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A Call to Prayer

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

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

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

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

—Board of General Superintendents
Hardy C. Powers, Chairman

Easter-to-Pentecost Emphasis

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

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

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

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

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

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

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

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

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

"II. May 14-20—A week of intercession

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

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

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

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

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

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

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

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

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

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

OTHER SUGGESTIONS

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

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

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

1. Pray in specific groups—men, women, Sunday-school classes, young people, etc.
2. Pray at special times—morning prayer meeting, noon prayer meeting, a night of prayer, etc.
3. Pray as "prayer fellowship" groups, any number from two to five or six who would pledge each other to all pray at the same time, and for the same basic purposes.
4. Pray in a "chain" of uninterrupted prayer, with individuals taking thirty minutes each around the clock for one twenty-four-hour period.
5. Pray more consistently and fervently in family groups and in private devotions.
6. And, of course, pray as a part of the midweek prayer meeting group.

The Preaching of B. F. Haynes

By James McGraw*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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still the condition when he brought them to a conclusion.

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

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

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

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

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

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

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

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

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

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

B. F. Haynes came a long way dur-

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

Religion and Public Education*

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

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

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

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

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

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

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

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

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

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

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

RELATIONSHIP TO CHURCH

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

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

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

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

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

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

6. Amid the complexities of our

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

WHAT THE CHURCH CAN DO

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

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

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

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

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

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

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

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

SERMON OF THE MONTH

Family Ties Are Sacred

By Robert E. Ross*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Proper family ties are a revelation

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

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

What a Real Home Is . . .

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

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

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

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

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

A real home is a secret society.

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

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

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

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

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

A real home is a temple of worship.

—EDWARD PURINTON
Covenanter Witness

The Preacher's Magazine

In Partnership with God

V. The Importance of the Specialist

By C. B. Strang*

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

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

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

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

Times have changed in our church,

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

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

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

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

We have developed specialists in some particular fields, also.

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

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

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

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

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

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

Our church need not fail for want

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:18-20

IRREVERENCE

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

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

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

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

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

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

GOD'S WRATH

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

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

¹"Greek-English Lexicon," p. 79.

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

ness when it comes into collision with sin."³

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

HOLD OR HOLD DOWN?

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

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

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

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

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

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

KNOWN OR KNOWABLE?

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

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

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

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

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

DEITY OR DIVINITY?

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

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

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

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

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

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

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

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

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

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

³"The Epistle to the Romans" (ICC), p. 35.
⁴R. C. Trench, "Synonyms of the New Testament," p. 134.

⁵Op. cit., p. 42.

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

⁷Ibid., III, 16.
⁸Op. cit., p. 8.
⁹"Biblico-Theological Lexicon," p. 281.
¹⁰Op. cit., p. 43.

DEFENSELESS

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

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

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

Helping Teachers to Be Evangelists

I. The Pastor's Responsibility

By Albert F. Harper*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BE AN EXAMPLE

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

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

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

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

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

(Continued next month)

PART II. PASTOR AND TEACHERS
TOGETHER

CHURCH ATTENDANCE

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

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

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

Ministering to Special Needs

Physical Tragedy

By J. Paul Downey*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MOTHER'S DAY — CHILDREN'S DAY — PROMOTION DAY — FATHER'S DAY — GRADUATIONS — WEDDINGS — ANNIVERSARIES — BIRTHDAYS — MOTHER'S DAY — CHILDREN'S DAY — PROMOTION DAY — FATHER'S DAY — GRADUATIONS — WEDDINGS

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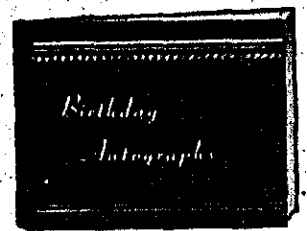
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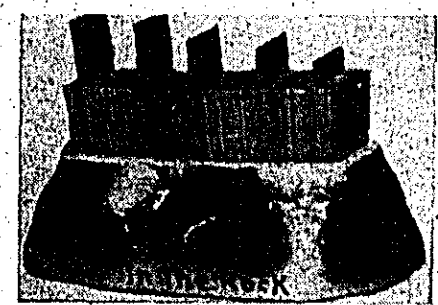
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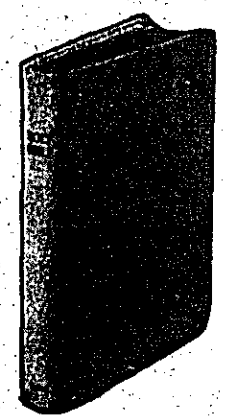


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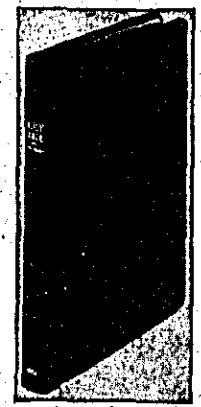
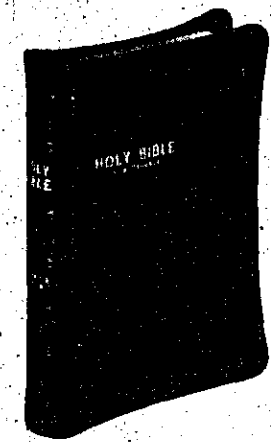
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"QUEEN OF THE PARSONAGE"

Spirituality Unlimited

By Mrs. J. W. McClung*

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

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

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

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

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

we do not forget to pray about them. It is quite a thrill to check back over the list to see how many prayers God has already answered.

Another help to our spirituality is reading good books. There are lots of books written about religion that we could not take time to read. But there are some which are especially good. We should read books on holiness, also histories of great revivals,

and biographies of great men of God. Books on prayer and faith will help us to pray more effectively.

It is good to check up on ourselves once in a while to see just where we are spiritually. But our spiritual health can be so good that we do not have to spend all our time taking our temperature and feeling our pulse. We can be up and doing something for the Lord. Let's get busy!

My Prayer for You

O God, help us to humble ourselves under the mighty hand of God; and to remember that "the life is more than meat, and the body is more than raiment." Help us to "be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith . . ."

We realize that the radius of our influence is limited to the family circle, to a few neighbors and friends, and that the effect of our personality is either positive or negative.

Grant, dear Lord, that we may be positive in our attitudes and relationships, realizing that the positive wife and mother makes the best of what she has to do with; she is thankful for a good husband, for his love, support, and protection; she teaches her children to appreciate their father and all he is able to do for them; she imparts to her family a sense of security. Though her labors are heavier than they should be—if she cannot lighten them—she carries on in a spirit of love, always motivated by hope and faith. When there seems to be a lack, she knows the feminine trick of "making do," and she is one who is proud of her home, even though it is a humble one. Cleanliness and order and economy are watchwords.

Help us, Lord, to realize that the spirit we manifest of love, contentment, peace, understanding, patience, forbearance, mercy, forgiveness, leaves indelible marks on those we love.

May we be able to see through our glass of life clearly and not allow the minor irritations, commonplace disappointments, and unanticipated obstacles to form smudges that will dim our vision. Help us as we pick up the tangled or broken threads of life, to weave out of them something better. May we be a guiding light to our children and all whom we love.

For Jesus' sake, we ask. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

*Pastor's Wife, El Dorado, Arkansas.

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It will put the richest crown on the head of the Saviour of men and chief soul winner of God's universe.—*Selected.*

A PASTOR ASKS

QUESTION: Can you give any suggestions on how to win Roman Catholics?

ANSWER: There is no easy way to reach Roman Catholics with the gos-

*Secretary, Crusade for Souls Commission

pel. So much prejudice has been ingrained into their minds that it is difficult for the truth to penetrate. However, it is true that Roman Catholics are being converted to Protestantism even though these are not publicized in the secular press like the occasional convert to Catholicism.

The item in "Crusade Echoes" is a typical illustration of the conversion of a Roman Catholic. It seems to be true that Roman Catholics in mixed marriages are more easily reached, particularly where the wedding has not been performed by a Roman priest. They have broken with the church sufficiently to marry outside of the church and therefore are more open to the claims of the gospel.

In dealing with Roman Catholics it is wise not to attack their church, but to deal with the personal aspects of salvation through one's own experience. The following suggestions have been given by one who is a converted Catholic:

1. Let the joy and victory of a consistent, holy life give its effective testimony.
2. Tell what Christ has done for you and what He means in your daily life.
3. Be familiar with the Roman Catholic Bible and try to get the prospects to read their Bible. Point out the message of Jesus in such passages as John 3. The Holy Spirit will work upon their hearts and minds as the truth begins to penetrate.

CRUSADE ECHOES

Winning a Catholic Boy

By C. B. Dickerman

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Crusade pays big dividends!

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

The Pastor's Meditation

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

The Topical Sermon

By Miles Simmons*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Pastor, First Church, Columbus, Ohio.

Sermon Subjects for May

By the Editor

THEME: *Prelude to Pentecost*

Matthew 3:1-12

(Cf. Acts 1:4-5)

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

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

—EDWIN LEWIS

SERMON WORKSHOP

Contributed by Nelson Mink*

THEMES FOR PENTECOST SUNDAY, MAY 20

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

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

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

HOW THE OLD PREACHER GOT HIS CALL

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

SOMETHING TO THINK ABOUT

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

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

*Pastor, Waco, Texas.

GATHERED GEMS

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

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

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

SENTENCE SERMONS

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

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

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

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

PARENT-TEACHER MEETING TOPICS

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

"The place of home preparation in the Sunday school"

"Teaching children to pray"

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

"Making our homes Christian"

"The family recreational program"

Illustrations

LOVE IN ACTION

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

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

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

CHASTISEMENT

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

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

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

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

HOME-COMING

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

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

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

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

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

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

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

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

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

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

For the Church Bulletin*

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

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

"Faith and the cross are inseparable; the cross is the shrine of faith, and faith is the light of the cross."—MADAME JEANNE GUYON.

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

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

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

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

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

*Contributed by Dr. Samuel Young.

May 6, 1956

Morning Subject: **THE MAGIC OF LOVE**

(Communion)

TEXT: John 15:13

INTRODUCTION:

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

I. A MAGIC WORD

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

II. MOTIVATING FORCE

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

III. A MEANS OF EXPRESSION

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

—E. S. PHILLIPS

Evening Subject: **THE CURE FOR ANXIETY**

TEXT: Philippians 4:6

INTRODUCTION:

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

I. THE CASE OF ANXIETY

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

II. THE CAUSE OF ANXIETY

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

III. THE CURE OF ANXIETY

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

—E. S. PHILLIPS

May 13, 1956

Morning Subject: **LIFE'S GREATEST PARTNERSHIP**

TEXT: Genesis 3:20

INTRODUCTION:

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

I. PARENTS TO BE PARTNERS OF THE HOME

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

II. PARENTS TO BE TUTORS OF THE HOME

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

III. PARENTS TO BE PROTECTORS OF THE HOME

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

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

—E. S. PHILLIPS

Evening Subject: **THREE IN ONE**

TEXT: Hebrews 7:25

INTRODUCTION:

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

I. HIS PRIESTHOOD IS THE BASIS OF OUR SALVATION.

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

II. HIS PRIESTHOOD IS THE MEDIUM OF OUR SALVATION.

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

III. HIS PRIESTHOOD IS THE CONDITION OF OUR SALVATION.

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

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

—E. S. PHILLIPS

May 20, 1956

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

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

INTRODUCTION:

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

—E. S. PHILLIPS

Evening Subject: **VICTUALS FOR THE VICTOR**

TEXT: Revelation 11:7

INTRODUCTION:

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

—E. S. PHILLIPS

May 27, 1956

Morning Subject: **THE TRIUNE GODHEAD**

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

INTRODUCTION: Today is Trinity Sunday.

- A. The Bible doesn't use the word Trinity.
 - B. Yet the Bible asserts there is a Trinity.
 - 1. At Jesus' baptism God spoke from heaven. Christ was standing on the bank. The Holy Spirit descended.
 - C. Jesus commissioned disciples to baptize, using the Triune names.
 - D. There is a "triune God."
 - I. THE FATHER RULES.
 - A. He is the first cause of all existing things.
 - B. He is the cohesive force in the universe.
 - 1. In Him we live and move and have our being.
 - II. THE SON REDEEMS.
 - A. He redeems on the basis of His sinless deity.
 - 1. This gave merit to His sufferings and death.
 - 2. Remove, and the gospel structure will crumble.
 - B. He redeems on the basis of our sinful humanity.
 - III. THE HOLY SPIRIT REVEALS.
 - A. He revealed God's plans—through the prophets.
 - B. He reveals God's will—through His Word
 - C. He reveals man's need—through conviction.
- CONCLUSION: The Holy Ghost is the Agent of the Godhead in the world today, convicting of sin, righteousness, and judgment.

—E. S. PHILLIPS

Evening Subject: **MONUMENTS TO BE REMEMBERED**

TEXT: Joshua 24:27

INTRODUCTION:

- A. Next Wednesday we remember and honor the heroic dead.
- B. Local and national monuments will be decorated.
- C. The Israelites practiced erecting monuments as memorials.
- I. SOME MONUMENTS THAT SHOULD BE ERECTED.
 - A. On Mount Gilboa—telling of Saul's tragic end as a suicide.
 - B. At Ramoth-gilead—marking Ahab's death in his chariot.
 - C. In Babylon—showing where Nebuchadnezzar ate grass.
 - D. At the Red Sea—relating Israelites victory, Egypt's defeat.
- II. THE RECOLLECTION OF THESE SUGGESTS A QUESTION.
 - A. What brought such tragedy to these lives?
 - 1. They had all witnessed marvelous displays of God's power.
 - 2. They were all privileged with high offices.
 - 3. They all had the ministry of faithful ministers.
 - 4. God had tried to divert them from their course.
- III. THE CONSIDERATION OF THEM SUGGESTS THIS ANSWER.
 - A. They forgot their vows and denied their God.
 - B. Tragedy awaits all who crash God's warnings, disobey His laws, spurn His mercies, and run His red lights.

—E. S. PHILLIPS

Lessons from Romans on the Plan of Salvation

By Howard Sayes*

I. The Descent of Man

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

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

- I. MAN'S ORIGINAL STATE
 - A. Made in the image of God (Gen. 1:26-27).
 - B. Created perfect.
 - C. Had the knowledge of God (Rom. 1:18-21).
- II. MAN'S DETERIORATION (vv. 21-24)
 - A. First step down—indifference. "Glorified him not as God."
 - B. Second—ingratitude. "Neither were thankful."
 - C. Third—vain reasoning. "Became vain in their imaginations."
 - D. Fourth—spiritual blindness. "Foolish heart was darkened."
 - E. Fifth—intellectual pride (v. 22).
 - F. Sixth—idolatry (v. 23). (Each form a step down.)
 - G. Seventh—moral abandonment. (v. 24).
- III. RESULTS: God gave them up (vv. 24, 26)
 - A. Adam driven from the Garden.
 - B. Flood, Sodom and Gomorrah.
 - C. True today.

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

—HOWARD SAYES

II. The Depths of Sin

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

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

- I. UNIVERSAL IN ITS OUTREACH
 - A. All have sinned (3:23).
 - B. None doeth good (Ps. 14:1-3).
- II. COMPLETE IN ITS EFFECT
 - A. Effects inwardly (3:13-15; 8:7; cf. Matt. 15:19).
 - B. Effects outwardly (1:29-32).
- III. DESTRUCTIVE IN THE END
 - A. Hard way (3:16-18).
 - B. Brings death (1:32; 6:23).

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

—HOWARD SAYES

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

III. The Provision of Love

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

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

- I. LOVE DEMONSTRATED (vv. 6-7)
 - A. Christ died (v. 6). Not for His sins, but ours (Isaiah 53).
 - B. Above man's concept (v. 7). Not only for friends, but for enemies.

Illus. Men during wars have given their lives for friends, but not for the enemy.
- II. LOVE COMMENDED (v. 8)
 - A. By God's gift (vv. 5, 8; John 3:16).
 - B. By its object or recipients (vv. 6, 8, 10).

For sinners, ungodly, weak, enemies, and still might be rejected.
- III. LOVE OPERATED (vv. 9-11)
 - A. Brings justification (v. 9).
 - B. Saves from wrath (v. 9).
 - C. Reconciles unto God (v. 10).
 - D. Brings joy (v. 11).

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

—HOWARD SAYES

IV. The Way Out

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

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

- I. SALVATION PROVIDED (vv. 10-11)
 - A. By the death of Christ on Calvary.
 - B. Through the shedding of His blood (Heb. 9:22).
- II. SALVATION IS A GIFT (vv. 10, 15, 18)
 - A. Undeserved (v. 10).
 - B. Cannot be bought (v. 18).
 - C. Free to all (v. 15).
- III. SALVATION IS BY FAITH (v. 1)
 - A. Not by works (cf. 4:1-8).
 - B. Not by the law (cf. 3:24-28).
 - C. Through faith in Christ.

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

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

—HOWARD SAYES

V. The Ascent of Man

SCRIPTURE: Romans 6; TEXT: verse 22

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

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

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

—HOWARD SAYES

VI. The Height of Man or the Victorious Life

SCRIPTURE: Romans 8; TEXT: verse 37

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

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

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

—HOWARD SAYES

SPECIAL

PENTECOST

SCRIPTURE: Acts 2:1-13

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

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

I. THE PROMISE OF PENTECOST

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

II. THE PROVISION FOR PENTECOST

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

III. THE PURPOSE OF PENTECOST

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

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

Roy HENCK, Pastor
Plattsburg, New York

THE PROMISE OF PENTECOST

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

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

I. HEARING THE PROMISE

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

II. WAITING FOR THE PROMISE

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

III. RECEIVING THE PROMISE

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

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

ROBERT SPINKS, *Pastor*
Greggton, Texas

THE BATTLEMENTS OF THE HOME

TEXT: Deuteronomy 22:8

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

I. THE BATTLEMENT OF TRUE FAMILY LOVE

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

II. THE BATTLEMENT OF VITAL GODLINESS

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

III. THE BATTLEMENT OF TEACHING AND DISCIPLINE

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

IV. THE BATTLEMENT OF CHRISTIAN CULTURE

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

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

MORNING

"THE PEOPLE HAD A MIND TO WORK"

SCRIPTURE: Nehemiah 4; TEXT: Nehemiah 4:6

INTRODUCTION:

Great causes have always challenged men.
Some people respond to small causes.
Some respond only to great causes.
Some respond to no cause until they see how it affects them.
Some illustrations: Remember the Alamo, Remember the "Maine," Remember Pearl Harbor.

I. CHRIST SAW THE PEOPLE AS SHEEP WITHOUT A SHEPHERD AND HAD COMPASSION ON THEM.

II. WE ARE MOVED BY CIVIC NEEDS.

- A. Community Chest, Red Cross, and disaster needs.
- B. We are moved by material needs—public highways, bridges, highways, and other needs.
- C. We are moved by spiritual needs—church buildings, revivals, and religious training.

III. CO-OPERATION NECESSARY.

- A. Hundreds worked together to save little Kathy Fiscus, entombed in a well.
- B. All government units need close co-operation to function properly.
- C. We, as sons of God, spiritual brothers, need to work side by side to save a lost world. Pray, plan, and labor together with God.

IV. ESSENTIALS FOR SUCCESSFUL BUILDING.

- A. A proper perspective.
- B. Ability to utilize existing materials.
- C. The consideration or final use of all our efforts. The motive for building.
- D. The harnessing of all resources and complete dedication of ourselves and materials to the achievement of our greatest goal, which is the salvation of the lost.

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

Speech

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

—*Christian Science Monitor*

GOD'S CALL TO ZION

SCRIPTURE: Isa. 52:1-15

TEXT: Isa. 52:1

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

- I. A CALL TO ALERTNESS—"Awake," and again, "Awake."
To this day—not yesterday—not tomorrow.
- A. Alert to its issues. What forces join battle?
1. Still sin and holiness, wrong and right, the devil and God.
 2. Holiness is the only answer.
- B. Alert to its opportunities.
Illus. After I had spoken aboard the S.S. "Baranoff," a lady commented to me, "We need that kind of gospel in our town [Sitka]." Such feeling everywhere is our opportunity.
- C. Alert to its responsibilities. With Paul, "we are debtors."
- D. Alert to its dangers. Soon over. Song: "Soon will the season of rescue be o'er." (See also I Kings 20:35-43.)
- II. A CALL TO STRENGTH—"put on thy strength." We are to arm ourselves with the strength:
- A. Of great certainties. Personal salvation.
- B. Of great convictions. That men are in sin; eternally lost; that Christ can save; that the Holy Spirit is a reality; that heaven is ours at day's end.
- C. Of great commitments. Like love slaves we give our all to the Master's cause.
- D. Of great compulsions. The impelling of the Holy Spirit within our hearts.
- III. A CALL TO BEAUTY—"put on thy beautiful garments."
The holy life is attractive.
- A. The beauty of the dusted garments—purity (v. 2), "Shake thyself from the dust." Eph. 5:25-27.
- B. The beauty of the singing voice—praise (v. 9). "Break forth into joy, sing together, ye waste places of Jerusalem . . ."
- C. The beauty of the running feet—service (v. 7). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . ."
- D. The beauty of the marching comradeship—fellowship (v. 8).
" . . . with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

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

J. MELTON THOMAS, Pastor
Fairbanks, Alaska

BOOK BRIEFS

Book Club Selection for May

THE MAN WHO WOULD PREACH

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

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

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

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

Blunt talk, but read it and weep!

CHRISTIAN PERFECTION AND AMERICAN METHODISM

By John Leland Peters (Abingdon, \$4.00)

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

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

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

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

EVANGELISTIC SERMONS BY GREAT EVANGELISTS

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

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

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

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

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

THE CHRISTIAN LIFE AND THE UNCONSCIOUS

By Ernest White (Harper, \$3.00)

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

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

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

THE CHRISTIAN FAITH

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

We are proud to present in a new edition this old favorite. For years our preachers have hunted for it in used book stores, willing to offer premium prices to obtain a copy. Now a new edition is available.

It is written by a man who loved holiness and wrote with deep inspirational tone. True we cannot endorse all the positions taken by Curtis. Especially is this true of his views of the intermediate state, eternal punishment, and his references to evolution. But the main stream of emphasis is tremendous. From beginning to end, Curtis approaches theology from the standpoint of man's need.

Hundreds of our preachers will rejoice just to hear that Curtis' *Christian Faith* can be purchased. When coming to General Assembly, plan to take home a copy with you.

SERMONS ON THE PSALMS

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

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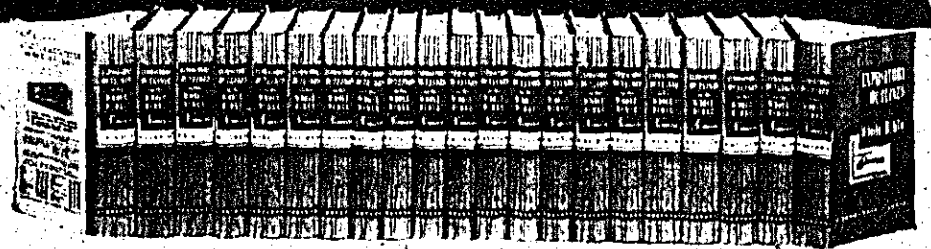
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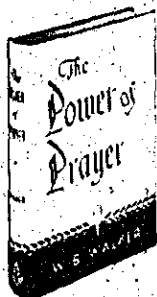
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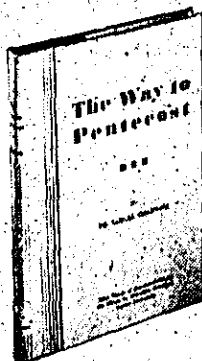
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GUEST EDITORIAL

Positive and Negative Preaching

By I. C. Mathis*

WE MINISTERS should take courage from the fact that the greatest Personality the world has ever known was himself a Preacher. This is in itself enough to exalt preaching and humble us as preachers.

By many, Jesus was looked upon as a great Teacher, rather than the great Preacher. But certainly Jesus exalted preaching and placed upon it His stamp of approval. He called men from the common walks of life and commissioned them to preach. Among His last recorded words were, "Go ye into all the world, and preach . . ." This is the highest honor that could be conferred upon any individual and brings grave responsibility.

A study of the ministry of Jesus and following His example will enable us to keep a proper balance in our ministry—even a proper balance between negative and positive preaching. For remember, brethren, there are both a positive and a negative aspect to the gospel. And both should be preached, but they should not be allowed to get out of balance—lest we become lopsided.

Someone has said that ever since the Fall man has been more or less unbalanced, or lopsided. They tell us that one side of the brain is larger than the other (or is one side smaller than the other?) and one shoulder a little higher than the other. They also say that it is impossible for one to

walk very far in a perfectly straight line without guiding himself by some stationary object. Perhaps this is the reason man travels in circles when he becomes lost in the darkness of the forest or on the plains. It might even be the answer as to why some preachers are always going in circles. But we need not be lopsided preachers. We can travel in a straight line, for we have as our guide the ministry of the Master Preacher, the Man of Galilee. If we follow Him we will keep the proper balance in our ministry. He was both negative and positive in His preaching and teaching.

NEGATIVE PREACHING NEEDED

From some quarters today we hear it said that we should not preach on negatives. But I say unto you, you cannot be a gospel preacher and rightly declare the whole counsel of God without giving the proper emphasis to the negative side of the gospel. I went to Mr. Webster and asked him the meaning of this word "negative." He said it is "a word or term that expresses negation, or denial; a proposition by which something is denied or forbidden; to pronounce against." If we are gospel preachers we will pronounce against, preach against some things.

In matters of religion and morals the negative always precedes the positive and merits our careful consideration. When you say, "Cease to do evil," that is negative; "that ye may do good," that is positive. And we

*District Superintendent, Northeast Oklahoma.

must give the proper emphasis to both. Paul said, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts"; that is negative, and it precedes the positive side of his message, which was to "live soberly, righteously, and godly in this present world."

We might continue citing similar passages of scripture that point out both the negative and the positive aspects of our message. That is unnecessary, but I remind you that the soul winners of the past have been courageous men who walked with God and fearlessly cried out against the sinful conditions of their times. This was true of the prophets of old, Elijah, Elisha, Jeremiah, and Isaiah. This was true of John the Baptist, who would stand up and declare the truth to soldiers, kings, and high ecclesiastics, even though he lost his head. This was also true of Knox of Scotland, Luther of Germany, Wesley of England, Talmage of Brooklyn, Finney, Billy Sunday, and the soul winners of the present and past generations.

We often hear statements like this, "Get the heart right and you do not need to do any negative preaching." But this statement will not bear close scrutiny. You will not get the heart right until the individual is mightily convicted of sin, ceases to do evil, makes restitution, and turns about face to follow Christ. And even after a man's heart is renewed and Christ has come to him in pardoning grace, he still needs preaching and guidance; there is still a need for negative and positive preaching. Our people need teaching on such subjects as prayer, devotion to God and His cause, stewardship, etc. They also need some negative preaching; preaching against worldliness, Sabbath desecration, improper language for a Christian, etc. Finney preached against the use of

tobacco, against secret orders and the popular sins of his day.

My TESTIMONY

Thirty-five years ago, as a young man, I entered the doors of the church and the preacher looked me in the eye and preached against the sins of my life. Yes, he named them; and the way he looked at me, I thought I was the only fellow he had in mind. The preaching of the Nazarene preachers of thirty-five years ago was rugged, but, under God, it produced the Church of the Nazarene. And God have mercy upon us when we raise up a generation of preachers without convictions, timeservers, who will not cry out against the sins of our day, the worldly adornment of some of our people and the lukewarmness and lethargy of some churches. God spoke to Jeremiah and said, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. 48:10). And God commanded Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). And we need a generation of preachers whose hearts are filled with love, and who are moved by the Spirit of God to cry out against that low standard which permits Nazarenes to bedeck themselves with jewelry and make-up, stay out of church to listen to the radio or television, while our generation goes into eternal night without God.

Listen a moment to Thomas A. Cooke, the first bishop of the Methodist church in the U.S.A. He is writing on the subject: "The Duties of the Christian Ministry." "The purity of Christianity, whenever it has flourished, has never begun to decay, but with the fall of the ministry—thus it is in a considerable degree, we who decide, if I may so speak, the salvation

or damnation of the people." And he goes on to say of the ministry of Methodism: "They are a race of reprovers. It is their reproach, their cross, their honor and glory. May we never lose that cross, that glory, till vice is banished from the world and the knowledge of the Lord covers the earth as the waters cover the sea."

Every generation that has had a generation of God-called, fire-baptized, fearless preachers has had a strong, rugged type of Christianity. But I fear we are in a similar period as those of an ancient day when the pure, rugged gospel is too searching, too demanding, and the ancient cry of a rebellious nation is being heard again: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10).

The man who is engaged in the work of the ministry is not only accountable to God for his own soul, but becomes responsible for those that hear him. On the one hand we are assured that "they who turn many to righteousness shall shine as the stars for ever and ever," while on the other hand we are clearly informed that those watchmen who are unfaithful and neglect to give the people warning shall have their blood required at their hands.

A SERIOUS WARNING

And now, having said this, I would raise this warning note; there are dangers in negative preaching against which we as ministers must guard ourselves. One is that we will see so much of sin, compromise, worldliness, and hypocrisy that we will degenerate from preachers of the glorious gospel of Christ to narrow bigots and ranting legalists. If this happens, our ministry gets out of balance and becomes lopsided, and we will be preaching stop this and stop that, you must give up this and must give up

that, until the people decide this type of ministry is too "musty." This type of ministry can get people to give up their external trinkets more successfully than it can lead them into a rich experience. It can get them to an altar easier than it can get them through to a victorious experience in Christ. The converts of such a ministry are as straight as the Pharisees and often just as void of deep peace and holy joy in the Lord. They have given up much, but they have not received much in return. They have a strained, unnatural, legalistic religion.

Jesus criticized the religionists of His day because they covered up the fundamentals of religion with the incidentals of religion. They had built up a complex system of laws, rules, rites, traditions, and interpretations. Jesus simplified the whole matter by saying that man's first obligation was to love God; and his second was like it, only that love had to do with his fellow man. And while we should not neglect the negative side of the gospel, neither should we neglect the weightier matters of a positive gospel. And above all, let us refuse to become sour critics, legalistic ranters, majoring on minors while the great truths of salvation, the atoning death and resurrection of Christ, fellowship with God, joyful service to broken, bleeding humanity, and the glories prepared for us hereafter, are forgotten or neglected.

I read a very interesting story the other day of a man who, walking down a street in Chicago, saw a great crowd had gathered. As he drew nearer he saw they had surrounded a great giant of a man. He stood about 6 ft. 6 in. high, weighed perhaps 275 to 300 pounds. And, supposing something very important was taking place, he pushed his way through the crowd to where this big man was standing. There he stood, 6 ft. 6 in. high, weigh-

ing nearly 300 pounds. This giant of a man was—selling peanuts. As this man turned in disgust to push his way back out of the crowd, he was heard to mutter, "There should be a law against such big men engaging in such little business."

God save us from neglecting the great and lofty truths of a positive gospel to deal constantly and eternally on little things of a minor or external nature. If we do not do any negative preaching we will have a shallow and worldly crowd; if we do all negative preaching our people will be a legalistic, narrow crowd, starving for spiritual food. Let us cry aloud against sin, but let us be sure that we hold up to the people "the Lamb of God, that taketh away the sin of the world."

After we have led our people to a place of complete consecration to God, and the Holy Ghost has come in with His fiery baptism, purging and cleansing carnality from their hearts, so they can walk with God in the beauty of holiness, let us lead them on to the full conquest of Canaan's fair and

happy land. There are mountain peaks of blessings yet unscaled. There are giants that still stalk the land. There are grapes of Eschol still waiting to be plucked. There are pomegranates growing and streams of milk and honey flowing that await our feasting. There is service to be rendered to our Lord and Master. The army of the Lord is in need of good soldiers. There are mission fields calling for new recruits with the plaintive pleadings of the man of Macedonia. If we are good shepherds and lead our people into good pastures, their ears will be attuned to heaven's call letters, and they will hear our Lord calling, "Who will go for us?" and like Isaiah they will respond, "Here am I; send me." And in the service of our Master we will all work together, visiting, praying, giving until the day is done, the shadows gather, and we are called home, there to dwell forevermore.

And I thank God there is no opposition from the leaders in the Church of the Nazarene to a ministry like this. May the Lord help us all to be faithful.

THE MOST WITH THE LEAST

A tombstone is a terrible place to preach from, and a far worse place to try to gather a congregation—but if John Wesley had waited until the Church of England opened its doors to him, and he could have preached from a proper pulpit with a "proper" congregation, there never would have been any revival in England, and there never would have been any Methodist church.

When Jesus said, "Follow me," I think He intended that we should follow Him in making the most of the imperfect, in doing what can be done with things as they are.

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

FROM THE EDITOR

'Pentecost at Possum Trot

RECENTLY (from the time of writing, of course) at the close of the Sunday morning service at the church where I attend, the pastor made a simple plea to those who needed and wanted God and who felt that there was a better way of life for them. The Holy Spirit took the message and, without pressure, four adults walked out to the altar of prayer. One was the married daughter of a lady in the church whose home has been wonderfully transformed by the power of God within the last three or four years. The daughter has been a subject of prayer for her mother and many of the folks in the church. The second was a man who has been coming to services only a few weeks. The shine on his face after Christ came into his heart was a sight to behold. The third was a young man, new to our church, who was brought to the altar by one of our young preachers in the Seminary. The fourth was a man who has been around the church for many years, yet who had never got fully in with a genuine experience.

It was easy to pray that morning and the clear-cut victory of these who came to seek God was evidence that the Holy Spirit was present in a manifest way. Going home from the service I caught myself saying, almost singing, "Pentecost came to our church today!"

There are those who would say that such a service should not be so unusual, that it certainly should not be so uncommon as to be the occasion of

an editorial. And indeed, in some ways it was not unusual. True, in our church, as in many others these days, it is not the customary thing to have an invitation for sinners to seek the Lord in the morning service. In fact, should you ask the few clock-watchers in the congregation, they would tell you that the discerning preacher just does not attempt evangelistic services in the morning worship hour.

But this was not an "evangelistic service" as such. One could hardly complain that our pastor put on pressure in his invitation. It was just one of those times when God was there and everybody recognized that it was wholly in order to open the altar. It was one of those services which all of us pray will come more often. It was a service which in many ways was "average." Yet in other ways it could be classified as "ideal." We could not tell ahead of time that something dramatic was going to take place. But in it all many sensed the moving of the Holy Spirit. To me it was a time of Pentecost come near.

Of course, there are those who would differ with that statement, for to them a time of Pentecost must be accompanied by great manifestations of one sort or another. To them Pentecost just could not come to Possum Trot, because the small church just cannot amass enough of the factors which make for this sort of manifestation. In fact, there are some groups which discourage small congregations,

centralizing as many of their people as possible at one location. I talked with a lady one time who had attended such a church. "Why," I asked, "do they follow this policy?" "Because they feel that in the smaller group not enough 'glory' can be generated," was her general answer.

Perhaps some of us are just as guilty as these in believing that Pentecost cannot really come to Possum Trot because of our preconceived notions of how the Holy Spirit does come and these evidences can be duplicated only in the larger crowds. When we stop and think, however, we can see the error in this. On the Day of Pentecost there were only 120 gathered, a small congregation in terms of some today. Certainly we must know that God is not going to withhold himself from a group simply because their number is small. In fact, He has promised to be in the midst when only two or three have gathered together in His name.

Evidently, then, we must reconstruct our ideas of what Pentecost means in terms of our services. We must see the Holy Spirit moving even in the ordinary and the usual. We must understand that any time a person is convicted either for his sins or his uncleanness and he finds victory, the Holy Spirit has come near to him. Others of us may not be able to see cloven tongues of fire or hear sounds as of a rushing mighty wind, but that

person certainly has seen and felt in his own way.

I would not want my pastor to feel that I was classifying our church as Possum Trot, for actually it is a large church in terms of our denomination. But I want to be encouraged that Pentecost can come again and again to our services in such commonplace experiences as the one last Sunday. And those who are pastors of the smaller churches, the Possum Trots from east to west, from north to south, should be equally encouraged that the Holy Spirit can and will manifest himself in their midst also. Let us be careful lest we circumscribe the working of the Holy Spirit by our set patterns. Let us be faithful to give praise to God when He does see fit to move in our midst, even though only one heart and life is touched by it.

*Yes, God comes in the camp meeting where the saints from all the countryside around have assembled. Yes, God comes in unusual ways in a particular service during the revival after a build-up of prayer and preaching and concern on the part of the people of God. But God comes also at times when we least expect it, not in the thunder nor the lightning, but in the still, small voice which speaks to some heart of his need, or to the child of God about some problem in his life. Let us see that Pentecost can come to Possum Trot and let us more and more be partakers of it.

FAMILY ALTAR

Count me as a firm believer in the family altar. I am thoroughly convinced that a widespread return to the practice of regular worship in the home would work miracles in meeting the many critical problems of modern life. Let the family altar become the center around which life revolves and we will regain the spiritual resources so badly needed.

—LUTHER W. YOUNGDAHL

The Preaching of Francis Asbury

By James McGraw*

IT IS NO SURPRISE that the words which appeared most often in the journal of Francis Asbury were, "I preached." The first twenty-five years of his ministry he did nothing else but preach, for not until he was forty years old did he administer any of the ordinances of the church. En route to America from his native England he preached many times on shipboard. He preached on landing in Philadelphia, and thereafter for forty-five years scarcely a day passed that he did not preach. It has been estimated that he preached seventeen thousand sermons during his long and fruitful ministry.

Born near Birmingham in England in 1745, Francis Asbury never attended school after he was thirteen years of age. The reasons for this may be several, because there were many hindrances in the way of a lad seeking his education in those days. One thing is certain, the reason had nothing to do with his own laziness, nor any lack of thirst for knowledge, as his later life testifies. For although this man did not attend school after his thirteenth year of life, he took Wesley's advice that he be a "man of one Book" and he learned his Bible thoroughly. After coming as a missionary to America he taught himself Greek and Hebrew, so that he could read his Bible in the original languages, and he also learned to read in Latin.

STRONG IN CHARACTER

Francis Asbury was by nature a timid man, but was an extremely

conscientious man. George Mains, in his biography of Asbury, described the effect of his early home training as making him a "fearful, timid boy, morbidly introspective, fretting over religion and the likelihood of salvation." About his own youth he once said that he "neither dared an oath nor hazarded a lie, but was always prayerful and religious." He grew up in an atmosphere of fear lest he do something that might offend the awful, revengeful God about whom he had been taught.

This background of deep religious piety had its effect on his life and ministry. As bishop of the Methodist church in America during those earliest days of its development here, he received the usual acclaim and its accompaniment of criticism. The well-remembered "O'Kelly clash," when his plan of moving and stationing pastors came under severe criticism from some quarters, tried his faith and character but saw him emerge vindicated. That plan is still the custom in the Methodist church, and one of his critics later said of him: "It may be said with absolute confidence that there was nothing in his career from the first, and nothing to which he gave his sanction, in the constitution of the church, that was tarnished by the slightest touch of self."

Asbury was a man of prayer. On his knees before retiring, on his knees again on rising, after breakfast, dinner, supper, in pastoral calls, on all occasions he prayed. His personal character and supreme devotion to

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God had their effect upon his ministry.

PASSIONATE IN FERVOR

Francis Asbury's preaching was practical and evangelistic. He did not fear fanaticism, but he feared formalism. He once said, "Only the preaching that molds the lives of the people is great," and he always kept this principle before him in his own preaching. He preached for results. For him, style was incidental, culture was secondary, and any human considerations were important only in whatever measure they helped to achieve results.

William L. Duren wrote concerning Asbury's preaching: "He was plain, simple, and direct in his style, and he preached to the hearts of his hearers out of the heart of God." A self-educated man, he was not as scholarly as some preachers, nor did he possess the "imagination" that made some men's sermons sparkle and glitter. One who heard him thought his preaching "dignified and impressive"; another said he was "systematic and dry." He himself professed that on some occasions he could not seem to express his thoughts "with readiness and perspicuity"; whereas, at other times, he continued, "proper sentences of Scripture and apt expressions occur without care or much thought." His preaching was not couched in placid phrases, the "empty stuff" which he feared, but was always an arraignment of sin and a call to live a life of holiness.

Asbury's preaching was to the conscience more than it was to the mind. He did not strive for sensationalism, yet there was the sensationalism of stark reality in his message. One of his journal accounts gives his own account of a sermon: "I delivered a close and awful discourse; I was very alarming. Seldom, if ever, have I felt more moved."

On occasions he swept his audiences with the mighty fervor that stirred him in his own soul; and Ezra Tipple, another biographer, wrote of an incident in New England when the entire audience rose to its feet under the spell of Asbury's preaching. He sometimes indulged in a play of words, and he had a dry, keen sense of humor; but he was usually serious, and before his audience had listened long, they too were serious.

EFFECTIVE IN STYLE

Surprise was one of the best weapons Francis Asbury used in his preaching. He knew how sermons ought to be made, and he knew how they should be preached. His intimate knowledge of the Scriptures gave a sense of appropriateness to his texts. He never preached topical sermons, but always made his sermons the products of the texts from which he preached. Many preachers announce a text and immediately leave for some distant point; but when Asbury preached, he announced a text and preached to it. With him, proposition, argument, illustration, incident, and everything were either immediately drawn from or directly connected with his subject and his text.

His sermons abounded in scripture quotations, and his phraseology was flavored with bits of sacred dialect and with numerous Biblical illustrations.

In his journal there are thousands of references to his sermons, but only about 700 of his texts are listed. Of these, some 170 are outlined.

It is interesting to observe that of these outlines given, 11 appear covering the period of 1771-86; 87 from 1786 to 1800; and 77 from 1801 to 1815. Twelve of these texts have two outlines each, one has three, and the remainder one.

Forty-four of the sermons mentioned above are from Old Testament texts, 16 of these being found in Isaiah and the Psalms. The New Testament contains 124 of these texts. Twenty-four of these are from the Gospels, 11 from the Acts, 81 from the Epistles, and 4 from Revelation.

A study of his preaching reveals the influence of his devotion to the Bible upon his sermons. He usually arose each morning between four and five o'clock to read his Bible and pray, and his messages reflected his rich saturation of soul with the Word of God. He read it daily, not merely for sermon texts, but for spiritual illumination and soul food. It is little wonder that he could always be depended upon to preach from an appropriate text, and to preach a practical message.

This man had little use for the elegant courtliness of the New England drawing room, but his mission was like the mission of John the Baptist, a voice crying in the wilderness. His preaching was extempore, and he frequently suffered lapses of memory, which were extremely embarrassing to him; but he was always practical, always fervently passionate, and always so simple that the most illiterate backwoodsman knew what he meant.

A study of Francis Asbury's outlines reveals that he made no effort to appear profound. Most of his sermons were distinctly evangelistic in appeal. His sermon on the text, "Lord, are there few that are saved?" is:

I. What are we to be saved from?

II. How are we saved?

III. Why there are few that are saved.

His outline for a sermon on repentance is:

I. The nature of repentance—the whole of religion.

II. The universality of repentance—all order, stations, characters, must repent.

III. The possibility of and provision made for repentance—the gift of Christ, the death of Christ, the agency of the Spirit, the preaching of the gospel, the means of grace.

IV. The necessity of repentance—from the considerations of the Fall and our own actual transgressions, a future state and general judgment.

V. The time for repentance—now—this gospel day of grace. (These outlines from Asbury's *Journal*, Vol. I, p. 339; and Vol. III, p. 215.)

His outlines reveal a majestic simplicity in exposition of the Scripture, a high order of spiritual comprehension and Biblical insight, a deep devotion to Christ, and at times a tremendous oratorical style.

Jesse Lee said of him that he was "an excellent preacher"; Nathan Bangs, that he was "singularly imposing"; Joseph Travis, that he had a chaste and plain style; Joshua Marsden, that he was dignified, eloquent, and impressive. Bishop Fowler ranked Francis Asbury at the head of all Methodist preachers, and Schaff placed him among the eloquent preachers of America.

The words of George Rust pay tribute to one of the first great holiness preachers in America, when he said of Asbury:

"He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college virtuoso."

Although Dr. Rust's tribute seems a bit extravagant, there is no doubt that Francis Asbury was a mighty preacher of the Word, and he was a holiness

preacher, whose soul was aflame. Those who heard him saw the light and felt the heat in the impact of the Spirit's power upon him.

When You Fail in Your Preaching

By Clyde W. Rather

YOU FAIL IN YOUR PREACHING

When your supreme motive is popularity rather than power.

When you seek to be "men pleasers" or to gain a reputation rather than to please God.

When you preach on popular themes to attract the crowds, or ride some hobbyhorse to appear spiritual, rather than those themes that exalt Christ or are essential to salvation.

When you denounce sin in the abstract, but are not too definite about sins that prevail in your congregation.

When you preach much on the loveliness of grace and virtue and the glory of heaven, but say very little about the sinfulness of sin and the terrors of hell.

When you are very general in your application of truth, making apologies for all you say, so that no one's feelings are hurt. Let everyone feel pleased with himself; he might compliment the sermon at its close.

When you preach as little as possible on holiness, sanctification, carnality, and such themes.

When reading the *Manual*, especially those sections dealing with the general and special rules, you hurriedly pass over them, hardly making a comment, lest someone might think you are radical.

When you emphasize before your

revival that if "we can only get Evangelist So-and-So, we can have a great revival," overlooking the fact that mighty revivals of religion have come in the past and will come in the present and future only when the church gets on its knees and pays the price in burden, prayer, and intercession.

When you are referring to the Crusade for Souls Now program, and you tell what a wonderful program it is, how well-balanced, how much good others are doing, that the church should have had it in operation long before they did, yet do nothing about it yourself or lead your people to the place where they will be inspired over its possibilities.

When you are asked by the general church to bring your local church up to the 10 per cent plan for missions, and you avoid the issue by proclaiming that the local church needs a new building and you have to do something for yourself once in a while. Or say that you just know the folks won't be in favor of the idea, so why present it to them, without really presenting it to them for honest consideration.

God has not called us to fail, but to succeed. We are workers together with Him. He will help us if we will but let Him. How about turning our failures into successes this year?

SERMON OF THE MONTH

Light from the Burning Bush

By Sydney Martin*

SCRIPTURE: Exodus 3:1-14

TEXT: *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed (Exod. 3:2).*

INTRODUCTION: The experience of our scripture lesson transformed a keeper of sheep into the greatest human leader the world has known. Wonderful! Yet no less wonderful is the fact that, because the God of the burning bush still lives, He is able to do something similar for any man who will stand where Moses stood and do as Moses did.

We are certain that, apart from this experience, the Moses we know would never have existed. The sands of the desert over which he had roamed for the past forty years would have blotted him out. Moses would have died "unknown and unsung." Note that, at this time, Moses was on the "retired list." One hotheaded act—slaying of the Egyptian taskmaster—had brought his dreams tumbling about his ears. Instead of marching out of Egypt as conqueror, he had fled as a criminal. Instead of leading the nation to liberty, he was leading sheep in the desert.

Are you on the retired list, spiritually? It is amazing how many youngsters in the faith are. Are you

dispirited by past failures? Be sure that God will make your brightest dreams true if you will let Him!

How did it happen in Moses' case? I believe the process was something as follows:

I. DIVINE INTERFERENCE

God broke in. Has God been breaking in upon your life? You are wanting to settle down but God wants you to settle up. He will give you no peace till you do so, or until your conscience dies on you for good. How many risk that! During my personal army service, our outfit had been on lengthy and tiring exercises, with a particularly arduous one ahead, demanding a very early start. To be sure of rising early we arranged to put an alarm clock on an upturned bucket in the middle of the hut floor beyond everyone's reach. In the small hours of the night the clock obliged with unearthly din—and then if someone didn't throw a boot at it!

Has God been breaking in on us? How we ought to thank Him for being such a "Heavenly Nuisance"! Perhaps He has not broken in in a loud, shattering way. He rarely does. It is mostly through a still, small voice, in everyday circumstances. How many wondrous opportunities are missed because folk wait for God to take them by the scruff of the neck,

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and all the time He is tapping them on the shoulder!

One has prayed the prayer, "Let me not sink to be a clod . . ." It won't be God's fault if you do. Note Christ's word to Paul, "It is hard for thee to kick against the pricks." How hard indeed it would have been for Moses to kick against a thornbush, a red-hot one at that! Be it to his credit that, instead of kicking, he "turned aside."

II. DIVINE INFERENCE

In the beginning God's word must have cheered Moses.

I have surely seen (v. 7). I believe such words would chide as well as cheer; for while Moses snoozed in semi-retirement, God had neither slumbered nor slept; while Moses tried to forget, God couldn't forget. It is hard to say which grieves God most, sleeping sinners or sleeping saints.

I know their sorrows (v. 7b). Moses never forgot that word, for he passed it on to generations to follow. Is this where Isaiah got his information? (Isa. 63:9.) How cheering! Surely, if God knew He would act!

I am come down to deliver (v. 8). Wonderful! Imagine Moses' thought: What a fool I was to stew and strain at the task! I might have known God would do it. Picture Moses reaching for his shoes and staff. May as well get back to the sheep now; God is on the job. "But," says God, "wait a minute!"

I will send thee (v. 10). See the panic (vv. 11 and 13). Yet this is always the divine inference—"With God all things are possible."

Note the sequel: See how Moses whines and whimpers (see c. 4, vv. 1, 10, 13, etc.). No wonder God becomes angry. But "when the Lord lets himself go, He knows where He is going," and what He is doing. Why

did God bother with this pathetic figure? Because there was a deal more hope of Moses' being useful now than in his cocksure days in Egypt. The divine inference is: (a) God will do His work through a man; (b) God will do His work through a "little" man. (See I Sam. 9:21; II Sam. 7:18; and cf. I Sam. 15:17.) F. B. Meyer said: "There was a time, when I imagined God's blessings on shelves, one above the other, therefore I must wait till I was big enough to get the best blessing. I realise now that God puts His blessings on shelves, one below the other, and I must wait till I am low enough to get the greatest blessing." Yet note Isa. 60:22, "A little one shall become a thousand . . ."

III. DIVINE PRESENCE (v. 12)

God breaks in and God works out, but prior to working out He must work in (see Phil. 2:12-13).

Notice the primary significance of the burning bush. Without doubt this phenomenon spoke of Israel, or the Church, as being indestructible in the fires of persecution; but primarily, it signified the eternal, immutable God, the "I Am." A fire not consumed by its own activity and intensity, a force with inexhaustible resources—a startling contrast to Moses' case! As someone says: "When God says, 'I Am,' it means that you and I are mere links in the chain while He is the staple from which every link hangs." That is true, but further, God is able by His grace to communicate His very nature to every link that hangs upon Him. Here Moses abandoned himself to the "Eternal Staple" and stability was imparted to him; he abandoned himself to Unquenchable Flame and its undying fervor was communicated to him. And because the God of the burning bush is the God of Pentecost, and because the God of Pentecost is the God of today,

we, if we will but allow the Holy Fire to work on us, can know the answer to that brave prayer, "Let me not sink to be a clod—make me Thy fuel, flame of God."

Where are you? Away in the back side of the desert, plodding aimlessly around instead of helping lead benighted souls into liberty and power by the Holy Ghost?

What are you? Clods, or fuel? Passengers or crew?

Let God interfere. Give the Holy Ghost elbow room. Is it hard to kick

against pricks? Then stop kicking and start obeying.

But where? Right here. "The place whereon thou standest is holy ground."

Tread softly! All the earth is holy ground.

It may be, could we look with seeing eyes,

*This spot we stand on is a paradise
Where dead have come to life and lost
been found.*

(C. G. Rossetti)

Works of Arminius to Be Reprinted!

THE RELIGIOUS WORLD now has access again to the complete writings of James Arminius, which have been out of print for a long time, and which have been extremely difficult to procure. This announcement has just been made by a religious publishing house in Grand Rapids, Michigan, which is engaged in an active program to bring out new editions of well-known classics.

It is remarkable that the works of so eminent a theologian as James Arminius have not been readily available to the large body of Protestantism which supports his views, and to the considerable portion which opposes his tenets. In the main, it has been necessary to resort to his scattered writings, to quoted excerpts from his works, or to accept at face value the views which others ascribed to Arminius.

It was a valued service which James Nichols and W. R. Bagnall rendered in translating the writings of Arminius.

Nichols translated about two-thirds of the works of Arminius and presented them in two large volumes, the first in 1825 and the second in 1828. This translation was carefully edited by Bagnall, who also translated the remainder of Arminius' writings and added them in a third volume. This three-volume set was first published in 1853. It is this set, for many years almost unknown and unobtainable, which is once more being made available for general distribution.

The sketch of the "The Life of Arminius" in the first volume and the "General Index of Subjects" in the last are valuable assets to anyone using this set for study and reference.

These three volumes were published on March 15, 1956, by Baker Book House, of Grand Rapids, Michigan, a firm already well known for its active reprint program. The price is \$17.50 for the three volumes. They will be available through the Nazarene Publishing House.

Heavy Work Situations.

By Curtis D. Withrow*

THERE ARE many problems confronting our churches today which are new and peculiar to this age. Among others is the heavy work situation which exists—husband and wife both working, and often one or both filling more than one position. This is especially true in the industrial areas.

There are two reasons why we are concerned about this condition: the advancement of the work of Christ's kingdom, and the souls of men and women.

I have but to look across the street for an example. A lad of perhaps thirteen years is dismally draped across a new, too-expensive porch-reclining chair, as he directs the play of two or three younger children who are, more or less, his charges during the summer vacation. Father works nights; Mother works days and keeps house at night. There is no complaint as to the department of the children; they are well behaved. Their forlorn and lonely look does concern me, but the real burden of my heart is that Sunday is a day for family recreation and rest—no time for Sunday school, no time for church, no time in their busy schedule for God.

This is not an isolated case, and were it the only one we would not write about it. Unfortunately this condition prevails not only in sections where wages are low and when husband and wife must both work to provide necessities; but more often in

homes which are more or less pretentious, with all the accompanying "things" and "gadgets," many trying to keep up with the Joneses, which in turn means they must keep ahead of the bill collector.

PRAYERFUL COUNSELING.

Because of this work pattern the church is suffering from lack of personnel. Trying to find sufficiently trained teachers presents a major problem in many of our churches. The plea is, "We haven't time for preparation." In a recent church election several people who could have made valuable contributions were eliminated because of night work. Among them were those who held more than one position. Frequently the first work the individual with a heavy schedule eliminates is visitation and church responsibility.

A woman nicely launched in productive visitation work informed me that she had taken a position but that I was not to worry, she intended to keep on working for the Lord, and by her work she could put more money into the building fund. But her health did not keep up with her ambition and soon she stayed away from prayer meeting. Next she did not feel equal to visitation, then occasionally she missed Sunday school and church. We prayed desperately about the matter; we visited in the home and as tactfully as possible led her to talk about the situation. Finally the day came when she announced to me that she had quit her job and was

again ready to do God's work. We told her we had been praying about it and how glad we were for her decision, and, laughingly, hoped she would not find employment in a long time. Need I say that she is miles up the road spiritually?

The mother of a family found employment to ease the financial burden until her children should be graduated from high school. Since it was a sizable family the need was obvious. For a short time the church routine continued. But soon Mother began to stay away from visitation. Then attendance in prayer meeting became sporadic. After that, morning services were missed. When other members of the family grew careless in their habits, I became deeply concerned and determined to have a frank talk with that mother. I called in the home, told her of my concern and my interest in them. I told her of the contribution they could make to the building of God's kingdom. She was dumfounded. She said, "Truly, I have not realized what was happening." From that time forth we have had able supporters from that home in children's work, in the music department, and in teaching. Suppose we had made no effort to warn this mother?

CONSECRATION NEEDED

While some merely drift, others seem to take it as their right to refuse to do God's work because they are too busy. We have switched our vacation Bible school to early evening hours. It has solved both our transportation and our teaching problems. Even so, we had some very interesting and revealing experiences which prove anew that the human race does exactly that which it most desires to do. Two members of one family, both working, refused to take any part in the work of V.B.S. because they did not have time. Two women with equal home re-

sponsibilities came directly from work to church, dinnerless; one found it necessary to hire a taxi to get to her class on time. What made the difference? Consecration. A consecrated person will find a way to serve God at any cost.

We have two cases in point. A man in our church works days and is employed at two other places for certain hours each week. Yet he is never out of a service of the church or any of the board meetings and is active in both Sunday school and the missionary society.

A woman with a responsible position keeps a lovely home, yet manages to be treasurer of a large church, chairman of the Sunday-school board, teaches an adult class, supports visitation, and is in every service of the church. Are you surprised that her husband, long backslidden, prayed through in their own home recently?

We see from these examples that secular work need not interfere with service to God. Again let it be emphasized, the problem seems to be solved in the matter of consecration to the task. We can deal face to face with some; others will voluntarily give God their time. But the question remains: What can we do about those people not yet consecrated to the task?

WAYS TO HELP

If we preach a well-rounded gospel we can sprinkle through our sermons illustrations that deal with the folly of seeking after temporal things to the exclusion of the spiritual. We might use as texts such scriptures as: Matt. 6:33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"; Hag. 1:6, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earn-

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eth wages earneth wages to put it into a bag with holes"; Luke 12:20, ". . . Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

If some have drifted so far that they will not be there to hear your Sunday messages, do a little preaching, diplomatically of course, from a living-room chair in their homes. When those excuses for absence from services come—and they will—we ought to urge upon these individuals the fact that Sunday is the Lord's day, that it ought not to be profaned. Tell them about the new people in the church, about the good services they are missing; tell them of the people who have inquired about them. Then send a good lay member to further whet their desire to be back in church. I have found it best not to put these calls off too long. It is harder then to convince the people that they are needed and missed.

CALLING SCHEDULE

I try to keep the work schedule of my people in mind when calling, and endeavor to call when both husband and wife are most likely to be home. When excuses come, I never fail to warn of the danger of leaving God out of their plans. I have yet to find one who has resented my interest in him. As the watchman upon the wall warns of marauders who would do physical harm, so we as ministers must warn of dangers to the soul. It is Satan's business to tell our people, "God knows my situation and understands, even if people do not." It reminds us of the little girl who, when

her mother told her she should not iron her doll clothes on Sunday, said, "Don't you s'pose the dear Lord knows that this little iron ain't hot?" It is so easy to rationalize when it is a matter of what *we* want to do.

There are economic conditions which exist because of illness, large families, care of aged parents, etc., where we need to be understanding. But even in these cases we need to press God's claim. As a minister of God's Word, I must help the Christian to see that, as surely as the tithe is the Lord's, so surely is a portion of the busiest person's time.

The problem of heavy work schedules is a very real one in many of our churches, yet it is no more insurmountable than the problems of chronic illness or babies in the home. People may use any or all of these as excuses for remaining away from worship and service. They may persist in using them so long that bad habits of church inattendance are formed. Yes, the pastor must not despair, but seek ways to encourage them to be faithful to God and the church in every circumstance of life.

If as good shepherds we seek them out, warn of the danger of habit; if we keep our program fresh and interesting, anointed of God; if we keep that intercessors' prayer band on their knees; if we do not get discouraged after some have refused work on the grounds that they are *too busy*, but ask them again and again; if we keep sweet, do not utter criticisms to others, many of the situations will resolve themselves. I speak as one who has not attained, but "I press toward the mark . . ."

Theologians We Should Know

By J. Russell Gardner*

THE LAST WORD has not yet been said about God—nor ever will be. Men—prophets, poets, preachers, theologians—only try to tell of Him; they never fully or finally succeed. Like Columbus and his sailors, they have discovered indeed that the vast new continent is there, may actually have given it names and taken possession of it as their very own; but at best they have touched only upon its coasts, explored a mere fraction of its fringe, glimpsed but a sample of its skies, and seen but the mouth of the rivers which pour endlessly from its unexplored interior.

We go further. The final word has not been uttered about a single attribute of the Deity. These attributes, or perfections, are infinite like himself. By infinite we mean the measureless, and since the immeasurable cannot be fully understood, it cannot be expressed except in terms which conceal as much as they reveal. Elihu, the friend of Job, was right when he declared, "Touching the Almighty we cannot find him out" (Job 37:23). A greater theologian, Paul by name, was also right when he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33.)

It is for this reason that theology as "the science of God and things divine" is the most challenging study that can engage the mind of man. Differing from all other sciences both in content and method, it is the most

truly living of all sciences. This is necessarily so, since it deals with the most truly living of all subjects—the ever-living God. Other sciences deal either with substances which never were living—geology, astronomy, physics, and chemistry, for instance—or with objects which are partly living and partly dead—botany, biology, and anthropology, for instance. In these spheres much, if not most, of the subject matter, though once alive, is now dead. To borrow a phrase from Bryant, "All that tread the earth are but a handful to the tribes that slumber in its bosom." And yet each of the so-called "life sciences" must attempt a description of all the innumerable forms of life which have passed, whether they be plants, animals, or men. At best they can but contemplate the living and the dead, and sometimes, in evolutionary thought at least, attempt to explain the living by the dead.

But in Christian theology this is not the case. It deals only with the One who is only living and never seeks to explain Him by any inanimate antecedents. In fact in this particular science the Living One ex-

A number of our readers have asked for material which would introduce them to outstanding names in recent theological circles. Dr. Gardner has been doing some work in this area and volunteered to present briefly a few outstanding men with some notes pointing out their particular theological contribution. We trust this series is beneficial.—Ed.

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plains himself. Thus it impresses neither paleontology nor archaeology into its immediate service. For it there is neither a "paleolithic" nor "neolithic" God. It envisions One who is the Antecedent of all geological ages even as He is the Contemporary of all human generations.

Theology therefore has peculiar relevance for each passing moment of our lives. We can no more crowd theology out of our lives than we can crowd God out of our thoughts. Our lives are, in fact, our theological notebooks. Some keep those notebooks with diligence and care; others keep them recklessly, haphazardly, and indifferently. Paul kept his so carefully that he could call it "the gospel according to me—my gospel" (Rom. 2:16).

There are other theologians of a lesser magnitude and of a later date who have their "gospel" too. They have endeavored to paint the picture of the Eternal as He appeared to be

to them. Their theology, whatever its human weaknesses or strengths, was, or is, a science very much alive to them. They talk to us, not only from their heads, but from their hearts. We have reason to believe that they are honest in their views. They have read widely, weighed carefully, thought deeply, and expressed well. They have given their notebooks to the publishers, who have made their contents readable and in turn have given them to us. As their contemporaries, in part, we do well to make their acquaintance through their works. It will be our purpose therefore in the succeeding articles under this heading to give the casual reader, minister and layman alike, a passing introduction to several of the most stimulating thinkers of modern times from Soren Kierkegaard, "the melancholy Dane," to the very prolific "professor of philosophical theology," Dr. Paul Tillich, long at Union Theological Seminary and now at Harvard University.

I. Soren Kierkegaard

A Dane by race—and a genius by providence—Soren Kierkegaard was born in Copenhagen in 1813. Compressed within the temporal limits of forty-two pain-filled years and confined within the spatial limits of his own native city, his life reached its earthly terminus on November 4, 1855.

But since, then, Kierkegaard has traveled far and wide. As is so often the case with the truly great, his post-mortem career along the highways of human thought has been in striking contrast to the narrow confines of his physical existence. Adventurously "voyaging on the strange seas of thought alone" in his own brief day,

he has subsequently crossed the seven seas and traveled every enlightened land. Once restricted almost exclusively to the capital city of one of the smallest kingdoms of Europe, he is now walking the "University Avenues" of the capital cities of the world.

This is the more amazing since he aimed at the very opposite of being popular—at least in his own day. Deliberately he renounced acclaim, courted conflict, and scorned the transient applause of his unthinking contemporaries. And as if to make his social insecurity doubly secure, he renounced the girl he loved and had promised to marry, retreated into himself rather than in society, wrote

in allegory and symbol, hid behind fictitious names, opposed the prevailing philosophy of his day, and finally climaxed his stormy career with an open attack upon the established church of his native land. And yet, he has since been acclaimed by his biographers as "the greatest Protestant Christian of the 19th century," and "the profoundest interpreter of the psychology of the religious life since St. Augustine." (So Bretall: *A Kierkegaard Anthology*, xvii.)

KIERKEGAARD'S WRITINGS

Kierkegaard loved to write as a racer loves to run. And few of his day—or since—could equal his pace in either gracefulness of execution, variety of form, or territory traversed. His most important writings, with the dates of their translation into English are: *Philosophical Fragments* (1936), *Purify Your Hearts* (1938), *Journals* (1938), *The Point of View* (1939), *Fear and Trembling* (1939), *The Present Age* (1940), *Christian Discourses* (1940), *Stages on Life's Way* (1940), *Fear and Trembling* (1941), *Repetition* (1941), *The Sickness Unto Death* (1941), *Training in Christianity* (1941), *Edifying Discourses* (1943), *Either Or: A Fragment of Life* (1944), *The Concept of Dread* (1944), *Attack Upon Christendom* (1944), and *Works of Love* (1946). His chief translators to date include the names of Alexander Dru, Douglas V. Steere, Walter Lowrie, and David and Lillian Swenson.

KIERKEGAARD KERNELS OF TRUTH

Acorn-like, his thoughts, instinct with life, have germinated and spread themselves like a forest of live-oak trees. Of creative ideas and penetrating insights the great Dane had more than an average share. One has but to note the facility of his pen to discover the fertility of his brain. Some

representative truths to live by—to stay men's souls, as he saw it—are now presented for the serious consideration of the reader.

(1) "Purity of heart requires an undivided will, and there is no unity of will possible except in willing the Good" (*Purify Your Hearts*, p. 15).

For him, only the unified in purpose—and that the noblest purpose conceivable—are spiritually whole. The double-mindedness of Jas. 4:8, from which we are exhorted to cleanse ourselves, is a conflict of will, the human versus the divine. "Purity of heart is to will one thing"—the divine.

(2) "In religion it is 'surgery' we want; there is within us much 'proud flesh' which needs the knife of amputation." (See his *Letters*, pp. 190-259.)

This "proud flesh," he explains, is "the powerful malignant will," from which we must purge ourselves if we are to draw nigh unto Him in truth, "willing to be holy as He is holy through purity of heart." (PH, 142.) This shows that Kierkegaard, as M. Channing-Pierce observes, "is more conscious than many Christians of the radical nature of sin" (*The Terrible Crystal*, p. 181).

(3) "It is hard to be a Christian." If Christianity be easy, it is a farce; if difficult, then few there be that find it, even in Christendom.

This was the central theme around which much of Kierkegaard's teaching revolved, especially in his *Attack Upon Christendom*, *Sickness Unto Death*, *Purify Your Hearts*, *Works of Love*, and *Training in Christianity*. "Denmark's Dead Man," who speaks posthumously so loudly, was an apostle of the "strait gate" and the "narrow way"—a way in which most

Christians professedly believe but practically belie with their lives. "For Christendom," said he, "is the betrayal of Christianity" (*Attack Upon Christendom*, p. 33).

(4) "The hidden life of love is 'recognizable by its fruits' (*Works of Love*, c. i).

Leaves are not the essential indicators of the tree. Similar leaves but dissimilar fruit means dissimilar trees; similar fruit but dissimilar leaves means similar trees. Even painted fruit hung on trees would reveal, not the tree, but the artist only, Kierkegaard would agree. This would seem to be in keeping with Luke 6:44.

(5) "To be loved by God, and to love God is to suffer" (his *Journals*).

For S. K., prosperity and exemption from pain were no special marks of divine favor. The wicked also prosper "and are not in trouble like other men." Whom God loves, He chastens. Suffering, therefore, may be taken as "the sign of the Relation to God, or the Love of God" (*ibid.*). To seek suffering for its own sake, however, would be "presumptuous," and to avoid it when the "cause" demands it would be cowardice. We are to do the "daring"—make the abandonment of ourselves to the cause of truth—and God will take care of the suffering.

But for this "viking of thought," as one biographer calls him, the gospel of suffering which he preached was none the less a gospel of joy. Not only is present suffering the divinely purported prelude to glory in the future, but it is also the pass-key into conscious "contemporaneity

with Christ" in the present. It thus affords "the most blessed consolation, the eternally certain proof that I am loved by God." And as Augustine would say, "In His will is our peace," so Kierkegaard would say, "In His love is our joy."

KIERKEGAARD'S EXPANDING INFLUENCE

A few years before he died, Soren Kierkegaard wrote in his *Journal*: "Denmark has need of a dead man." Further, he added, "My life will cry out after my death." And history has confirmed his prophecy.

States Kepler in his *Fellowship of the Saints*: "No devotional theologian has done more to help modern man overcome his deep-seated pride than Kierkegaard and no foreign theological writer has gone into such rapid English translation in the last decade as this gloomy, serious Danish thinker" (p. 538). In fact his name as an author was virtually unknown in America until after 1930. Then, surprisingly enough, between 1936 and 1946 practically all his important writings appeared in excellent English translations.

Emil Brunner, one of S. K.'s ardent admirers, has this to say: "Between Irenaeus and the present day there have been Augustine, the Reformation, and Kierkegaard." And Dr. Walter Lowrie, one of his ablest translators, goes so far as to call "that tremendous Dane" the predominant intellectual force in our century. Discountable somewhat of course, these weighted statements will seem to retain considerable truth when we consider the neo-orthodox school of theologians, pioneered by Karl Barth, of which Kierkegaard was the intellectual, if not the spiritual, father.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:21-27

"THE DESCENT OF MAN"

THIS WAS the title of an epoch-making book by Charles Darwin, published in 1871, which has had a tremendous influence on the thinking and conduct of men ever since. In this volume the great scientist, who is buried in Westminster Abbey, sought to show that man is descended from some anthropoid type of animal.

The moral consequences of this have been devastating. If man is only a higher species of animal, why may he not live like an animal? To deny the Biblical statement that man was a unique creation in the image of God is to undermine the foundations of moral society.

But this idea of evolutionary development was carried over into the religious field. Almost every book on the origin of religion written in this century has propounded the theory that man's religion is the product of his own thinking, that it began with crude animism, to rise gradually through the various stages of polytheism and henotheism, finally to reach the lofty concepts of ethical monotheism. For over a generation this has been the popular approach to the study of the Old Testament. Moses was not a monotheist. He could not have been, since the religion of the Israelites did not reach such heights until a far later period. It was the great prophets of the eighth century

B.C. who first achieved an ethical monotheism.

Against all this facile rewriting of history the first chapter of Romans presents a vigorous protest. Notice "The Descent of Man" as portrayed here. From the high pinnacle of knowledge of God (v. 21) man took his first step downward—indifference ("glorified him not as God"); His next step was ingratitude ("neither gave thanks"). This was followed by vain rationalism ("became vain in their reasonings"); spiritual blindness ("their senseless heart was darkened"); and intellectual pride ("professing themselves to be wise"). All this eventuated in idolatry, of which there are four stages: worship of man, birds, beasts, and reptiles. Snake worship is the cellar of idolatry. The final result of this willful rejection of God was moral abandonment ("God gave them up").

A BAD BARGAIN

In verse 23 we read: "They changed the glory of the uncorruptible God into an image made like to corruptible man"—which is what the humanists are still doing. Verse 25 says that they "changed the truth of God into a lie." Verse 26 reads: "Even their women did change the natural use into that which is against nature."

The American Standard Version has "changed . . . for" in verse 23, "exchanged . . . for" in verse 25, and "changed . . . into" in verse 26. Perhaps the Revised Standard Version is

*Professor, Nazarene Theological Seminary.

more consistent in using "exchanged . . . for" in all three places.

The Greek text has "allasso . . . en" in verse 23, "metallasso . . . en" in verse 25, and "metallasso . . . eis" in verse 26. Both verbs may mean "change" or "exchange." Since *eis* and *en* mean practically the same thing—the latter has disappeared in modern Greek—it would seem best to translate all three passages the same way.

Notice the bad bargain which men made. They exchanged the glory of God for a creation of man, the truth of God for a lie, and the God-given natural relations of life for those that are unnatural. The result has been a long train of human sin, sorrow, and suffering.

But all this has a warning for us today. When we substitute manipulated atmosphere for the glory of God in our midst, the changing opinions of men for the eternal truth of God's Word, and lust for love, we too make a poor exchange.

God made man with the spirit dominant over the body. Sin has reversed this order.

MORAL ABANDONMENT

Three times in this passage we read: "God gave them up" (vv. 24, 26, 28). The King James Version changes to "God gave them over" in verse 28, but the Greek is exactly the same in all three places.

The verb is *paradidomi*, which means "give or hand over," "give or deliver up," as to prison or judgment. Here it clearly refers to a judicial punishment for men's willful, deliberate rejection of God. To have God let one go is the worst fate that can overtake any human being. Yet that is the inevitable final result of stubborn refusal to let God have His way. A. T. Robertson writes: "The words sound to us like clods on the coffin as

God leaves men to work their own wicked will."¹

MORE?

In the King James Version of verse 25 we read that apostate men "worshipped and served the creature more than the Creator." But the Revised Versions rightly have "rather than." It is not a matter of worshipping other things more than God, but of substituting them for God. Sanday and Headlam comment: "Not: merely 'more than the Creator' (a force which the preposition might bear), but 'passing by the Creator altogether,' 'to the neglect of the Creator.'"² (The Greek preposition is *para*.)

VILE PASSIONS

In verse 24 it is stated that God gave men up "in the lusts of their hearts," in verse 26 that He gave them up "unto vile passions" (A.R.V.). The word "lusts" is *epithumia*, which occurs some thirty-seven times in the New Testament. Its primary meaning is "desire." It is thus translated in three places in the King James Version (Luke 22:15; Phil. 1:23; I Thess. 2:17), where it obviously refers to good desire. But in the majority of instances in the New Testament it signifies bad desire and is translated "lusts" in the King James Version. Three times (Rom. 7:8; Col. 3:5; I Thess. 4:5) it is rendered "concupiscence," an old Latin term which has come to us from the Vulgate.

But the word "passions" in verse 26 is at once more narrow and more intense. The Greek *pathos* is something quite different from what we have made it in English. Used only three times in the New Testament, it is translated in the King James Version three different ways: "affections"

¹"Word Pictures," IV, 330.
²"Romans" (ICC), p. 46.

here, "inordinate affection" in Col. 3:5, and "lust" in I Thess. 4:5. It always carries a bad connotation.

Vincent notes that *pathos* refers to "the diseased condition out of which lusts spring." He defines *epithumiai* as "evil longings," and *pathe* (pl.) as "ungovernable affections." He then comments: "Thus it appears that the divine punishment was the more severe, in that they were given over to a condition, and not merely to an evil desire."³

BURNED OUT

In verse 27 we read that men "burned in their lust one toward another." Homosexuality has become one of the pressing problems of our day. The discovery of its prevalence in government circles, as well as in educational institutions, has been distressing indeed.

³"Word Studies," III, 19.

The Greek verb *ekkaio* ("burn") is found only here in the New Testament. The simple verb *kaio* ("kindle, light") occurs a dozen times. But the compound is stronger. Vincent says: "The preposition indicates the rage of the lust."⁴

The passive form here literally means "burned out." The Revised Standard Version has rendered the passage very well: "were consumed with passion for one another."

Henry Martyn "burned out" for God, but left a mighty monument of consecration as a beacon light for generations to come. Today we are treated to the tragedy of thousands of burned-out lives: all about us, consumed with sinful, selfish passion. There is no sadder sight than burned-out shells of human personalities that could have been filled with God.

⁴*Ibid.*, III, 20.

God's Providence

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which seemed to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

From Better Church Bulletins
By Stella O. Barnett
(Fleming H. Revell Company)

FOURTH ANNUAL "PREACHER'S MAGAZINE" CONTEST

SPECIAL OCCASION SERMON IN MANUSCRIPT FORM

DEADLINE:
SEPTEMBER 30, 1956

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1. Sermon may be for any special occasion—Christmas, New Year's, Mother's Day, Baccalaureate, etc.
2. Manuscript must be within 1,500 and 2,000 words.
3. Manuscript to be typewritten, double-spaced.

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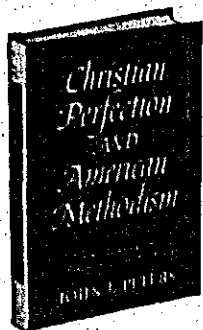
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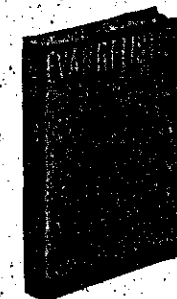
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"QUEEN OF THE PARSONAGE"

We Live in a Parsonage

By Evelyn Wright Smith*

THE OTHER DAY I talked to a preacher's wife and she told me she had about decided that the disadvantages of living in a parsonage far outweighed the advantages. After I put down the phone and had time to think of what she had said, I was sure I could not agree with her at all. My mind went back to the time when I first began my life as a minister's wife, and I remembered how patient the members were with my blunders and my shortcomings in my supposed role as the understanding queen of the parsonage. Then I remembered the time when our car decided to stop running just when there was no surplus money in the house to fix it. Our district superintendent came to church that Sunday morning and mentioned that he wanted to help us get the car repaired. Others joined in spontaneously, and by the evening service they had handed us more than enough money to meet the need. I also thought about the illness I went through before our last little girl was born. During that time my daughter always had freshly ironed dresses to wear, my husband sparkling white shirts, and the kitchen floor was scrubbed regularly. Yes, these menial tasks were done by our church members.

Last year I missed the first day and a half of the retreat for preachers' wives because I stayed home and helped prepare a dinner for our Sun-

day-School P.T.A. At the dinner our members presented me with a beautiful corsage to show their appreciation of my sacrifice, and as I examined the flowers I discovered that the greenery behind the beautiful flowers was made up of dollar bills to enable me to buy something special for myself as I went to the balance of the retreat.

As I thought about just a few of these physical things our people have done to make my life easier in the parsonage, I decided that they really do treat me like a queen. From the time my children have learned to speak that first familiar word, "Daddy," I think their second word has always been "church." They have learned to love and appreciate the church and its people from earliest childhood, and I think this is probably due to the fact that we as parents have always tried to see the best in our people.

Last night as we joined hands around our table to sing a familiar chorus and have prayer, which is our custom each night, I thought of all the wonderful blessings that have come to me in my few years in the parsonage. My little girls must have sensed it also, for their voices rang and their eyes were shining as we sang the familiar and thrilling chorus "My Desire to Be Like Jesus." I breathed a prayer of thankfulness to God for the privilege of raising my children in a parsonage. Yes, a Nazarene parsonage.

*Pastor's Wife, Valley Stream, New York.

My Prayer for You

Our Father in heaven, we thank Thee for Thy Word, which is a Lamp unto our feet, a Light to our pathway. We thank Thee for beauty and love and understanding, for the sun, the moon, the stars, and all the wonders of nature. We thank Thee for a chance to work, to build, to aspire. There is so much we need to know. Life makes unreasonable and unescapable demands on many of us. Help us to know how to meet them. Give us courage to shoulder the heavy loads, to be patient, to share others' burdens, to accept, rather than to rebel.

Strengthen our hearts as we refuse to surrender to the weariness of the journey. Give us a calm and steadfast courage to keep going when we are tempted to quit. Give us faith, unwavering faith in the promises of God, for the Heavenly Father wills only that which is good for His children.

Sometimes our troubles are of our own making. Sometimes our losses are beyond our control. In either case, dear Lord, help us to "walk through the valley" into the peace and joy of a surrendered life. Grant that we may be faithful to the high trusts of life. May we be patient and persistent in attaining them. Give us clear minds to know the truth. Keep our consciences alert to know the difference between right and wrong. May we have the moral courage to take the high and holy way, that we may be able to pray the effectual, fervent prayer of the righteous.

We thank Thee for hope and peace and joy, for the indwelling of the Holy Spirit. Now grant that we may serve Thee with perfect hearts. In Jesus' name. Amen.

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

God's Gifts

The darkness of your soul, the littleness which you have received, and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing and watchful care, whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must cooperate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to cooperate.

From *When the Heart Is Hungry*
By Charles L. Allen
(Fleming H. Revell Company)

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

"I tell you, friends, we have reached the time when folks don't go to church unless you go after them. If you were to advertise the greatest man in the country to preach, you would get a few folks that belong to the tribe of 'Gad.' I give you fair notice, if you get a crowd you will have to go after them. You will have to put your message on two legs and go after them and let them know you care for them. Now, brethren, if you cannot do that as preachers, you had better quit. Oh, you will get a few of your folks out, but if you don't get anybody else you are a failure."—Quoted from message by Dr. P. F. Bresee given at the New York Assembly, from *Nazarene Messenger*, June 18, 1908.

A PASTOR ASKS

QUESTION: *Can you give me some suggestions for ministering to shut-ins?*

ANSWER: We are informed that there are one million home-bound persons in the United States who are not in hospitals and that about one-half of these are fifty-five years of age or older. The five most frequent causes for being shut-in are: cerebral paralysis, arthritis, hypertension with heart disease, mental deficiency, and arteriosclerotic heart disease. Other causes include blindness, disability due to accidents, and advanced age.

These home-bound individuals need

frequent visits. They have few contacts with the outside world, and many times the relatives with whom they are living need encouragement and constructive help. The pastor alone is unable to spare the time to minister to them as much as is needed. At the same time it is also true that not every Christian is able to call upon them successfully. Trained visitors are needed who will understand them and can bring cheer, strengthen their faith, and help in the home relationships. An aura of hope, blessing, and comfort should remain after the visitor has gone, so that the next visit is anticipated. Blessed is the pastor who has one or more consecrated laymen who will train and devote themselves to this sorely needed, but little understood, ministry.

One of the greatest curses for shut-in people is the feeling of uselessness. A careful study of the tasks in the church work and the ability of some home-bound individuals will make it possible to give them tasks, so that they will feel useful and wanted and receive this wonderful encouragement in their daily lives. Some may be assigned telephone calls for particular church occasions; others may write notices to absentees, handle church mailings and tasks of a similar nature. They will perform these tasks with love and devotion, and at the same time, having something to do will be a therapy for their minds.

Perhaps there is no sadder picture than that of a person who is unable to move around or do much for himself and who has never found Christ. The

pastor and church who discover the possibilities of this ministry will receive the joy of sharing in the compassion of the Master and the great joy of seeing some supremely lonely individuals find Christ as their personal Saviour.

CRUSADE ECHOES

The following letter received by a layman has been sent to us by Rev. Nicholas A. Hull, pastor of the University Avenue Church, San Diego, California.

DEAR MR. _____:

Just a few lines to let you know that Louise and I are both saved. We are determined to live for the Lord no matter what the cost. Things now have a completely different look to us and our love for each other has deepened.

I felt I must let you know that your talks with us were not in vain. We are grateful to you for them and thankful the Lord answered your prayers for us. There were many others, I am sure, who were praying for our salvation, but it was your concern that we remembered when at last the Lord saved us.

Don't ever give up on anybody you have been trying to lead to the Lord because the Lord has blessed you with a gift of talking to sinners in your soft tones that will help to soften a heart hardened by the devil. You seem to find the right words when they count. We pray God will bless you. We love you very much.

Your friends forever,
R. and L. T.

P.S. Since the Lord saved us, my mother-in-law has also been saved. God is on the throne. Now we can raise our family in a completely Christian home.

Here's Something You Can Use

What if . . . ?

What if you were offered \$100.00 per soul won to Christ within the next thirty days; would you do visitation work?

What if you knew that some big advertising agency had selected an absentee or a prospect from our Sunday-school rolls and would pay a certain "mystery man" reward of \$1,000.00 for visitation; would you visit?

What if the church were made immensely wealthy overnight, and were paying \$10.00 for each home in which you visited; would you visit?

What if you knew that the Sunday-school superintendent would hand out checks every Sunday morning to the tune of \$5.00 for each new person invited to Sunday school; would you visit?

What if you were a businessman and had ten customers who owed you large amounts and you knew you could collect this money by visitation; would you visit?

What if you were offered a job as a salesman, guaranteeing you that at least one out of every ten homes you contacted would net you a sale with a handsome commission; would you visit?

What if you knew that an angel followed you around all the time, marking up your visitation record; would you visit?

What if you knew that Jesus Christ would reward you in heaven according to the visitation you do; would you visit?

What if you knew that someone in your Sunday-school class is now about to drop into hell forever; would you visit?—The *Texarkana Nazarene*, of *Texarkana First Church*.

*Secretary, Crusade for Souls Commission.

II. Pastor and Teachers Together

By A. F. Harper*

IN PART I we have seen that the pastor who would have a soul-winning Sunday school must recognize his responsibility to give evangelistic leadership to his workers. The next step is to harness that sense of responsibility in a program of action. It is to that phase of the problem that we turn as we think of "Pastor and Teachers Together."

SOUL-WINNING TEACHER MEETINGS

It will be well-nigh impossible to maintain a soul-winning atmosphere in the Sunday school without frequent meetings of the officers and teachers for conference, study, and prayer. In a small school the pastor needs to call all of his teachers together to think and pray with them regarding their evangelistic opportunities. In a large school he should meet with them by departments. In those meetings we should ask: "Who of our pupils are not converted? Why have they not been saved? What have we done about it? What can we do to win them?" Girls and boys go astray because no one is led to pay the price in work, in love, and in prayer to win them.

HELP TEACHERS TO PRAY

We shall need to pray before such meetings, and to urge our teachers to come after having prayed. We shall need to pray in the meetings, pray for

our unsaved pupils and pray for ourselves that God shall use us to help win pupils to Christ. Such prayer will be effective. God will use it to make an impression upon the lives of Sunday-school pupils. One Junior boy said: "I like Miss Smith's class because she prays for us kids. And when she prays for us she calls us by name because she says it helps her—and then, so God won't get mixed up when He answers her prayers!" We must lay it upon the hearts of our teachers to have prayer lists—to pray for the salvation of their unsaved pupils, to pray for them personally, to pray for them definitely, to pray for them daily.

Such prayer will increase the teacher's concern, for we cannot talk to God about the spiritual needs of pupils without God's talking to us about our responsibility to be His channels to meet those needs. As we wait before God, He will whisper to us—and if we need it, He will speak louder than a whisper—showing us how He could use us if we would but yield ourselves to Him to be used in the salvation of our pupils.

One discouraged teacher of teenage girls came to her pastor at the close of the Sunday-school hour and said: "Pastor, I am resigning. I've been the teacher of this class of a dozen girls for more than a year and I can't see that I am doing them any good." The pastor replied: "I know

that the work is slow and at times discouraging. But I make this one request. Today take your classbook home with you. Tonight, before you retire, get down on your knees beside your bed, open that classbook, and spread it out before God. Breathe a prayer for each girl whose name is there. Remind God that Mary is in your class, that she is unsaved and comes from a broken home. Remind God that Mary is nearing the crucial point in life. Unless she finds God soon and becomes a Christian, she will drift from the Sunday school, marry some unsaved boy, establish a home without God, and in all probability be lost. Remind God that the best opportunity to win Mary is now, and that you are the Christian closest to her. Talk to God thus about each of your girls. Do it every night this week, and then if you still want to resign, I'll accept your resignation." That teacher accepted the pastor's challenge. She went home to pray for the salvation of her girls. She never returned to hand in her resignation, but before the year had passed she had won all twelve of her teen-age girls to Christ.

EVANGELISTS TO YOUNG CHILDREN

If we are to be most helpful to our teachers we shall help them to realize that the evangelistic responsibility does not, of course, rest upon all teachers in just the same way. Every Sunday-school worker, because he is a Christian, is expected to carry a burden for the lost and to pray and work for their salvation. But not all are expected to do the same things in discharging this responsibility. The teacher of three-year-old Nursery children will not be expected to work for the early salvation of her pupils in the same way that the teacher of the high school class works.

There is, however, an evangelistic

work even for the Nursery and Kindergarten teacher. The *Manual* charges her "to lay the foundation and begin the development of Christian character in young children." We know that children who are taught the Christian way of life hear the call of the Holy Spirit and respond to Him earlier than those who have never heard. The teacher who can make real to eager young children a sense of God's love for them, and a sense of His sadness when they do wrong, is laying essential foundations for con-

* * * * *

Worthy goals must be reached by worthy means.

—J. B. Chapman

* * * * *

version and entire sanctification. This much the children's teacher can do, but that is not all.

The surest guarantee that a young child will eventually become a true Christian is to give that child a Christian home. Here is a wide-open field for the direct and immediate evangelistic efforts of the teacher of children. Many of the young children in our Sunday-school classes come from homes where parents are not yet Christians. The Sunday-school teacher is the one best situated, and therefore the one most responsible, to reach those parents for Christ. But too often our spiritual vision is not keen enough or we lack the courage to try to win the parents.

In one Nazarene Sunday school there were nine children from a single family. Months went by in which the teachers faithfully taught the children in their classes. Then tragedy struck the family; the unsaved father was instantly killed in a railroad accident. There were six Sunday-school teachers whose classes the children had attended. But not

*Executive Secretary, Department of Church Schools.

one of those teachers had ever seen the father until they saw him in his casket. Although the youngsters had been members of their classes for several months, not one of the teachers had ever called in the home. Not one of them had ever met the father or the mother. This father, through an untimely tragedy, had slipped through their fingers—lost forever. Lost because six Sunday-school teachers who taught his children were too busy to look him up—too busy to be concerned about him—too busy or too timid to invite him to church or to speak to him about his soul!

Such tragedy shocks us, but it is repeated all unknown to us countless times in our own churches. Because we do not see the results immediately, we are not stirred to action. But the unsaved father who lives on in sin is as truly lost as the one who dies in sin. And living parents who are not won to Christ are more likely to lead their children into ways of sin than is the father whose wrong influence is cut short by death.

We must help our teachers to realize that, in the Church of the Nazarene, Sunday-school work means personal evangelism. We must help them to realize that Christian teachers are commissioned by our Lord to "go and make disciples"—to win the lost to Christ. We must help our teachers to know the parents of their pupils well enough to be aware of their deep spiritual needs. We must help our teachers to pray often for those unsaved parents and to ask God to show them how they can help win those parents to Christ.

We must help stir and guide more Sunday-school workers like the warmhearted teacher of a Primary boy whose parents were separated by divorce. The mother was on the verge of further tragedy and the boy told

his Sunday-school teacher that he was going to join the Catholic church, "because they don't divorce." That teacher carried an evangelistic burden. Her prayer at the family altar was cut short by a sob as she implored, "Lord, help us to win this boy and his mother to the church and to Thee." That sense of evangelistic urgency took the teacher from the place of prayer to write a note of spiritual concern and to visit the mother in her home. Others too were interested and the mother was saved. Today the boy has both a Christian mother and a Christian teacher to help him find his way to Christ.

We must help the teacher even of the youngest children to realize that she too is called to be an evangelist. Acceptance of that responsibility will give significance and radiance to her task.

But in the winning of these unsaved parents we must not let the teacher of small children work alone. Every unsaved parent on the Kindergarten teacher's prayer and calling list should also be on the prayer lists and visitation schedules of adult teachers and adult class members. In His Word, God has reminded us that once when a man was brought to Christ there were four who helped—one at each corner of the sick man's pallet. I think God meant to say to us that we must not leave the Kindergarten teacher alone, struggling with one corner of the cot! Let an adult teacher and two adult class members lift on the other three corners. And let the pastor help all to see the importance of this co-operative work.

Continued next month

PART III

THE TEACHER'S OPPORTUNITIES

How I Prepare My Sermons

The Expository Sermon

By James H. Whitworth*

DURING MY YOUTH in the Church of the Nazarene, Sunday-school teachers and great pastors, including Dr. Harry E. Jessop and a fatherly friend of another connection, wove into the fiber of my life an intense love for Bible study. When God made clear to me His call to service, I bought what I could and borrowed every other book available in Chicago libraries on the art of preaching and outlined them thoroughly. After initial preparation, practical experience, and waiting, the way was opened for graduate study. I could do no other than to put Bible study first on the agenda and sermon building second. Dr. Ralph Earle and Dr. A. C. Schultz fanned the flame of my first love; while Dr. Faris D. Whitesell enlivened the Bible with the resplendent glory of expository preaching.

CHOOSING THE PASSAGE

My message comes from God and He speaks to me through His Word. Yes, I receive sensational ideas at times, but I do not always take them to be God's message for my audience, even though they come during prayer and bring great spiritual blessing to my own soul. Occasionally ideas fall from clear skies. At other times, they have hatched while reading devotional literature or hearing a sermon. In every case I want to be sure that they convey the voice of the Holy Spirit and not the words of man or false impressions of a superactive imagination.

Even after prayer, I cannot be positive that I have the mind of God unless the thought is verified by scripture.

Far more frequently God's choice of a scripture comes to me while studying the Bible or meditating on what has been stored in the mind. The study of the sermons of great pulpites is profitable for learning the art of preaching, but the message that God gave them never satisfies me. I must have the message that God wants me to deliver. I never fail to find the mind of God when I am diligent in prayerful study of God's Word.

EXHAUSTING THE EXEGESIS

Before I build the sermon, I must thoroughly examine and interpret the passage. Basically this involves a minute analysis of every word in the passage. I must identify the unifying idea and the secondary thoughts intertwined about it. These points marshal themselves into an extensive outline of the whole passage. One teacher suggested making a diagram such as used in English classes.

Then comes an examination of the important words in their original Greek or Hebrew. Before I knew these indispensable languages, I turned to the various translations and commentaries. The more I use my Greek and Hebrew, the less I need to rely on exegetical writers. At best, commentaries are poor substitutes for knowledge of the original languages.

*Evangelist.

Lloyd Merle Perry, Th.D.

When I am not familiar with all the facts from previous study, I have to turn to histories, dictionaries, and encyclopedias for information concerning the historical setting of the text. Of course, I learn much from reading the context of the chosen scripture, but I must have all the facts concerning the speaker or writer and the persons to whom his message was addressed. These data together with the time, place, and occasion should be jotted down beside the analysis. I am not ready to prepare an expository sermon until I have all the exegetical facts before me.

STATING THE PROPOSITION

The forgotten part of the sermon is the proposition or thesis. This central thought of the sermon need not be stated to the congregation. They will apprehend it if I achieve the unity demanded of all oral and written productions. The speaker who tries to convey more than one primary idea to the average audience will fail to put anything across but sentimental anecdotes having no point to them. Within the sermon there will be supporting ideas, but the average listener can comprehend no more than one compelling thought. It is the proposition that gives unity and compulsion to action to the sermon.

I may legitimately draw several good propositions from a passage which may become the bases for very different sermons, but I must be absolutely sure that the proposition expresses exactly the thought of the passage. If I twist the thought to say what I want it to say, no matter how precious or how orthodox the idea is, I am not a true Bible preacher. Sound doctrine is of paramount importance, but it must arise from correct exegesis of scripture and not from the mind of the philosopher. I know no short cuts in preparing an expository sermon. To prepare God's message,

I must clarify it by thinking through a concise proposition.

DRAFTING THE DIVISIONS

Next, the thesis must be divided into main divisions. In doing this, I may follow various procedures. Often scriptures divide themselves naturally. In rare cases, one verse will give divisions which cover the content of the whole passage. The classic works on homiletics suggest various stock forms of divisions, some good and some otherwise. A logical thinker has little difficulty finding points of his own. Usually there will be in the text some word which suggests a line of cleavage.² To simplify the process, one may ask himself concerning the proposition any one of the simple interrogative words. The three to five answers to this question will constitute the divisions. The teacher who recommends this technique prefers to make each division of the sermon fit one of several scores of possible categories or key words.³ In many cases the core of the proposition will be expressed in the wording of each of the divisions.⁴

One pitfall to avoid is that of dividing every sermon in the same way. Careless use of assonance and parallelism causes some to fall into the trap of artificial unity in the divisions. No one division should overlap the thought of another or equal the whole. The sum of all the divisions should equal the proposition. One must avoid the temptation of pulling in an inviting division which is not an integral part of the thesis. The logical order of the sermon divisions need not be the same as the succession of ideas in the scriptures, as would be necessary in an exposition; but each point should be supported by a quotation

²L. A. Reed, D.D.

³Charles William Koller, Th.D.

⁴Faris Daniel Whitesell, Th.D.

from the text or, in rare instances, the context. This undergirding of the headings with scripture gives authority to the message. While at times I find it virtually impossible to achieve logical perfection in the divisions, I earnestly seek to be true to the Bible.

DEVELOPING THE CONTENT

Since only trained lawyers can follow an outline resembling a brief, the process of division cannot be carried beyond the second degree. The methods referred to above may be used to secure the subdivisions; but often it is sufficient to select points of application, illustration, and exhortation from the passage or its context. The thorough study of the speaker or writer and of the historical facts concerning the occasion compensates one with an abundance of material for developing the outline from which an impressive selection may be made. It is almost a sin to preach on a text without reference to its context. I find little use for my filing system and worry less about illustrations when I exhaust scriptural possibilities.

FRAMING THE SERMON

An expository message is incomplete without an effective introduction and conclusion. There is insuf-

ficient space here to catalogue the rules governing these parts. It is enough to say that they should fit perfectly both the occasion and the sermon. In them I try to put my message across without detracting from the glory of the sermon itself. I want action on God's message.

Dr. Lawrence B. Hicks, in the first article of the series, "How I Prepare My Sermons," outlined a rugged road for sermon building—too irksome for any minister who seeks success by claptrap methods. At times too much emphasis is placed on the ability to please people and to influence them with psychology. However, the preacher's first task is to compel people to action with the dynamic of a "Thus saith the Lord." If men receive God's message, they will be easy to get along with and will do what God commands them. Therefore my first duty is to be a Spirit-empowered minister of the Word. All other responsibilities are in addition to my vocation as a spokesman for God. Hence I must set aside some of the practical work of the ministry and take time for the laborious work of preparing God's message. To shirk this difficult work for any legitimate avocation is to rob God of the best which He demands of me.

THE POWER OF UNCONSCIOUS INFLUENCE

I sat near the back in the camp meeting and heard a missionary give a thrilling missionary message. Then the district superintendent, Rev. M. L. Mann, of Arizona, got up to take a missionary offering. He said he wanted a good offering for the missionary. The man just ahead of me pulled out his purse. I didn't try very hard to see, but he took out a dollar. Brother Mann, while talking, took out his purse and said: "Now we all want to do our best. You people do whatever the Lord tells you, but I'm going to give \$10.00." The man just ahead of me took out his purse again, put the \$1.00 back and took out \$10.00 and put it in.

—B. V. SEALS

SERMON WORKSHOP

For Your Church Bulletin

"For revenge is so great an evil that it actually revokes the mercy of God, and cancels the forgiveness of countless sins which has been already bestowed."
—CHRYSOSTOM.

"Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in. It is ruinous; repair Thou it. It has that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom should I cry, save to Thee?"—AUGUSTINE.

"None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience."
—MARTIN LUTHER.

"Prayer opens the understanding to the brightness of Divine Light, and the will to the warmth of Heavenly Love; nothing can so effectually purify the mind from its many ignorances, or the will from its perverse affections. It is a healing water which causes the roots of our good desires to send forth fresh shoots, which washes away the soul's imperfections, and allays the thirst of passion. . . . Give some time every day to meditation before dinner; if you can, let it be early in the morning, when your mind will be less cumbered, and fresh after the night's rest."
—FRANCIS OF SALES.

"The heart has its reasons, which reason does not know."
—BLAISE PASCAL.

"Our general inlet to enthusiasm (fanaticism) is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scriptures and consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the Word of God at every opportunity."
—JOHN WESLEY.

"The best helps to growth in grace are the ill-usage, the affronts, and the losses which befall us."
—JOHN WESLEY.

"The character of heaven will be the perfect unalloyed love of sinless and glorified beings."
—ANTHONY W. THOROLD.

CONTRIBUTED BY SAMUEL YOUNG

Summertime Prayer Meeting Topics

By Fletcher Spruce*

1. THE PROBLEM OF SUFFERING
"If God is good, why is there so much suffering?"
2. THE PROBLEM OF SIN
"Why did God create, or permit, a world so sinful as ours?"
3. THE PROBLEM OF PROSPERITY
"Why are there so many poor tithers and wealthy sinners?"
4. THE PROBLEM OF PRODIGAL CHILDREN
"Why do good homes often produce bad children?"
5. THE PROBLEM OF WORRY
"Why do Christians worry, and what is the cure?"
6. THE PROBLEM OF THE HEATHEN
"Will all heathen go to hell if they do not hear the gospel?"
7. THE PROBLEM OF BACKSLIDING
"What are the cause and cure of backsliding?"
8. THE PROBLEM OF DIVINE HEALING
"What is divine healing, and why do we see so little of it today?"
9. THE PROBLEM OF TEMPTATION
"Why are we tempted; how are we tempted; and what is the way out?"
10. THE PROBLEM OF PRAYER
"Why are so many prayers unanswered, and what should we do about it?"

*Pastor, Texarkana, Texas.

Illustrations

SALVATION

How concerned I used to be about the placing of my name as a "star" at the head of the cast, and about the little details of the performance! And particularly about the pay-check! The press notices I got, the part I was given to play—these seemed more important to me than anything else in the world. What a prison that was!

I was imprisoned by my own ego. It was terrible. It's gone now, gone like snow in the sun. Dale Evans has evacuated that house, and the Holy Spirit has moved in.

Every now and then the ghost of that old Dale Evans comes around, and I get a good laugh. I just say, "Go away. I don't believe in ghosts." And away it goes, like a scared tramp.

I feel like Alice in Wonderland—only

better, because *my* wonderland is real. All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

From *My Spirit Diary*

By DALE EVANS ROGERS

(Fleming H. Revell Company)

PRAYER

"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God."

—J. EDGAR HOOVER

A PHILOSOPHY

"Patting on the back develops character, providing it is administered early enough, hard enough, and low enough."
—Anon.

Sermon Subjects for June

By the Editor

Hebrews 1:1-3

Subjects

1. THE UNFAILING VOICE OF GOD
2. THE SPEAKING SON
3. THE APPOINTED HEIR
4. THE CREATIVE SON
5. THE GLORY OF CHRIST
6. THE IMAGE OF CHRIST
7. THE ROYALTY OF CHRIST
8. THE POWER OF CHRIST
9. THE PURGING CHRIST

Scriptures

1. v. 1, God, who at sundry times and in divers manners spake in time past . . .
2. v. 2, (God) hath . . . spoken unto us by his Son.
3. v. 2, . . . appointed heir of all things.
4. v. 2, . . . by whom . . . he made the worlds.
5. v. 3, Who being the brightness of his glory . . .
6. v. 3, (Who being) the express image of his person . . .
7. v. 3, (Who) sat down on the right hand of . . . Majesty . . .
8. v. 3, . . . upholding all things by the word of his power . . .
9. v. 3, . . . he . . . by himself purged our sins . . .

June 3, 1956

Morning Subject: CO-OPERATING WITH CHRIST

SCRIPTURE: John 2:5

INTRODUCTION:

- A. This story is related to Christ's first miracle.
- B. The miracles contained three elements:
 - (1) Wonder, (2) Power, (3) A sign.
- C. This miracle manifested three things:
 - I. IT MANIFESTED GOD'S INTEREST IN US.
 - A. His interest in our physical and social life.
 - B. His interest in our joys as well as sorrows.
 - C. His interest in our domestic and family life.
 - II. IT MANIFESTED GOD'S POWER FOR US.
 - A. Showed Him to be the Lord of nature.
 - B. Showed Him to be sympathetic with human needs.
 - C. Showed His sympathy plus His power to produce happiness.
 - III. IT MANIFESTED GOD'S NEED OF US.
 - A. In this miracle human aid was solicited.
 - B. In His last parable He spoke of the vine and branches.
 - C. God and man in co-operation produce miracles of divine grace.

—E. S. PHILLIPS

Evening Subject: WHY REMAIN WEAK?

SCRIPTURE: Ephesians 3:16

INTRODUCTION:

- A. Paul's prayers are impressive and expressive.
- B. This particular prayer is:
 - I. EXPRESSIVE OF MAN'S SEARCH FOR POWER
 - A. In every sphere of life there is a craving for strength and power.
 - 1. Physical culturists denounce the crime of being weak.
 - 2. Current literature tells how to develop mind.
 - 3. Modern "cultism" seeks "spirit" development.
 - B. In "Sesame and Liljes" Ruskin said, "Deeprooted in human nature there is an inextinguishable love of Power."
 - II. EXPRESSIVE OF MAN'S STRONGHOLD OF POWER
 - A. This strengthening is to be in the inward man.
 - 1. Man's outer accumulations succumb to life's calamities.
 - 2. Man's inner achievements survive life's tragedies.
 - III. EXPRESSIVE OF MAN'S SOURCE OF POWER
 - A. In ancient literature man is the source of power.
 - B. In Biblical literature God is the source of power.
 - C. The Holy Spirit gives power for all of life.

CONCLUSION: Christians need not be weak spiritually.

—E. S. PHILLIPS

June 10, 1956

Morning Subject: BUILDING VESSELS FOR ROUGH SEAS

SCRIPTURE: Proverbs 22:6

INTRODUCTION:

- A. Like the keels of ships, there are fundamental elements in the formation of character which will give greater safety in rough seas.
- B. Who are the builders of character?
 - (1) Day school teachers, (2) Sunday-school teachers, (3) Parents
- C. Note what is involved in the building of character:
 - I. THAT WHICH RESTRAINS OR MAKES DEMANDS
 - A. Obedience—to law and authority.
 - B. Reverence—for God and rights of others.
 - II. THAT WHICH RELEASES OR HELPS TO EXPAND
 - A. Wise observation of individual differences.
 - B. Skillful guidance of individual potentialities.
 - C. Watchful protection of individual tendencies.
 - III. THAT WHICH RELATES LIFE TO GOD'S COMMANDS
 - A. Character must be imbued with just principles.
 - B. Character must be motivated by godly example.

CONCLUSION: Romans kept example before children by placing busts of revered ancestors in their homes.

—E. S. PHILLIPS

Evening Subject: THE CHANNEL OF FAITH

SCRIPTURE: Ephesians 3:17

INTRODUCTION:

- A. Many historical achievements motivated by Christianity:
 - (1) Crusades, (2) Monasticism, (3) Reformation.
- B. But the heart of Christianity is Christ in the heart.
 - I. THE MEANING OF HIS INDWELLING
 - A. It is a conscious awareness of His presence.
 - B. It is an inner atmosphere of His spirit.
 - C. It is an outer adherence to His commandments.
 - II. THE MANIFESTATION OF HIS INDWELLING
 - A. Life's ramifications are directed from the heart:
 - (1) Social life, (2) Business life, (3) Spiritual life.
 - B. Christ in the heart affects all areas of activity.
 - III. THE MEDIUM OF HIS INCOMING
 - A. Every attainment of grace comes by faith.
 - B. Faith alone can bring Christ to the heart.

CONCLUSION: God always honors faith, and faith properly exercised brings Christ to the human heart.

—E. S. PHILLIPS

June 17, 1956

Morning Subject: **WHAT IS GOD LIKE?**

SCRIPTURE: Psalms 103:13

INTRODUCTION:

- A. History reveals difficulty of adequately portraying God.
 - 1. Man has described God in outer nature—sun, moon, etc.
 - 2. The Psalmist caught a vision of God's inner qualities.
- I. HE SAW HIM AS A FATHER WHO PARDONS HIS CHILDREN.
"Who forgiveth all thine iniquities."
 - A. God's anger at sin can be abated. "Will not always chide."
 - B. God's pardon for sin can be attained. "As far as the east . . ."
- II. HE SAW HIM AS A FATHER WHO PROTECTS HIS CHILDREN.
 - A. Protects by agency of ministering Spirit (Heb. 1:14).
 - B. Protects by checks of Holy Spirit.
 - C. Protects by remembrance of Holy Scriptures.
- III. HE SAW HIM AS A FATHER WHO PROVIDES FOR HIS CHILDREN.
 - A. Provides truth for the hunger of our minds.
 - B. Provides guidance for the seeking of our wills.
 - C. Provides necessities for the needs of our bodies.
 - D. Provides pity for the need of our souls.

CONCLUSION: His pardon, protection, provision are based on His perfect knowledge ("He knoweth") and His perfect memory ("He remembereth").

—E. S. PHILLIPS

Evening Subject: **BEYOND DESCRIPTION**

SCRIPTURE: Eph. 3:17, *Rooted and grounded in love.*

INTRODUCTION:

- A. Here Paul indicates the keynote of his life—God's love.
- B. To him love was more than sentiment; it was a motivating force.
- C. He prayed:
 - I. THAT WE MAY BE AMPLY NOURISHED (*Rooted*)
 - A. Nature places roots in soil to imbibe its virtues.
 - B. Nature places roots in soil to strengthen its resistance.
 - II. THAT WE MAY BE FIRMLY ESTABLISHED (*Grounded*)
 - A. Christian experience cannot be established on good works alone.
 - B. Christian experience cannot be established on mere religious adherence.
 - III. THAT WE MAY BE GREATLY EXPANDED
 - A. Expanded in our comprehension of spiritual values.
 - B. Also in a comprehension of the dimensions of God's love.

CONCLUSION: Refer to the writing of the song "The Love of God."

—E. S. PHILLIPS

June 24, 1956

Morning Subject: **SPREADING ENTHUSIASM**

SCRIPTURE: Rom. 14:7, *None of us liveth to himself.*

INTRODUCTION: To a greater or lesser degree we all affect the lives of others.

- I. EVERY PERSON EXERTS TWO TYPES OF INFLUENCE.
 - A. Voluntary—that which we exert purposely.
 - B. Involuntary—that which we exert unknowingly.
- II. EVERY PERSON HAS TWO OUTLETS OF EXPRESSION.
 - A. Language—by which we convey our thoughts and feelings.
 - B. Character—by which we convey what we really are.
- III. EVERY PERSON HAS TWO INLETS OF IMPRESSION.
 - A. The ear, by what we see and hear
 - B. By our intuitive response to others.
- IV. THE COLLECTIVE INFLUENCE OF LIFE DETERMINES:
 - A. The atmosphere of our homes.
 - B. The atmosphere of our communities.
 - C. The atmosphere of our churches and services.

CONCLUSION:

- A. The active feelings and impulses of man are communicative.
- B. Enthusiasm and pessimism are contagious.
- C. Therefore be an enthusiastic Christian.

—E. S. PHILLIPS

Evening Subject: **GOD'S FULLNESS FOR MAN'S EMPTINESS**

SCRIPTURE: Eph. 3:19, *Filled with all the fulness of God.*

INTRODUCTION:

- A. Hard to comprehend the finite filled with the Infinite.
- B. Christ is the answer to this relationship.
- I. CONDITIONS FOR RECEIVING GOD'S FULLNESS
 - A. Total disarmament of selfish interests.
 - B. Total surrender to God's will.
 - C. Total dethronement of inner warring power.
 - D. Total occupancy by the Holy Spirit.
- II. SIGNIFICANCE OF RECEIVING GOD'S FULLNESS
 - A. It signifies the enlargement of human capacity.
 - B. It signifies the bestowment of Christ's joy.
 - C. It signifies the infilling with Christ's peace.
 - D. It signifies the impartation of God's holiness.
 - E. It signifies the completeness of God's purpose.

CONCLUSION: God's plan:

- A. To empty us from all sin.
- B. That He might fill us with His grace.
- C. That we might carry His fullness to the world's emptiness.

—E. S. PHILLIPS

"OPERATION: PERSUASION"

SCRIPTURE: II Corinthians 5:10-21

TEXT: . . . we persuade men . . . (II Cor. 5:11).

INTRODUCTION:

- A. Some time ago prisoners of war in Korea were persuaded to return to their respective countries—Communist Chinese and a few Americans. It was called "Operation: Big Switch" and "Operation: Persuasion." However, there is a far greater "Operation: Persuasion." This is true because of:
- B. The nature of the matter of salvation.
1. All men are endowed with freedom of choice, but have to be
 2. Persuaded to accept salvation.
- C. Paul—passion to persuade.
- I. THE OCCASION OF "OPERATION: PERSUASION" (Its cause)
- A. Politically.
- (1) War, (2) prisoners taken captive, (3) decided to remain with the enemy—unless persuaded to return.
- B. Spiritually
1. War—between God and Satan.
 2. Devil has made prisoners (captives) of men.
 3. Many are remaining with the enemy, Satan, unless persuaded to return to God.
- II. THE PURPOSE OF "OPERATION: PERSUASION" (The objectives in mind)
- A. Politically, allies sought to give prisoners who chose to remain with the Communists—
- (1) Truth—enemy had lied to them, (2) Freedom, (3) Home, (4) Happiness, (5) Safety.
- B. Spiritually (apply above spiritually).
- III. THE METHODS USED IN "OPERATION: PERSUASION"
- A. Politically. Talks by officers, messages from parents (one major radio network offered to make free transcriptions of voices of the parents to be used), prayers, etc.
- B. Spiritually. Paul used—
1. Preaching the gospel (II Cor. 4:3-6; I Cor. 1:7).
 2. Testimony, personal witness (II Cor. 5:17-18)
 3. Holy life (II Cor. 5:11c; 4:2).
 4. Prayer.
 5. The love of God (II Cor. 5:14, 15; Rom. 5:8; Eph. 2:4; I John 3:1; John 3:16).
 6. The death of Christ (II Cor. 5:15 f.).
 7. The terror of the Lord (text: John 3:36; Rom. 1:18; Rom. 2:8; Eph. 5:6).
 8. God's time—*now!* (II Cor. 6:2).

—B. W. DOWNING, Pastor
MERIDIAN, MISSISSIPPI

Searching the Psalms*A Series of Prayer Meeting Messages*

By Gene Mallory*

Martin Luther called the Psalms a "little Bible." The Book of Psalms is a remarkable book, having universal appeal and application. Within its 150 songs is contained the whole Bible in small compass.

That is why the psalms live today—they are human experience, in its absolute honesty, brought into the light of God. Realizing this, let us bring some of the important issues of our lives into the light of God's will as it is revealed in the psalms. Issues such as sin, salvation, sanctification, suffering, and spiritual blessing—we shall search the psalms for light on each of these vital subjects.

I. PSALMS ON SIN

SCRIPTURE: Psalms 103; TEXT: Psalms 103:12

INTRODUCTION:

- A. Sin is the most vital issue facing the Psalmist and man.
- B. We study sin to understand from whence we were saved, to continue in humility, and to prevent falling into it again.
- I. SIN IS TWOFOLD.
- A. Being (51:5).
1. A universal penalty of the fall of man.
 2. An inner condition of sin.
- B. Functioning (51:3).
1. Personal free-moral agency and responsibility.
 2. Functioning—acquired in living this life sinfully.
- II. WHAT IS A SIN?
- A. A transgression of a known law of God (32:5; 51:4).
- B. Spiritual death, legal guilt, moral disease.
- C. We are not to sin (4:4; 39:1).
- III. THE CURE FOR SINS OR FUNCTIONING SINFULLY.
- A. Conviction (38:3b).
- B. Confession (32:5a).
- C. Repentance and sorrow for sin (38:18).
- D. Effective faith (51:2).

CONCLUSION:

- A. God can forgive sin (103:12).

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- B. God's Word is the insurance against sinning (119:11).
- C. Such a state of forgiveness is blessedness (32:1).

—GENE MALLORY

II. PSALMS ON SALVATION

SCRIPTURE: Psalms 32; TEXT: Psalms 32:7

INTRODUCTION:

- A. Salvation and religion are two different things.
- B. Salvation is vitally necessary to inherit eternal life.
- C. Salvation is of God (3:8; 37:39).

I. SALVATION BEGINS WITH REVELATION (27:1; 31:5)

- A. See God—see yourself reflected (85:9).
- B. See yourself—see your need (34:18).
- C. See your need—seek a Saviour (31:5).

II. SALVATION IS GIVEN THE DESPERATE SEEKER (39:8)

- A. Must want salvation through deliverance (69:14).
- B. Genuine seeking a desire for godly fruition (69:18).
- C. Not, "If God wants to," but, "God must do it for me."

III. SALVATION IS CONTINGENT UPON MEETING CONDITIONS

- A. God's moral standard (7:10).
- B. Carrying out God's commandments (119:166).
- C. Delighting in God's law (119:174).

CONCLUSION:

- A. Salvation brings enjoyment of the blessings of God (51:12).
- B. "Let the redeemed of the Lord say so" (107:12).

—GENE MALLORY

III. PSALMS ON SANCTIFICATION

SCRIPTURE: Psalms 24:1-6; TEXT: Psalms 24:3-4

INTRODUCTION:

- A. "The earth is the Lord's" (24:1).
- B. All men must answer to God.

I. "WHO SHALL ASCEND INTO THE HILL OF THE LORD?" (24:3)

- A. Literally—"Be a guest in Thy tent."
- B. The question is important because of who asks it.

II. "HE THAT HATH CLEAN HANDS, AND A PURE HEART" (24:4)

- A. Clean hands—pure externally.
Functional sins acquired must be forgiven.
- B. A pure heart—pure internally.
 1. Sin in the nature of man cleansed.
 2. God not only "among us" but "within us."

III. HAVING A PURE HEART—ENTIRE SANCTIFICATION

- A. Sins forgiven a prerequisite to entire sanctification.
- B. Present the redeemed self to God in absolute consecration—the condition for entire sanctification.
- C. Faith accepts sanctification.

—GENE MALLORY

IV. PSALMS OF SUFFERING

SCRIPTURE: Psalms 3; TEXT: Psalms 3:4

INTRODUCTION:

- A. David fleeing Absalom (II Sam. 15:17).

I. WHEN SUFFERING, HE PRAYS

- A. Lamentations changed to prayer.
Prayer not complaint; faith not doubt.
- B. He gave utterance to the deep anguish of his soul.
- C. He who can pray:
 1. Hears not the scorn of enemies.
 2. Looks beyond the multitude of oppressions.
 3. Experiences communion with God.

II. WHEN HE PRAYS, HE IS SAVED

- A. Prayer changed to belief and hope.
- B. God a shield (Gen. 15:1; Deut. 33:29; Ps. 7:10; 18:2; 28:7).
- C. He was able to sleep.

III. WHEN SAVED, HE GIVES THANKS

- A. Blessings instead of curses.
- B. Does not forget God when all is well.

CONCLUSION:

- A. The essential characteristics of faith:
 - (1) Lays the care and burden of the heart upon God,
 - (2) Expels fear,
 - (3) Trusts God against all enemies.

—GENE MALLORY

V. PSALMS ON SPIRITUAL BLESSING

SCRIPTURE: Psalms 1; TEXT: Psalms 1:1

INTRODUCTION:

- A. Definition of beatitude:
 1. Straight, right, happy, favored.
 2. John Wesley—"Holiness is happiness."
- B. Old Testament use of beatitudes. Gives glimpses of New.

I. BEATITUDES OF RELATIONSHIP TO GOD

- A. Ps. 32:1-2, Forgiveness is blessedness (Matt. 5:6).
- B. Ps. 112:1, Fear the Lord—spiritual confidence.
- C. Ps. 1:1; Separation from the world.

II. BEATITUDES OF HOLINESS

- A. Ps. 119:2, Wholeness is blessedness (Matt. 5:8).
- B. Ps. 119:1, Blamelessness is blessedness.

III. BEATITUDES OF WORSHIP

- A. Ps. 65:4, Desire to worship (Matt. 5:3).
- B. Ps. 84:4, To worship is to praise God.
- C. Ps. 89:15, Worshipers learn to hear God.

IV. BEATITUDE OF GOD'S CHASTENING

- A. Ps. 94:12, Chastened to learn.
- B. Matt. 5:10.

V. BEATITUDE OF TRUST IN GOD

- A. Ps. 2:12b, Trust in God is blessedness.
- B. Matt. 5:10-12.

—GENE MALLORY

THE FAITHFUL WILL BE CROWNED

SCRIPTURE: II Tim. 2:1-16; I Cor. 4:1-2

TEXT: *Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10c).*

INTRODUCTION: One of the prime virtues of a strong character is faithfulness. It is of supreme value in the life of the individual, in homes, in national life, and in the church. It is better to be faithful than to be talented, unless one can be both.

- I. WE MUST BE FAITHFUL TO GOD.
 - A. Faithful in worship
 - 1. Love for God's Word, "For the word of God is quick and powerful . . ."
 - 2. Communion is necessary. "Pray without ceasing."
 - 3. Attendance at the means of grace.
 - B. Faithful in stewardship
 - 1. Time.
 - 2. Talents and energies.
 - 3. Possessions, tithes, and offerings.
 - C. Devotion. "But seek ye first the kingdom of God."
- II. WE MUST BE FAITHFUL TO OTHERS.
 - A. To the insider, especially those of "the household of faith."

Easy to be callous to those who are close. Note the need to cultivate friendship, brotherliness, and love—as in the home.
 - B. To the outsider, "Go ye, and teach . . ."
 - 1. Buoyant atmosphere, "fervent in spirit."
 - 2. Interest in action—love, go, call, invite, do good, testify.
 - 3. Keep records, "not slothful in business."
- III. WE MUST BE FAITHFUL TO OURSELVES. ". . . that a man be found faithful."
 - A. Dare not look at others, people who are not right, churches who are not right.
 - 1. Note some Jesus had in His company—doubter, denier, traitor—in the chosen twelve.
 - B. Dare not depend on feeling alone. "The just shall live by faith."
 - 1. Dwight L. Moody tells of the woodman who said he would not chop any wood until he perspired, comparing to the person who will not believe until he feels.
 - C. Dare not wait to start until you have strength to go through.
 - 1. Use what you have and God will renew your strength.
 - 2. Example of the steam locomotive creating more power as it travels.
 - 3. God promises to be with the faithful (Ps. 31:23). "The Lord preserveth the faithful."

T. A. BURTON, *Pastor*
 First Church, Corpus Christi, Texas

Book Club Selection for June

SAINTS ALIVE

Jmes R. Adair (Scripture Press, \$2.00)

Trying to avoid a sameness in the choices from month to month keeps your Book man ever on the search. *Saints Alive* is certainly different from any book offered to this select club in many a month.

These are human-interest stories of modern deliverance from the toils of sin. Each is exceptionally well written. All of these are especially of interest to young people. Not dry history, but pulsing with the drama of sinful streets and tears of repentance!

I feel you will draw from this for both personal blessing and illustrative material for many a sermon.

PERSONALITIES AROUND PAUL

By Holmes Rolston (John Knox Press, \$2.50)

A very interesting literary banquet of all of the various men and women whose lives influenced and were influenced by the great Apostle from Tarsus. One is surprised to find that thirty-six such persons can be mustered for a study like this. The author gives us brief, biographical studies—sometimes they seem too sketchy, but the historical background is the real value. They are not extensive, character studies—merely historical and factual statements. From them, however, we gain a fresh gleam of light upon the life of Paul as we see his contacts with men and women, both bad and good. . . . A helpful book for any minister's library.

SIMPLE SERMONS ON THE TEN COMMANDMENTS

W. Hershell Ford (Zondervan, \$2.00)

Excellent evangelical messages, warm and sound. The author calls sin sin and makes no apology for so doing. The kind of preaching that strikes home. Illustrations are both fresh and pertinent. Many of them can be borrowed to good advantage.

IT ONLY HAPPENS TO PREACHERS

Ken Anderson (Zondervan, \$2.50)

Do you have a keen sense of humor? Can you laugh at yourself? Then every preacher will want this. It is a whole bookful of hilarity; nothing silly about it—everyday, factual happenings far funnier than commercial humor. Slips in the pulpit, wedding off-the-record happenings. Whether preacher or parishioner, you will want this for guaranteed relaxation amid the pressures of life. Better than a doctor's prescription!

SPURGEON'S SERMONS ON THE SERMON ON THE MOUNT

(Zondervan \$2.00)

These are rich in exegetical insight and thoroughly evangelical. The *Sermon on the Mount* is ever appealing as a source for sermon materials. Spurgeon gives a wealth of background help. Needless to say, the emphasis is not Wesleyan and there is no stress upon full deliverance from sin. But screening this out leaves much that could not be duplicated elsewhere.

PREPARATION AND PROMOTION OF A REVIVAL

Charles A. Morris (Zondervan, \$1.00)

This is a practical treatise on revival work. It is written from the viewpoint of the pastor and the local church. Deals with the various problems from prayer to finances which must be considered in planning a revival. There is a reference, at least once, to eternal security. But the doctrinal element is slight throughout; this is a practical discussion.

UNFINISHED BUSINESS

Halford E. Luccock (Harper, \$3.00)

A Luccock book is always good news to many ministers. This one will be equally rewarding with others from this popular writer. Not a dry page in the book. Sermons in embryo by a master of the craft. Short discussions on more than one hundred religious themes. Included are choice excerpts from current literature, striking remarks from famous figures, and effective illustrations fitted to life and with a vital spiritual meaning.

THE WORLD'S COLLISION

Charles E. Pont (W. A. Wilde, \$3.50)

A carefully documented prophetic study, premillennial and dispensational. There is a lot of factual material relative to present-day Israel and communism. There is a dearth of prophetic preaching among us, and perhaps because there is a scarcity of books on prophecy. This one keeps fairly close to the middle of the road, avoiding many of the extremes found sometimes in prophetic studies. It is a rare book, different from any other prophetic book your Book Man ever read.

THE MAKING OF A SERMON

Robert J. McCracken (Harper, \$2.00)

This is a very stimulating book for any minister. It has depth as well as breadth. Young theological students and veteran preachers will read it with great profit. It cannot be perused thoughtfully without creating a passion to be a better preacher. It is an excellent refresher, a captivating volume, and an inspiration. Read it and grow mentally and spiritually.

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MANY THINGS IN PARABLES

Ronald S. Wallace (Harper, \$3.00)

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PLANNED PREACHING

By George M. Gibson (Westminster, \$2.50)

Many of you possess Blackwood's book *Planning a Year's Preaching Program*. In some respects Gibson has given us a better book. His style is attractive, pleasant, and very readable. His ideas are generally practical and good.

Here is his thesis, "Effective preaching calls for long-range preparation through wide reading and careful planning." In support of this thesis he offers nine chapters—listen to these headings: "The Preacher's Growing Edge," "Looking Backwards," "The Preacher Himself." Beside weaving in many related ideas of homiletical value the author convincingly proves that preaching is still the pinnacle of the pastoral ministry.

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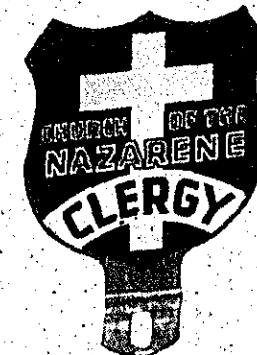


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