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THE HOME -- THE DIVINE INSTITUTION OF GOD
By Winfield F. Poe

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DEDICATION

This volume is dedicated to the people of God and to my wife who has stood so faithfully
by my side through the years.

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CONTENTS

Introduction By Rev. Ray Pollard, Jr.
Preface

01 -- The Home: The Institution of God
02 -- What God Says About Marital Sex
03 -- Some Reasons Why Holiness People Lose Their Children
04 -- The Pastor and His Wife.
05 -- The Evangelist and His Family

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INTRODUCTION

I have been asked by the author of this publication to write an introductory word. I consider it a joy and privilege to do so.

No subject is more important to the well-being of society aside from the church than happy, holy homes. Therefore, there needs be no apology for the theme of this book.

The author of this booklet would make no claims, I am sure, to a call as a writer. Thus, the reader may be assured that this book is born out of a genuine conviction for its need. This writer knows personally that much prayer and forethought have preceded this publication. It is not the product of an overnight effort.

The chapter on "The Home," Chapter One, is the substance of a sermon that the author of this book has preached across the country and which has been attended by God's signal blessing. Though something of the personal element is lost through the printed page, still what is contained in the chapter bears serious consideration by every reader.

The Chapters in this book which are written to the pastors and evangelists and their wives are, of necessity, limited in scope and suited to their special situations. However, the readers of this book will find helpful suggestions and advice therein which could be applied in home situations of those in other vocations whose responsibilities produce like circumstances. In such cases, the same general guidelines as the author lays down will help preserve and enhance home relations.

I am personally acquainted with the author, and consider him a close personal friend. I know him to be a man of firm conviction, deep devotion, and much prayer, as well as a faithful preacher of the Word of God.

I am happy, therefore, to commend both this booklet and the author to all who read these pages. May God use it to help save homes and marriages wherever it goes.

Rev. Ray Pollard, Jr.
Dean, Mt. Zion Bible School of Ava, Mo.

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PREFACE

This message on the Home was given to us by the Lord a number of years ago. Our desire is that this message should live on. In case anything should happen to us, we have had it printed so that it might continue to be a blessing to men and women across the country. This message is the Lord's and we hope that it will be read and studied again and again now that it is in print. We hope

that it will have a deeper and richer meaning to all who read it and that the message will bring lasting results.

Also, we trust that the following chapters will prove to be a blessing to the readers. We acknowledge that this book does not hold all the answers, but we pray that God will make it a real source of help to many homes.

It would have been impossible for me to have gotten this book published without help so here I would like to acknowledge that help. I gratefully appreciate the many hours that Sister Katherine Hobson spent in typing and proofreading the manuscript. Also I appreciate Brother Raymond Pollard's suggestions which he took time out to give. Also I deeply appreciate the people of God who have stood by me across the years and to you I lovingly dedicate this book.

Winfield Poe

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01 -- THE HOME -- THE INSTITUTION OF GOD

"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephesians 5:21-33)

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. " (Mark 10:2-12)

The text for this chapter is in the ninth verse of the tenth chapter of Mark. It reads: "What therefore God hath joined together, let not man put asunder." The subject for this chapter is the Home: the Institution of God.

The very fact that Jesus said, "What therefore God hath joined together" speaks to us that the home is the institution of God. By this text it can be seen that marriage consists of more than just a young man and a young woman standing at a marriage altar taking mutual vows together for life. There a divine union takes place which makes the home the institution of God.

We realize that God has only three divine institutions. The first institution that God ever established was the home. That took place when God placed Adam and Eve in the Garden of Eden. The home is first referred to in Genesis 2:24 where we read: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Therefore, we see that back there God instituted the home.

Then the second of the divine institutions of God was when He called Abraham out of the Ur of the Chaldees. God gave Abraham the promise that his seed would be God's Chosen People. His second institution was a nation.

Then His third divine institution is the Church. And we all realize that the church is the institution of God.

Of these three institutions, the church is the greatest institution of God. But the home is just as much an institution of God as is the church. In the fifth chapter of Ephesians we find where God paralleled the home and the church almost verse by verse. He would speak about the home and then he would speak about the church. Then he would speak about the church and then about the home. Again and again, He paralleled the church and the home. God has a divine plan for the home just as much as He has a divine plan for the church.

We realize that Christ desires to be the King of every home. He desires to be the honored guest around every family altar. Any family is honored beyond words to have the King of kings and Lord of lords to come into their home and meet with them around the family altar. There is no higher privilege than to have the King of kings make Himself real around our family altars. Any family may have this privilege if they as a family will earnestly pray and desire to have God's Presence in their home. It is God's divine plan that again and again He be able to meet us around the family altar. How long has it been since the King has been in your home and made Himself wonderfully felt around your family altar? If we save our children, we must have the Glory of God around our family altar.

One of the greatest tragedies that has come to American homes is the fact that so many have outlawed Christ from His own divine institution. What a tragedy it is to have a home without a family altar. What a tragedy it is to let our family altar degenerate into a five minute hurry-up affair when we hurry through prayer and get out into the business of the day. Oh, we must realize that we must have an old-fashioned family altar where God can come and bless in our homes and where our hearts can be melted before Him. It is here where we must pray things to pass. There is no better place than around the family altar when a child is becoming rebellious; then we can pray the

glory down until that child begins to weep before God and finds forgiveness. The need of this hour is to have a family altar crowned with the Divine Presence of God. If God does not meet in our Church services, we become alarmed about it and pray for Him to come. But our family altar can be void of His Presence, and yet we go on unalarmed. Let us seek God until He comes afresh upon our family altar.

If we are going to have the King of kings come to our home, we need to have the home in such a way that He will be honored to come. We realize that He will come where there is unity. If there is fussing, wrangling, and quarreling in the home, the King will never come and bless our home as He would like to do. When the home is crowned with unity, then the King can command His blessing upon it.

Also, if we expect the Lord to come to our home, we must keep our home free from sin to where He will be pleased to come. The Psalmist was concerned about when the Lord would come and meet around his family altar. Hear him as he cries: "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." (Psalm 101:2) The Psalmist was saying, "O when are you going to come to my house? When are you going to crown my family altar with your Presence?"

The Psalmist also speaks very definitely about walking in his house with a perfect heart. He goes on to make a promise to God. Hear him as he says: "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." (Psalm 103:3) If the Psalmist had to be careful about what he set before his eyes, so must we be careful if we desire God's Presence around our family altar. We cannot always be responsible for what comes before our eyes when we are out in the world, but we certainly are responsible for what we set in our homes. One of the wicked things that so many people place in their homes before their eyes is the television. J. Edgar Hoover, the head of the F.B.I., tells us that eighty-five per cent of what comes over television is evil. Now J. Edgar Hoover is not a holiness man-but a law man. As a law man, he has a very high value of what is right and wrong. He says that eighty-five per cent of what comes over television is evil. That leaves only fifteen per cent which is good. How can we expect God to bless our home with something in the living room which pipes eighty-five per cent evil into the living room and brings only fifteen per cent good? But remember that J. Edgar Hoover is not a holiness man, and we, as saved and sanctified people, should screen it at least ten per cent closer than J. Edgar Hoover does. It would be a shame to profess holiness and not screen out ten per cent more as evil than what J. Edgar Hoover does. That would leave ninety-five per cent evil and only five per cent good.

Perhaps you would object by stating that there are some good things which come over television. True, but here is an example from my boyhood days on the farm by way of illustration. There we raise hogs and used an old slop barrel to prepare the slop for the hogs. We would put in hog shorts, and then fill the slop barrel with water. Also, all the table scraps were put into the barrel. Then we would stir it all up and give it to the hogs. Suppose that my mother and three sisters were canning apples one day and after they finished canning, the peelings would be emptied into the slop barrel. Then the next morning when we went out to feed the hogs, we would begin to stir up the slop in the barrel before feeding the hogs. Stirring the slop, one could see a perfect red apple floating on top of the slop. As the slop churned, the apple would turn in every way until no

worm hole could be seen in it. Do you think one would fish out that apple and eat it? No! He would give it to the hogs. If there is any good that comes over the television, just give it to the world because you have to wade through ninety-five per cent evil to get to the five per cent good. It is impossible to get the good without some of the evil attached to it.

We would like to add also the fact that the television is not the only wicked thing that we can set before our eyes in our home. There is the comic book which mainly glamorizes crime, and the pictures are not really decent to view. We cannot expect God to bless our home if we let the comic book find a place before our eyes in our home. Also the true love stories and all other filthy literature will keep God from blessing our home with His Presence.

Surely if the Psalmist could see in his day that he could not set any wicked thing before his eyes in his home if God was to bless him, we ought to see it even more clearly in this dispensation of Grace. Let us not set any wicked thing in our homes before our eyes, that we may not be guilty of grieving God from our homes. Rather, let us seek to make our homes pleasing before God, until He will be honored to come and dwell with us.

When we keep our home clean so that God will come and bless us, then we will be able to have a home which lives by the Scripture text of this chapter. That text states: "What God hath joined together, let not man put asunder." (Mark 10:9) But if we fail to live according to this Scripture text, let us remember that the Bible only gives us one basis for divorce. Only on the grounds of fornication is divorce to be granted and that does not dissolve the marriage vow. It only protects the clean mate from disease and the torture of living with a man or woman who is untrue to their mate. If fornication or whoredom dissolved the marriage vows, as many commentaries teach, there would be a direct command to put the unfaithful away; because when they become unfaithful, the marriage vow would be dissolved, and to live with the unfaithful companion would be to live together unmarried. There is no command given to put the unfaithful away, so the marriage vows are not dissolved by fornication. Divorce is only a grant for protection of the innocent one. It is not a command. The following Scriptures plainly teach that divorce does not dissolve the marriage vows.

"Know ye not brethren, (for I speak as to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:1-3)

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord." (I Corinthians 7:39)

Dear hearts, we realize that divorce is sinful. It grieves God for us to break up a home just as much as it grieves Him to divide the church. Both are evil in God's sight because both are destroying an institution of God. We realize that God's Word tells us that divorce is wrong. In Matthew 5:32, Christ said: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is

divorced committeth adultery." This Scripture is not dealing with remarriage, but only with divorce. In other words, if the writer should leave his good wife and she would again marry, she would be guilty of adultery. But he would be guilty of causing her to commit adultery when he stands before God at the Judgment. However, in I Corinthians 7:15, the Bible states that if the unbelieving depart, the believer is not under bondage in such a case. The word, "bondage," carries the thought that the believer will not be responsible to continue to live with the one who departs. However, this does not give either party the right to divorce or remarry. "Let not the wife depart from her husband: but and if she depart let her remain unmarried, or be reconciled to her husband. "(I Corinthians 7:10-11) It is plain to be seen that if the unbelieving depart, the marriage vows are not dissolved and neither party has a right to remarry. The fact is that if the unbeliever gets a divorce, it is to be without the consent of the believer. By the believer not consenting to the divorce, the unbeliever is the one that is guilty of breaking the plain commandment of God, and the believer is uncondemned. The commandment of God in the Scripture text is: "What God hath joined together, let not man put asunder. "(Mark 10:9). To divorce on any other grounds than fornication is to break this plain commandment of God.

Divorce is not only sinful, it is also selfishness. If parents could see what they do to their children, they would patch up their problems and make a home for their children. Those little children had no choice of being born into your home. It was a result of your choice. But when you divorce, you disrupt their lives and rend their hearts. Those small children love both of their parents. When divorce comes, the children cannot be with both parents, but are tossed to and fro between them. Sorrow and suffering from this situation is caused because of the parents' own selfishness and willfulness. Perhaps you may say that you will wait until the children are grown before you separate. But you still deeply hurt your children and you also rob your grandchildren of the privilege of going to Grandmother's and Grandfather's house. Children find this privilege a bright adventure in their lives, but when Grandmother and Grandfather have separated, that privilege also is gone. Such is the selfishness of divorce.

Separation and divorce are not in God's plan. It is God's plan that the marriage remain in union and that the believing brother or sister win their companion to the Lord. In I Corinthians 7:16 we read: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" The charge given here is not that of separation, but rather that of winning the unbeliever to the Lord. Here & some examples:

Sister Nora Burlison has gone on to Heaven. She was saved over twenty years before her husband, Will, got saved. One day she heard that song, "Jim and Me," being sung.

* * *

Jim and Me

The story, Sir, why really now,
I have not much to say
If you had called a year ago
And then again today
No need for anyone to say

As you can plainly see
Just what the Lord has done for us,
Has done for Jim and Me.

Chorus:

The pail that holds the milk today
He used to fill with beer
But he's not spent a cent for drink
It's now almost a year.
Just look into the cupboard, Sir,
There's sugar, flour and tea,
That's what the Lord has done for us
Has done for Jim and Me.

He used to sneak along the street
His head was bended low
As if he was afraid to meet
The friends he used to know;
But now he walks with head upright,
His steps are bold and free;
That's what our God has done for us,
Has done for Jim and me.

I used to be afraid of him
When coming home at night
And now it gives me joy supreme
And fills me with delight
The baby plays around his chair
And climbs upon his knee
That's what the Lord has done for us
Has done for Jim and Me.

He used to smoke a dirty pipe
And chew the filthy weed,
But by the gracious work of grace
He is entirely free.
And now our dimes and nickels
Tobacco will not see.
That's what our God has done for us,
Has done for Jim and me.

And mornings when he goes to work
I kneel right down and pray
"Father in heaven, bless dear Jim
And keep him safe today."

And nights before we go to sleep
Jim thanks on bended knee
That's what the Lord has done for me
Has done for Jim and Me.

Sister Burlison said, "One day I will sing that song, "Will and Me," by the grace of God. One day Nora's faith was rewarded-Will did repent and get converted. When the Lord would come with His blessing upon them, Nora would shout and Will would either cry or laugh. The author has heard Nora sing that song, "Will and Me." As she would come to the last verse, Will would walk to the front, perhaps with his eyes moist with tears as Nora would be shouting across the platform. Nora was able to shout because she had won Will to the Lord instead of leaving him. Today they are both shouting together over on the beautiful shore. It paid her to stay true.

Also consider the case of Sister Jewel Bryeans (who is now Sister Jewel Lingle). One day she got dug out of sin and went on to die out and get sanctified. Her husband, Virgil, never got saved until the last few months of his life. He did not make life easy for her as she served the Lord. But she stayed true. In the last days of his life, Virgil became afflicted with cancer. During this time, Jewel's sister came to visit. She told Jewel, "It looks like Virgil is not going to get saved." Jewel replied, "Oh, yes, he is." Jewel could say that with confidence because she was holding on in prayer and believing God to save Virgil.

Then one day while in his room, Virgil received a vision of Heaven and Hell from God. He then turned to the Lord with all his heart and prayed through to victory. Then he went on to heart holiness. Praise the Lord! Jewel had three months to live with a sanctified husband. Then he went on to Heaven. Jewel was able to win her husband because she stayed with him and led him to the Lord. Had she left him, she never could have won him.

In another case there was a woman who had a drunken husband. She loved the Lord, and daily lived a consecrated life in the home. She had a secret place of prayer located in a closet under the staircase. One day while she was in her secret place of prayer, she heard footsteps come across the porch, the screen door opened, and the footsteps came through the house to the closet. Then the closet door opened and her husband fell upon his knees beside her and began to pray. He prayed until he found forgiveness of sins and the Lord became very precious to his soul. Because this woman lived a consistent godly life before her husband, she was able to win him to the Lord. His soul would have been lost if she had left him.

These three women lived by the admonition given in I Peter 3:1, 2. It reads: "Likewise, ye wives, be in subjection to your own husbands; that if they obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." Because these women lived according to this admonition, their faith was rewarded in the winning of their husbands to the Lord. This is God's plan-that the unbeliever be won to the Lord by the believer.

There never has been a divorce case which has met the approval of God. Neither will there ever be one. God hates divorce. "For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment saith the Lord of hosts: therefore take heed to your

spirit that ye deal not treacherously." (Malachi 2:16). Divorce is a breaking up of a divine institution, and it paves the way to adultery. Mothers and fathers, when little Johnny "bangs his head" and comes running home to you, do not pat him on the back or take him in and say that it is unnecessary for him to put up with his wife. But rather send him back to his companion and tell him to patch things up and make a good home for her. Or when you find little Jane on the front doorstep with a sob story, send her back to her companion to patch things up and make a good home for him. If you do not send them back to their companion, you will be taking part in breaking up a home. Give them what advice you can give, but be sure that you send them back to their lifetime companion.

As long as one has a living companion, remarriage is wrong. You may hear people ask how you are to know which marriage it is that God joins together. They ask, "Is it the first, second, or third marriage?" This question is answered for us in Malachi 2:14. "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou has dealt treacherously: yet is she thy companion, and the wife of thy covenant. "God definitely states that He joins together the wife of the covenant. To make it stronger than that, it is the first wife, the one of thy youth, with whom you take the covenant, or with whom you exchange the marriage vows.

Also let us notice that it is wrong to remarry. Let us notice an example in Mark 6:17,18. "For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife."

Let us observe the language of this verse, "his brother Philip's wife, for he had married her." God never recognized that second marriage at all. God said that even though Herod had married her, she was still "his brother Philip's wife." Therefore, you cannot make it right to divorce and remarry until you make it right to live with the other woman's husband or the other man's wife, whichever the case may be. Because in God's sight, the second marriage is never recognized at all as long as your first companion is alive.

Also we would like to bring out the fact that divorce does not dissolve the marriage vow. The sin of fornication does not dissolve the marriage vow. Let us notice Romans 7:1-3.

"Know ye not brethren, (for I speak as to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:1-3)

Also, let us look at I Corinthians 7:39. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord."

We realize that death is the only thing that will dissolve the marriage vow. Death is the only thing that will give the right to remarry. Until death separates, that living companion is your companion regardless of whom else you take the vows with. You are still the companion of that first one.

Then we would like to notice that we are living in an age when the marriage vows mean so little. We are living in a day when most folk are more interested in white carpets and fine weddings than they are in the vows which they are taking. Actually, there is an unseen witness at every wedding which takes place. At every wedding there are two witnesses, namely the bridesmaid and the best man. But there is another witness at the marriage. That unseen witness is the Lord Himself. Those vows that are taken there before the marriage altar are recorded before God in Heaven. We will meet those marriage vows at the Judgment. Let us notice again in Malachi 2:14 that God is witness to the vows taken at the marriage altar. "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou has dealt treacherously: yet is she thy companion, and the wife of thy covenant."

Let us now refresh our minds by reviewing those marriage vows. Let us examine our lives and see that we are living up to that which we vowed we would do when we stood at the marriage altar. We must live up to our vows because God demands that we keep our marriage vows.

Let us notice the marriage vow:

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, and keep her, in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live?" [1]

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony?"

Beloved, marriage is sacred. Matrimony is a holy, sacred estate. Do you not appreciate the sacredness of the vow which declares that marriage is a holy estate?

"Wilt thou love her?"

We vowed when we took the marriage vow that we would love her. We realize that the Bible says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Ephesians 5:25)

Beloved, how much are we to love our wives? We notice that the Bible says that we are to love our companion as Christ loved the Church and gave Himself for it. We are to give our life for our wife as Christ gave His life for the Church-only we are to give ourselves in life, not in death.

If the man or woman will literally live for each other, they can have a happy home. If you actually give yourself for your companion and live for each other and care for one another and be thoughtful of each other, you can have a happy home. You can prove that you love your wife if you are thoughtful of her and care for her and not forsake her. Also, the Bible states that we are to love

our companion as we love our own self. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. "(Ephesians 5:28, 29) We are to love our companion as our own body. Actually we are to care for her as much as we care for our own self. We are to give ourself for our companion.

By way of testimony to the glory of God, married life can be precious and wonderful if you will keep your love-life alive and your romance abloom. Praise God for a Christian wife and a Christian home. After twenty-nine years of married life, I can say that married life can be wonderful and happy if you keep your romance alive.

Here is an illustration from the author's life. When our oldest son was planning to get married, one day he spoke to me concerning it when we were riding down the road. He said, "Daddy, I wouldn't mind getting married if I knew that I could be as happy as you and Mother have been." He had lived in the home for almost nineteen years. He knew what it was like when no one else was around. He knew what it was like when Daddy was gone and then would return, weary from his journey. He knew what home life was like. Dear ones, you can have a happy married life if you will keep your romance alive.

It is a tragedy when the romance dies in the home and the man and woman just live bound together under the marriage vow without true love for each other. There is only one way to keep your romance alive-that is, to work at the job. Let us tell each other that we love each other. Once a little girl was out playing and after awhile she came in and said to her mother, "Mother, I love you." The mother answered, "Yes, darling." Then the little girl went back out to play. After awhile she came in again and said, "Mother, I love you." Her mother said, "Yes, darling." Again the little girl returned to her playing outside. After awhile she came back into the house and said, "Mother, I love you." Her mother replied, "Yes, darling, you told me that before." But the little girl said, "But, Mother, every time I tell you, I love you that much more."

Beloved, every time you tell your companion that you love her, you will love her that much more. Every time that you tell your husband that you love him, you will love him that much more. You may say that she knows that you love her anyway. But she still desires for you to tell her. Let us suppose that the Lord would just bless us on about the same grounds that we tell our wife that we love her. There would be some men who would have a long, dry spell spiritually. The Lord could say, "He knows I love him anyway, even if I do not tell him." We do not want the Lord to do us that way. We want Him to come and bless us again and again, and reassure us of His love to us. Likewise our companion wants to hear us again and again reassure her of our love for her. Dear hearts, it will make your home life happy if you will take time to show your love to your companion.

I feel sorry for some men. Some men are starving for affection which they do not get because their wives are cold, indifferent and unaffectionate. They are just about like loving a fence post. They seem to carry the attitude that their husbands can love them if they wish, but they need not expect any returning affection.

I feel sorry for some women. Some women are also starving for affection. These men just come and go, expecting the house to be in order, the meals to be on time, their clothes cleaned and pressed, without so much as a word of affection for their wives. It would not take very much time nor effort for these men to show their affection. If they would take this little time and show their wives some affection, the home would be a happier place to live.

I feel sorry for some children. Some children never see their father making love to their mother. You may object by saying that parents ought not to make love before their children. Why? Sure parents should. It is a part of a happy home and is neither unholy nor unwholesome. But it is ordained of God to make a happy home. If children could see more love in action in the home, they would be happier and also it would help them to have happier homes when they get married.

My dear mother-in-law passed away between their fifty-sixth and fifty-seventh wedding anniversary. They lived on a little farm west of Nevada, Missouri. The writer feels that he loved his mother-in-law as much as any of her boys loved her and she loved her preacher boy. It was always a treat to go home. It was a home of love. My father-in-law was white-headed and his shoulders were stooped. He would go out about the farm and come in and sit down. If Mother was not too busy, she would go over and sit on his lap. He would rub her back and pat her. Even after fifty-six years of married life, they still loved each other and told each other so.

"Wilt thou comfort her?"

In times of discouragement and distress, remember that you vowed that you would comfort your wife. Are you keeping this part of your vow?"

"Wilt thou honor her?"

Also you vowed to honor your wife. For any man to get out among other men and talk about the more sacred things of life concerning his wife, is dishonoring to her. If you do this, it shows that you are lowdown, mean and wicked. Remember, you vowed to honor her.

"Wilt thou keep her, in sickness and in health?"

In times of sickness and health, you vowed that you would keep her. It is easy to keep her when she is well and able to cook, clean, wash and iron for you. But when she becomes ill, remember that you vowed that you would keep her.

Nearly always when we preach along this line we think of dear Brother and Sister A. J. Butler. Brother Butler was a godly Indian preacher who has gone on to his reward. When they were younger, Sister Butler lost her mind. It is our understanding that she got so bad that he had to tie her to him to keep her from doing something terrible. It would not necessarily be wrong to put one in a state hospital where they could be cared for and have medical treatment in a time like that, but Brother Butler felt that he could not do so. When it came time for the Lamar Camp in Colorado, he loaded the car and took her across the states to the camp. He had to drive from Illinois where they were living at that time. During that camp, he took her to the altar where they anointed and

prayed for her. She was instantly healed and her mind was restored. Praise the Lord! God honored Brother Butler because Brother Butler honored God. Sister Butler is also in Heaven now.

When my wife is sick and in the hospital real bad so that we must sit up with her all night, others can sit with her throughout the day hours; but when the night comes, I want to be the one who suffers with her through those long, dark hours.

"Forsaking all others."

Beloved, when you got married, you found the best woman in the world for you. You have no right to look over the fence at another woman. Your wife is your life's companion as long as you both shall live. Remember, you vowed to "forsake all others and keep thee only unto her, so long as ye both shall live"

Now let us look at the marriage vow taken by the bride.

"Wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?" [2]

"Wilt thou obey him and serve him?"

If you did not take this vow, you should have. Many are leaving this phrase out of the marriage vows. But that does not change God's Word. In Ephesians 5:22-24 we read:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

This is a beautiful Scripture. Nowhere does the Bible give man the right to whip his wife into subjection. But the Bible does say that as the Church is subject unto Christ, so shall the wife be unto her husband in everything. The Church is subject unto Christ, first of all, because She loves Him. This makes a beautiful Christian life. Wives, if you love and respect your husbands, you will be in subjection to them. This will make a beautiful home life. Wives, do you love your husbands enough to be in subjection to them? Wives, do you love the Lord enough to be in subjection to your husband? "If ye love me, keep my commandments." (John 14:15)

Next, the Church is subject unto Christ by recognizing Him as the Head of the Church. The wife is to recognize that the husband is the head of the house. You may say, "My husband is the head of the house, but I am the neck which turns that head." If you turn the head without the desire of the head, shame on you because you are out of place. Remember, the neck never turns the head until it receives orders from the head to do so. The fact is that the neck is in subjection to the head. So, if you are the neck, fine; but be sure that you live in full subjection to the head. The Bible states

there in Ephesians that the wife is to be subject to her husband in everything. That is strong language but it is the Word of God, and must be obeyed.

Let us notice briefly the meaning of the word, "subjection." From the original this word carries the connotation of "subjecting one's self, obeying, submitting to one's control, yielding to one's admonition or advice." [3]

Let us also refer to the Scripture in Colossians 3:18. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Notice, that God is to be the first authority and the wife must obey God regardless of the desire of her husband. But as long as she can obey God and be subject unto her husband, she is to be subject unto him. In other words, my wife has a conscience and she must answer to God. I dare not cause her to disobey the Lord. If her standard is lower than it should be, then the husband must require that she measure up to the standard; but if her standard is higher than he sees it, he dares not try to bring her down. Here is a word of advice. If a boy with a Christian background has married a girl when he was in sin and she has no light on Christian teachings, it is advisable to give her time to see the light and not at once demand that she come up to all he knows. He should work with her, teaching and leading her to the light. This is an exception, not a loophole.

God expects the head of the house to hold the standard on his family. Again, if the man demands the woman to disobey God, she must stand for right and not give in to her husband.

Dear Sister Boomersshine, who is now about eighty-seven, has been a mother in Israel to me. She told me that when she got saved it was all right with her husband. He did not mind that she was a Christian. But one night she went to a Holiness Camp Meeting and got sanctified. When she got home, she told her husband. He felt like she was ruined if she went with the holiness people. He could hardly stand it. She loved her husband and has been heard to say that he was a "manly fellow." One day, God called her to preach. She was afraid to tell her husband. Shortly after this, she went to an all-day meeting. They asked her to preach in the afternoon service. The Lord surely helped her to preach. The next week one of the men that was in that service was talking to her husband and told him that his wife was a good preacher. Mr. Boomersshine knew nothing about it and it hit him like a thunder bolt. He went home, and war was on. He would not furnish her a horse to ride and she would have to walk several miles to the services through the woods, often on nights when it was so dark that she could barely see her hand in front of her. God took care of her. She said, "God never let me get hurt one time." Her husband fought her for several years. One day when they started to town, he told her that he had not married a preacher and that he would not live with one now. He told her to either give him up or else give up the call to preach. If she gave him up, she was to go out without a child and without a dime. He said, "You will go empty handed." He wanted her answer when they had returned from town. When they got to town, he sent her to get the groceries alone, and said to her, "I don't want to walk up the street with a preacher." So she got the groceries and they started home. On the way home, he talked to her almost all the way. When she got out to open the gate, he said, "Give me your answer." She looked at him with tears in her eyes and said, "I have always tried to be an obedient wife," (was that not a wonderful way to approach him?) "but I love God and I am going to preach the Gospel." Just then the glory struck her soul and she started shouting around in the barn lot. He jumped out of the wagon and took after her. Around and around the barn lot they went-she was shouting the glory, he was trying to catch her.

Finally, he caught her and took hold of her and said, "If it means that much to you, go ahead and preach the Gospel and I will live with you." The battle was over that day. From then on he furnished her with a horse. One night while she was preaching, he came in and when she gave the altar call, he went to the altar and prayed through to victory. Later she baptized him in water. Sister Boomershine honored God and God honored her and gave her a Christian husband.

Also the Bible says, "Husbands, love your wives, and be not bitter against them." (Colossians 3:19). This word for love carries the connotation of the highest type of love in the original. It is like the love that God has for man. This supreme love is the kind of love that we are to have for our wife. It is much easier for the wife to be subject to the husband if he will not be bitter.

It is easy for a man to throw back his shoulders and say that he is the head of the house; but it is a tremendous responsibility to be the head of the house. As the head of the house, you are the spiritual leader and the priest of the home. You are the one who should get the Bible down and call the family together for family worship. You ought to endeavor to pray the glory down on your family altar. Wives, get as much of the glory of God as you can. Then, husbands, it is up to you to take the lead. Remember, fathers, you will answer to God for the standard of your home.

Then, again you must be thoughtful of each other. I feel sorry for some women who work hard to fix an appetizing meal for their husbands who come in and eat and never say, "Honey, I am glad you fixed this nice meal for me." It costs nothing to say that you enjoyed the meal, and you can make your wife happy if you will notice when she does something special for you. If you make your wife happy, you will have a happier home in which to live. Also, wives, when your husband does something special for you-like getting you a mother's day card on Mother's Day that says, "To My Wife on Mother's Day," or some other nice gift or kind deed-remember that your appreciation will make a happy husband if you show him you care. Remember, love is only active as long as it has a recipient to its outpouring, and love always wins love.

Dear ones, be thoughtful of each other. If you make your wife happy, she will in turn make you happy. If your wife makes you happy, then you in turn will make her happy. If we try to make each other happy, we will have a happy home as a result.

"Wilt thou honor him?"

It is a tragedy for women to get together and gossip about their husbands and say terrible things about them. Remember that you vowed to honor him, and you cannot say evil things about him and honor him at the same time.

"Wilt thou keep him, in sickness and in health?"

Also, remember that you vowed to keep your husband in times of sickness as well as in health. It is easy to keep him when he is well and strong and able to work to support you. But when he becomes ill and you must work to support him, you may find it hard. But remember your vow.

Next, let us consider the pledge which the bride and groom take at the marriage altar. He pledges:

"I take thee to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my troth." [4]

She pledges:

"I take thee to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth." [5]

The writer would like to make a personal comment about the first part of this pledge, "I take thee to be my wedded wife, to have and to hold from this day forward." Evangelistic work keeps my wife and I apart much of the time. But she is mine to have and to hold regardless of the miles which may separate us at times. This does not, however, lessen our love for each other.

Beloved, cruelty is no grounds for divorce. You may say, "Preacher, I would not live with a man that would hit me." You may not go to heaven when you die either. You may say, "Preacher, you are upholding a man that would hit a woman." No! A big old man that would hit a woman is a coward. He is lowdown. He is mean. He is wicked. He is ungodly. If the writer could think of any other Christian terms to use to describe a no-account like that, he would use them. Also, if you are guilty, this means you. There is nothing to a big old man that would hit a woman.

But, remember, that you vowed, "for better or for worse," so if you marry a no-account like that, you will have to live with him.

I feel sorry for that man who has married a lazy woman who will lie abed in the mornings and make her husband fix and eat his own breakfast by himself. At least she could fix his breakfast and eat with him. Also if she is so lazy that she will not wash the dishes, clean the house, wash and iron the clothes, and keep the children clean, she will be a terrible burden on her husband. But, remember, husband, that you vowed, "for better or for worse," so no matter how lazy your wife may be, stay with her and make the best of it.

Beloved, you can be happy together when you are poor, if you will be poor together. But it is a tragedy when the man is poor and the woman wants to be rich, because she will nag at him for more material goods, such as clothes, fine furniture, and more money, when he cannot afford to give her these things. If he yields to her nagging and provides for her that which she desires when he cannot afford to do so, he will have to go in debt and thus bring a shadow of more burdens upon the home. This will make the home more unhappy. But if both will be poor together, they can be happy together.

When we were talking about getting married, I told my wife never to expect to have anything because God had called us to preach the Gospel and I knew that God's minister must live by faith. She accepted the terms then and has faithfully stood by over the years. From the

experiences of my childhood which was spent in a holiness preacher's home, I knew I could not offer my wife a rosy life. My father once held a three-week meeting and received one dollar and a gallon of sorghum molasses. He had eight children to feed and clothe. Another time he preached seven weeks and received ten dollars. He hitchhiked home so that he would have more money to use for his family. Also he has told me of how he slept on park benches and in depots so that he would have more money for his family.

To the glory of God we testify that there was only one time when we did not have enough to eat. Then my dear mother would not eat so that the children could have more. That was in the 1930's. As a small boy, that incident made an impression on me. It was not always beefsteak that we had to eat but it was good food-beans, potatoes, eggs, milk and garden stuff.

Loyally my wife has stood by us over the years. Never has she complained about sacrificing to see that we stayed in the ministry. I praise God for my faithful wife. One time we moved and were without enough money to have the lights turned on, or the bottle gas delivered, or the groceries for the table. It was ten long miles to town that morning as the writer left for Pennsylvania for a revival meeting. You say, "Preacher, why did you leave your wife that way?" She wanted me to go and the Call of God must be first.

In the first letter from home, my wife said, "Daddy, don't worry. God woke the neighbor man up and made him walk the floor all night long. The next morning he went into town and sent the gas man out with a bottle of gas. Also he got two big sacks of groceries and brought them out." God has supplied our every need.

Another time before leaving for a revival in Colorado, the writer went out in the woods and cut a big pickup load of wood. I loaded the pickup with about as much wood as one could get on it. While I was backing the pickup into the yard, the rear end went out of the truck. The pickup was the only means of transportation which my wife had to get back and forth to town which was ten miles away. It was about one hour before time to leave for the meeting. After going into the

and said, "Daddy, you go on. We will be all right." So I went on to the meeting and over thirty souls bowed at the altar in that meeting. Probably all of them did not get through, but it was a good revival. When the returns are all in on the other shore, my wife will share in the rewards.

Another time my wife had iritis. The eye specialist told her that it was like arthritis, except it was in the eye. A nurse told her that the disease could go through her body, and put her in a wheelchair. Also the doctor told her that she could go blind. They dilated the pupils of the eye. One of the eyes was already set. The pupil looked heart-shaped. She lost her balance and either had to use a cane or be led. It was pitiful. It seemed there was no way to pray through about it. It is not so bad if one can pray through. One day while we were sitting at the table, we made this statement, "Mama, it looks like I will have to quit the evangelistic field." She said, "Daddy, if I go blind and go in a wheelchair, you are not going to quit your work." It was not long after that until the Lord healed her. The doctor said that it would come back, but it did not. Praise the Lord! God honored us because we honored Him.

Another time while I was in a revival, my wife got real bad in the night. The boys were sleeping upstairs and she called and called to them until they awakened. When they came downstairs and found her so sick, they called dear Brother Filbeck, who was our pastor at that time. He came over, and then called an ambulance. When they went to load her in, she thought that she might not live but she said, "Don't call Winfield. I don't want him to close the meeting and come home." So they never called. The night the meeting was to close she told them to call so that I would not just come home and find her in the hospital. When she was out of the hospital, we were talking one night and she said, "Daddy, I thought I was dying and there were just two things I thought of. One was that I wanted our boys to grow up to be Christians. The other was that I wanted you to keep preaching." There was not one selfish thought.

Beloved, again: you can be happy together if you will be poor together.

Now let us turn to Genesis 2:21-22:

"And the Lord God caused a deep sleep to fall upon Adam, and he slept and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

God could have made the woman with one of the hairs of Adam's head, but God never intended for the woman to lord over the man. God could have made the woman from one of Adam's little toes, but God never intended for man to walk on the woman or kick her around.

But God took a rib from Adam's side. That speaks of one thing to me and that is, that when a boy and girl join together in holy wedlock, they join hand in hand, side by side, to face life together. In defeat they bear it together. In victory they enjoy it together. In discouragement they stand by each other. In triumph they enjoy it together. In poverty they labor together. In wealth they enjoy it together. It is a tragedy when the man or woman gets the purse and rations their companion to just a meager allowance.

My wife spends most of the money. She has to do so because of my being away from home more than two-thirds of the year and I could not pay the bills and buy the groceries and run the home smoothly in the short time that I am at home. One time she paid the bills and bought the groceries and when she came home, she said, "Daddy, I am sorry I had to spend all your money." We replied, "Mamma, don't you ever say that again." If she stays home and takes care of the children, keeps the house and washes and irons, that money is hers as much as it is mine. So, it is a tragedy when either gets the purse and the other is rationed. So, in poverty, labor together; and in wealth, enjoy it together.

The most beautiful time of life must be when they can get old together. After the children are grown and when life's work is almost done, then they can sit out in the cool of the day and enjoy each other. That must be a beautiful time in life;

Then it is the duty of the living to stand by the dying. This writer, being an evangelist, hopes that the Lord does not see fit to take his wife to heaven when he is away in a meeting. But if a call comes saying that she has gone to be with Jesus, that is in the consecration, also.

But if she goes first, my desire is to be by her side and to hold her hand as long as there is life. When she is gone, I want to say to her, "Good-bye, Mama, I will meet you in the morning." Then we can join hands on the sunny banks of sweet deliverance where we will never say good-bye. You may say, "Preacher, she will not be your wife over there because they neither marry or are given in marriage in the resurrection." But did you ever read where it says, "But then shall I know even as also I am known" (I Corinthians 13:12)? I will know she was my wife and that she stood by me across the years. Also, we will shout together forever over there. Bless His Name!

One more beautiful word picture is found in the New Testament. The Bible says that they will come from the North and South and East and West and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. Can you not see that beautiful word picture? Can you see Father Abraham, son Isaac, and grandson Jacob all in the Kingdom of Heaven? "Will the circle be unbroken in glory by and by?"

Then, let us notice a broken circle at the Judgment. Oh, think of the sorrow that comes when death separates a family. Death often brings weeping and sorrow. At a funeral of a father one time the daughter stood at the casket and wept and tried to talk to her father. She could not get him to respond because death had separated them. Oh, what will it be at the Judgment when a godly father goes into Heaven and the children are cast out? They will weep and wail and gnash their teeth.

The writer preached a mother's funeral. There were three girls in the family. We preached our best and then stepped to the head of the casket. The oldest daughter was married and she took her mother's death hard. The next one was eighteen and as she looked on her mother for the last time, she wept and kissed her mother and then went away. The youngest girl was only twelve. She, too, wept so pitifully as she came to view her mother for the last time. Death had separated these three girls from their mother. But, oh, what will it be when the Judgment separates the godly mothers from their wayward children for eternity? Children, if you have a godly mother in Heaven, just get down where you are and pray through and get ready to meet your mother in Heaven. Will you meet her or will you be separated from her at the judgment? If you are not saved, please give your heart to Jesus, now. He will hear your cry and save you.

Think of the horrible scene of a mother and father when their little baby goes into Heaven and they are cast into the lake of fire forever.

We were pastoring a church in Missouri. A couple was working in Iowa and their little sweet baby died. They had it embalmed, placed in a casket and put in the back of their car which they then drove to Missouri. They arrived after dark. We were sitting in the living room when we heard wailing and weeping outside. We knew they were coming so we ran out to them. We did our best to comfort them in that sad hour but there really were no words that would bring them much comfort. That mother and father wept so very hard. It was so sad. Why? Because death had separated their baby from them. Oh, Beloved, what will it mean to parents when they see their baby go into Heaven and they themselves be cast out into the lake of fire. There will be weeping and wailing and gnashing of teeth.

Then, think of the time when a husband and wife are separated at the judgment. My uncle passed away and we did not get to go to the funeral. But a few months later my aunt took me to the grave. She stood over that grave and wept and cried, "Oh, Charley, Oh, Charley, Oh, Charley." What made her cry as she did? Death had separated her and her husband. Oh, what will it be like when the judgment forever separates a husband and wife?

Then, let us look at an unbroken circle in Hell. No one will want to hear his loved ones scream in Hell. There will be no way to help them.

Think of a lost father in Hell. He will begin to pray, "Oh, God, don't let my wife come to this terrible place of torment. Don't let my children come here to burn forever." He will pray on until he hears a woman scream in Hell and recognizes his wife's voice. It will torture him to think that he never tried to help her stay out of Hell. They together will begin to pray, "Oh, God, don't let our children come to this place of torment." They will beg God to send someone to warn their children to prepare for eternity. Then they will hear them as one by one, first a boy and then a girl, begin to scream in Hell, until they are all in Hell. One cannot imagine the torture of a father as he hears his son screaming, when he knows that he is burning all over and that he has no way to help him.

When our boy, James, was scalded so badly, he dehydrated until he went unconscious. He lay unconscious, never feeling the burns but his burning tongue would cause him to roll and moan. We would get some water in a straw and let it run down over his tongue. It was so terrible that I finally prayed out of the agony of my heart, "Oh, God, if you cannot ease the pain, take him on to Heaven." But what would it be for a father to hear his children screaming forever in Hell?

Think of a mother in Hell that loves her children. They are all screaming and burning with her in Hell. She realizes that she led them there. Oh, the eternal torture of mothers, fathers and children in Hell, burning together forever.

Will it be an unbroken circle in Heaven? Or, will it be a broken circle at the Judgment? Or, will it be an unbroken circle in Hell?

* * *

WILL THE CIRCLE BE UNBROKEN?

There are loved ones in the glory,
Whose dear forms you often miss;
When you close your earthly story,
Will you join them in their bliss?

In the joyous days of childhood,
Oft they told of wondrous love;
Pointed to the dying Saviour,
Now they dwell with Him above.

You remember songs of heaven,
Which you sang, with childish voice;
Do you love the hymns they taught you,
Or are songs of earth your choice?

You can picture happy gatherings,
Round the fireside long ago,
And you think of tearful partings,
When they left you here below.

One by one their seats were emptied,
One by one they went away,
Now the family is parted,
Will it be complete one day?

Will the circle be unbroken
By and by, by and by?
In a better home awaiting,
In the sky, in the sky?

* * * * *

02 -- WHAT GOD SAYS ABOUT MARITAL SEX

After having prayed and studied over this matter, I feel that it is in this area many homes are falling apart. God has a clear plan mapped out in His Word which will work. There is no clearer plan anywhere than in the Bible. Many good people overlook the Scriptural teachings along this line. Having felt the need for some time of getting this truth to the public and knowing that one cannot deal with it publicly as it should be taught, we felt led while in a revival meeting in Tennessee that this chapter should be included in the book on the home.

There is no ironclad rule on the amount of sex which could be given for all, because each of us is an individual. Each individual varies in his appetite for sex just as he does in his appetite for food. Some individuals require more food than others do. And yet some other individual may eat more and still not be intemperate in his eating. Such is the case with the matter of sex.

God does have some very definite plans whereby we can be happy together, even if we are different in our sexual desires. Let us now turn to the Word of God and seek out God's admonitions along this line. First, let us look at I Corinthians 7:1-5.

"Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except

it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

Let us lift out the word "render" for further study. "Render" carries the connotation of "paying off, or discharging what is due." [6] It is like a debt that must be paid before the burden is thrown off. Here the debt which must be paid is that of due benevolence to one's companion.

Let us now lift out the words, "due benevolence," from this third verse and check into its meaning a little further. In the original, benevolence meant "that which is owed, a debt, conjugal duty." [7] This is a very strong Bible term. Here Paul declares that marital sexual duty is a debt owed. Therefore, the less passionate is failing to pay what they owe when they do not seek to satisfy their more passionate companion. Can you please God and fail to pay this debt? The words, "conjugal duty," means "marital duty, or that which you owe.

In verse four we see that the body of the wife belongs to the husband and the body of the husband belongs to the wife. Therefore, neither has a right to withhold it from his or her companion, according to God's Divine Word.

In verse five let us notice the word, "defraud." Defraud means "to rob or despoil." [8] Dear reader, to withhold yourself from your companion is to rob that one of that which is rightfully his. Again, the question is: "Can you keep clear before God and rob your companion?" This writer is not responsible for this being in the Bible. In fact, he never realized how strong the Bible teaching was on this until he gave further study to it, and no man dares to lower the Bible standard. Notice, that the Bible plainly states that you are not to rob or deprive your companion of sexual relationship.

Also, in verse five is the word "incontinency." Incontinency means "a want of self-control, incontinence, intemperance." [9] Here the Scripture is saying that you are to come together again, after fasting and praying, so that Satan will not be able to tempt you. We can see that after marriage, if one has failed to render to the other his marital duty, that the one so robbed may find his passions becoming more and more uncontrollable. This is a natural result of which Satan will take advantage and tempt toward sin. The temptation will first come to commit adultery through eyesight. "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5:28). The danger of the temptation is far greater to the one who is deprived of the sexual life which is rightfully his.

Also in this Scripture we find that it is bringing out the fact that marital sexual relations are not only for reproduction. If it were, it would be on the same level as that of animals who mate for reproduction only.

This Scripture also teaches that the man and his wife are to keep each other satisfied so that one will not be tempted because of want of self-control. Fasting and prayer are the only ground to withhold one's self from the other, and they are to be done only with the consent of the companion; and for only a season so that Satan will be unable to tempt to sin. Many have fallen simply because the less passionate one fails to "render due benevolence" unto his more passionate companion.

The one that falls is justly marked as a wicked person while the one who has defrauded his companion by failing to fulfill his sexual obligation is pitied and held in high esteem. If that one had fulfilled his marital duty, they could still have a happy home.

Each of these words in this Scripture refer to a debt or an enjoined duty which the husband and wife placed themselves under when they took the marriage vows. This duty is as much an obligation for you as are the bills which you have to pay each month.

Verse 3. "Let the husband render unto the wife due benevolence. "Though our version is no translation of the original, yet few persons are at a loss for the meaning and the context is sufficiently plain. Some have rendered the words, not unaptly, the "matrimonial debt," or "conjugal duty" -- that which a wife owes to her husband, and the husband to his wife and they must take care "mutually" to render, else alienation of affection will be the infallible consequence, and this in numberless instances has led to adulterous connections. In such cases the "wife" has to blame herself for the infidelity of her husband, and the "husband" for that of his wife. What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the Apostle, and too holy and spiritual to keep the commandments of God!

Verse 4. "The wife hath not power," etc. Her person belongs to her husband; her husband's person belongs to her: neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than "weakness" or "folly." She does not love her husband; or she loves someone else better than her husband; or she makes pretensions to a fancied sanctity unsupported by Scripture or common sense.

Verse 5. "Defraud ye not one the other. "What ye owe thus to each other never refuse paying, unless by mutual consent; and let that be only for a certain "time," when prudence dictates the temporary separation, or when some extraordinary spiritual occasion may render it mutually agreeable, in order that ye may "fast" and "pray," and derive the greatest possible benefit from these duties by being enabled to wait on the Lord without distraction.

That Satan tempt you not for your incontinency. " It is most evident that the separation "permitted" by the Apostle, for he "enjoins" none, is only for a "season," on extraordinary occasions; and that the persons may "come together again," lest Satan, taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce.

There are a multitude of rules prescribed in such cases by the "rabbins," and indeed even by "heathen" writers; for this was a matter in which common sense could always judge; and under the direction of experience, "heathens," as well as those favored with divine revelation, could see what was proper in all such cases.

"Incontinence, want of strength to regulate one's desires or appetites." It is remarkable that the Apostle supposes that even this "temporary continence" might produce "incontinence;" and universal observation confirms the supposition. [10]

We surely agree with Dr. Clarke on these passages of Scripture.

There have been some cases where people felt that the Lord has asked them to refrain completely from marital sexual relations. This is always of the devil because the Word of God and the Spirit always agree and this would be directly against the teachings of the Bible. So it is not of God-ever.

Dear reader, the real fact is that marriage is a sacred, God-given relationship between husband and wife and is designed to bring more happiness to the home. In Hebrews 13:4, God declares that all marriage is honorable: "Marriage is honorable in all and the bed undefiled: but whoremongers and adulterers God will judge."

This sacred right which is given in the ordinance of marriage is not at all unclean, immodest, immoral, or defiling. God has put His sanction upon it in His Word and it is given to the married as a source of happiness. And the marriage will be happy when "due benevolence" is lovingly rendered because the love of the husband and wife will increase for each other and make the home happy, as God has ordained that it should be.

While "marriage is honorable in all and the bed undefiled, " here is some advice for the married couple. Do not enter into sexual relations with only the desire for self-gratification, but rather do your best to make them a pleasure and a satisfaction to your companion. Where men seek only to satisfy themselves, they become more and more undesirable to their wives. In plain words, seek to bring your wife to a climax, if possible. Then both of you will be much happier. Also, seek to make your wife feel that it is a mutual affair.

Again, keep your romance alive. When you are not interested in sex, show your love for each other. Keep your married life happy. Your married life is your own and it is up to you to make it and keep it happy.

This author has endeavored to convey the truth in this chapter without becoming too plain spoken. My sincere desire is that this chapter will be a blessing in many homes. If you are having problems in your married life, for your own soul's sake and for the future happiness of your home, work out a plan between yourself and your companion whereby you can be happy. You should read some other books along this line which can help you to live a happier married life.

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03 -- SOME REASONS WHY HOLINESS PEOPLE LOSE THEIR CHILDREN

"And the king was much moved, and went up to the chamber over the gate, and wept and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (II Samuel 18:33).

We can almost hear the heart cry of the brokenhearted father when the news reached him that his wicked son had died in the battle in the act of treason. Oh, the wail, "Oh, my son, my son Absalom." Beloved, David was much moved but moved much too late.

As David was moved too late, so will it be too late for you to be much moved when your children are taken up from the highway side where they have died lost in sin. The time to be much moved is as soon as you know one is to be born into your home. Oh, beloved, we must keep our children surrounded in prayer.

There was a survey taken over two or three conservative Holiness groups. Also, a preacher with the Fire-Baptized Church did a mental survey of his group. He arrived at about the same conclusion as the survey: that about seventy per cent of the holiness people are losing their children. That means seventy per cent of the holiness people's children are lost! Oh, beloved, that is a staggering figure! That means that only thirty of every one hundred babies that are born into holiness homes will make it to Heaven. That means that seventy out of every one hundred will be wailing in Hell for ever and ever. Oh, parents, while you are shouting in Heaven, will your boy or girl be wailing in Hell?

Beloved, we are losing our children because we give them up too easily. My heart is stirred while traveling in evangelistic work to see children go to the altar and parents who profess holiness not even go to pray with and for them. How can parents expect their children to get to Heaven when they are not concerned enough to help pray them through at an altar?

Oh, parents, let us lay ourselves between our children and Hell. Let us hold on until God brings them in. How much do you fast for your children? How much do you weep over your children? Let us not give them up. We must not do it.

Now, let us turn back to David. Our text expresses the heartbreaking scene of David receiving the news of the death of his son. Why did he lose his children? One reason is, no doubt, that he was too busy about the affairs of the kingdom to take as much time to be with his family as was needed.

After returning from three and one-half months of evangelism in Jamaica, this writer was asked by his boys to take them swimming. He refused them because he was too busy. In the next meeting, God spoke to him and said, "You owe your boys something extra because you are away so much."

Once my oldest boy was in trouble spiritually and when we had time to talk to him alone and explain things to him, he was so helped that he remarked, "Daddy, you are gone so much that we don't have much of a chance to talk to you." My heart was touched, knowing that he was right. He was not complaining about my being gone. My children have been so cooperative in this because they feel that their daddy is where God wants him to be.

This problem of being too busy includes more than just preachers. What about fathers that are too busy for their family? Men work hard, come in, read the paper, and go to bed. They do not take time to play or pray with their children. Neither do they enter into the problems of their children. Fathers, if we do not enter into the problems of our children, they will seek someone who will. Probably the one that the children will find will be the one which will give the wrong advice and counsel.

There once was a lawyer who wrote a book on juvenile problems. It was a wonderful book, but soon after the book was completed the author died. Shortly after his death, his son was brought into juvenile court. After he was convicted, the judge said, "Son, didn't your father just write this book on juvenile delinquency?" The boy replied, "Yes, Sir." "Then what are you doing here in court today?" asked the judge. The boy replied, "Your Honor, while my father was writing the book, I had a problem. I would go to his study and seek advice and counsel. My father would say, 'Run on, son, I am too busy.' Your Honor, my father finished his book, but I am in here today because he neglected me." Fathers, are you too busy to save your family?

Another cause for losing our children is women working. You may say that your children are in school all the hours, or almost all the hours, that you are working. Did you ever stop to think that when you come home from work you still have work to do at home? While you are doing your work at home, you are neglecting your children. Also, you are too worn out by the time you get your work done to really be to the children what you ought to be. How much better it is to be at home and have your work done when the children come home. Then you can help them with their school work, listen to their problems, and show your love for them.

Mothers working out of the home is a great contributing cause of unhappy home life, and discontented children. This is one reason why many families are losing their children.

There are only two reasons why the mother should be working out of home. They are: the work of the Lord and sickness. The writer would rather send his children to school in patched clothing than to have his wife working out of the home.

Another reason why the holiness people are losing their children is the lack of glory around the family altar. Oh, Beloved, the greatest need among the holiness people is an old-fashioned revival around the family altar. Our family altars need to get back to the place where we pray things to pass, and where we pray down the glory and fire upon our souls. If we do not do this, we will lose our children. The atmosphere of the world is filled with skepticism and doubt. But if our children can look back and remember when we prayed things to pass and prayed until the glory came, then the spirit of the world will not have as great an attraction as it otherwise would.

While they are young, our children do not know how to get out and pray through and keep in touch with the Lord like we do. Therefore, we need to pray them into the presence of God.

When rebellion builds up in a child's life, it is wonderful when you can pray the glory down until he begins to melt and weep before the Lord until the rebellion is melted away by God's presence. Oh, Beloved, our family altars will have much to do with whether or not our children make it to heaven.

Another reason why holiness people are losing their children is the lack of discipline. The Word of God has some very plain teachings along this line. Let us examine some of them briefly.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him be times" (Proverbs 13:24). Many seem to feel that to chastise a child shows that one does not love him. But God says that if a child is unchastened, he is hated. In this Scripture the word "hateth" is used. The

letters "th" on the word "hate" mean that the hating just keeps on and on. In other words, if you keep on sparing the rod, you keep on hating your son-perhaps not in heart, but in actions. He will suffer all through life if you fail to teach him to obey when he is a child. It will be hard for him to obey in school, and then later he will find it difficult to obey the law. Also he will find it hard to get along with his companion in the home. Last, but not least, it will be hard for him to surrender to God if he has not been taught to obey as a child.

Now let us notice Proverbs 19:18. "Chasten thy son while there is hope, and let not thy soul spare for his crying. "While the child is young, there is hope of helping him but if you wait too late, your hope is lost and civil authority may have to take over. If the child is not chastened and his stubborn will conquered, he may never be saved because he will not yield to God.

We can see by Proverbs 29:15, 17, that if we discipline our children they will be a delight and bring honor to us. But if we fail to correct them, they will bring us to shame. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.... Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:15, 17).

Let us again take the man of our text for an example. David was a great king but a poor father. When it came to discipline, he never displeased Adonijah. "And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom" (I Kings 1:6). This was probably David's rule for the other children as well. The tragic result was that three of his children did very terrible things.

Beloved, I am sure that God's Word teaches us the right way when it comes to correcting our children. We that are parents are all aware that no two children are alike, and so there can be no ironclad rule as to how much a child should be punished. But there are some rules which can be followed.

The first rule is: if a child is still angry when you stop whipping him, you have stopped too soon. So, whip the child until he has ceased to be angry.

The second rule is: whip the child in the right spirit. Do not teach your children that you are whipping them because you are angry or because you want to get back of them. If they feel you have that attitude and if you show a wrong spirit, it will only build up resentment in that child's heart. Teach the child that you are whipping him because you love him and you must correct him to deliver his soul from Hell. It is your duty to do it.

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell (Proverbs 23:13-14).

This verse surely implies far more than talk or other methods of discipline. It speaks of severe chastisement, and teaches that this severe chastisement will deliver his soul from Hell. Surely, if chastisement will deliver his soul from Hell, we dare not fail along this line.

We always taught our children that we whipped them because we loved them. Almost every time they were whipped, they would put their arms around us and we would go to our knees together and we would pray for them.

The third rule is: never make a child read the Bible or pray for punishment. That will have a tendency to drive him away from spiritual things.

If we do not have time to pray with a child, we do not have time to whip him.

The fourth rule is: do not wait until the child gets too old to start spanking him. Many ask how old a child should be before one starts spanking him. When the child is big enough to have a carnal fit and stiffen out, he is big enough to be spanked. Of course, you do not spank them like you would an older child, but you spat them enough until they know right then and there that you do not permit them to throw their carnal fits. When the child gets up around sixteen to eighteen months and sets his mind to disobey you, you must conquer him then. Of course, it may be earlier or later than this when your child will say "No" when he is asked to do something. It may be as small a thing as asking him to pick up his toy, but if he sets himself to disobey, then no matter how hard it is to spank him, you must do so and not fail him.

We remember so well when our boy, James, reached that age. First his father whipped him. Then his mother whipped him. Then his father whipped him again until finally he yielded. You may tell me that we were cruel but if we had not conquered that stubborn will then, God could not have gotten him to yield to Him. This is a vital point.

If you wait until your children are six or seven years of age, you have waited too long. You will have to keep them under as you go along. Parents have wept because they had no control over their thirteen or fourteen year old children. It is too late to start then.

Then another vital point in saving our children is a right spirit when they have done something terrible. The writer doubts the wisdom of giving them a real hard whipping. When our oldest son was ten years old, he was driving a truck in the hay field for our Sunday School Superintendent. With him was a backslidden preacher boy. We do not know just when it happened, but this boy gave our son cigarettes to smoke. Also he used bad language. Later, when school started, our son used bad language in Bible School on a Sunday morning. Just before Sunday School that day one of the girls came and told me about it. You can imagine the heaviness of heart and sorrow we felt on the way home. After dinner I told my son that I was going into the woods to pray and that after awhile he was to come to me. So I went up into a small clearing and wept and prayed before God until He melted and moved on my heart. After awhile my son came into the clearing. He came over and stood beside me and after telling him what had been told to me, he broke down and began to weep and confess what he had done. He was so broken in spirit that I told him that one day Daddy, too, was lost and was worthy of death. But I went to Jesus and asked forgiveness and He forgave me. Then I told my son that he was forgiven but that he must go confess to his mother and ask her forgiveness also. He could hardly stand to do that. He wept and sobbed. He knew his mother never thought he would ever do anything like he had. But together we went to the house where he fell across his mother and began to confess, weeping and promising never to do it again. Then he had to confess to the school and ask forgiveness for using bad language. This

may not work every time but when a child who is in the teens does something terrible, we need to do a lot of praying and asking for wisdom before we deal with him. If we can break their spirits and get them to praying, we are ahead. Also, if a confession of a sin is made to you, do not punish the child, but rather forgive, give instructions, and try to help him. Above all else, show a right spirit. A spirit of love and concern will be more proper than a harsh spirit which will cause bitterness.

Another thing is that if you have been in the wrong in your correction, be quick to go back and ask the child to forgive you. If parents have wronged their children, they owe them an apology just as much as the children owe the parents an apology if they have done wrong. Let us be quick to ask our children to forgive us if we feel that we have missed it.

Let us also acknowledge the fact that there are some reasons which are beyond the control of the parents why the holiness people are losing their children. One such case would be when children marry someone who will not take the way with the Lord. The unsaved companion will drag the other down. Another instance would be where the home is broken and the child just is not strong enough to stand in such a situation. In either of these cases one cannot always lay the blame on the parents.

Another situation which may be beyond the control of the parents is when a child is thrown into the midst of church troubles. This may cause the child to become bitter.

There are cases where folk are carnal enough to mistreat a child because of differences and hard feelings which they had toward the child's parents. This is often what happens to preacher's children. Oh, how carnal and wicked it is for folk to get out with the preacher and mistreat his children. The children are not responsible for their parent's stand, but when they are mistreated they may become bitter. Once a child has become bitter, you have almost lost him. Also, the children are affected when they see their parents mistreated.

Another case which is sometimes beyond the control of the parents is the influence of their children's associates. However, we must do our best to guard the influences which surround our children.

But now let us get closer to home. There are reasons why holiness people lose their children which lie within the parents' control. Holiness people are losing their children because of lack of training. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

Training means more than discipline. It means to teach and there is a real need of teaching our children the truth.

It also means to train by practice. We should hold the standard close enough on our children so that when they go to the altar they will not have a thing to line up to standard-wise. All they will have to do is accept the standard they have been raised by.

Samson was a Nazarite from his mother's womb. The Nazarites in the Old Testament are a type of the Sanctified in the New Testament. Samson's mother was to raise him as a Nazarite from birth. "For, lo, thou shalt conceive, and bear a son: and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judges 13:5).

When Samson came to age with all his strength, his mother could no longer make him be a Nazarite. But he accepted the Nazarite vows. He never had to change a thing. He just had to accept the way he had been raised.

Are you raising holiness children?

Remember, God does not have a double standard. If it is wrong for mother to cut her hair, it is wrong for daughter. If it is wrong for mother to wear short sleeves, it is wrong for daughter. If it is wrong for mother to wear short dresses, it is wrong for daughter. If it is wrong for father to wear short sleeves, it is wrong for son. If it is wrong for the parents to wear shorts, then it is wrong for the children. If it is wrong for mother to wear men's clothing such as jeans, slacks and peddle-pushers, it is wrong for daughter.

Mother, if your daughter has to go to public school, do not sympathize with her and feel sorry for her that she must dress like a holiness girl. Instead, you should brag on her and tell her that she is the best dressed girl in the school. Let her know that you are not ashamed of her modest dress. Many mothers have defeated their children along this line because of their attitudes. Do not do that. Instead, encourage them to be modest.

Young people, if you dress modestly, the world may make fun of you but you will command their respect. They cannot look down on you-they will have to look up to you, because you are living on a higher plane than they are.

Many ask the question, "How old ought a child to be when long sleeves are put on him or her?" Never put anything but long sleeves on him; thus, starting him out right. While holding a revival meeting one time, we preached on standards. The next morning the pastor's nineteen-year-old daughter met us coming out of our room. She gave us to understand that her father had dressed her in short sleeves as she was growing up and that she did not see anything wrong with so doing. No wonder, when she had grown up wearing short sleeves! Had she been raised differently, she would have felt differently.

There is another area in child training that has much more effect upon children than parents realize. It is a tragedy to see holiness people allow their children to strap on a toy pistol and play "Cops and Robbers," and "Shoot 'em Up." Are we raising outlaws or holiness children?

Next, we would like to notice the effect of television on children. Let us consider a case that is personally known to the writer where the mother was not saved but the father was. She worked out of the home. One day the father came home to find a television in the living room. He was crushed. You might say what you would do if it were your home, but perhaps all the circumstances in your home would not be like they were in that home. He came asking my advice

and we were unable to tell him what to do. They had a beautiful little girl who was religiously inclined until the television had been in the home for about thirty days. By that time she would sit on the divan pretending to be smoking a cigarette. When the mother saw this she returned the television and traded it in on a stereo. Since then we have had the privilege of seeing this mother bow at an altar and pray through to victory. Their home is our home now if we are in that area. When they read these lines we are sure that they will not mind our telling this.

If thirty days of television affected this little girl as it did, what would one do if it were before the children all the time? You might say that you have a television in order to keep your children at home. It is better to lose your children from a wrong influence up town than to put that influence in your home before their eyes; thereby putting your sanction on that influence. Parents, if you put a television before your children's eyes, beware lest you cry with them in Hell.

The next thing we want to deal with is the public school. You may argue that children can stay saved and be in public school. Sister Mary Dixon of Gravette, Arkansas, once said, "A calf that is born in a snow storm may live, but a calf born in a warm barn will have a much better chance of living." We are aware that those calves which are born in the storm and survive are more rugged than the sheltered ones. But many more would die if they were not sheltered. Surely, Bible Schools are a must if we are to save our children. The odds are that if your child is not put in Bible School, he will not be able to survive the ever increasing pressures of sin, atheism and immorality of the public schools. It is true that we lose children in Bible School, but percentage-wise there is a much greater per cent saved from Bible School than public schools. It is true that some have lived godly and kept a clear experience in the environment of the public school. But perhaps we could say that ninety-five per cent more out of Bible School are saved than out of public school. Dear one, the odds are too great to take a chance on sending your children to public school.

We cannot all live around a Bible School. But when a child gets to high school age, you had better send him to live in the dormitory if you cannot live near a Bible School. You say that they need the home, but remember that you only have them at home for a few hours a day. The teachers have them far more than you do and they are in that terrible influence which many will never survive. Your children are too precious to lose.

Now, let us look at the public schools. Some are much better than others. Many of the children come from the roughest, most wicked homes to sit beside your children in public school. The school does little or nothing to correct them and make them do as they should. Now, the dope pushers are working hard in the public schools. Parents, once your child is hooked up with dope, God is the only chance of deliverance your child will ever have. And once they are on dope, they will be hard to keep under the influence of the gospel. Your child is in danger in the public schools. Dope pushers will put dope in your child's food to try to get him started on it.

Then there is this terrible sex education program, where your children are taught the science of sex without moral restraint. You know what that means-they are going to try it. The writer was looking at the sex education program from Oregon. The things they were teaching children in the fourth and fifth grades were shocking. He even learned some things he had never

known after being married for about twenty years! Friends, do you think that fourth and fifth graders need to know these things, especially when they are not taught moral restraint?

A few years ago while this writer was in a revival meeting in Springfield, Illinois, an item appeared in the Springfield paper stating that in Chicago, Illinois, in the sex education program, the book, "Another Country," would be required reading. One of the ladies gave me the book to read to find out what the school children were reading. That book was sickening and vulgar. It consisted of a colored man and a blond white girl and a colored woman and a red-headed man. It was so terrible that finally we finished it by sketching through most of it. This book also blasphemed Jesus.

Do you want your children exposed to this kind of atmosphere? If your child is in public school, go to the superintendent and demand that your child be excused from all sex education classes. Be sure that you go in the right spirit, but do not compromise with him.

Consider next the physical education program in public schools. Parents, you cannot expect to save your children and let them take part in the sports programs of the public schools. To us, of all the sports, basketball is the worst because the players do not wear enough clothes to be decent. How can your children be right with God and partake in games in that near nude attire?

Parents, do not leave the decision to your children. It is up to you to hold the line and stand firm until your children do not partake in the sports program. Parents, do not expect your child to face the superintendent. You are the one who should talk to him. Do not go to him rough-shod, but show by your spirit that you are a Christian. Let him know that it is your God-given convictions and that you feel under God that you cannot allow your child to take part in these games.

My honest feeling is that the real way to avoid the problems of the public school is to put your children in Bible School.

Another reason that holiness people are losing their children is because of the inconsistencies in the home. In many homes the saints are criticized in the presence of the children and often around the table at mealtime. Parents, be careful of what you say about the church before your children, especially. If your children lose confidence in the church because of your criticisms, who is going to help them when they need help? The more your children lose confidence in the church, the more apt they are to become bitter.

Another inconsistency in the home is that of the parents fussing and quarreling in front of their children. Surely parents have two heads and will disagree from time to time. Let us do most of it in private. Even though you keep a right sanctified spirit, it is best to thrash out your difficulties in private places. It is tragic when parents bicker back and forth until their children lose confidence in their parent's testimony. If you display a carnal spirit in the home, how do you expect your children to have confidence in your testimony at church?

If you show an ugly spirit in correcting your child and then go to church and testify that holiness will keep you sweet, what effect will that have on your child? One boy said that his

parents did not live at home like they did at church. The children often see and hear more than they are credited with being able to do.

Another reason that holiness people lose their children is because of personal inconsistencies. Again, let us consider David, and how he failed God in his personal life. David had committed that terrible sin with Bathsheba. No doubt Absalom found out about it. Things like this cannot be kept covered. Undoubtedly Absalom was affected by his father's sin. Many parents are backslidden in those years that their children are making decisions for their lives. The parents may get back to the Lord, but often they have lost their family.

Oh, young parents, you cannot afford to be less than your best for God when you are raising your family!

Think of Naomi. She went to Moab with her husband and two boys. She got back, but she left three graves in Moab. You may get back to God, but you may leave your children to die in sin.

There was a lady who had two daughters. During a revival, both of them were brought under conviction. The mother noticed it. The next night of the meeting she sat between them and when the altar call was given, she began to cut up and make light with the girls until conviction was laughed off. The meeting closed. About a year later, the telephone rang in the evangelist's home. He answered it and the mother told him who she was and asked him if he remembered one of those girls. He did not remember but she asked him if he would come. She had been killed in a car wreck the night before. The mother desired the evangelist to come preach the funeral. When he arrived at the place, he did remember the mother and her daughters. He also remembered how the mother had helped her girls to harden their hearts against God. After the funeral, the brokenhearted mother and the sister prayed through. After they got saved, the mother said, "This is the salvation I should have had a year ago." The other girl said, "No, Mother, for my sister is gone."

Does your child have confidence in you? He knows how you live at home. Are your business dealings straight until your child can have confidence in you? The writer would rather die than to do something to cause his children to lose confidence in him. If your children lose confidence in you, who will win them to the Lord?

Unsaved parents, when you read this book, will you get saved while there is hope of saving your children?

One cannot imagine the agony of parents when the news reaches them that their child is dead and lost in his sins. But the question is, ""Have you done your best to get him saved?" Parents, if you stay in sin and die lost, you will weep with your children in Hell. This statement is made with a burdened heart, but also with the hope that you will get saved and lead your family to Heaven. Will you do it? Oh, dear lost parents, bow now and get back to God if you are a backslider.

Think of the tragedy of children who were raised around the family altar, losing out with God and dying and filling a Christless grave. Think of a boy or girl going from a family altar and a spiritual home to the Judgment, lost because they have rejected the prayers and tears of godly

parents. Think of a child in Hell who was raised around a family altar. There he will weep, wail, and burn forever, tortured with a memory of the family altar. If you are a child of godly parents, will you not now determine that you will not be lost? You may say that you do not intend to be lost, but that you intend to get right with God. But, dear one, if you ever do, there must be a "now" time or you will never make it. Why not now?

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04 -- THE PASTOR AND HIS WIFE

Let us now deal with the responsibilities which the pastor has. His first responsibility is to God. Next comes his responsibility to the church. Then also there is his responsibility to his home and family.

First, let us consider the responsibility of the pastor to God. It is most essential that he have a personal relationship with God. He must have had his sins forgiven and the carnal nature eradicated in order for him to have fellowship with God. Also, it is essential that he keep his call from God first, and without reservations, in his life.

Next, is the pastor's responsibility to the church. The church is the pastor's field of labor and he must discipline himself to see that he gives the church at least as much time as he would if he had a public job. As a full time pastor, he should be conscientious in giving eight hours a day in study, prayer, and visitation. Perhaps it would be safe to say that at least four hours per day, five days per week, should be spent in study and prayer, and the other twenty hours per week should be spent in visiting. Some evening calls will need to be made as well.

Of course, this will take strict discipline on the pastor's part, but if his ministry is to be anointed, the discipline will be necessary. This will be the only way for him to have something new to feed his flock each service. When the pastor has something new and fresh from the Lord for his people, then they eagerly await each new service and also they continue to grow in grace. Should a man not discipline himself as described, then his ministry will become dull and uninteresting until people find it easier to stay away from service than to go. It is the pastor's duty to feed the Church of God which Christ has purchased with His own blood. In Acts 20:28 we read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The flock is the body of believers that the Lord has placed in your care. You are to feed and care for them. In I Peter 5:2-3 we read: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint; but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. "The flock is made up of different kinds of sheep which must be dealt with in different ways. Some of them must have extra care. The pastor must possess a compassionate heart.

Let us turn to Ezekiel 34:4: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought

again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them."

First is mentioned "the diseased," then "the sick." Brethren, are we going to let the sick and diseased ones die? Sure, they are away some time and take extra care and tears. But Christ died for them. Therefore, we must not let them die, but feed and nurse them to health. Then, there are the "broken." If they live we will have to bind them up. Also, there are those that have been "driven away." Brethren, we must hold the standard, but we must do it with only one aim in mind and that is to help people, not hurt them. Also the "lambs" must be fed. They take extra care. Oh, brethren, too many lambs are dying because someone did not take the extra time to pray and care for them. Let us do our best to feed and care for the lambs.

Before the pastor can feed his flock, he must dig out the message and pray over it until the Holy Ghost anoints him afresh for the preaching of the message. The term, "'feed the flock' in the Scripture carries the following meaning: "To feed, to tend a flock of sheep, to furnish pasturage or food, to nourish." [11]

Brethren, if we fail to stay before God until our message gets a fresh rain from Heaven, the pasture will get dry and short. Unless you wait in your study, you can graze the small field you cover until it gets so eaten down that the flock will no longer be able to feed upon it. But you need to dig until your field of ministry enlarges so that your flock will be able to feed in new pastures and thereby grow in grace.

Tending the flock means more than just preaching. It means sharing the burdens of the flock, and giving them counsel, guidance, love and care. If someone is in the hospital, it means visiting and praying with them there. They must not be neglected. Neither should the visiting of new homes and the making of new contacts be neglected. Also, when new people come to the services, make them welcome, find out their names and addresses and make follow-up calls, inviting them to return to the services. Pastor, you have a full-time consuming task!

Of course, it is the full-time pastor who can devote eight hours a day to his church. If you are not, the writer kindly suggests that you seek to become a full-time pastor. There are many preachers who cannot because they are pastoring a small church. If you are not a full-time pastor, you will have to be more rugged in disciplining yourself to make sure that your ministry is what God would have it to be. You should have two nights a week in the study, devoting at least four hours each evening-any less will bring a fruitless ministry. No pastor should have a job which demands that he work six days a week. He cannot be at his best if such be the case. Should that be your situation, you should seek other employment, if employment is necessary. Be sure to remember that your pastorate is your vocation and your other employment is only to help meet expenses. If it is at all possible, manage on what the church is able to give.

Now, we come to the responsibility which the pastor has to his wife and family. It is very important that the pastor take time to be with his family, but yet he must never allow them to take too much of his time. He must remember to keep his call to the ministry first in his life. If it is at all possible, the pastor should take one day every week to be with his family. This day should be a

day in which the family can be together and should be kept for relaxing or for doing some family project together, such as gardening in the springtime.

The pastor should endeavor to make his wife feel that she is an important part of his ministry. He needs her to help him in calling. Most of all, he needs her to pray and pull for him while he is in the pulpit. When it comes to making calls, the pastor must not be over-demanding of his wife's time. Hospital calls and some other calls may be made by the pastor alone, but on others, both the pastor and his wife should go.

Pastors, you must remember that your wife will take persecution from your straight preaching. When she does, do your best to encourage her and stand by her.

Remember, pastors, that you owe your wife and family some time for home life. So work out a plan whereby you can have some family life. Then when other duties do demand that this time be encroached upon, just smile together and sacrifice it to the Lord.

Now, let us look at the responsibility of the pastor's wife to her husband and to the church. The first thing a pastor's wife should be sure of is that she is fully consecrated, that she has died out and is entirely sanctified. In her consecration, she must give her husband to the Lord. Then, she must give him to the people. This no doubt will be difficult because he must live for others, and she must be willing for him to do so. If she does not, she will hinder his ministry. She must be delivered from every trait of carnality: pride-because if she is not delivered, she will blight her husband's ministry with worldliness; self-will-because she will want her own way and show a wrong spirit when crossed (and she will be crossed again and again), if deliverance is not hers. She must be delivered from all carnal selfishness or she will never fully give her husband to God or to the people, and she will continuously whine about being mistreated. She must also be delivered from jealousy, because his ministry will put him in contact with both men and women. If she is jealous, she will blight his ministry, make him miserable, and be of all women most miserable herself. (A word to the pastor is in order here: he must conduct himself in all places and at all times in such a manner that his wife can have implicit trust in him.) But jealousy needs no just cause. A jealous woman will suspect her husband when he shakes hands or carries on a conversation with another woman-all this being a part of his ministry. If you are not sanctified, pray until you get this blessing for the sake of the church, your husband, and your own soul.

The pastor's wife must feel the load of her husband's call. You may say, "But preacher, I do not have a call." No, perhaps not, but you married a call when you married your preacher husband. It is up to you as the preacher's wife to literally give yourself to make your husband a success. Most women can either make or break a preacher, and all will either be a hindrance or a help to him. How much of a help are you to your preacher husband? How much help could you be if you were really at your best for God and doing all you could to help your husband? You must feel the responsibility of your husband's call. Try your best to make him the best preacher you know. A lot depends upon you.

The pastor's wife must not be too demanding upon her husband's time. She must recognize that his ministry must come first and that in order for him to succeed, he must spend time in study and prayer. This may be difficult for her as she desires his companionship, but she must be

sacrificial along this line. Should she lose sight of this need for his study and prayer time, she will begin to complain and demand more and more of his time until he will not be able to succeed for God and souls. Because some preachers' wives have lost the vision of their husband's call, many preachers today are spending most of their time being their wife's chore boy.

The pastor's wife must be a good hostess, and given to hospitality.

"Hospitality is a virtue that has always been very much esteemed by civilized peoples. The Jewish laws with regard to strangers are framed in accordance with the spirit of hospitality, and before the giving of the law there were many instances of the entertaining of strangers. It was more necessary in those times of difficult travel and few inns, but the spirit of modern hospitality is the same.

In Apostolic times the virtue was strongly enjoined on the followers of Christ, although the higher civilization and larger population made it less of a necessity than in patriarchal times." [12]

Let us consider some of the New Testament Scriptures concerning hospitality. In I Timothy 3:2 we read: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." One of the qualifications for an elder or bishop is to be "given to hospitality." Therefore, inasmuch as the pastor's wife is a part of her husband's call, she also must be given to hospitality.

In Titus 1:8 we see that it is more than just a duty to be hospitable. You are to love hospitality. If you are a lover of hospitality, it will make things easier when people drop in about mealtime or come to visit and attend revival, or the many, many other times when visitors come unexpectedly.

Let us look also at I Peter 4:9: "Use hospitality one to another without grudging. "This is not only to the pastor's wife, but it is to all of God's people. But this is surely a virtue to the pastor's wife that will help her to make her husband's ministry a success.

The pastor's wife must learn to entertain people in her home. She also needs to feel that it is her responsibility to be at the door of the church after service to shake hands with the people. Of course, if she has a baby or a small child to care for, she need not feel responsible to be at the door, but she must needs be friendly with all.

The pastor's wife must measure up to the Bible standard of her husband's preaching. She must in no way bring the standard of her husband's preaching down. The pastor's wife can either silence her husband's preaching on dress standards, or make his preaching ineffective by her low standards. You married a call. Do not lower its standard. On the whole, the preacher's wife is the one who sets the dress standard for the church. Preacher's wives, do not be borderline in your standards. In other words, do not wear your dresses as short as you think you can and still get by, or your sleeves as short as you think you can just to squeeze by the standard set by your husband's preaching. Be a model preacher's wife. You should be. Remember: The standard of the church is not apt to rise above yours. Do not follow the latest styles, but hold up the standard which the

Bible teaches. If you do not uphold the standard, the preaching from your husband and also from the evangelist will be ineffective.

God says in His Word: "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. " I Timothy 2:9-10. Also in another place, God says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.' I Peter 3:3.

Next, the pastor's wife must be sacrificial in her spending of money. Seek your best to keep your husband out of debt. Many a preacher will never be able to give full time to a church because his wife wants the best of everything until he is unable to get along on a low salary. Also, pastor's wife, remember that you have a full time job at home without working out of the home. Learn to manage on as little as possible so that your husband can give full time to the ministry.

Let us consider one more admonition to the pastor's wife. Remember that your feelings really do not count. When you are hurt, you must go and pray it out to God, talk it over with your husband, and then both of you take it to the throne of God in prayer until victory comes. You will be unjustly hurt again and again, but never air it to the church. The work of God is far too important. If you should air it out before the church, you are apt to cause division in the church. Some will take one side of the issue and some will take the other. Harmony and unity are lost in the church when division comes. It is better that you suffer in silence for awhile than to divide a church and cause souls to miss their way to Heaven. Remember Proverbs 26:20: "Where no wood is, there the fire goeth out so where there is no talebearer, the strife ceaseth. "The best way to handle most church problems is to keep silent and let them die. So learn the secret of going to God with the problem and praying until victory comes, and silently bearing the hurt.

These words have not been written to say that pastors do not have good wives. But it is to help them to see where they can become better wives and do more for God. The best can still move up. Should you be a pastor's wife who is over-demanding on your husband's time, or unsacrificial, or lacking on any of these lines, will you accept the challenge of the chapter?

The pastor and his wife have a tremendous task-but a very wonderful and rewarding one. If you both will do your best and trust God to give the increase, your ministry will be a success.

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05 -- THE EVANGELIST AND HIS FAMILY

The first thing is that the evangelist must be fully consecrated and genuinely sanctified. His family, as the pastor's family, must take second place in his life. But, by no means, should his family be forgotten.

The evangelist and his family, more than anyone else, must live two lives. They must live together and they must live apart. Most of the time they are apart.

Perhaps one of the hardest things for the evangelist and his wife to accept is that the family must live most of the time without the evangelist who is the husband and father. When he does come home, he interrupts the family's schedule. This is hard for many evangelists to accept easily, and an unhappy home situation is the result. But happiness is attainable if this fact is recognized and the evangelist does his best to fit into the schedule of his family. He should not expect the entire family to stop or change their schedule just to make it go like he desires it to be for the few days he is at home. Unless this lesson is learned, home life will be unpleasant for all concerned.

Evangelist, above all you must not get to the place where it is easier to stay away from home than it is to be at home. But, on the other hand, when you are lonely, you must keep this on the altar so that you can continue being effective in carrying the burden for souls and being obedient to God's call. Years of evangelistic work do not cure one from being lonely and homesick. Still, if your consecration remains complete and the call of God remains fresh on your life, you will have the needed impetus to keep you going in God's work.

The evangelist must realize that most of the sickness in the home will occur when he is away. Remember that the meeting cannot be closed every time something happens at home. The evangelist cannot run away from his meetings.

The wife will call and say that Johnny has broken his arm or leg. All you can do is try to encourage her all you can. Then when she hangs up the telephone, slip away alone and cry out to God until you get victory for the case.

Or, perhaps it could be much worse. It may be that they will call and say that one of the children is going to have emergency surgery. The call may come just before service time and you will only have a little while to weep and pray before going to the pulpit to deliver God's message. You must await another telephone call after church, and then excuse yourself and go to the place of prayer. This, and many more, may be the heart-breaking experiences of the evangelist, but unless the child is not expected to live, you cannot close the meeting and go home.

In cases of emergency and sickness at home, do your best to encourage your wife over the telephone and in letters. She also is carrying a heavy load at home. The load would be lighter if you were there, but remember that God's Work must come first. So encourage her all you can.

Just a word of appreciation for those who have stood by my family across the years is in order here. In the years he was our pastor, Brother Filbeck was like a father to my boys. Now, our good pastor, Brother Donald Martin is faithful to stand by. You can call him any time and he will come. Also, Mr. Louis Day is so ready to help and is so concerned when sickness visits our home. Surely there is a deep appreciation for a praying church that can touch God and for our many friends that pray for us when sickness is in the home.

These words are written in order to try to help other evangelists, especially the young evangelist, to see what this writer has learned by experience and observation.

Just a word to the wife of the evangelist is in order. Do your best to make your husband feel that he belongs at home, when he is able to be there. He may change your pattern of life some, but do your best to make his days at home profitable and happy.

Another serious problem in the evangelist's life is the fact that when he comes home he will see things that need to be different. Plans must be made. Here is where he needs much wisdom. If he is not careful, it will seem that he is criticizing his family and the way they do things. His family will begin to feel that they cannot do anything to please him and will become unhappy. If things are not right, we need to use lots of wisdom in correcting them. This will take much prayer and help from God.

Your children will have to learn a lot by themselves. Things which other children learn from their fathers, your children must learn on their own. When your children have fixed something, or done something to try to surprise and please you, it is best to show your appreciation even if their efforts were not suitable. Parents who are at home with their children do not understand what this problem is in the evangelist's home. So, please do not be too quick to criticize the evangelist and his family. Evangelist, this writer urges you to accept this admonition before you do damage to your children who sacrifice having a father with them.

Also, be considerate when you feel that your wife has made a wrong decision. Remember that she had to make the decision alone because you were gone. So let us be careful how we deal with the problems that arise in the home.

Then in the disciplining of the children we find another real problem for the full-time evangelist. This writer does not know the answer, but would like to give some helpful suggestions and point out some dangers.

If we are not careful, when we come home about all we will get done in the short time we are at home is get after the children and bring them under. Do you realize just how little the evangelist is with his children? Usually he gets home Monday night about bedtime. Tuesday morning they see him briefly before they leave for school. After school they have supper together and a little while in the evening. Often then company is visiting. Wednesday is the same, except that prayer meeting takes the evening. Perhaps the evangelist must visit the sick on one evening and then leaves Friday evening or Saturday morning for the next meeting. He has spent very little time with his children. If most of that time is spent in correcting the children and thrashing out problems, the children will build up a resentment against their father. Evangelists, pray much over this problem.

Another area in which the evangelist needs special wisdom is in dealing with his wife along the line of finance. Evangelist, remember that your wife has to do the big end of managing the money. She must pay the bills, buy the groceries, and all the other necessities of life. It is going to cost more than you think it will. Whatever you do, do not criticize your wife for spending too much money. My wife is a wonderful manager. She handles money well. Upon entering the evangelistic field, I determined that my wife would receive no criticism from me on her handling of the money.

You can make your wife so unhappy and make the burden much heavier for her if you criticize her. In the last few years, my wife has taken it upon herself, without any suggestion on my part, to keep a list of where the money goes. When she pays the bills, gets groceries or clothing, or has the car fixed, she writes a list stating what she spent the money for and how much she spent. She does not have to do it, but it has been nice to know just where the money goes. It gives us more of a feeling that we are working together. When she started doing it, she told me that it was not because I did not trust her but that she wanted me to know where the money was going. The writer would like to suggest this plan to every evangelist's family.

Another important thing to a happy evangelist's home is to be sure that you write at least five days a week. Keep your wife getting letters. She may be too busy to write to you, but you dare not let down in writing to her. You must keep your wife happy, so be sure to keep up your letter-writing. I call my wife once a week on Saturday night unless the meeting is to close on Sunday. There has been criticism for spending this money, but we feel that it is not a waste of money as we enjoy the visit and talk over any problems, thus making it worth all it costs to both of us. It is not easy to put this in print but it is important. After years of evangelistic work, the evangelist will tend to be neglectful of his wife if he is not careful. He has lived alone so much and taken care of himself for so long that he becomes forgetful of his wife. The carelessness does not lie in the big things, but rather in the little things. At camp meeting if the evangelist is not careful, he will walk off and leave his wife. He is used to going alone but he must remember not to neglect his wife. Also, in the home there are little things which the evangelist can do for his wife which will please her and encourage her. The evangelist's wife is willing to sacrifice and keep her husband preaching for God, and it is the responsibility of the evangelist to make up some of the difference. Evangelists, our wives are worthy of all we can do for them.

The evangelist must keep his family in a spiritual church. My wife writes almost every week to say how the Lord surely helped Brother Martin to preach and comments on the good services. Thank the Lord for a spiritual church. The big job of the evangelist is to keep his family spiritual. Since he is gone most of the time, this responsibility rests upon the shoulders of his wife and the church.

Just a word to the evangelist is in order. Do your best not to be a burden to the people where you stay. Try to make your eating habits to fit their schedule as much as you can. Do not complain about the food you eat and learn to like what you eat. Of course, if there are certain foods which hurt you, no one would want you to eat them. But in every way possible, try not to be a burden.

Also, evangelists, if the pastor and his wife wish to unload their burdened hearts on the last night of a meeting, take time to listen and then with a real concern, give what advice you can. Then pray together. We are to bear one another's burdens. "Bear ye one another's burdens, and so fulfil the law of Christ." Galatians 6:2. Also, ""We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Romans 15:1.

Now for just a few words of advice for the evangelist's wife. My wife would probably understand this side of the question better than I could.

The first thing for the evangelist's wife is that she be sanctified. She must be delivered from all carnality. Envy, anger, selfishness, and all the other traits must be eradicated from her heart. Perhaps the most distressing of all the traits of carnality found in the evangelist's wife's heart is that of jealousy. She must not be jealous or she will be most miserable because her husband will be gone most of the time. If she distrusted him, it would be almost unbearable for them both and it would make it almost impossible for him to fulfill the call of God. He also must be a careful man and never give her grounds to be jealous.

Then when sickness arises in the home, she must learn to bear the burden and not call him home unless the situation is critical and death is imminent. She should call him and let him know if it is a case of a broken bone or surgery. Of course, there is a reason for all things, but she must have her whole heart in keeping him on the field.

She also needs to be as faithful in letter writing as she can. She does have the responsibilities of the home and often it is hard for her to get time to write, but she needs to do her best.

Above all, she must seek to keep out of debt because the evangelist lives by faith. She must learn to manage from one meeting to the next. Now, buying a home is hardly like other debts. You may as well pay for a home as pay rent for it. And most of the time hospital bills are unavoidable. But going into debt for new furniture, stereos, new cars, fine clothing, fancy carpets and many other material items too numerous to mention is unnecessary.

Just a word of appreciation for my wife is in order. She is a God-given evangelist's wife. Across the years we have been out of money many times. There have been things that we would liked to have had but truly there has hardly been one word of complaint. Those who know her best know this is true. No doubt she is lonely time and again, but she will not make it hard on me to stay in the field of evangelism. She suggests nothing else.

These few pages will not be the answer to all the problems that arise in an evangelist's life, but perhaps you will find some helpful suggestions. Here are two books which this writer would like to recommend to all preachers.

J. M. Humphrey, *The Worker's Secret of Unction*.

E. M. Bounds, *Preacher and Prayer*

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ENDNOTES

1 Edward T. Hiscox, D. D. *The Star Book for Ministers*. (Philadelphia: The Judson Press, 1948), pp. 222-223.

2 Ibid.

3 Joseph Henry Thayer, D. D. Thayer's Greek English Lexicon of the New Testament. (Grand Rapids: Zondervan Publishing House, 1963), P. 645.

4 Hiscox, loc. cit.

5 Ibid.

6 Thayer, op. cit., p.60

7 Ibid., p.469

8 Ibid., p.68

9 Ibid., p.23

10 Adam Clarke, L.L.D., F.S.A., etc. "I Corinthians," The New Testament of Our Lord and Saviour Jesus Christ, Volume VI. (New York: Abingdon-Cokesbury Press, n.d.), pp. 220-221.

11 Thayer, op. cit., p.527

12 Alexander Cruden, A. M. Cruden's Complete Concordance to the Old and New Testaments.. (Grand Rapids: Zondervan Publishing House, 1969), p.314.

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THE END