in the British Isles. The church also operates Nazarene Theological Seminary. The fusion of hot hearts and trained minds has given balance and weight to the whole range of Nazarene activities, for along with the freedom of the Spirit in worship, and a fervent evangelistic zeal, the people called Naza-

renes are committed to sound doctrine."

### LOYALTY IS ESSENTIAL TODAY

Our historical pattern is clear. Let us ask ourselves, "Does the same world-wide vision that gripped and moved the hearts of early Nazarenes characterize the present-day church?" The first half century of progress has been glorious but what of the next half century's progress, if Jesus tarry? It will depend largely upon the attitude and loyalty of the ministers to our great church, its work, and its leaders. We are still under the divine commission to aggressively bear the glorious message to men everywhere, telling them that through Jesus Christ sinners can be converted and Christian believers can be sanctified wholly.

God has given us wonderful general leaders. Our general superintendents are unexcelled in the field of Christian leadership. They are consecrated and called of God. The Church of the Nazarene is both blessed and fortunate to have outstanding, spiritual men as district leaders. These men are all holding their present positions by the vote of their respective district assemblies. They have been set aside by the Church of the Nazarene to devote their lives, talents, and abilities to lead our great Zion on to victory and to help us accomplish the goals that our leaders have set for us.

We are living in an era when loyalty to the nation is constantly being checked. If disloyalty to our United States is detrimental to the health, growth, purpose, and progress of our great nation, then certainly "un-Nazarene" activity and spirit, are detrimental to the growth, health, spirit, and progress of our denominations. Certainly it is not unchristian to demand and expect loyalty of those that bear the name of Nazarene.

\*Pastor, Lincoln, Illinois.  
From a paper given at Illinois Preachers' Convention.

Our church feels and teaches that the pastor is the key man in the local church and that his attitude and faith are reflected in the results obtained in the local church. It is essential, not only that the pastor be a Christian, but that he be a Nazarene. He must be loyal, not only to God and his own conscience, but to the local, district, and general program of the Church of the Nazarene. An independent spirit in the pulpit will spell disaster to the program of our church. Our preachers, pastors, and evangelists must not only get the people saved and sanctified but get them into the Church of the Nazarene and get the Church of the Nazarene into them. Their preaching and vision must not only be local but must reach a district and general church level. When ministers, whether they be pastors or evangelists, come to us from other denominations, we feel that a thorough check should be made on them as to their past lives, their past records, their preaching abilities, and their attitudes and intentions. Furthermore, there is a danger that because our churches are evangelistic and pay their evangelists well we will be besieged by evangelists from the outside who, while they may be doctrinally sound or evangelistically effective, do not follow our polity and standards and are not loyal to Nazarene leadership. Such men will not tie their revival program to the church. They will merely carry on their separate revivals, collect their offerings, and go their way. Under such a leadership the church is left confused and bewildered and in many cases may have doubts as to the advisability of following a Nazarene program the district and general church has outlined. Our preachers should never stand in a Nazarene pulpit and rant on the mistakes of

our church and its leaders. Let us be loyal to our entire church.

It is a known fact that a church first falls in the pulpit. It is also a known and established fact that if the preacher is faithful and loyal to his church, its program, and its leaders, the laity of the church will fall in line. If the preacher believes in the budgets of the church and puts the need before the church, the church will respond.

#### A CHALLENGE

O preachers, both pastors and evangelists, if we are going to fill Nazarene pulpits, preach to Nazarene congregations, draw Nazarene salaries, and enjoy comforts and blessings that have been secured by the sacrifice, toil, and tears of our predecessors, let us be Nazarene in spirit, practice, and preaching. Let us remember the charge given to us at an altar on our ordination day, and also remember the promises given by us in return. Let us check our loyalty to the entire program of the church, the great "Crusade for Souls—Now," our home and foreign mission program, and the great Sunday-school emphasis now being launched. Let us try to harness all the finances, loyalty, and labors of the local church and gear it to the district and general program of our great church. Young preachers just out or coming out of our colleges and Seminary and about to fill your first assignment, remember that the pulpit you now stand in was made possible for you because preachers in the past have co-operated and been in harmony and sympathy with and loyal to the whole program of the church. Let us reflect this spirit of our faithful pioneers.

We sincerely believe that the success or failure of our church and its program rests in the hands and hearts of its ministry.

## SERMON WORKSHOP

### FUNERAL

#### THEN JESUS CAME

**TEXT:** *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you (John 20:19).*

**INTRODUCTION:** Jerusalem was filled with conflicting reports. False rumors undoubtedly about both His death and apparent resurrection. Peter planned to return to fishing. Thomas was demanding sight-proof. Death of Christ brought realization physical well-being is not enough. Then came Jesus!

- I. *He comes in a time of crises.*
  - A. To corrupt Rome—as a Babe.
  - B. In assurance to John the Baptist in Herod's prison.
  - C. To troubled disciples in the stormy sea.
  - D. To unsuccessful fishermen.
  - E. For you in bereavement today.
- II. *He comes in unexpected ways.*
  - A. Mary looked for His body and failed to recognize Him.
  - B. His own disciples thought Him to be a strange foreigner.
  - C. Saw the angels but did not recognize His voice.
  - D. William Grenfell not converted by culture but reached by Moody.
- III. *He comes when most wanted and needed.*
  - A. Calvary.
  - B. Judgment.
    1. Small and great must stand before Him.
  - C. Because we were born for a higher destiny.
  - D. At the time of death.
    1. That He might comfort.
    2. That He might warn.
    3. That He might glorify himself.
      - a. "Precious in the sight of the Lord is the death of his saints."

FLOYD H. POUNDS, Pastor  
Menomonie, Wisconsin

# WHY A SECOND WORK OF GRACE?

SCRIPTURE: Heb. 4:1-11

TEXT: *There remaineth therefore a rest to the people of God* (Heb. 4:9).

INTRODUCTION: There are three things holiness people ought to be:

- A. Joyously happy and "blessed."
- B. Grounded in the Word.
- C. Remember that the "blessing" comes after the "Blesser."

## I. Do We Need a Second Work of Grace?

- A. The effects of the fall were racial. Rom. 5:12.
  1. Therefore hereditary.
- B. Hence the race is:
  1. Without God and hope. Eph. 2:12.
  2. Without strength. Rom. 5:6.
  3. Without sight of the gospel of Christ. II Cor. 4:3-4.
  4. Without grace. Mark 7:20-23.
- C. These all indicate one thing: a state of moral depravity for which man is not responsible.
- D. Purpose of the second blessing is to destroy this inbred sin or state of depravity.

## II. Differences Between the Two Works of Grace.

- A. Difference between forgiveness and cleansing. Col. 2:13; Heb. 9:14.
- B. Difference between being born of the Spirit and being baptized with the Spirit. Rom. 8:15-16; Acts 1:8.
- C. Difference between being engrafted and pruned. Rom. 11:24; John 15:2.
- D. Difference between being taken out of the world and having the world taken out of us. John 15:19; John 17:17.
- E. Difference between having joy and fullness of joy. Luke 10:20; John 15:11.

CONCLUSION: Because of the nature of the fall, every Christian needs this experience. "Have ye received the Holy Ghost since ye believed?"

J. E. COMPTON, Pastor  
Florence, Alabama

In this new covenant relationship,  
our wills become one with His and  
we do as we please, because we please  
what He pleases.

—J. RUFUS MOSELEY

# NOMINAL CHRISTIANITY

TEXT: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John 3:16).

## INTRODUCTION:

- A. Greatest sin of America is "nominal Christianity"—might even creep into Nazareneism.
- B. Greatest sin you and I can fall into is: lethargy, laziness, lukewarmness—nominal Christianity—passive attitude.
- C. We are coming to an age of spectator religion—never actively participating.
  1. We pay to see this, that—creeps into religion.
  2. Television also is dangerous at this point.
  3. Friend of mine in another denomination says, "We can't get enough pianists in our church because the young people are not willing to take the time to practice to learn how to play."
  4. Our people may say, "We pay the preacher and evangelist to do the work."
- D. But Christianity is not passive, but active. See John 3:16.
- E. We can defeat this nominal attitude by three ways:

## I. There Is a Personal God. "He gave."

- A. What do I mean by personal? Not in philosophy—a self; not in psychology—a body; but God as a personal Friend—as in a personal interview.
- B. We become nominal by leaving God alone, never calling upon Him, never depending upon Him for help.
- C. We're self-sufficient, independent—until we're almost agnostic.
- D. Oh, yes, God exists, but He just lets us run it alone.
- E. We wonder if God does live? Does He still answer prayer?
- F. "But, beloved, we have not an high priest which cannot be touched . . ."
- G. Job said, "Though he slay me, yet will I trust in him."
- H. John 3:16 says God is personal because *He gave*, and He is personal today because He is still giving.
- I. But I must actively accept the fact that God is giving today. "Draw nigh to God, and he will draw nigh to you." "Seek, and ye shall find; knock, and it shall be opened." Let's take advantage of this fact.

## II. Love Is the Law of Life. "God so loved . . . that he gave." Love is the basis of His action.

- A. He could not have been a nominal God or passive God and said, "Man deserves death."
- B. Love is the basis of life—physically. Man and wife love, and children are the result.
- C. Love is basis of much of our living.
  1. Hosea married harlot—love.

2. Drunkard husband and loving wife.
3. My wife loves me in spite of my faults.
4. Boy buys a girl candy—it is love.

- D. Nominal Christians are self-centered, disinterested in others.
- E. *If we love enough, we will knock on doors.*
- F. Are you a nominal Christian? Look about you; see anyone you don't love? But would you die for them? "While we were yet sinners, Christ died for us." "Greater love hath no man than this, that a man lay down his life for his friends."
- G. If we love, we will act. We will work for God, church—and not be nominal.

III. *Man Is Lost Unless He Believes.* "That whosoever believeth . . . should not perish."

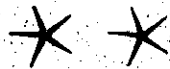
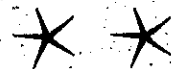
- A. What made you whistle when you went by the cemetery? Fear.
- B. What made you buy a new hat? new suit? new clothes? You saw that old dirty, tattered thing in the mirror.
- C. Ever wonder why "so and so" started to reduce? He saw himself in the mirror.  
Oh, if we could only get a vision of ourselves!  
1. But some look in the mirror and soon forget—unless they do something right away.
- D. We can see ourselves degenerating as we sit idly.
- E. Can you see yourself in hell? O sinner friend, don't be passive!
- F. Christian, see how you are going down, down, down by laziness.  
1. My manners will go downhill unless I actively do something about them.  
2. My shoes will soon be scuffed unless I polish them.  
3. My clothes will get dirty unless I keep them cleaned.  
4. My car will go down unless I do something.  
5. My life will be gone, my soul will be lost, if I don't arouse myself.

*I must believe and act; I must love and let God give.*

CONCLUSION: Can be directed to sinner or Christian with Crusade for Souls emphasis.

J. OTTIS SAYES, Pastor  
Arlington Heights Church  
Fort Worth, Texas

People with sore and bruised hearts usually need loving sympathy and strong, kindly friendship much more than they need theology.—J. R. MILLER.



## "LABOURERS TOGETHER WITH GOD"

TEXT: *For we are labourers together with God* (I Cor. 3:9).

### INTRODUCTION:

- A. It is necessary that we realize the importance of labor if we expect to succeed in serving the Lord.
    1. Our choice of service must be legitimate.
    2. It should offer a challenge.
    3. It should have a fair promise of reward.
  - B. Our text tells us that we are laborers together with God.
- I. *We Are Laborers*
- A. It is a privilege to be able to work.
    1. Would surely realize this if paralyzed and couldn't work.
    2. It is only normal to do some kind of work.
  - B. All worth-while accomplishments are wrought through constructive work.
  - C. Intelligent people learn to work.  
Should get an education to know how to make our work more effective.
  - D. Greatest practical lesson Jesus taught was how to become great. It was, become "servant of all."

### II. *Laborers Together*

- A. Very important that we learn to co-operate and work together. Many of the world troubles today are caused by failure to learn this truth.
- B. We must find a way, and we can, to work together.
- C. Co-operation in cause of God important.
  1. Each of us in his place. Some have talents and gifts others do not have.

### III. *Laborers Together with God*

- A. Yokemates with God.
- B. We are dependent upon God.
- C. God helps in a big way.

Illustration: A retired minister planted his garden in the spring, but when plants began to grow no rains came. He kept his garden barely alive with a long-neck two-gallon sprinkler and pumping water from the well. Even then they seemed to be withering away and dying. One morning a cloud appeared, rain came, watered his garden and all neighbors'. Next morning paper reported rain in his county and state and in all surrounding states. Although he could hardly keep a small garden alive with his best efforts, God could send a rain and make gardens and fields and pastures grow abundantly.

CONCLUSION: We can do a little by ourselves. We can do much more working together in the church with our fellow man. But we can do exploits when we join our forces and labor together with God.

D. M. DUKE, Pastor  
Cisco, Texas

## ANOTHER WALK IN THE FIELDS WITH JESUS

SCRIPTURE READING: Matt. 13:31-32; Matt. 6:25-33 (reading from Revised Standard Version)

TEXT: *Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?* (Matt. 6:30.)

Begin by reading impressively the hymn "I Walk in the Garden Alone." Then make the application: We are going to listen today again to the Master as He sits on a mountainside, under the blue canopy of heaven, looking out over the fields of nature.

### I. Recall the event.

Jesus is talking about the kingdom of God as He sits in the framework of the kingdom of nature. Let us listen in on what He is saying and what He is talking about. The first great thing we notice is His comments on—

### II. The contrast between ever-worrying people and the ever-working God.

(Side-line thought) Explain here the reason for reading the portion from the Sermon on the Mount from the R.S.V. The Authorized Version makes Jesus counsel men to have "no thought for the morrow." The R.S.V. makes Him counsel us "not to be anxious."

Worry works havoc with people, as hospital wards for the mentally sick reveal. Psychiatrists also tell us that. Jesus points to the cure.

### III. The ever-working and ever-caring God.

The parable of the mustard seed and the selection read from the Sermon on the Mount both point up this dual observance of Jesus. Jesus never overlooked the spiritual root of the natural earth. In and through it God was ever working, thoughtfully. He knew the Heavenly Father cares for everything and everyone.

(Contrast thought) Too often men think of the works of nature and forget the Worker in it. They see the energetic earth but not the energizing God. Of one great nature student it was said: "He sees the works of nature, but not the Worker who works them." For contrast quote Tennyson: "Flower in the crannied wall." A criticism of much modern education is that it never mentions God's working part in creation. Jesus spoke of the "little faith" of His hearers. How would He speak today? Perhaps He would speak like this:

### IV. O ye of many facts but of little faith, put first things first.

Supposedly learned men tell us how the world is coming to starvation and universal poverty. This would be true if only the wickedness and wantonness of men prevailed. But Jesus saw, ever working, the wisdom of God. Instead of being only surface observers, Jesus called men and still calls them to be spiritual observers. Here is the blind spot in men like Russell of England and Stace of Princeton in the United States. When you walk with Jesus you walk in a universe of the overplus, not in a world of diminishing returns.

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

—FRED SMITH

## EVENING

## THRICE FREE

SCRIPTURE: John 8:31-36

TEXT: Verse 36—... *ye shall be free, indeed.*

### INTRODUCTION:

Sin is unnatural; not God's plan for man, for we were created to be holy, like Adam in the Garden. No sinner is ever normal, because he is not free; he is bound by sin. This is the truth, not the world's attitude that Christians can't do things. But there is abroad a devilish doctrine teaching that Christianity does not save from sin but in sin. Just a change of state; one lives the same.

### I. DELIVERANCE FROM THE GUILT OF SIN

#### A. Psychiatry recognizes guilt complex resulting from sin.

1. Too many psychiatrists try to absolve their patients by trying to get them to believe there is no such thing as sin.
2. This can be likened to a man with a broken leg going to a doctor, only to be told his leg is not broken.
3. Man breaks God's laws and suffers guilt in the same way.
  - a. Rom. 3:8-18 and 23

#### B. But Calvary covers it all!

1. Rom. 3:24-25
2. The thief on the cross—guilt pardoned and soul set free

### II. DELIVERANCE FROM THE LOVE OF SIN

#### A. Some would admit deliverance from guilt but deny there is freedom from the love of sin.

#### B. Some say, "Sanctification takes care of that."

#### C. Neither position is right—real regeneration will do it.

1. I John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."
2. Thomas Chalmers' great sermon on "The Expulsive Power of a New Affection" emphasizes this.
  - a. As sunlight obscures moon, stars, brightest beacon, so love for God crowds out the love of sin and the world.

### III. DELIVERANCE FROM THE DOMINION OF SIN

#### A. Get your Bible and read Romans 6, beginning, "Shall we continue in sin . . . ? God forbid."

1. Verse 14, "For sin shall not have dominion over you."
2. Verse 22, "But now being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life."

#### B. The villian is uncovered in Rom. 7:20: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

1. In other words, we have a sin nature as well as sins to be reckoned with.



C. But Paul gives a ray of hope—I like Dr. Phillips' translation of the twenty-fifth verse, "I thank God there is a way through Jesus Christ our Lord."

1. This is the way of sanctification—I Thess. 4:3—which means holy, free from sin.
2. Wesley taught *initial* sanctification (forgiveness and regeneration) and *entire* sanctification (cleansing and infilling).
  - a. I Thess. 5:23, 24

ARE YOU FREE INDEED? THrice FREE?

—EUGENE STOWE

### GOD'S LAST WORD TO US

TEXT: *The grace of our Lord Jesus Christ be with you all* (Rev. 22:21).

With this prayer the message of the Bible is brought to a close—these are God's last words to us. What words for a world such as ours—trouble—sin—misery—rebellions and wars—all depicted throughout this Book of Revelation! *Grace is hope—the love of God in power and beauty shining against the dark background of human sin and rebellion.*

Let us consider the meaning of *grace*.

#### I. Its primary meaning is *beauty*.

Beauty means harmony—the harmony of diverse elements in unity.—Beauty of our Lord Jesus Christ—two elements are blended to make this beauty:

- A. Tenderness and love and fiery anger
- B. The tear and the flame

Tear of infinite sympathy for those who need our help, whoever they may be; the flame of deathless indignation against all wrong.—May the tear never be dried and the flame never be quenched. The *beauty* of the Lord Jesus Christ be with you all.

#### II. Grace means the unmerited favor of God—His *mercy*.

The divine mercy of Jesus be with you all.

- A. Only through this mercy are we forgiven—made the children of God.
- B. Only in His mercy do we live day by day. Every moment we need His mercy—His unmerited favor.
- C. You who live by the mercy of God be merciful to others. The mercy of the Lord Jesus Christ be with you all.

#### III. Grace means *strength*—power—abounding; saving.

- A. His grace or strength is our life—our strength to endure as pilgrims and strangers here.
- B. His grace as strength is our security—there is something settled and determined about our commitment to God. There is something settled and secure in His abiding strength—His grace. In afflictions—His grace is sufficient. In sorrow—His grace brings comfort and joy. In trial and persecution—His grace makes us strong in hope. In service—His grace is our power and strength. The strength of the Lord Jesus Christ be with you all.

—Selected

### CASUALTIES OF EASE

SCRIPTURE READING: Amos 6:1-7

TEXT: *Woe to them that are at ease in Zion!*

#### INTRODUCTION:

In this scripture we are brought face to face with a tragic situation existing in Israel, also with the faithfulness of the prophet of God.

Here is described a people "at ease in Zion" in the face of gravest dangers.

1. Their pride (vv. 1, 2). They considered themselves "the chief of nations," they trusted in their relation to "the house Israel," they rested in the strength of the "mountain of Samaria"—but they had about them examples of the nations which had been destroyed, v. 2).
2. Their presumption that they would never be called to judgment for their wickedness (v. 3).
3. Their indulgence in all manner of sensual pleasures and ease (v. 4-6).
4. They were not grieved for the affliction of Joseph (v. 6)—had no concern for the interests of the Church of Christ or for the nation which was sinking into decay.

They were "at ease in Zion"—careless, indifferent, unconcerned, lukewarm. Blinded by this "ease" to the presence of gravest dangers. Judgment came—they were "casualties of ease."

#### HOW PERTINENT IS THIS MESSAGE TO THIS DAY?

ILLUS.—Woman and son were riding on train as radio carried the declaration of war on Germany being made by the king of England on September 1, 1939. They were totally indifferent, evidently bored, exhibited no interest whatsoever—but undoubtedly that son served in the armed forces, may have been killed. This is almost a parable of our situation.

#### I. Consider the National Situation.

Nations are threatened from without by communism, from within by corruption. We are in danger of losing our glorious liberties through "ease."

#### II. Consider the General Church Situation.

The loss of moral force, the loss of prestige, the loss of spiritual power among the peoples of the world. It is an inner weakness—a love of ease. There is a form of worship without heart devotion. The substance of religion is lost in the shadow. The spirit is lost in the letter. "A form of religion, but denying the power thereof." Inability of the Church to challenge its membership to spiritual pursuits.

#### III. Consider the Local Church Situation.

"At ease in Zion." How difficult it is to stir us to consistent activity! We permit any trifling excuse to keep us from doing the work of God. We are torn with petty bickerings, hypocrisies; victims of selfishness, love of ease. Unwilling to search our own hearts, or to have God search us to know our actual state before Him.

We casually say we want a revival but are unwilling to pay the price for it.

Hear God's word—"Woe to them that are at ease in Zion!" Shall we heed His word?

—Selected

## BOOK BRIEFS

### The September Book Club Selection

#### \*\*\*THE PREACHER AND HIS AUDIENCE

By Webb B. Garrison (Revell \$3.00)

The field of homiletics is crowded and mostly with plants that have produced good fruit. Your Book Man hasn't found one book from this field that hasn't been worth its price and the time involved in reading it. Granted this fruit can be graded—good, better, best—but all of it (well, almost all) is nourishing and tasteful. This author employs an approach to the problem of preaching that is different in many respects from the conventional treatment. The title suggests the major emphasis or relation—the preacher's audience. Don't overlook or underestimate it. If a preacher doesn't reach, mold, influence, motivate his listeners he is beating the air, ineffective. As the colored preacher said, "He is augmenting the scenery wid dispute." Your Book Man would say that he is fogging the atmosphere with obfuscation.

But back to the distinctive qualities of this book. It differs in three respects: (1) It accents principles rather than methods. (2) Preaching is discussed as communication, the receiver or hearer being as significant as the speaker. Dr. Luccock supports this in this book, *COMMUNICATING THE GOSPEL*. (3) It is an objective study with results the supreme end.

For a comprehensive idea of the book's scope you must have the chapter titles: A New Look at Preaching, Motivation of Preacher and Listener, The Communication of Meaning, Attention of the Listener, Problems and Opportunities of Style, Sources of Material, Form and Order in the Skeleton of the Sermon, The Illustration: Putting Flesh on the Bones, Humor in the Pulpit, Emotional Factors in Persuasion (very, very good), Visual Elements in Preaching, Plagiarism and the Development of Originality. There you have it—285 pages of it. The book is carefully documented and has a full bibliography suggesting the vast research involved.

Most good preachers have read or have in their possession a plethora of books on preaching but don't pass this one by. It's a four-star title (\*\*\*\*), one you cannot afford to miss reading.

### THE PATH OF PRAYER

Compiled by Osborne T. Miller (Harper, \$2.00)

An anthology of prayer quoting from ancient, medieval, and contemporary sources. Although there are excerpts from the writings of Dr. Fosdick, Charles Fillmore, and others with whose doctrinal positions we disagree, there seem to be no statements in this volume that are not acceptable. For any careful student of prayer we'd say that this is a book that can be read with much benefit and inspiration.

### THE GOSPEL IN EZEKIEL

By Thomas Guthrie (Zondervan, \$2.95)

A reprint edition of this volume of twenty-two sermons from texts found in Ezekiel. They are a bit ponderous and verbose and the concluding sermon from chapter 36, verse 36, entitled "The Security of the Believer," strongly implies what the title suggests and that exegesis is simple, unadulterated distortion of a scripture that could be much better handled.

### HISTORY OF THE JEWISH NATION

By Alfred Edersheim (Baker, \$4.20)

A reprint edition of this old classic first printed in 1856. It is a MUST volume for serious Bible students. It delineates the history of the Jews after the destruction of Jerusalem by Titus.

### THAT OLD SERPENT THE DEVIL

\*\*By F. J. Huegel (Zondervan, \$1.95)

What does the Scripture say about the devil, his personality, his wiles, his war against God and God's people, his objectives, his final overthrow? These disturbing and pertinent questions are answered in this important book which every pastor should have.

### TO LIVE IS CHRIST

By Ralph A. Herring (Broadman, \$1.50)

Studies in Philippians, outlined and documented, making it well adapted for individual or class use in Bible study. The American Standard Version is used for most of the scripture references. The full text of Philippians from Phillips' *Letters to Young Churches* precedes the study.

### THE DELIGHTS OF LIFE

By V. Raymond Edman (Van Kampen, \$2.00)

Twenty-eight devotional articles, each one based on a text of scripture. The author is president of Wheaton College, Wheaton, Illinois.

## YOUNG PEOPLE IN YOUR CHURCH

By Herbert C. Mayer (Revell, \$2.50)

Twenty-two chapters presenting methods of building a challenging program for the effective training of young people in the local church. And what pastor isn't eager for workable suggestions in this vital department of his work? Our N.Y.P.S. general secretary, after reading the book, makes this comment: "This is the best treatment of the subject for pastors and other youth leaders that there is on the market. It presents a solid program with very little of the liberal philosophy creeping in." There is a lamentable lack of suitable material in this category; therefore, we pass on this endorsement.

## EVERYDAY LIFE IN NEW TESTAMENT TIMES

By A. C. Bouquet (Schribners, \$3.50)

How did people live in and around Palestine during the days when the New Testament was written? What sort of homes did they have? How did they dress? What did they eat? What about roads and travel? How did they conduct their business? What about their laws and enforcement thereof? And how was their educational system organized? And medicine, surgery, dentistry? What about amusements and recreation? The answers to all this are not found in the Bible. However, these questions can be and are answered in this most interesting and informative book. An invaluable volume for all Bible students, particularly Sunday-school teachers.

## THE BASIS OF THE PREMILLENNIAL FAITH

By Charles C. Ryrie (Loizeaux, \$2.50)

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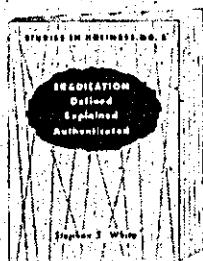
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LAURISTON J. DU BOIS, Editor

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## FROM THE EDITOR

### Handles to Teen-age Hearts\*

THE TEEN-AGER, long the "forgotten man" of society, has at long last come to his own. Some would even argue that the current attention given him is grossly overdone. He should be treated as one of the family and of the church, they say, and his malady is one which every person who has ever lived to adulthood has suffered. But a certain amount of attention given to the problems of the teen-age is warranted, especially within the church. Too long we have neglected our age groups. Too long our program has been adult-centered. Too long have we given merely a token nod to the great losses of the teen-agers from our churches. We can be thankful that in educational circles, through popular periodicals, cartoons, radio and television programs, the needs of the teen-ager have been given some attention. We shall hope and pray that a similar interest will also be aroused within the church.

This subject could fill, and has filled, many books. I do not pretend that it can even be adequately opened in the limited space that is ours here. Hence, I shall turn my attention to one related point, and attempt to arouse us as pastors to give thought and attention to our teen-agers. I shall attempt to suggest a few areas of the problem to which we should give our earnest attention as we direct the youth programs of our respective communions. The title has been given "Handles to Teen-Age

Hearts." These will be under the sub-headings:

- I. The Handle of Understanding
- II. The Handle of a Going Church Program
- III. The Handle of an Adequate Leadership

Let us notice the first of these this month.

#### I. The Handle of Understanding

"You know, my father and mother do not *really* understand me!" This is the common complaint of the teen-ager. And you could add, "teacher," "pastor," "friends," "church," and others and it would be true to their feeling. They want to be understood. They feel that their problems are so peculiar and their circumstances so unusual that no one quite sees them as they do.

Putting it bluntly, then, the church, if it is to be successful in its task, must take steps to *really* understand the teen-age, as a group and as individuals. I do not have time to point out the many points at which we have certainly failed in this in the past. Let us look rather to what we can do.

#### THE TRAITS OF THE TEEN-AGE

It is amazing how few pastors have even a working knowledge of adolescent psychology.\*\* It is alarming how few are concerned about learning anything about it. And yet, with just a bit of study, much can be learned which will be of practical value in

\*Paper presented at the annual meeting of Evangelical Youth.

\*\*Your public library will have some books on the subject. Bibliography available from editor on request.



reaching these young people. Only as these traits are seen and "understood" and only as the pastor works in harmony with them, will he succeed.

1. We must see the teen-age as a time of—
  - a. Rapid physical development
  - b. Increasing mental development
  - c. Expanding spiritual capacity
 With each of these areas of growth there arise strong and mystifying feelings and experiences. These make up the great block of the teen-ager's problems.

2. We must see also that with the teen-ager—
  - a. Many "first" experiences of life arise.
  - b. The great "life-molding" choices of life stare him in the face.

In the face of these pressures, is it little wonder that he is perplexed and liable to make wrong decisions and improper choices?

3. A breakdown of the basic traits of the teen-ager would show that—
  - a. He has a group or "gang" spirit.
  - b. He is active, energetic, realistic.
  - c. He is self-assertive.
  - d. He is adventurous, enthusiastic.

Each of these traits, when misdirected or undirected, can lead to disaster for the young person and consternation in the church. However, each of them, when directed and used by the church worker, can contribute to the salvation of the young people and the benefit of the church.

4. In addition to all of this we must see that the teen-ager changes from day to day. He is not the same this Sunday as he was the last. He is

moving rapidly from childhood to adulthood. As he moves, he is a never ending source of wonderment to himself and others. He is no longer a child and he is not yet an adult. The norms of child training will not fit him and will even be resented. The methods used with adults will not work. It has been said of the teen-age girl: "One hour she is composing sonnets, the next hour she is playing second base." This is the type of person with which the church must work.

5. In it all, we should urge our leaders to stay away from a stereotyped pattern of adolescent psychology. Once the pastor or counselor knows the basic laws he should throw away the book and give attention to Jack or Hazel, the fifteen-year-olds of his acquaintance. Jack and Hazel and each of the Bobs and Dons and Marys and Janes are teen-agers but they are also individuals. About the time the specialist tries to fit one of them into a particular category, the young person slips out, leaving a question mark as to the truth of the law. This is the teen-ager. To understand him is to find a handle to his heart.

#### THE AGE IN WHICH THE TEEN-AGER LIVES

Part of the problem with youth leaders is that they have poor memories. Blessed is the man or woman who can recall when he or she was young. Blessed also is the adult who can see the world in which youth live as if he himself lived in it. Some of us have refused to see that the present age is different from the one of our youth. Let us see some of these differences as they relate to youth.

1. As to training: There is a high level of education. There is a high efficiency in techniques. There are highly developed methods.

The teen-ager sees these in his school and in the world around him. He wants to see them also in his church.

2. As to Attitude: This is an intensely scientific age. It is grossly materialistic. It is frankly realistic. In such a world the religious philosophy frequently comes into conflict with that of the world.

3. As to Leisure Time: There is more free time than in any preceding generation. This has produced a pleasure philosophy. Highly commercialized entertainments and amusements bid for the time and interests of youth.

4. As to Morals: This day is pagan in its standards. It has seen a gradual disintegration in moral convictions in the world at large and even in many churches. The payoff comes as we see degenerate examples set before youth in home, church, school, and government.

5. As to Militarism: This is the era of "wars and rumours of wars." And such an atmosphere affects the young people. It is a mobile world, with families and even youth themselves on the go, thus creating uncertainty and insecurity.

6. As to Tempo: This is a highly accelerated and an insanely reckless world. There is a multiplicity of gadgets. Speed and power are the gods of youth. Hot rods and horsepower are the scepters of might.

7. As to Security: The predominant philosophy of the day makes for false security, with money the god and government pensions and economic security the goal. The value system of our day is topsy-turvy. It is as if pranksters had made their way into Macy's department store and exchanged all of the price tags. God has been ushered out, pseudo-security rules, heaven and hell are not the final answer.

8. As to Religion: There is a multiplicity of religious voices; there are the extremes of modernism and fanaticism. There is a practical atheism which gives God a nod but which lives as if He were nonexistent. There is, in many places, an apathy toward vital religion. And yet, thank God, there are evidences here and there of religious life which does challenge and appeal to youth.

We must go along. We must live in the world of our youth. We must see the problems which conditions make mountainous to them. We must walk the mud slopes with them, or else they will walk alone!

#### THE REWARD

Making an earnest attempt to understand the teen-agers within the church will pay dividends. It is not wasted time. It will pay off in many ways.

1. It will give the pastor insight into the type of church program he should initiate and carry through. Are you looking for ideas, for plans, for youth will go far in outlining that plan. The program should be geared to meet those needs.

2. It will go far in bringing the pastor within youth's inner circle of acceptance. Fortunate is that pastor who is thus accepted. And understanding is the key to success at this point. His young people will "count him in" the quickest if they feel he really understands them.

3. It will open the doors to personal counseling, making it easier for the young people to come to the pastor with their problems. If he does not reflect the spirit of understanding, no amount of pleading will bring them near.

May each of us claim these rewards and others because we have diligently tried to understand.

# The Preaching of James O. McClurkan

By James McGraw

JIM, I will preach at the morning service. You will preach at night."

Thus spoke James O. McClurkan's father on that unforgettable morning as they rode together to church and as they stopped to let the horses rest. These words were simple words, spoken quietly, but they threw open a door for young J. O. McClurkan as he stood upon the threshold of his life's work. That was the day he preached his first sermon, and he began his learning of how to preach by preaching.

This native son of Tennessee left an indelible mark upon the Church of the Nazarene by his life and ministry, although he never actually joined the new organization as a member. A member of the Cumberland Presbyterian church, he pioneered for the holiness movement in his area, but he stressed the importance of teaching the great doctrine of full salvation in the various faiths rather than the organization of a new denomination for the purpose of promoting it. The union of the holiness movement in Tennessee with the Pentecostal Church of the Nazarene did not come until two years after his death, and therefore his life's ministry remained one of independent, non-denominational, holiness emphasis.

Born in Erin, Tennessee, on November 13, 1861, in a family of thirteen children, and brought up in the hardest of circumstances during the Civil War period, J. O. McClurkan was a

typical pioneer. Big in stature and even bigger in spirit, his courage was such that he was never known to complain of his early hardships, or even to discuss them. In his writings there is no reference to them, and in his preaching he never mentioned them.

The preaching of J. O. McClurkan reflected the habits of study which he made a part of his life, and which he insisted his followers demand of themselves. When he was a child he studied his father's books by the light of a candle as he sat crouched on the hearth, and he often read until late at night. He even carried his Latin grammar in his pocket as he plowed in the field, and studied it as he allowed his mule to rest at the end of the furrow. In later life he read much, but he read with discrimination. He once said that the first line of a book often determined whether it was truth or trash, and he refused to read the latter. He read after the fashion of a threshing machine, his quick eye expertly and efficiently separating the wheat from the chaff.

McClurkan's preaching was largely doctrinal, and more especially along the line of holiness. Leland Buckner, writing an analysis of the life and ministry of James O. McClurkan, correctly observed that his preaching was primarily a ministry to the Christians. He was at his best in unfolding to them the meaning of deeper consecration and challenging them to a life of freedom from self and dedication to God. His doctrinal preaching was

brilliant and logical, yet it was fresh and sparkling. He knew how to make good use of his Irish humor in presenting the truth, and he was never accused of being dry or uninteresting. As a matter of fact, he made quite a point in his writings and lectures of warning against the unpardonable sin of being a bore.

J. O. McClurkan was not a "whirlwind, ball of fire" type of preacher, but spoke quietly but earnestly under the power of the Spirit. Here at this point, perhaps, we have another fine example of the Spirit's purpose in using a man within the characteristics of his own personality, and using that man after the pattern of the Spirit's own plan. McClurkan was by nature a quiet man, and his ministry was like the man. Yet his preaching was none the less forceful, for he was a man whom God could use as an instrument of declaring the truth. He came the nearest to being bombastic when he was denouncing sin, for he abhorred it with every ounce of his being, and he was fearless in exposing and combating it.

He was an impulsive man who seldom required very much time to make a decision and take forthright action. He often said of himself that he was an impatient man, but those who would judge him less harshly than he judged himself would deny that his was an impatient temperament, but rather they would look upon him as a man of action. One of his greatest trials, doubtless, was the inaction of those around him who seemed willing to let things take their course when he felt that urgency was required of them.

J. O. McClurkan did not conform to any rigid style of sermon construction, but was eclectic in his approach to the task of preparation for preaching. Notice, for example, his outline

for his sermon, "The Plan of the Ages," which we quote as follows:

- I. Man Innocent
- II. Man Under Conscience
- III. Man in Authority over the Earth
- IV. Man Under Promise
- V. Man Under Law
- VI. Man Under Grace
- VII. Man Under the Personal Reign of Christ

His outlines were not always divided into as many main divisions—sometimes only two—but occasionally even more. He used six main divisions in his sermon, "Watchman, What of the Night?" which we quote here:

- I. Political Signs
- II. Chronological Signs
- III. Moral Signs
- IV. Jewish Signs
- V. Commercial Signs
- VI. Evangelical Signs

One can recognize at once a sense of orderliness of mind and logical insight in his approach as illustrated by these outlines. There is a progression of materials and also a progression of intensity in his sermon development. If it can be said of anyone that sermon building "comes natural" and without apparent effort, it would seem that it could well be said of J. O. McClurkan.

McClurkan's use of illustrations is notable, for he used more than is usually thought necessary and desirable. This feature is obviously one reason his sermons were always interesting and refreshing while at the same time fundamentally doctrinal. He liked history and he was interested in science, and these furnished him with the materials for many of his illustrations. He loved the Bible as few men have loved the Book, and we can say with certainty that from the Scriptures themselves he drew

\*Professor, Nazarene Theological Seminary.

the majority of his illustrative materials. He had the rare capacity of being able to make the activities of ancient saints seem as appropriate to his hearers as the happenings which one might read about in his morning newspaper.

His introductions were usually very full and complete. Here again he departed from the pattern which some of our present-day authorities might think most desirable. The axiom of making certain that an introduction is "brief, clear, and to the point" was followed by him only if we allow a broad definition of the word "brief," for he felt that it was highly important that the introduction should clarify the subject matter he was about to discuss and define his purpose. He refused to move along with the body of his message until this was done. We must observe, however, that his results validate the methods he used, and we may well profit by his example.

J. O. McClurkan was a man of prayer. To him prayer was a basic necessity, and it flowed through him like breath. Prayer was so fundamental in his own life that he welded all who were associated with him into praying bands. He believed that prayer can be more effective if preceded by Bible study. He is quoted as saying, "Some people rush to their knees without taking time to read the Bible, thereby losing the most effective preparation for prevailing prayer." He believed that our means of speaking to God was through prayer, and that an important means of God speaking to us was through Bible study. His attitude toward the importance of prayer in his ministry might well be stated by his terse statement: "Keep yourself prayed full."

Courteous and tactful, he knew how to get along with people and to open

the door to a ministry that would help them because they would accept it. He was unselfish, many times giving of his own money in the early history of Trevecca College, and the struggling days of the paper *Living Waters*. He had a world-wide vision, and the mission fields were close to his heart. He was a man of love. One of the secrets of his tremendous influence was his brotherly understanding and genuine love for all classes of people. He was strict but sane in his attitude toward dress, and his advice was, "Avoid extremes!" He believed in and preached storehouse tithing because (1) it was scriptural, and (2) it was the best way to finance the Kingdom—two very good reasons, we may well observe.

The basic tenet of Calvinism—the sovereignty of God—was deeply engraved upon his heart and mind, as we might well expect in one of his Presbyterian background. But when accused of being Calvinistic in theology, he often declared, "I work as though I might fall, but I rest as though I cannot fall." He believed that between the two extremes of the dominant theories of Calvinism and Arminianism there was a meeting place and he lived, taught, and preached at that level.

A commanding personality, with the appealing blend of the refinements of a scholar with the rugged marks of a leader and pioneer among men, this fearless soldier of the Cross left behind him a priceless heritage of faithful service and forceful preaching. To this fact the present gives clear witness, and for this example we may well aspire. May our minds be as keen, our hands as strong, and our hearts as warm as we perform our ministry after the fashion of such men as James O. McClurkan.

## SERMON OF THE MONTH

### Freedom from Sin

By I. C. Mathis\*

*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Rom. 6:22).*

In the sixth chapter of Romans the Apostle Paul makes a very clear distinction between the lives of sinners and saints. He tells these Roman Christians that when they were the servants of sin they were free from righteousness. But in the seventeenth verse of this chapter he says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." And then adds in the following verse, "Being then made free from sin, ye became the servants of righteousness." When they were the servants of sin they were free from righteousness, but when they were made free from sin they were the servants of righteousness. "Now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life."

In studying this passage we would have you notice:

I. THERE IS IMPLIED THE THOUGHT THAT EVERY DESCENDANT OF ADAM IS AN HEIR TO A SINFUL NATURE.

By a sinful nature we mean not only personal defilement, but also a natural

tendency to sin; a nature which if left without the restraints of divine grace will produce evil and that continually. The origin of this evil is given in detail in the third chapter of Genesis. God commanded the first pair not to partake of the fruit of the tree of knowledge, but they disobeyed, ate the forbidden fruit, and fell into sin, and sin fell upon the entire human race. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

When man fell he lost both the divine favor and the divine image. Before the fall he had favor with God. He lived in the garden, breathed celestial air, feasted upon unforbidden fruit, held communion with his Creator, and had not known fear, shame, or guilt until that fatal hour in which he violated the divine precept. He then became guilty in the sight of God, tried to hide from God's presence, and was driven from the garden, doomed to obtain sustenance by cultivation of the ground which was cursed because of man's sin. And the curse fell upon all men. But man not only lost the favor of God; he lost the image of God. We read that God created man in His own image, which was righteousness and true holiness. And now man became defiled and polluted. In addition to his depraved nature man became encompassed with ten thousand ills. Man, who was des-

\*Superintendent, Northwest Oklahoma District.

tioned to be the ruler over God's earth, himself became the slave of sin and the bond servant of Satan. Suffering and sorrow and disappointment rushed in upon him like a flood, all as the result of sin. And this inscription was written upon his brow, "Dust thou art, and unto dust shalt thou return."

Since Adam as our first parent, and our federal head and representative of the entire race of man, committed a sin which produced universal depravity, this has become the order of nature. Now, when a man propagates his species, he not only propagates the physical and mental nature, but the moral nature as well, so that everyone is born into the world with a depraved nature. So greatly has man's moral nature become corrupted that the Bible tells us: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." In the fall man was so perfectly disrobed of his original strength that he cannot save himself from sin. He has no power to do good without the grace of God. Grace alone can save him from the power of Satan, restore him to the favor and image of God, and qualify him for residence in heaven.

## II. THE GOSPEL PROPOSES FREEDOM FROM SIN.

Salvation from all sin as a prerequisite to ultimate salvation in heaven is the consummation of all that is proposed in the gospel of Christ. Thank God, the gospel offers liberty to the captives slaves of sin. He is "mighty to save and strong to deliver." The Lion of the tribe of Judah can break every fetter; whom the Son makes free is "free indeed." Freedom from sin implies:

1. Freedom from the guilt of sin. A consciousness of guilt must be succeeded by a consciousness of pardon or the soul cannot enjoy the peace of God. The unpardoned sinner cannot be supremely happy. Though by close attention to worldly interests he may for a time silence the whisperings of reflections, hush the voice of memory, and refuse to permit conscience to render her verdict, yet there will be times in which, amidst the rush of business, the joys of pleasure, the anxiety of worldly cares, these voices will be heard. So long as a man is a criminal at the bar of his own conscience he must be unhappy; for we know that if our hearts condemn us, the Lord is greater than our hearts and knoweth all things.

We read in God's Book that the sword of justice is drawn to cut the sinner down, while the thunders of sin loudly peal denouncing the wrath of heaven against all who obey not God. But we are also glad that the Bible gives us this glorious promise: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Yes, thank the Lord, the gospel offers freedom from the guilt of sin.

2. Freedom from the control of sin. This is done in regeneration. Regeneration breaks the power of sin. When we are justified in the sight of God we are regenerated in our hearts. Someone has illustrated the difference between justification and regeneration with this story. Here is a man in the state prison. A petition signed by many influential citizens is presented to the governor and he is pardoned. He returns home, sustaining a justified relation to the laws of his state and nation. He has all the privileges

of an unoffending citizen, but he may be the same rebel against the laws of society that he was before he was pardoned. And thus, should God pardon all our sins and we remain unregenerated, though our relations to God's laws would be changed, our nature would remain essentially the same. But God not only pardons our sins when He justifies us; but by the work of the Holy Spirit in our hearts as penitent, believing sinners we are regenerated, born again, and the control of sin in our lives is broken. Pardon frees us from the guilt of sin, regeneration from the control of sin.

3. Freedom from the pollution of sin. Sin not only brings guilt; it brings pollution. In regeneration the soul is made free from the control of sin and the graces of the Spirit are implanted in it. But remaining pollution or depravity prevents their growing as they should, and many times chokes them out altogether. The Christian, therefore, feels the need of cleansing and the complete elimination from his heart of the pollution of sin. Through the gracious experience of entire sanctification God proposes to destroy inward depravity and pollution and fill the heart with perfect love. Through the atoning merits of Jesus Christ there is complete and perfect deliverance from all sin.

There are many scriptures that we might cite in proof of this great truth, but we limit ourselves to one quotation. Peter, in speaking at a conference of the brethren in Jerusalem regarding the Gentiles who had accepted the gospel, said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put

no difference between us and them, purifying their hearts by faith" (Acts 15: 7-9).

## III. THE RESULTS OF FREEDOM FROM SIN.

1. We become servants of God. Those persons who are delivered from all sin, saved and sanctified wholly, do not count their lives dear unto themselves, but acknowledge that they belong to God for time and eternity. They seek to employ their time and talents in the Master's vineyard; to promote God's cause and be in His service is their delight. They see the fields that are so white unto harvest, and the laborers so few that they feel their own responsibility even more keenly. The emphatic statement of this text is that we become servants of God when we are made free from sin.

2. We bear fruit unto holiness. "Now being made free from sin . . . ye have your fruit unto holiness." The Lord says, "By their fruit ye shall know them." Again the Lord said He is the Vine and we are the branches. The Vine is holy. Jesus was holy, undefiled, and without sin. We are the branches that are grafted into the true and living Vine, and the branches partake of the nature of the Vine. If the Vine is holy, so are the branches; and if the branches are holy, so is the fruit, because the fruit will be according to the nature of the Vine and branches. Abiding in Christ and Christ abiding in us, He desires that we bear much fruit, much holy fruit.

3. We are heirs of everlasting life. All who have been delivered from sin have become servants of God, bearing fruit unto holiness, and are heirs of everlasting or eternal life. Without freedom from sin we cannot obtain everlasting life. "The wages of sin is death; but the gift of God is eternal



life through Jesus Christ our Lord." And we can receive this gift only by being delivered from sin.

If we have been delivered from sin we have an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. And as obedient children we endure hardness as good soldiers, having respect unto the recompense of the reward. We glory in the cross of Christ,

knowing that if we suffer with Him we shall also reign with Him; knowing that the sufferings of this present world are not to be compared with the glory that shall be revealed in us in that day when we shall be installed as kings and priests unto God and forever dwell with spirits of just men made perfect. Thank God for everlasting life through our Lord Jesus Christ!

## Words Shape People!

By Katherine Bevis\*

**IT IS TRUE** that words shape people. Words spoken in Galilee nearly two thousand years ago are still molding and changing the lives of people.

A solemn assembly of people, who wanted freedom more than anything else in the world, met together two hundred years ago; and this little group spoke words that gave us the freedom we enjoy today.

Perhaps the words we speak shall not ring down through the centuries; but this does not change the fact that what we say and how we say it has its influence on our lives, as well as on those lives about us.

It does not take a big vocabulary to make the words we speak important. But it is important that we are skillful in the use of the words that make up our vocabulary.

Life is made up, not of great things, but of the small; and sometimes the "spoken word," though one of the smallest, helps life out a great deal.

We must remember that the "spoken word" is of great importance, either positive or negative.

We must believe in what we say. Have you ever listened to your own voice after having recorded it and paused as it spoke back to you?

Did you enunciate your words clearly, or did it put your own nerves on edge as you tried to understand the words you yourself had spoken?

Were your words mumbled as though you were swallowing part of what you were trying to say?

Did you pause long enough between your words so that the listener would be able to "digest" what you were trying to say? Or did your words run together in such a way that all meaning was lost?

On the other hand, did you drag your words out so painfully slow that it caused the one listening to wonder if you were really sure of what you wanted to say?

As you listened to your own recording, was there a constant repetition of terms and phrases, and the use of one familiar word doing the work of many others?

Our words and our voice are human relation tools. Words and the way they are spoken *shape people*.

## Expendable Men

By Milo L. Arnold\*

**G**OD'S MEN are expendable! God has always treated men as though they could be sacrificed for the good of His kingdom. Thousands were permitted to die in the arenas, at stakes, and in dungeons, or on crosses in order that their testimony might be the more punctuated. The great Apostle Paul, after serving so valiantly, was not considered indispensable. When the time came that his testimony by martyrdom was more valuable than his further ministry of preaching and writing, God did not hesitate to let Paul pay the supreme price. The man was not to be pampered at the cost of the Kingdom. It was not that God did not plan to amply reward the faithful labors of His people, but His reward was planned for the next world. Man was not to have a continuing city here. God rewarded every valiant man and woman with the inner wealth of a victorious spirit, and gave each a title to things above. He assured Paul that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We of this generation need not feel ourselves worthy of special immunities. We, too, shall be dealt with in the same spirit and by the same God. We are expendable! It is not to be wondered at if we find ourselves investing much in the church, and then being set aside. The church must go on! It is not to be considered unfair if we are called to labor through long

years to build a church and, as soon as it is completed and ready to be enjoyed, we are moved out to another place. We are expendable! The church must go on! Our success is not in the fact that we are personally secure, but our success is in the fact that the church goes on.

Paul might have been permitted to live another twenty years and die embraced in the arms of his beloved followers and surrounded by those who called him a hero. That, however, would not have been success. His success was in the fact that the church went on. The success of a soldier was not in the fact that he saved his own life, but that he won his cause. To have saved his life would have brought him momentary and temporal reward, but to have won his cause made him immortal. God is not unmindful of His soldiers. He always rewards them fully, but their rewards are to be more than withering garlands and fading roses. His reward is eternal riches befitting brave men. His reward is moral and spiritual rather than physical. He always rewards us. What matter then if we are considered expendable here?

### THE CHURCH GOES ON!

Those who work for this world often fail of reward; but those who do God's work are sure of good wages and of glorious harvest.

—J. R. MILLER

\*Houston, Texas.

\*Pastor, Dodge City, Kansas.



# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## "Drawing the Net"

For over twenty-seven years Dr. Jarrette Aycock was one of the most successful evangelists in the Church of the Nazarene. From this wealth of experience he has written a booklet of suggestions on how to give an invitation that should be in every pastor's library. *Drawing the Net* includes many ideas on the evangelistic sermon, songs, things to avoid, things to remember, illustrations, and the invitation. It may be secured from the Nazarene Publishing House for 35c.

## "We Have an Altar"

This book is just off the press. It has been developed by the Crusade for Souls Commission and the Christian Service Training Commission. The author is Rev. Norman Oke, well known throughout the church as a unique and enthusiastic speaker. Because he has had the subject of this book upon his heart, he writes with earnestness and conviction. At the same time, he has had the careful collaboration in the preparation of the manuscript of an evangelist, a district superintendent, and a pastor of the Church of the Nazarene.

Pastors will find this book most useful in the training of altar workers, both for revival meetings and for the regular evangelistic services of the church.

Pastors will also find valuable the suggestions given in the book on

the construction and placement of the altar for the greatest convenience of both seeker and altar worker alike.

This is an important book and for this reason it is being made available at a special price of only 50c a copy.

## CRUSADE ECHOES

### God Works Through the Caravan

By Oscar F. Reed

Boys' and girls' work is not easy! It takes the fully consecrated man or woman who is willing to give nights of preparation and work to children of difficult ages. It is easier to shun such responsibility—but a few are willing to see the romance of youth work.

Several years ago, a boy drifted away from Caravan and Sunday school at Calgary First. No one seemed to care about Lance except his Caravan leader, who sought him out and brought him back to the club work of the church.

The next summer he attended the boys' and girls' camp at Gull Lake, and found God in saving and sanctifying power.

His life was the life of an expanding flower as he grew in grace and in favor with his Lord. He became a leader in interchurch fellowship, and was instrumental in winning his friends to Jesus Christ.

Today he is student-body president at Canadian Nazarene College and preparing for the ministry. The first sermon he ever delivered brought thirteen young people to the altar. He is sold on the doctrine and work of the church.

Who actually won him for the Lord? I'll tell you—a Caravan leader who was interested enough to go and get him.

*The Crusade Pays Big Dividends!*

## A PASTOR ASKS

Question: How can I keep interest in the visitation program from lagging in my church?

Answer: I suppose that every church that has started a friendship band or calling group has run into times when no one responds to the call for visitors, yet we all realize that no program is worth anything unless it is in operation. Perhaps the following suggestions will help you to keep the visitation program going in your church:

1. *The pastor is the key.* Unless the pastor is 100 per cent sold on the value of visitation, the laymen of the church will not think that it is valuable either. There are so many interests calling for a pastor's attention that it is impossible for him to stress everything all of the time. But any pastor who wants to succeed in enlisting laymen in visitation must realize that his continual interest is essential to success.

2. *Adapt your plans to the needs of your community and church.* There is no one formula for success. Usually a special night for visitation will draw the largest response for the longest period of time. If it doesn't in your

church, then use some other method. In some churches visitation is never omitted except during revivals. In others it is better to officially close the program during the summer months and holiday periods. Add variety to the program when necessary. Have different groups or classes responsible for callers during certain months. There is a way if we will seek for it.

3. *The visitation program must receive constant publicity.* The pastor must promote it continually. As one pastor said, after a few years' operation his people had become "visitation conscious" until it was natural for them to watch for new residents and every opportunity for visitation.

4. *Organization is necessary.* Every church that is successfully conducting a visitation program has some kind of organization for keeping the work going. Often it requires a great deal of organization, but if it takes organization to bring success, then we had better have it in order to do the job. Here again the pastor must keep his hand on the situation in order to keep it going.

5. *Publicize the results.* People will become interested in visitation when they see that it is bringing in new people and getting people saved. In nearly every case those who are converted as a result of earnest visitation are ready to join the visitation program of the church, and their presence will add enthusiasm to the old-timers. Play up the successes and minimize the failures.

6. *Encourage everybody to participate.* If you can get those who feel they cannot visit to pray for those who are visiting, it will not be long until the whole church watches your visitation program, and of course prayer is most helpful for genuine success.

\*Secretary, Crusade for Souls Commission.

### III. Child Evangelism in the Home

By Melza H. Brown\*

*"Suffer the little children to come unto me." "Feed my lambs."*

The pastor that makes it his business to look after the lambs will have more sheep. Children appreciate love and heart care. Not only do the children appreciate having a pastor who takes an interest in their spiritual welfare, but also the parents of children appreciate a pastor who takes an interest in and has a heart concern for their boys and girls.

What effort do we as pastors put forth to deal personally with boys and girls? When we call at the homes where there are boys and girls, should not these be included in the call? Most assuredly. I have found it good to have the children come in for a brief time, so that I could give some attention to them, make them feel I was interested in them, and have them kneel with the others present for a brief prayer and include their welfare in the prayer.

Personal evangelism also pays off among children. A number of times I have been able to see every child in a family yield to the Lord and pray through in his own home at one time when I was calling. In one home the first time I called on a family coming from another state, the parents already being Nazarenes, I was able to lead all four of their children to Christ, and then the children united with the church when their parents transferred their membership.

Recently while I was calling in a

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home about four in the afternoon and talking to the young mother who had recently been converted, the oldest child, a boy of nine years, came in from school. He greeted me so joyfully, like he was so happy to find me at his home. I then held his hand and talked to him about being a Christian and that inasmuch as his daddy and mother had just been saved it would be a good time for him to give his heart to Christ, and immediately tears came to his eyes and he said he would like to be a Christian. So we knelt together and I directed him in seeking and in a few moments he had prayed through and testified that it was all right and Jesus had forgiven his sins.

Several years ago, during my calling one afternoon, I stopped at the home of a prospect whose name I had obtained from a member of the church. I found a hungry-hearted mother, who yielded to the invitation to become a Christian and knelt and prayed through to real victory. I then asked her if she had any children and she said, "Yes, I have two daughters in school, one in grade school and one in high school." I then told her I would like to come back and talk to them about becoming Christians and giving their hearts to Christ. She assured me she would like to have me do so. Soon afterwards I did return and the two girls both were definitely converted there in their own home, and the mother and two daughters soon united with the church. Let us not forget the boys and girls of the homes.

### Motivation for Personal Work

By A. C. Rowland\*

*Acts 8:4: Therefore they that were scattered abroad went every where preaching the word.*

What is necessary to move us into action—the action of making efforts to persuade the unsaved to yield to Jesus Christ? What will it take to prompt us to this work of soul winning? What considerations will induce us to this most important of tasks?

Let us face clearly the job we have before us. We have a real task—the world, the flesh, and the devil are against us. People are so wrapped up in making money and in worldly pleasures that they have little or no time for anything else. There is opposition, but we are called for such a day as this.

Many methods are being used, and certainly any plan is better than no plan at all. I'd rather try something, and get part of it done, than to try nothing and do it all. But there is only one heaven-blest and divinely-sanctified method of reaching men. "They that were scattered abroad," we are told, "went every where preaching the word." To earn merchandise, to receive prizes, to obtain the honor of men—such motives are at best secondary. There are other motives that should help move us to this task. We should understand the terror of the Lord, and know that there is an awful hell awaiting those that fail to repent. We should also have a con-

ception of the possibilities of grace. No man is too low or wrecked by sin that God cannot save him. This should encourage us in this glorious task of personal work, knowing that God is able to save to the uttermost all those that come unto Him.

And yet, not even these scriptural motives will, within themselves, provide us with the necessary motivation for personal work. There is something deeper and higher than all these things that is absolutely essential for this tremendous task. It was voiced by St. Paul, "*The love of Christ constraineth me.*"

Our task is a tremendous one. We cannot be satisfied with mere numbers (and we must have numbers). We cannot settle for church members (and we must have members). We cannot permit mere profession of faith—we are not conducting decision days. We are insistent that men must be soundly converted by the grace of God. Christians must be genuinely sanctified by the baptism with the Holy Ghost.

And to accomplish these ends, we must have more than human strength and human enthusiasm. We must have the Holy Ghost in full possession of our hearts, *constraining us, inducing us, impelling us*, to deal with the souls of men. This is the God-ordained method—human personality on fire with passion for lost souls, and empowered by the Holy Spirit.

This method works! Not long ago a lady was sanctified at my church. A few days later she called me to

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come and pray with a neighbor. He was past sixty and had never been a Christian, but a few minutes after I prayed with him he prayed through to good victory.

I looked at the lady who had called me to pray with him. "Did you know this man or his family?" I asked.

She answered, "No."

"Then how did you come to know about this man's meeting the Lord?" I asked.

"The Lord put it on me to come over and testify to them," she replied.

"But what did you say to them?"

"Well," she said, "I just told them who I was, that I had been sanctified over at the Bethel Nazarene Church, and the Lord told me to come over and tell them what a Friend this Jesus is." She said she looked at the man and he was crying; then she got to crying. He confessed he'd like to know the Lord, too, and she said, "Let me call the pastor. He'll come, and you can get salvation."

Here was a woman with little education, who knew nothing about the modern technique of approach—yet she went out, baptized with the Holy Ghost, and won a soul to Christ.

Just recently a young father was saved at our altar. He testified he had been in church only about seven or eight times in his life. Soon after, he called me to say he had a man and his wife coming to prayer meeting that night, and that they were ready to be saved. He told me this without a quiver in his voice, apparently without a doubt in his mind. Sure enough, the couple came to the altar that night and God saved them. I asked the young father, who had brought them, how he did it.

"Did you know them?"

"No, I just saw this fellow sometimes where I work."

But he led them to Christ. Un-

trained, inexperienced—yet, under the anointing of God, he won these souls.

But you ask: *How shall we bring about such a soul passion in our people?* Well, there is a way, if we are willing to follow it. But it will cost us something. If we, the preachers, the leaders of the people, are cold and without passion or concern for the lost, we will not be able to get our people to move. My firm conviction is that we pastors are going to have to pray, fast, cry, and shout with our laity until they will become so in love with Christ that they will work because of a desire to do something for Him, rather than the preacher.

Pastors, if our laymen are to become soul winners, we must set the pace. We must bring our laymen face to face with such a fervency of the Spirit in our own personal work that they will be impelled to follow our example. What might happen, I wonder, if all of us pastors should set such an example before our laymen? Is not this really the *one all-important task* for which we are held responsible? Is there anything else quite as important as soul winning? If we are too busy to win souls, we are too busy with nonessentials. Oh, let us awake to our responsibilities for the souls of men!

We may not see immediate results every time, but if we will continue to work at the job, we shall have souls for our hire. We now have a man with his family attending our church who testifies that our workers kept knocking on his door until he couldn't keep turning them down. He was so impressed by their concern for his soul that he finally came to church and got saved. Don't think I don't use him as an example!

Have you ever actually influenced a person to God?

## Death Insurance

By Ross E. Price\*

THE twentieth century has seen a multitude of life insurance policies, yet no company has ever had the audacity to propose "Eternal Life Insurance." In Christ alone do we find the assurance of life eternal. On the other hand, there is a principle within the human breast that guarantees death, both spiritually and eternally, because it partakes of the very nature of Satan. It is an attitude of absolute antagonism and personal hostility toward God. Being thus opposed to God, the Fountain of all life, it guarantees death as its sure fruition.

To be carnally minded means to be sinfully dispositioned. It involves living by the law of surrender to the life of self-seeking. It is a predisposition toward sin. It relishes earthly and sinful things, and lives in opposition to the pure, holy law of God. Therefore it is not the mere absence of life—it is a positive disposition toward sin. It is that bearing of the human personality which is prone to sin and opposed to God. Its essence is intrinsic enmity toward Deity.

Between Rom. 5:12 and 8:10, the Greek word for sin (*hamartia*) occurs thirty-six times. Twenty-nine of these times it appears in the singular number with the definite article ("the") preceding it ("the sin"). At least sixteen of the world's most brilliant commentators tell us that when it is so used with the article preceding it the reference is to the *sin principle*. Hence Paul is not here discussing acts of sin, but the body of sin, "the old

man," which is to be destroyed from the heart of every believer (Rom. 6:6).

### CARNALITY ORIGINATED WITH SATAN

*It is the work of Satan.* Man, as God originally created him, was pure. He enjoyed a state of primitive holiness. But when our first parents renounced allegiance to God and accepted the devil's lie they likewise became partakers of the nature of Satan. Since then the virus of sin has contaminated every son and daughter of Adam's race. Man's nature was changed from Godlikeness to ungodliness. Thus, regardless of the intrinsic goodness of humanity as such, this foreign element always manifests itself in the life of the unregenerate and in the heart of the unsanctified. That first disobedience deprived the entire race thereafter of its Edenic delight in holiness. We may rightly say that humanity is depraved because it is deprived of its original holiness. Lacking the positive indwelling of the Holy Spirit, man finds himself prone to evil.

*It is a disease that is as prolific and transmissible as heredity itself.* We are not mistaken to regard it as a disease of the soul. It is a leprosy that only the blood of Christ and the oil of the Holy Spirit can heal. See Lev. 14:14-18. We are not to regard it as an act or something that one does. It is a state and condition of positive inclination toward evil. It is the very nature of anti-holiness. As such it is prolific. It is this principle which produces actual transgressions. It will

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always break out into actual sins wherever it is not destroyed. It is hereditary to unsanctified humanity.

It is enmity against God. Like Satan, it is arrayed against God and right. Is it any wonder, then, that so many professors of religion give the lie to their profession by the lives they live? No matter how dormant it may be at times, it is still irreconcilable and implacable hatred toward God. Paul's use of the present tense here in the Greek pictures for us a continued insubordination to God. Since that is the case, "to live under the influence of the carnal mind is to live in the state of condemnation, and consequently liable to death eternal" (Clarke).

It is not subject to the law of God. John, in his first Epistle, defines it as the principle of lawlessness. "The sin is lawlessness." (I John 3:4b. Cf. the Greek.) Since its very nature is anarchy, it cannot submit itself to God. Hostility to God, the Fountain of Life, can bear its fruit only in death—spiritual death that culminates in eternal death. It cannot be refined and educated into holiness or harmlessness; it must be crucified.

It is displeasing to God. Just as a disobedient child cannot please his parent, and just as a subversive citizen cannot be pleasing to his government, so the one who professes to follow Christ and is yet dominated by the carnal mind cannot please God. "The Christian, who under light refuses to have the 'law of life in Christ Jesus' drive out this evil principle or destroy it under any pretext or excuse whatever, will begin to retrograde in his spiritual life, for God never intended the carnal mind to remain in us after he gives light on the possibility of its removal" (McLaughlin). God cannot be pleased with depravity.

All unsanctified persons are pos-

sessed with it. Sin may be held in subjection by the power of the mind of Christ in the newborn believer, but soon he will join the cry of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" To be executed in the ancient fashion of tying a dead body to that of the man to be killed, so that the living man is corrupted and caused to decay from the contact, is a graphic picture of the soul that must carry within it the insurance of spiritual death in the nature of indwelling sin. Yet evidence of this moral twist in human nature is found everywhere in society. If human nature apart from the grace of God is good, whence come so many social evils? Human nature in its unregenerated state produces sin and sorrow. Human nature in its unsanctified state is prone to backsliding and sin. Proof of the point is found within the breast of mankind. It requires no effort to do wrong. Man is helpless in himself to achieve true holiness. Carnality invariably begets the works of satan.

#### REGENERATION DOES NOT DELIVER FROM CARNALITY

Regeneration deals with actual transgressions. The new birth is a miraculous work wherein one is saved from sinning and born of God. But the regenerate soul is yet a babe in Christ, yet carnal. In regeneration the Christ nature takes the ascendancy over the sin nature. He who is born from above has power to suppress and counteract carnality. But the sad fact about many is that they are content to remain in this state of spiritual babyhood. They fail to go on to perfection or full-grown Christian manhood.

Regeneration is complete in itself. It accomplishes all that God intended it should. It frees from both the guilt and the practice of sin. But God does

not propose to forgive the sin principle. Hence, the Bible never speaks of God forgiving the carnal mind. The believer is rather commanded to put it off, that it might be crucified and destroyed. (Eph. 4:22-24; Rom. 6:6).

Regeneration takes us out of the sin business. "No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God" (I John 3:9, R.S.V.). He who practices sin is a sinner. The genuinely converted person is done with sinning.

But regeneration does not deliver from the carnal mind. As Dr. McDonald notes: "In regeneration sin does not reign, but in sanctification it does not exist in the heart. In regeneration sin is suspended; in sanctification it is destroyed." Many Christians who speak the truth in their heart are heard to groan:

So wash me now, without, within,  
Or purge with fire if that must be,  
No matter how if only sin die out in me,  
Die out in me!

This "sin that dwelleth in me," as Paul characterized it, needs a mighty killing. This was what Wesley meant by the expression "sin in believers." For it he found a remedy in entire sanctification or the "second blessing" properly so called.

#### SANCTIFICATION DESTROYS THE CARNAL MIND AND DELIVERS THE SOUL FROM THE PRINCIPLE OF DEATH

Many do not understand it. Some call it consecration. Others claim that sin can only be suppressed but never eradicated. Many erroneous doctrines have arisen at this point.

Sanctification is not something man can do for himself. There is surely the human side and the conditions to be met before one can exercise faith for a clean heart. But the baptism with the Holy Spirit which cleanses

the heart from the carnal mind in an instant is nothing less than the work of God himself.

God destroys carnality by a second work of grace. It is a cleansing experience and a purifying work. Cf. I John 1:7 and Acts 15:9. This work of God's grace unites the Christian's front against the enemy. It destroys the carnal mind and makes him a single-minded man (James 4:8). It predisposes the entire personality toward the will of God and right motives. "The design of God in the economy of the Gospel is not to weaken, curtail, or lay the carnal principle in bonds, but to destroy it" (Clarke).

Sanctification is the will of God for His people. It is God's will for you, believer-Christian! (I Thess. 4:3.) And since it is God's will for His people, any who refuse it disobey God. Such disobedience always brings condemnation.

IN SUMMARY: The sin principle insures death. Everyone needs to be sanctified in self-defense. Only holiness makes heaven possible and probable, for God does not intend to take the principle of insubordination to His will into heaven (Heb. 12:14; Rev. 21:27). Carnality would re-create war in heaven. And no unsanctified soul is safe against the peril of carnality.

Miss Berry had finished her years of service as a Methodist missionary in India and was now serving as chaplain in the deaconess hospital in a Montana city. One evening at the close of service she told of an experience in a heathen home. As she stepped into the house she noticed a round hole in the floor and was cautioned by her hostess not to go near it. She replied that she was not afraid of a mere hole in the floor. But the lady informed her that she did not understand.

"You see, King Cobra lives there."



Then Miss Berry was frightened and demanded, "Do you mean to say there is a snake living beneath this floor?"

"Yes," was the reply, "would you like to see him?" And placing a saucer of milk near the hole the lady began a series of weird motions and sounds that eventually called forth the hooded head of the cobra.

The missionary objected that there were children in the home and the snake might strike anyone who approached too near, and then asked, "By all that is sensible and right, why don't you kill that snake?"

"Ah, Missionary, you don't understand," was the reply. "We couldn't kill him. You see, he's a god."

Many are the people yet unsanctified who are harboring within their breasts a thing called carnality which

is even more deadly to one's spiritual life than King Cobra is to the physical. Let none make a god of this viper in the bosom, for it has power to destroy both soul and body in hell. "To be carnally minded is death." To refuse its destruction is to invite its control.

Holiness alone prepares one for eternity and brings the peace of God into full control in the heart. An unsanctified being can never be happy in a holy heaven in the presence of a holy God. Just as the saloonkeeper does not enjoy the Sunday-school picnic, just as the fish is miserable in the greenest meadow, and just as the ox cares not to be covered by an ocean wave; so a worldly minded, sin-loving soul cannot be happy in the presence of a sin-hating God. "To be carnally minded is death; but to be spiritually minded is life and peace."

## Personality

By C. E. Shumake\*

THE PERSON I have in mind has developed a good personality. He is cheerful and optimistic, not a mere automatic grin and a heedless optimism, but a genuine spirit founded upon an understanding and interesting outlook on life. His interests are not many, but his life contains a definite purpose and plan. In a world of reality he bases his guiding interests. His ideas and work among a group of high school boys and girls reveal that his dominating interests are in reality, though to serve a definite purpose he employs the fictitious. He gets along well with others, a trait that many in life have not mastered. This is because he can take criticism and can

examine himself as others appear to see him. His mistakes are taken seriously as a means of self-improvement and education, but he also has a good sense of humor. It is easy for him to win friends. He has a sense of diplomacy that either or both sides can appreciate. He has self-control. He has such a well-organized personality that he is indeed a blessing to many people.

Happy and blessed is every person who can thus organize his personality. Personality is something we can improve. Forget that one is born with a good or a bad personality. Go out to create a good personality for your own happiness and for the uplift of mankind.

## Gleanings from the Greek New Testament

By Ralph Earle\*

### GALATIANS 4:1-11

In chapter four Paul carries on the same line of argument as in chapter three. There, in the last part, he was talking about the period of the law as a time when the Jews were under a pedagogue. Here he begins by describing the same period in their history as the time when they were minors, not yet full-grown.

### INFANT OR MINOR?

In 4:1 Paul reminds his readers that as long as the heir is a *nepios* (A.V., "child") he has no more authority than a servant, though he will finally be lord of all his father's estate. What does this word *nepios* mean?

Etymologically it is equivalent to the Latin *infans*. Both literally mean not-speaking (*ne*, not; *epos*, word). That is, *nepios* refers most strictly to an infant without the power of speech, not yet able to talk. That is the first meaning given in lexicons. And that is its sense in Matt. 21:16—"Out of the mouths of babes and sucklings thou hast perfected praise."

But then it came to be used in a more general sense. Six times in the New Testament it is translated "babe" in the King James Version. Seven times it is translated "child" and once "childish." It occurs four times in I Cor. 3:11. Always it has as its dominant emphasis the idea of immaturity. This is especially evident in I Cor. 3:1 and Heb. 5:13.

But what is its meaning here? Vine

says it is used "of the Jews, who, while the law was in force, were in a state corresponding to that of childhood, or minority; just as the word 'infant' is used of a minor, in English law."

The word *nepios* does not appear to have been used in a technical, legal sense in Greek circles of Paul's day. Lightfoot says: "Nepios seems to be here 'a minor' in any state of minority." Rendall (EGT) agrees with this when he writes: "Nepios is not a legal term, but an appropriate description for a child of tender years, naturally subject to the control of guardians."

### GUARDIANS AND STEWARDS

In verse 2 Paul says that this "minor" is under "tutors and governors" (A.V.) until he becomes of age. The Greek words are *epitropas* and *oikonomos*. The former has the general meaning of "administrator, steward," and is so used in the only two other places where it occurs in the New Testament (Matt. 20:8; Luke 8:3). In both of those passages it is translated "stewards" in the King James. It comes from the verb *epitrepo*, "commit, entrust." In the papyri it is used frequently for the guardian of a minor, as here:

The second word is from *oikos*, house, and *nemo*, manage. Hence it properly means the manager of a household or estate, a house steward. It is the more common word for "steward" in the New Testament. In Rom. 16:23 it is used for the city treasurer. But it is also used four times in the Epistles for Christians

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\*Superintendent, Alabama District.



as stewards "of God," "of the mysteries of God," "of the manifold grace of God."

Apparently, then, *epitropos* refers primarily to a personal "guardian," *oikonomos* to a "steward" of property. Lightfoot renders the whole expression, "controllers of his person and property."

Rendall gives the background for Paul's language here: "The illustration is obviously borrowed from testamentary systems prevailing among Greeks and Romans (not among Hebrews) which enabled a father to appoint guardians for his orphan children during their minority. These testamentary powers differed considerably in different parts of the Roman world according to the municipal laws of various cities. Whereas Roman citizens became wards of the state at fourteen, so that the powers of testamentary guardians were strictly limited, the discretion of the father was allowed a wider range in Greek cities. At Athens, for instance, the guardians of Demosthenes retained control over his property till he became a full citizen after eighteen; and in Asiatic Greece the custody of property was sometimes prolonged to twenty-five, though the personal authority ceased at fourteen" (*Expositor's Greek Testament*, III, 175).

What Paul is contending is that the rule of law was not a permanent regime. It was just a preparatory period before the coming of Christ.

#### ELEMENTS OR RUDIMENTS?

In the third verse of this chapter we find the phrase "elements of the world," and in the ninth verse "weak and beggarly elements." In the American Standard Version "elements" is changed to "rudiments."

The Greek word is *stoixeion*, which properly means one of a row (*stoixos*)

or series. It was used for an elementary sound or letter of the alphabet. Then it was used for the elements or rudiments of knowledge. That seems to be its meaning here and in Heb. 5:12. In II Pet. 3:10, 12 it apparently refers to the material elements of the universe. The word was also used for the heavenly bodies. Recently scholars have held that it sometimes means demons or "tutelary spirits of nature." Deissmann holds that in this Galatian passage it means "cosmic spiritual beings" (Moulton and Milligan, *Vocabulary of the Greek Testament*, p. 591).

This is apparently the background for the translation of the Revised Standard Version, "elemental spirits." We question, however, whether this is the best rendering. It seems to us more likely that Paul is using the word *stoixeia* in the simpler sense of "elements" or "rudiments." Either of these translations is perfectly satisfactory, though "rudiments" avoids the suggestion of physical "elements." The King James Version uses "elements" in Gal. 4:3, 9, but "rudiments" in Col. 2:8, 20 and "principles" in Heb. 5:12. In II Pet. 3:10, 12 it is translated "elements" again. These are the seven occurrences of *stoixeion* in the New Testament.

It is interesting to note that the Early Church fathers usually interpreted this word as referring to the observance of days and seasons, which are regulated by the heavenly bodies. One man, Victorinus, even interpreted it as meaning the influence of the stars on the heathen before the time of Christ. Augustine held that Paul was referring to "the Gentile worship of the physical elements." (See Lightfoot, *Epistle to the Galatians*, pp. 265f.)

Alford argues for the simpler meaning as being more natural. He would

agree with Conybeare in rendering "elements of the world" as "elementary lessons of outward things." Lightfoot says that "elementary teaching" is "probably the correct interpretation." He concludes: "St. Paul seems to be dwelling still on the rudimentary character of the law, as fitted for an earlier stage in the world's history."

#### REDEEM OR RANSOM?

In the fifth verse Paul introduces one of rather frequent statements of the atonement. He says that God sent forth His Son "to redeem them that were under the law."

The word "redeem" is *exagorazo*. It is translated "redeem" in all four places where it occurs in the New Testament (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5). It is a Pauline term, as may easily be seen.

The word literally means "buy-out of." The Greek word *agora* means "market place." So *agorazo* means "buy" in the market place. *Exagorazo* has the added idea of buying "out" or "up." It may also mean "buy back."

The word was used frequently of ransoming slaves. Lightfoot says categorically that this meaning "is required here." In spite of the objection of some scholars we feel that he is correct. Christ came to ransom the Jews from their slavery under law and give them the freedom of sons of God.

#### ADOPTION OF OR AS?

The fifth verse contains another interesting word, *huiothesia*, "adoption." It is a compound of *huios*, son, and *thesis*, a placing (from *tithemi*, place or put). So the word clearly means a placing as son.

Paul uses it in Rom. 8:15, 23; 9:4; and Eph. 1:5, besides this passage in Galatians. Older commentators state

that it occurs nowhere else in Greek literature. But in recent years it has been found in a number of inscriptions. The usage there suggests that adoptions were frequent in the Greek world of Paul's day, and so his readers would be familiar with the term (Deissmann, *Bible Studies*, p. 239). Moulton and Milligan also show that it was common in the papyri.

Probably "adoption as sons" (R.S.V.) is a little clearer and more accurate than "adoption of sons" (A.V.). It is our adoption by God as His sons that the apostle is talking about. What a glorious privilege is ours! Though born as aliens to God, we can by acceptance of Jesus Christ be adopted into the family of God.

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3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. All of His soldiers are under marching orders always.

4. If I advance my offering beyond former years, then I favor advanced movement in the conquest of new territory for Christ. Shall I join this class?

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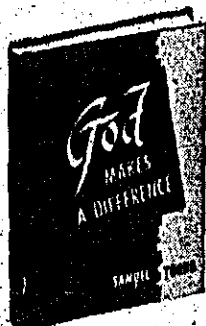
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neighbour, fir  
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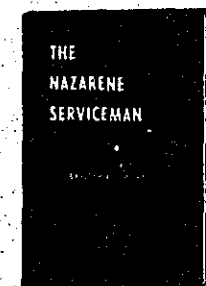
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## "QUEEN OF THE PARSONAGE"

### Graciousness

By Eleanor Moore\*

IT IS IMPORTANT that we know ourselves so that we may understand partly, at least, our personalities and how we may fit best into our particular scheme of life which, in this case, is that of a minister's wife.

What is personality? Ask a dozen people and you will have a dozen answers. It is practically everything about one that makes an impression on another. Psychologists tell us that personality is built upon two major factors—heredity and environment. We must admit there are certain in-born hereditary qualities, both mental and physical, which make us what we are. However, we are assured again and again that by far the greater factor in determining personality is environment. A great poet wrote, "I am a part of all that I have met." It is true that each person with whom we come in contact leaves an impression. On the other hand, we leave a little of ourselves with everyone with whom we associate, also.

Technically speaking, environment consists of everything that happens to us after we are born, but to a great extent each of us creates his immediate environment.

The factors that go in to make up environment are all important. After all, what is it that distinguishes the gracious person from the crude, the popular from the unpopular, but the habits they possess? And habits are made, not born.

\*Librarian, Nazarene Theological Seminary. Excerpts from a paper presented to "Parsonettes."

In any creative activity it is as necessary for a dreamer to work as it is for a worker to dream. The building of a fine personality is an achievement. We must cultivate the right habits of thinking, acting, and speaking. There are some practical things which can be done to build graciousness:

1. First impressions. This involves both approach and appearance. Be scrubbed and clean. Good posture is a decided asset. Look alive. Have a glow in your eye. Be enthusiastic.
2. Be sincere.
3. Be tactful. Tact is nothing more or less than the Golden Rule put into everyday use. It is the art of making people feel as you would like to feel. Learn to think before you speak.
4. Be adaptable. Learn to adapt yourselves to the interest and background of all ages and stations in life. The ability to adjust is basic in a gracious person.
5. Be able to laugh. Acquire the habit of being pleasant. Be sure you laugh with people, and not at them.
6. Be devout. When you realize there is a Divine Personality within you, you have just begun to live. It is essential to radiate the inner sense of peace and poise which Christ gives to all who ask of Him.
7. Be courteous. Good manners are simply a sincere and kindly consideration for others.

### She Has a Calling Too

THE WOMAN whose husband has the divine call of God to the ministry surely has an important place in God's great vineyard, and she should treat it as if she actually had the divine call on her own soul, "Woe is me, if I preach not the gospel!"

Usually the preacher's wife is a Sunday-school teacher and many times the W.F.M.S. president or the Young People's Society president, so she must spend much time in study and reading. If she is to have a dynamic and gripping message it must be had by hard study and sincere prayer.

She must love humanity, not put on love, but real love for people because they are real humanity who will someday stand in the presence of God. She must of necessity love the unlovable and the unloving. As one writer says, "She does not ask if they are rich or poor, wise or ignorant, clean or filthy, black or white, dirty and unkempt, she loves them just the same." The mentally deranged and crippled will not pass by her unnoticed but will receive the same kind of encouragement from her lips and her handclasp will be no different for them from those of high social positions; and folks with salaried means.

She must not neglect her home and her family. A church cannot long use a pastor, no matter how great a preacher he is, if his wife is careless and untidy. Who wants a pastor with frayed, dingy-looking shirts and handkerchiefs, baggy-kneed trousers,

wrinkled, dirty ties, and socks badly in need of repair? I once read in a secular paper, "A husband will never be an executive unless the wife keeps him looking like one," and so it is with the preacher. The children must be taken care of with much prayer and teaching, winning them to Christ and the church. The preacher's wife must dress her family so that the highest salaried folks will not be ashamed to introduce their friends to the pastor and his family, and oftentimes on a very meager salary, with prices of commodities mounting rapidly; she must be wise economically.

She must be a faithful attendant at all services, church, Sunday school, midweek prayer meetings, days of prayer and fasting, nights of prayer, missionary and young people's meetings, always doing something to make these services better ones. She must be a persistent altar worker, never being satisfied until the last person has victory. She must be a friend to the young as well as the old, helping them solve their problems to the best of her ability, caring for and loving the unfortunate girl who may come to her for help and guidance, many times taking her into her own home when parents and loved ones have cast her aside.

She must shake hands and welcome as many of the congregation as possible before and after services, and truly be a helpmate to her husband.

—By a Preacher's Wife. Reprinted from PREACHER'S MAGAZINE, October, 1937.

Through Paul Martin\*—

## Youth Speaks to the Church of the Nazarene

### III. Give us some heroes and heroines to stand by us.

In their fight against delinquency, New Orleans got surprising results by enlisting baseball and football idols as supervisors in their all-out summer playground program. I personally observed in Berkeley, California, a big-brother program using University of California students, at \$2.00 an hour, to share just a little of their time with potentially troublesome boys. In the three years I watched this program, not one boy came back to the attention of the police. Boys failing in high school graduated with honor, and almost miraculous changes resulted in many—and this without the church or a definite religious interest. What an influence a hero can be to boys and girls! America is in bad shape if Marilyn Monroe is the kind of woman we want our girls to be. And Bob Hope has never been known for his clean speech and thought. Well, what difference does it make? These, whose paid press agents so loudly acclaim them as just sweetly American, whose lives, remarks, personal moments are so closely followed, have their part in the tragedy of American youth.

But a boy needs a man to dream about—a star to hitch his wagon to. A girl needs a heroine to look to—to pattern after. Fellows like Merrill Green of the University of Oklahoma, Bob Hadenfeldt of U.C.L.A. and

\*Evangelist and youth worker.

Bresee Avenue Church, Bobby Hopkins of Pasadena College; professional men, like Dr. Howard Hamlin of Chicago, Drs. Gilbert, McCrory, and Motley of Bethany, Oklahoma; businessmen like Gordon Olsen of Eugene, Oregon, and B. M. Hall of Pasadena, California, are worth every good word that ever has been said about them. Who can estimate the power of the beautiful lives and radiant personalities of Dean Bertha Munro of Eastern Nazarene College, Mrs. Roy Cantrell of Bethany-Peniel College, Mrs. William Allshouse of Washington, D.C.? And it's the hometown hero or heroine that counts too! The pastor who takes the crowd to institute, his wife who is understanding and enthusiastic, couples who open their homes and cars and hearts to the young folk—these are potential heroes or heroines. And, oh, the danger, willfully or otherwise, of robbing an evangelist or singer, who has become a hero of our own youth, of his influence and power by casually debunking his ability, making fun of his inexperience, and in general smothering the dream of the mind of the younger set! You may develop sophisticated saints out of those youngsters of yours, but they need to be more than that!

Don't misunderstand me. Holiness is not a popular thing and separation from the world will bring its sticks and stones. But my cry is for men whose lives will inspire, for wholesome publicity about those who are

giving their all for Christ and His Church, for encouragement to those whose abilities or fortune have come to the notice of our age, and who live for their Lord through it all. Our heroes and heroines need some qualified press agents! There is so much that is good to live for—a world of opportunity for the honest and clean, a place "in the sun" for every industrious young person. And his faith in God, his rigid obedience to the discipline his program will demand, the training his holiness church and

college will give him, will stand by him in the uphill pull of life. And through it all, he must have some clear-cut holiness men and women who, climbing too, reach out a friendly hand, shout words of encouragement, and give hints about the trail—folk we can admire, dream about, and love. We too, then, can say:

*"I would be true, for there are those who trust me."*

*I would be pure, for there are those who care!"*

## Pungent Paragraphs for Preachers

By Rev. F. Lincicome\*

THERE IS no more important person in any community than the preacher, and the work he is doing. He is important because he deals with the highest part of the man, that part that differentiates him from the animal kingdom. The preacher can stand beside the doctor, the lawyer, the teacher, and suffer not at all from comparison. As a rule, we ought to employ superlatives sparingly, but not when we discuss the work of a preacher. Preaching should rank as the noblest work on earth, for a preacher is proclaiming the gospel of the Lord Jesus Christ.

Preachers are made and not born, just as a sermon is made and not born. Neither a preacher nor a sermon is made overnight. "God made me a preacher overnight," said a young man with considerable gusto. An aged minister leaned over and, whispering in the ear of a comrade, said, "I knew that was God's way of

\*Evangelist.

making a mushroom, but it is news to me that He makes preachers or a sermon by that method." Sermons are not worked up; they are worked out. A sermon that is worked up usually has more noise than nourishment.

Three tasks are laid upon the preacher, just three. The first one is that of believing the Bible; the second is that of interpreting the Bible; the third task is that of proclaiming the Bible. Some of us are experts at the task number three, that of proclaiming the Book. We proclaim it long and loud—and sometimes keep it up for more than an hour. But some of us fall down utterly when we come to task number two, that of interpreting it. You can't interpret the Book without thinking—and what work it is to think! Most of us prefer to "feel." It seems so much more religious.

Every preacher should set apart some time of the day for study and

sermon construction. Settle early in your career what hours suit your purpose best. Preachers are pretty well agreed that the morning offers the best time. You will be more free from interruptions which may come the last half of the day. Of course every pastor has a day now and then when urgent calls demand his attention. One preacher said he had been driven to use the last hours of the day for sermon building because of his inability to keep the morning hours unbroken by parish duties. Choose your own best time; then adhere to it.

The late Lyman Abbott issued instructions that when he was working on his sermons and editorials he was not to be disturbed except in the case of fire, and then only when the flames had reached the second story.

A preacher should begin the selection of material for his sermons not later than Tuesday. Take Monday off as a mental Sabbath and you will profit by it. Tuesday morning the preacher should know what his subject will be for Sunday. In making your sermon, do all you can by first-hand work on your sermon. Don't consult any aids until you have thought yourself empty. Never take down a commentary until you have exhausted your own thinking. After you have thought yourself empty, or exhausted your own thinking on your subject, then get all the helps that are available.

Some preachers need to do something with their vocabulary. One thing you can do with your vocabulary is to simplify it. A sermon to be effective must be understood. A sermon that is not understood is a wasted effort. Unconsciously to ourselves we acquire a vocabulary and a diction much different from the one we had when we started preaching. Many a

preacher has come from the college and seminary with his vocabulary so Latinized and Germanized in style that, though his heart did still beat in sympathy with the common people, he seemed to them as a foreigner. We can hinder the effectiveness of our messages by the use of too many double-jointed words. If you are to be helpful you can't make yourself invisible all week and incomprehensible on Sunday.

Another thing you can do with your vocabulary is to replenish it. Unless it is continually fed it loses its ardor and its vigor. A minister's vocabulary is subject to tremendous wear and tear, which leaves it threadbare unless you replenish it. It is well to cull out the overworked words and give them a rest until they recover from exhaustion. Words are like human beings—they become exhausted when overworked.

Who or what is to blame that we are preaching to empty benches? Many things. The movie is to blame, modern psychologists are to blame, ultra liberalism is to blame, materialism is to blame, religious extremism is to blame, the devil is to blame, and the preacher is to blame. Let me repeat, the preacher is to blame. We are to blame because we do not make our preaching attractive. This is especially true of the more educated preachers. They are afraid of being accused of being emotional. Others do not appeal to the crowd because they neglect to cultivate their own religious emotions. They seem to think the whole proposition of preaching is an affair of the intellect rather than of the emotion, forgetting that man is intellect, sensibilities, and will, and Christianity should address the whole man. Some of us don't seem to recognize that this world of human life is run more by love than by logic.

## Dealing with Eternal Security

By R. A. Kirby

ONE OF THE great deceptions and soul-traps of the present day is the widespread teaching of unconditional eternal security. This is a fact which no even moderately informed holiness preacher will deny. After recognition of this fact the burning question with which the holiness preacher is faced is how to deal effectively with this heresy which bids fair to destroy its tens of thousands. There is much that could be said upon such a vast subject but in the interests of a reasonable brevity we shall set up three standards around which to rally our thought. These three standards are "The Holiness of God," "A Comprehensive Understanding of the Scriptures," and "A Right Conception of the Dimensions of the Task."

### I

Every question or procedure in connection with preaching the gospel leads the mind and heart unerringly towards the true nature of the God whose gospel it is. The foundational thought concerning God is the fact of His burning holiness. Only as the preacher, by faith, obedience, and prayer enters into an experimental knowledge of this holiness will he be enabled to form true concepts, not only as to form, but also as to depth and intensity, of what is involved in bringing men to God. As God's holiness burns hotly in his heart and shines brightly before his eyes he will understand as never before how ab-

horrent is the teaching that a consciously rebellious man can at the same time sustain any saving relationship to this unutterably Holy One. As the preacher's prayer life deepens and his vital communion with the God of Isaiah's vision becomes more personal and absorbing, he will find that those vital salvation texts which set forth the necessity of obedience and separation from a Christ-crucifying world will begin to flame within his soul with such brightness and intensity that the error of unconditional eternal security will begin to wriggle out of his path as he advances. If the preacher fails to obtain and maintain such communion, he will find that his strongest arguments and most vehement protests will fall helpless to the ground. The reason that he will be so helpless is that eternal security is grounded in the pleadings of the carnal mind for its continued residence in the soul, and therefore nothing else than the manifested holiness of God is equal to the task of dispossessing it.

### II

The preacher who aspires to meet and defeat this great heresy will soon "be stabbed broad awake" as to the absolute necessity of gaining a comprehensive knowledge of the scope of the Scriptures. He may at first think that he can defeat this heresy easily, but as the battle thickens about him he will soon realize his mistake. The advocates of this doctrine are both



numerous and zealous, and many of them have a very extensive knowledge of certain aspects of the Bible. Only as the preacher combating this heresy rises, by prayer and study, to those heights where he can look down and see the various principles of the Bible in their rank and relationship to one another can he successfully combat the teachings of men who put great emphasis on certain lines of truth at the expense of other equally valid pronouncements of the Word. Jesus' reproach to the two disciples walking towards Emmaus could well be quoted at this point. "O fools and slow of heart to believe all that the prophets have spoken." Jesus put His finger on the reason for their foolish partiality in reading the Scriptures and called it "slowness of heart." "The evil heart of unbelief" makes men so slow to comprehend the scope of the Scriptures as they set forth the absolute necessity for continued obedience to God and the eradication of that corrupt element in the soul which would desire to be safe anywhere else but in the arms of Jesus.

The preacher who wants to equip himself to understand the whole teaching of the Word of God upon this great subject will do well to forsake the books with the bright jackets and seek out the old sheep-bound editions of John Fletcher's *Checks to Antinomianism*, which are the product of one of the mightiest minds and holiest hearts of all time. He may sometimes feel like crying out, "My head, my head!" as the little lad in Israel did when he followed his father to the field and had a sunstroke. A few sessions of this kind are good for the preacher's heart as well as his mind. After a while the greatness of John Fletcher as a master in Israel will become so apparent and even alluring that the inquiring mind will not be satisfied until it has pored over

his teachings, even though "at midnight, weak and weary," until he is at length fully equipped to go forth and meet this heresy which had a great upsurge in Fletcher's day and now in our own.

### III

As the preacher who wants to combat the teaching of eternal security goes down before God until he receives deep revelations of His holiness and ponders the Word until he is rewarded with high and comprehensive views of its scope, he will become acutely aware of the dimensions of his task. He will now understand that this teaching, though advocated and professed by some whose personal characters are better than their mistaken views, is in reality rooted and grounded in the rebellious heart of the enemy of all righteousness, who desires to perpetuate that primal and fatal lie, "Ye shall not surely die." Now understanding that he is not wrestling with flesh and blood, but with principalities and powers and wicked spirits in high places, he will not stop short of the whole armor of God. He will be careful not to engage in a merely carnal dispute in this matter but will remember the admonition and rejoice in the power which Paul declared, "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Such is our battle and such can be our victory at this late and dangerous hour.

## ONE MAN'S METHOD

### Methods and Motives—a Concern

By a Busy Pastor

**T**HIS IS NOT criticism! This article does not spring from frustration or cynicism!

Rather, it is a concern that has grown in weight and distress with the passing months. Maybe thinking out loud will clear the atmosphere somewhat; it might even bring about a reassessment of method. A discussion such as this article suggests may so easily be misunderstood that the writer has long hesitated to put it on paper. But the gnawing sense of right makes the attempt worth-while.

The trend that worries me is the increasing emphasis upon promotional programs in our Zion. The difficulty about discussing such an item objectively is the probability of misunderstanding. It is a great deal like the disturbance over Communist infiltration into sensitive positions of our government. The primary intention is to rid ourselves of a menace; however, one may so quickly be classified as a sympathizer if he objects to the methods used to obtain the worthy goal outlined that he hesitates to speak against a trend that in the end may develop a super-police state. And no one wishes for that! Likewise, a discussion of methods with which to obtain desired ends . . . objectives universally desired and approved . . . may well classify one as a malcontent who is sympathetic to a program inimical to the best interests of the church. Nevertheless,

a growing concern among many of our men is expressed over undue emphasis upon numerical increase by promotional effort alone.

#### THE RESULTS WE SEEK

There are no questions about the results we desire in our ministry. We seek to see the salvation of those who do not know our Lord as Master; we desire to see these converts press on into the "fulness of the blessing" through the sanctifying grace of God; we long to see our people pray more and read their Bibles with greater consistency; we want to see the family altar established in all our homes; we fear every insidious attempt of the worldly spirit getting into our midst; we long to see real revival within our ranks, until all of our people will hasten out onto the streets and into the neighborhoods to push doorbells for Jesus. We want to see our Sunday schools make consistent increase, and our youth groups enlarge constantly. We want to see more people in the prayer services and regular services; we want more money to go into the channels of home missions and foreign missions. We want to see Jesus Christ exalted in every phase of our work. The great burden of most of our leaders emphasizes these objectives and, to some extent, communicates to our hearts that passion and concern they carry for our church. It has brought too many to a premature grave.

The attainment of all these results is not only indicated in a call to the ministry, but implicit in that call is the suggestive guidance of the Holy Spirit as to how these goals may be reached. Every effort that will serve as a means to these ends will be somewhat determined by the ends sought. Purely promotional methods are too often a confession of failure. Resort to outer compulsion instead of inner constraint will never be an effective substitute. The very ends we seek will call for methods that go deeper than clever advertising schemes, or bizarre attempts at drawing a crowd. The desire to minister to greater numbers is a natural and a normal one . . . the danger develops when we stoop to methods less than God's to secure these increased numbers.

#### BUT QUESTIONS PERSIST

Several questions persist in suggesting themselves: Are not the results we seek denied us when we use other means than that stated in Scripture and history? Are we not liable to develop a shallow, undependable following and membership when we secure them merely through crowd-gathering techniques alone? Will not many of the goals we seek become normal and daily affairs if we follow methods outlined in the Bible? Can we actually win the kind of folk who respond only to the shallow methods? Will we not see more accomplished with the folk who are hungry for help, reached by sounder methods?

The obvious retort from the easy-going pastor will be, "But must we not first get the people to church before we can get them saved?" The answer is equally obvious, "How many of the folk gathered by such methods are actually brought into the Kingdom if we rely upon merely promotional programs alone?" This

is not intended to be the case, but in altogether too many instances, it becomes the case. Unless a really intensive follow-up program of personal evangelism is instituted to reach those who have attended, all these efforts gain a church little but a bad taste.

#### WHERE TO, CLEVER METHODS?

We have all resorted to the clever and unusual in one way or another—the use of good talent saved from a worldly career, unusual advertising techniques, door-to-door visitation with invitations and tracts, and all the rest. Large awards for bringing the largest number of visitors to Sunday school over a particular period, high pressure contests and drives all have their places. But the assessment of many of these methods brings us to a sad conclusion . . . the same amount of effort and money expended in the personal contact accomplishes twice as much!

The use of these easier methods of increasing our crowds may easily become an escape from the harder work of intercessory prayer and personal evangelism. The depth to which the sanctified heart is drawn makes these methods seem so unworthy. The usual reaction to the newly saved and sanctified comes closer to the method of the Holy Spirit to enlarge His work than most of those in current use. The first Day of Pentecost did not utilize anything questionable to draw its crowds. The current unusual outpourings of God's Spirit in many places are seldom if ever accompanied by these lesser methods.

#### THE ORIGINAL METHODS

It is our contention that the goals we seek and the objectives we desire can be obtained only by the means by which they were originally obtained: a greater spirit of prayer and waiting upon God, until, as on an-

other day, "they were all with one accord." Only prayer can remove the blocks and hindrances to the operation of God's Spirit, and only the operation of God's Spirit can bring us what we deeply desire. On that early day, when the Spirit possessed the 120, there were at least 119 witnesses, with one preacher . . . and we know how many were reached for God! And we know, as well, what happened throughout the Book of Acts! Is it not reasonable to assume that for like results there must be like preparation? Is not "Praying Hyde's" statement still pertinent: "Men are looking for better methods; God is looking for better men"?

The experience of too many of our own men indicates that our Crusade for Souls Now is still the only answer. Wherever personal evangelism has been promoted, crowds have increased, finances have improved, Sunday schools have grown, youth groups have enlarged, the missionary program has advanced . . . the entire work of the Kingdom has moved along in a greater and more consistent way than any other method yet devised through promotional effort. More than that, the results have been continuous and longer lasting.

Whenever a consistent program of personal evangelism has been effected, the spirit of prayer and the practice of fasting seem to have gone hand in hand. And quite obviously, this is the method of Jesus and Paul in propagating the message and enlarging the Kingdom. There are no easy methods to build God's kingdom, and the attempt to find an easy way inevitably leads to frustration and discouragement. There is a rest and peace in doing it God's way. There are tension and discouragement in any other!

October, 1954

#### PRESSURE AND MORE PRESSURE!

Another thing—if numbers are the primary concern, and statistics the idol before which we bow, then a constant program of pressure must be carried on to maintain itself. What this does to the people involved is not always desired! One such who had moved out from under such a driving program of pressure and promotionalism stated that for the first time in months he had been able to regain a sense of peace and rest within his heart . . . that the constant drive and pressure had undermined his health and his faith. However, when a personal evangelism program brings new folk into the Kingdom, that person is likely to stay around for the fellowship he craves and needs. More than that, he is likely to find others in his former state, and bring them in. As the momentum increases, there develops a constant stream of new converts—and with each newly won soul there is joy, both in heaven and around the crowd that helped bring him in! Thus, the work of God continues on the basis of joy and blessing and peace.

A new depth must be found, a renewal of His presence must be sought, a new and constantly renewed infilling of the Holy Spirit must be known if we are to do God's work God's way! Words come easy, the phrases can be quoted; but there must be along with it all a "revelation of the power of God" in our ministry if we reach the human heart, not by words of men's wisdom, but in the power and demonstration (manifestation) of the Holy Spirit. There will be no place for "lightweights" in this process—a frivolous, fun-loving, and joking ministry—but it demands men the size of Cornell, Bresee, of Reynolds and Morrison, men who knew what it was to spend so much time

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in God's presence and with the Word that the glory that lingered made men hungry for the fullness of the blessing. Only recently a delegation of ministers from another denomination who had found the glory of the sanctified heart attended one of our camp meetings, with the thought of seeking membership among us. Among the group were men of high caliber and great ability, heading some of the largest churches in their denomination. They wanted to fit into a group where the reality of what they had found could be fully preached and demonstrated. With broken hearts, they returned to the one who had led them into the experience. "There was so much lightness and frivolousness and so little of the power and glory of God's presence; they had the words and language, but little else . . ." So they reported.

#### TRUE MOTIVATION

Perhaps the whole matter reduces itself to motivation anyway! Seeking for position and human approval, for popular acceptance, is not consistent with what God has charged us to do. Numbers and crowds are not the final basis of success, but rather the glory of His presence, the power of His Spirit in our preaching and administration, the compassionate concern for the men on the streets.

Isn't it about time to face up to the fact that not too many folk are being added to our rolls by these lesser methods? Does it not have significance that where a church or district shows a substantial increase this past year, it is directly traceable to the Crusade program's being in effect in that church and on that district? Isn't it rather obvious that when we depend upon promotional programs alone we eliminate the importance of each person involved? For the tendency is to depend upon

method rather than the individual. Our present Crusade could and should bring in one hundred thousand new Nazarenes annually if we will humble ourselves, pray, seek His face, and turn from our wicked ways, and go out after the man that works across the bench from us and the neighbor that lives across the street. There just is no easy way to do God's work, but it is a blessed way!

Well, I feel better and I hope I'm not misunderstood! All we want is to see a real visitation in each of our churches, and this can best be accomplished by the method outlined. Will you join the Crusade for Souls Now?

### Church Attendance

I recently read of a group of preachers who were discussing the problems of the poor attendance they were having at their churches.

An old cowman wandered into the meeting. After a while he got up and said: "I heard what you have said about folks not going to church. When I feed my cattle, and they do not come back for more, I know it is shoddy feed, so I give them something better. Then when the calves come up to eat and the trough is too high for them to reach the feed, I put it down where they can reach it."

"If preachers would depend more upon the Holy Spirit and less upon themselves, they would do more for the Lord."

"I heard a preacher say, 'I'm going to have people in my church to preach to, if I have to stand on my head in the pulpit to get them there!'" A man remarked, "I thought, old fellow, you had better keep the weak end up."—A. S. LONDON.

## SERMON WORKSHOP

### Preaching by Chapters

For the past several weeks another approach has been made from the pulpit at Kankakee First Church. I have set out to preach "whole chapter sermons" from both Genesis and Matthew. Up to this time we have gone through 20 chapters in Matthew on Sunday mornings, and through 22 chapters in Genesis on Sunday evenings.

Really, these have been of special intrigue to me. The purpose was first to strengthen the reading practice of our people. And, would you believe it? We stand and read the entire chapter for the sermon. My people are bringing their Bibles to church the best ever, and I am gratified to feel that the reading of God's Word in the service has a value all its own, far beyond anything we can even dream.

—SYLVESTER A. SMITH

### EVENING

THEME—"God's Standard for the Christian"

TEXT—*Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matt. 5:48).

THEME—"Time to Seek the Lord"

TEXT—*Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you* (Hos. 10:12).

THEME—"Three Necessary Requisites"

*Without the shedding of blood is no remission* (Heb. 9:22).

*Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Heb. 11:6).

*And holiness, without which no man shall see the Lord* (Heb. 12:14).

THEME—"Three Credentials of True Discipleship"

TEXT—*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me* (Matt. 16:24).

- I. A Self-denying Life
- II. A Cross-bearing Life
- III. A Christ-following Life

THEME—"A Double Tragedy"

TEXT—*Whosoever will, let him take of the water of life freely* (Rev. 22:17). *And whosoever was not found written in the book of life was cast into the lake of fire* (Rev. 20:15).

THEME—"How God Answers Prayer"

TEXT—*Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour* (I Kings 3:12-13).

## COMMUNION

THEME—"Remembering Christ"

TEXT—*This do in remembrance of me* (I Cor. 11:24).

1. Remember His Humiliation (Phil. 2:6-7).
2. Remember His Life.
3. Remember His Intercession (Matt. 26:36-46).
4. Remember His Death (Heb. 2:9).
5. Remember His Resurrection (Acts 2:24).

—D. S. CORLETT

THEME—"The Lord's Supper, a Sign of the Blessed Hope"

TEXT—*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

1. It assures us that He has come; thus we show the death of One who has lived.
2. It assures us that this same One is coming again, thus inspiring hope.
3. It assures us that we are partakers of the benefits of His death, and are thus prepared for His coming.

—D. S. CORLETT

## SUBJECTS

"The Sameness of the Saviour"  
 "The Sameness of Sin"  
 "Affection"  
 "Anguish"  
 "Whole-Time Religion"  
 "Your Church Changes You"  
 "Your Religion: Load or Lift?"  
 "The Unavoidable Christ"  
 "Discipline in the First Person"  
 "Tripping God with Pride"  
 "Pilate's Question—My Answer"  
 "This I Believe"

## MID-WEEK

Paul's prayers for the churches present a splendid series for prayer meeting discussion.

*For the Ephesian Church*

A prayer for knowledge and power (Eph. 1:15-21)

A prayer for inward fullness and increase of faith (Eph. 3:14-21)

*For the Philippian Church*

A prayer for increase of love and fruit bearing (Phil. 1:9-11)

*For the Colossian Church*

A prayer for spiritual understanding (Col. 1:9-14)

*For the Thessalonian Church*

A prayer for their establishment in holiness. (I Thess. 3:10-13)

A prayer that God may be glorified in persecution (II Thess. 1:11-12 and 3:5)

—D. S. CORLETT

### The Price of Light

A poor blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'"

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark, heathen lands."—*Christian Endeavor World*.

## MORNING

### THE CONTAGION OF COMPLACENCY

or

#### CAREFREE CHRISTIANS IN A CAREENING WORLD

SCRIPTURE: Mark 14:32-42; Matt. 25:14-30; II Tim. 4:1-5; Amos 6:1; Jer. 48:10

TEXT: *Let us alone; what have we to do with thee, thou Jesus of Nazareth?* (Mark 1:24.)

*Watch ye therefore: . . . lest coming suddenly he find you sleeping* (Mark 13:35-36).

INTRODUCTION: A pastor's obligation to warn of dangers and trends. This message in love, warning and stirring both the complacent Christian and the sinner.

#### I. The Cunning of Its Beginning

- A. Not a temptation to willful disobedience or sin.
  1. Such would be recognized and repulsed.
- B. A subtle suggestion to pamper the flesh—to take it easy.
  1. A prize tool of Satan for the last days. Its efficiency is unquestioned.
    - Too tired for prayer meeting.
    - Too busy to invite people to church.
    - Too concerned about rest for Monday's work to crusade for souls Sunday night.
  2. Could it be that the reason we're not urging others to try Christ is that we're not enjoying Him much ourselves?
- C. It is highly contagious.
  1. Human race are great imitators, conformists. Others are resting on the oars, so will I.
  2. Call it what you will, it is plain laziness—but, oh, so deadly!

Illustration—Colored man asked the doctor to tell him in plain English what was wrong with him. Said the doctor, "Mose, you're lazy."

#### II. The Peril of Its Progress

- A. Dislikes to be awakened. Illustration—Mark 1:23 becomes the attitude of complacency. Man with unclean spirit, "Let us alone."
  1. Attitude of those under conviction.
  2. Those who want just a little religion.
  3. Those who walk behind light.
  4. Those with reservations in their lives—taking items off the altar of consecration.
  5. Those who love the world. Pet sins.

Illustration—People who are hard to awaken in the morning—show temper at being disturbed.

- B. Satisfied with the mediocre.
  1. Don't want to hear of their condition.
  2. Resent stirring preaching.
  3. Compare themselves with others with same affliction.
- C. Unaware of their peril.
  1. Sleep deepens. Inevitable.
  2. Harder to awaken. Illustration: a rejected alarm clock becomes useless.

### III. The Tragedy of Its Conclusion

- A. No slackening of eternity's approach as you sleep. An oil-less lamp will not retard the Bridegroom's scheduled coming.
- B. A dry-eyed church with no tears for a hell-bound generation.
  1. Your own friends and loved ones, yea, even your children, to become the victim of the vortex of sin's awful whirlpool while you relax in complacency. Can't be bothered!
  2. Illustration—A boy in an Eastern university drank poison but wrote a note, "Nobody cared anyway." What would be the testimony of multitudes around our church? Lost across the street from a Nazarene church!
- C. Some will awaken, but only to the wailings of the lost in outer darkness.
  1. The unprofitable servant awoke as he was being bound and cast out.
  2. Some will awaken after the influence of their Christless, burdenless, prayerless lives has helped to damn their own children, loved ones, and friends.
  3. Some will awaken and search for oil when there are no shops open.

CONCLUSION: Getting God down, getting our eyes open and rid of sleep, is our only hope!

- A. Evangelism has made us and must maintain us.
- B. We can do something about our condition and that of a world about us if we'll let the Holy Spirit shake us awake. Let's face it—complacency is the dark plague menacing the present and future of our great church. More menacing than worldliness—really a form of worldliness.
- C. Let's draw the line and get on God's side and get awake!

C. W. ELKINS, Pastor  
Mobile, Alabama

☆   ☆   Jesus can take unlearned fishermen  
 and by His anointing make them equal  
 to the writing of the Gospels, while  
 the most learned have no words of  
 life, or truth, or power, or beauty  
 apart from Him and His anointing.—  
 J. RUFUS MOSELEY.

## HIDDEN TREASURES

SCRIPTURE: Matt. 13:44-46

### INTRODUCTION:

- A. Review article, "How the Bible Is Building Israel," *Reader's Digest*, March, 1954.
- B. There are some other treasures and resources in the Bible which have greater value than these mentioned, but they are not for Israel only. They are for all peoples and all men. They are hidden to multitudes of people, yet they are yours for the asking. I point out three to you, the three I consider most important, and hope you search for them and find them. All three are confined in a person.

### I. A Saviour

- A. This treasure may be hidden to you by:
  1. Background or teaching.
  2. Prejudice or pride.
  3. Sin or selfishness.
  4. Church or creed.
- B. The Book declares it is for you.
  1. "The Son of man is come to seek and to save that which was lost" (Luke 19:10).
  2. John the Baptist said, "He is here now." "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).
  3. This is His purpose in being here: "The Father sent the Son to be the Saviour of the world" (I John 4:14), and, "He is able also to save to the uttermost" (Heb. 7:25).

### II. A Guide

- A. This treasure is lost to the multitudes and most of us admit we need a guide.
  1. Illustration: Did you ever work away feverishly for hours to try to assemble something, then find the instructions which guided you to do it in fifteen minutes?
  2. But there is a Guide for you. I can't tell of Him as well nor as beautifully as David did in the twenty-third psalm. (Quote.)
- B. We can have this Guide amidst all questions of life:
  1. Personal.
  2. Family.
  3. Church.
  4. National.
- C. All can find this guidance. If we will accept it, God says:
  1. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).
  2. Do you have a Guide, or are you like a man alone in the caverns?

### III. A Satisfaction or Contentment

- A. The desire for happiness and contentment or satisfaction is almost as strong as the desire for survival and the desire



for food and drink. Some people are so strong constitutionally that they can grit their teeth and endure throughout life but never be happy.

Though this treasure is hidden to most people, the Bible declares it can be found.

1. Ps. 119:165—"Great peace have they which love thy law: and nothing shall offend them."
2. Prov. 15:17—"Better is a dinner of herbs where love is, than a stalled ox [or fatted calf] and hatred therewith."
3. Eccles. 4:6—"Better is a handful with quietness, than both hands full with travail and vexation of spirit."
4. I Tim. 6:6—"Godliness with contentment is great gain."
5. Ps. 107:9—"He satisfieth the longing soul, and filleth the hungry soul with goodness."

B. This can be ours.

1. Remember, I stated in the beginning that these treasures are found in a Person, Christ, the Saviour.
2. The happiness brought to a person when he accepts Christ has no equal in this world. Quote stanzas 1 and 5 of "Blessed Quietness."
3. The treasure of happiness and contentment can be yours also.

**CONCLUSION:** Are these treasures lost and buried as far as you are concerned? We have found them today in God's Word, which is just as practical for us as individuals as it has been in Israel and her resources. Would you seek and find them? Then do as the man seeking the pearl and the hidden treasure, and you shall have them in the person of Christ.

HARLEY DUNCAN, Pastor  
Auburndale Church  
Topeka, Kansas

### GOD SPEAKS BY HIS SON

SCRIPTURE: Heb. 1:1-2.

1. Of a world steeped in sin
2. Of a hatred of sin—not hatred of the sinner  
Example: Firemen hate the fire, not the house
3. Of love and mercy for, and to, lost men
4. Of compassion for the boy over the hill
5. Of power to save and to sanctify
6. Of works as well as faith
7. Of prayer that gets results
8. Of an eternity with God
9. Of power to present us faultless before His throne in glory

BRUCE B. HALL  
Fort Valley, Georgia

### EVENING

### REAL CONVERSION

SCRIPTURE: Acts 16:9-15

TEXT: *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts 16:14-15).*

INTRODUCTION:

- A. No substitute for real conversion. May never be able to fully explain the phenomenon, but we know its reality. An old church bell had become cracked. Was taken down and repaired and patched, but tone was still not clear and distinct. A number of times workmen endeavored to repair the bell, but it was never clear of tone until they took it back to the foundry and recast it. Many try to patch up a bit by reformation and good intentions, but conversion means coming to God in repentance and being "recast" (born again).
- B. Here is given account of notable conversion. Record of first conversion in Europe. Paul, on second missionary journey, had come to Troas; here had the vision to go on into Macedonia. Here at Philippi, Lydia was converted. Conversion of this one woman opened the golden gate of salvation to millions! You never know what one conversion might mean. Example: Bud Robinson.
- C. Let us notice the quality of real conversion.
- I. *All Real Conversions Come from God.*
  - A. There are many worthy human efforts and accomplishments, etc.
  - B. The heart's greatest need is God!
  - C. Conversion is a divine work.
- II. *Real Conversions Come from Conviction.*
  - A. Sin must be felt.
  - B. Holy Spirit must convict of sin.
  - C. Deep conviction is willing to pay the whole price. Remorse alone does not go deep enough.
- III. *Real Conversion Produces New Lives.*
  - A. Look at the change in Lydia.
  - B. New steps are taken; new associations are made; new affections displayed, etc.
  - C. Religion without this change is empty.

**CONCLUSION:** Time is running out! It is later than you think! Your opportunity to find God may be forever past ere long!

C. E. SHUMAKE  
Alabama District Superintendent

## PROMISED HAPPINESS—PAID OFF WITH HEARTACHE

TEXT: *The way of transgressors is hard* (Prov. 13:15).

INTRODUCTION: No road is more oversold, promises more but gives less of its promises, than the way of transgression. No crowd has been more forced to accept substitutes than transgressors. It is a hard way!

### I. Because of a Hard Taskmaster.

- A. Satan is not the rich, kindhearted uncle that some think.
- B. He is clever and enticing—presents a convincing argument.
- C. He is severe and exacting.

### II. Because of the Deception of Sin

- A. Alluring and enticing.
- B. Promises much—the easiest, cheapest, and happiest way.
- C. Conceals its true self until enslavement has begun.

### III. Because of the Enslavement of Habits

- A. The propaganda of hell is—"No harm, easy to quit!"
- B. Pressure of the crowd—"Everyone is doing it."
- C. Cable gets stronger—appetite grows while will power weakens. Become helpless!

### IV. Because of the Elusiveness of Peace and Satisfaction

- A. Momentary thrills and pleasures are beclouded with guilt. Promises that the next indulgence will satisfy.
- B. Soul restlessness.
- C. A craving which refuses to be satisfied with things.

### V. Because of the Inherited Tendency Toward Evil

- A. The pull of the heart overpowers one's better judgment.
- B. An inner affinity to the world and sin.
- C. The pull never lets up. Gets stronger.

### VI. Because It Becomes Harder to Call a Halt

- A. Rejection pays off in hardness of heart and deafness of ear.
- B. The incentive to seek God becomes submerged in habits and pursuits that are always away from God and heaven.
- C. Becomes a helpless victim of the "vicious circle of sin."

### VII. Because of a Frightening Future

- A. So disappointing! So different from those first promises!
- B. So black! No way through—dead end.
- C. So alone! No one to show the way—he was rejected and neglected and left bypassed.

### CONCLUSION:

- A. A hard way, a dark future, a pitiful plight, a Christless eternity!
- B. It need not be. There is a Deliverer. Earth hath no sickness that He cannot heal—no bands but what He can break.
- C. He'll hold off the hounds of Satan, the giggling, sneering, hell-bound throng, and let you make a "U" turn tonight!

C. W. ELKINS, Pastor  
Mobile, Alabama

## COMMUNION

### LORD, IS IT I?

TEXT: *And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?* (Matt. 26:22.)

#### A. THIS IS A HEART-SEARCHING QUESTION—before Communion.

1. The heart is the important part of man, not only physically, but also spiritually. Jesus had much to say about the heart.
2. The disciples wanted an answer. They wanted the truth. Any true child of God wants the truth even though it burns like fire.
3. Possibly, in their minds, they were going back over the events of the day, seeking an answer to the cause of this question. Had they betrayed Him and not known it? Had they sinned unknowingly?
4. God sends His Holy Spirit with a warrant to search the heart before the participation in Communion. It may be in the form of His Word, a sermon, a song, a prayer.

#### B. THIS IS A QUESTION FULL OF SINCERITY AND LOYALTY—before Communion.

1. It was no time to be light and frivolous, nor to try to be entertaining. Their loyalty had been questioned—they asked and with baited breath waited for the answer.
2. The Communion is not to be taken in a gay, glib spirit.
3. People live as if it doesn't mean anything to be a Christian. Rolling the word around on the tongue—without sincerity and without any loyalty to Christian principles.
4. The question implies that each speaker was conscious of his own weakness. The disciples had not been to Pentecost yet—half unconsciously the infinite capacities of the nature for good and evil were being felt.

#### C. THIS IS A STIRRING QUESTION—before Communion.

1. There is a type of personality that would be offended because the Lord said someone in the group would betray Him.
2. Wish we could catch each of their voices as they asked the question: the emotions of Peter, John the Beloved, the Sons of Thunder.
3. Does the Communion mean anything to you emotionally? Does your service to Jesus touch you—or is it just head service?
4. The charge of Jesus was a dagger to their hearts and this question the bleeding of the wound. It is a deep question—deep from the heart.

#### D. THIS IS A REVEALING QUESTION—before Communion.

1. The innocent ones were the first to speak up—the guilty one hangs back. Perhaps the question was difficult to ask.
2. It caused each of them to walk into the spotlight and present himself as he was. Not to be left out, Judas asked the same question.
3. The tone of the voice revealed what they were. If just a question from the lips, it will reveal itself. Mark 7:6.
4. This was also a precious hour to these disciples. A revealing hour is a precious hour.

—MILTON HARRINGTON

## BOOK BRIEFS

### The October Book Club Selection

#### \*\*\*BIOGRAPHICAL PREACHING FOR TODAY

By Andrew W. Blackwood (Abingdon, \$3.00)

Your Book Man remembers attending a preachers' convention in company with Dr. R. T. Williams. A certain minister read a paper which impressed everyone. Later your Book Man made some complimentary remark about the paper to Dr. Williams. He replied, "You are right; whenever Brother ——— opens his mouth he says something worth listening to."

I thought of that when I finished reading this new book of Dr. Blackwood's. Whenever this man writes to preachers about preaching, he is worth reading carefully. Frankly, I'm an avid Blackwood reader. He is sound, scholarly, down to earth, and what he writes is absolutely free from folderol.

There are two sections to this volume: Preaching Strategy, and Sermon Tactics. Under the first division the author considers: The Interests of the Man Outside, The Needs of a Nominal Member, The Desires of Young People, The Demands of Special Occasions, and The Program for Weeks to Come; under part two: The Ways of Biographical Preachers, The Call for a Lively Imagination, the Simplicity of Sermon Preparation, the Tests of a Completed Sermon, The Promotion of Bible Reading.

As a sample of Dr. Blackwood's amazingly workaday approach, I give you chapter nine. The chapter discusses six tests of a completed sermon: (1) Changing the Bill of Fare, (2) Interesting the Men and Boys, (3) Appealing to Intelligence, (4) Deferring to Bible Facts, (5) Speaking in the Present Tense, (6) Giving the Primacy to God.

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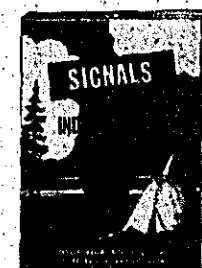
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