

THE *Preacher's* Magazine

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LAURISTON J. DU BOIS, *Editor*

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Your Help Is Needed

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of Edward F. Walker

By James McGraw*

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

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

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

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

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

A HOLINESS PREACHER

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

*Professor, Nazarene Theological Seminary.

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

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

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

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

USE OF POETRY

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

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

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

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

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

LOGICAL PROGRESSION

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

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

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

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

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

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

AN EXAMPLE

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

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

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

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

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

What Does Life Mean, Anyway?

By Rob L. Staples

SCRIPTURE LESSON: Luke 18:35-43

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

INTRODUCTION

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

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

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

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

I. THE DISINTEGRATION OF A SINFUL SOCIETY

Hearing the multitude pass by

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. THE FRUSTRATION OF A SEARCHING SOUL

He asked what it meant

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

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

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

noise about something. He becomes frustrated and fearful.

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

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

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

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

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

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

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

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

III. THE REVELATION OF A SUFFICIENT SAVIOUR

*They told him that Jesus of Nazareth
passeth by*

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

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

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

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

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

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

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

Jesus calls us o'er the tumult

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

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

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

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

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

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

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

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

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

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

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

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

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

II. Child Evangelism by the Pastor

By Melza H. Brown*

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

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

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

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

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

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

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

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

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

*Pastor, First Church, Little Rock, Arkansas.

Growing the Sermon

By L. E. Humrich*

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

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

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

As has been stated, the Bible and

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

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

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

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

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

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

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

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

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

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

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

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

Abandonment

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

Yet it is only in that place that the

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

—G. CAMPBELL MORGAN in
The Spirit of God

(Fleming H. Revell Company)

CRUSADE FOR SOULS

Supplied by Alpin Bowes[†]

It's New

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

CRUSADE ECHOES

A Catholic Finds God

By Oscar F. Reed

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

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

God had told her to do? Why the persecution?

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

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

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

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

The Crusade pays big dividends!

HOW WE DID IT

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

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

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

A PASTOR ASKS

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

GALATIANS 3:19-29

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

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

CONCLUDED OR SHUT UP?

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

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

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

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

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

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

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

SCHOOLMASTER OR ATTENDANT?

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

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

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

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

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

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

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

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

PUT ON OR CLOTHE YOURSELVES?

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

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

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

Where the Lights Go Out

By W. B. Walker*

LESSON—Luke 19:41, 42.

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

I. THERE IS A DAY OF OPPORTUNITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Life’s Little Days

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

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

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

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

Honor Thy Predecessor

By Charles W. Killer*

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

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

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

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

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

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

*In "Evangelical Beacon."

NOTES FROM THE NEWS

By A. K. Bracken*

Medicos Witness

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

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

"Everlastingly Protestant"

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

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

Forever Amateur

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

Miscellany

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

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

*Dean of Religion, Trevecca Nazarene College.

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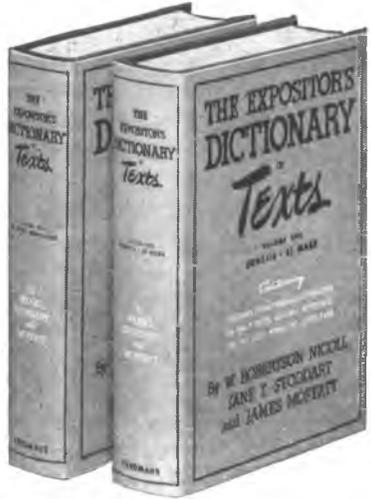
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Facing Financial Facts

By John Stockton*

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

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

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

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

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

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

*General Treasurer, Church of the Nazarene.

Presented before the "Queen of the Parsonage" Course, including wives of preachers at Nazarene Theological Seminary.

Musings of a Minister's Wife

By Mrs. W. M. Franklin*

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

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

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

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

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

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

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

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

*Chelan, Washington.

The Face Behind the Flowers

By Eliot Clayton

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

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

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

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

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

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

A Color Parable

By E. Wayne Stahl

*Upon the pulpit's desk was seen
A top of glowing crimson's sheen;
Of sumptuous plush that top was
made,
And its red splendor was displayed
To people sitting in the pews,
Like color music's heavenly news.
And from those color tones would
sound
A gospel parable profound:*

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

Youth Speaks to the Church of the Nazarene

II. *Help Us Discipline Our Lives*

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

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

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

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

*Evangelist—Youth Worker.

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

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

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

The Twins Who Worked

By Fletcher Spruce*

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

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

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

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

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

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

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

*Pastor, Texarkana, Texas.

The Preacher's Hobby

By a Busy Pastor

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

ENERGY UNLIMITED?

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

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

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

HERE IS AN ANSWER

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

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

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

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

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

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

THE MINISTER AND SUICIDE

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

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

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

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

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

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

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

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

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

Denominational Loyalty

By J. L. Longnecker*

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

brand-new church, an organized holiness church.

THE QUALITY OF EARLY MINISTERS

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

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

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

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

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

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

renes are committed to sound doctrine."

LOYALTY IS ESSENTIAL TODAY

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

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

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

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

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

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

A CHALLENGE

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

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

SERMON WORKSHOP

FUNERAL

THEN JESUS CAME

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

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

Then came Jesus!

I. *He comes in a time of crises.*

- A. To corrupt Rome—as a Babe.
- B. In assurance to John the Baptist in Herod's prison.
- C. To troubled disciples in the stormy sea.
- D. To unsuccessful fishermen.
- E. For you in bereavement today.

II. *He comes in unexpected ways.*

- A. Mary looked for His body and failed to recognize Him.
- B. His own disciples thought Him to be a strange foreigner.
- C. Saw the angels but did not recognize His voice.
- D. William Grenfell not converted by culture but reached by Moody.

III. *He comes when most wanted and needed.*

- A. Calvary.
- B. Judgment.
 1. Small and great must stand before Him.
- C. Because we were born for a higher destiny.
- D. At the time of death.
 1. That He might comfort.
 2. That He might warn.
 3. That He might glorify himself.
 - a. "Precious in the sight of the Lord is the death of his saints."

FLOYD H. POUNDS, *Pastor*
Menomonie, Wisconsin

WHY A SECOND WORK OF GRACE?

SCRIPTURE: Heb. 4:1-11

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

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

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

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

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

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

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

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

J. E. COMPTON, *Pastor*
 Florence, Alabama


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

—J. RUFUS MOSELEY

NOMINAL CHRISTIANITY

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

INTRODUCTION:

- A. Greatest sin of America is "nominal Christianity"—might even creep into Nazaredom.
- B. Greatest sin you and I can fall into is: lethargy, laziness, lukewarmness—nominal Christianity—passive attitude.
- C. We are coming to an age of spectator religion—never actively participating.
 1. We pay to see this, that—creeps into religion.
 2. Television also is dangerous at this point.
 3. Friend of mine in another denomination says, "We can't get enough pianists in our church because the young people are not willing to take the time to practice to learn how to play."
 4. Our people may say, "We pay the preacher and evangelist to do the work."
- D. But Christianity is not passive, but *active*. See John 3:16.
- E. We can defeat this nominal attitude by three ways:
 - I. *There Is a Personal God*. "He gave."
 - A. What do I mean by personal? Not in philosophy—a self; not in psychology—a body; but God as a personal Friend—as in a personal interview.
 - B. We become nominal by leaving God alone, never calling upon Him, never depending upon Him for help.
 - C. We're self-sufficient, independent—until we're almost agnostic.
 - D. Oh, yes, God exists, but He just lets us run it alone.
 - E. We wonder if God does live? Does He still answer prayer?
 - F. "But, beloved, we have not an high priest which cannot be touched . . ."
 - G. Job said, "Though he slay me, yet will I trust in him."
 - H. John 3:16 says God is personal because *He gave*, and He is personal today because He is still giving.
 - I. But I must actively accept the fact that God is giving today. "Draw nigh to God, and he will draw nigh to you." "Seek, and ye shall find; knock, and it shall be opened." Let's take advantage of this fact.
 - II. *Love Is the Law of Life*. "God so loved . . . that he gave." Love is the basis of His action.
 - A. He could not have been a nominal God or passive God and said, "Man deserves death."
 - B. Love is the basis of life—physically. Man and wife love, and children are the result.
 - C. Love is basis of much of our living.
 1. Hosea married harlot—love.

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

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

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

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

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

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

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

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



“LABOURERS TOGETHER WITH GOD”

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

INTRODUCTION:

- A. It is necessary that we realize the importance of labor if we expect to succeed in serving the Lord.
 - 1. Our choice of service must be legitimate.
 - 2. It should offer a challenge.
 - 3. It should have a fair promise of reward.
 - B. Our text tells us that we are laborers together with God.
- I. *We Are Laborers*
- A. It is a privilege to be able to work.
 - 1. Would surely realize this if paralyzed and couldn't work.
 - 2. It is only normal to do some kind of work.
 - B. All worth-while accomplishments are wrought through constructive work.
 - C. Intelligent people learn to work.
Should get an education to know how to make our work more effective.
 - D. Greatest practical lesson Jesus taught was how to become great. It was, become “servant of all.”
- II. *Laborers Together*
- A. Very important that we learn to co-operate and work together. Many of the world troubles today are caused by failure to learn this truth.
 - B. We must find a way, and we can, to work together.
 - C. Co-operation in cause of God important.
 - 1. Each of us in his place. Some have talents and gifts others do not have.
- III. *Laborers Together with God*
- A. Yoke-mates with God.
 - B. We are dependent upon God.
 - C. God helps in a big way.

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

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

D. M. DUKE, *Pastor*
Cisco, Texas

ANOTHER WALK IN THE FIELDS WITH JESUS

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

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

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

I. *Recall the event.*

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

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

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

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

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

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

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

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

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

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

—FRED SMITH

THRICE FREE

SCRIPTURE: John 8: 31-36

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

INTRODUCTION:

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

I. DELIVERANCE FROM THE GUILT OF SIN

- A. Psychiatry recognizes guilt complex resulting from sin.
 1. Too many psychiatrists try to absolve their patients by trying to get them to believe there is no such thing as sin.
 2. This can be likened to a man with a broken leg going to a doctor, only to be told his leg is not broken.
 3. Man breaks God's laws and suffers guilt in the same way.
 - a. Rom. 3: 8-18 and 23
- B. But Calvary covers it all!
 1. Rom. 3: 24-25
 2. The thief on the cross—guilt pardoned and soul set free

II. DELIVERANCE FROM THE LOVE OF SIN

- A. Some would admit deliverance from guilt but deny there is freedom from the love of sin.
- B. Some say, "Sanctification takes care of that."
- C. Neither position is right—real regeneration will do it.
 1. I John 2: 15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."
 2. Thomas Chalmers' great sermon on "The Expulsive Power of a New Affection" emphasizes this.
 - a. As sunlight obscures moon, stars, brightest beacon, so love for God crowds out the love of sin and the world.

III. DELIVERANCE FROM THE DOMINION OF SIN

- A. Get your Bible and read Romans 6, beginning, "Shall we continue in sin . . . ? God forbid."
 1. Verse 14, "For sin shall not have dominion over you."
 2. Verse 22, "But now being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life."
- B. The villian is uncovered in Rom. 7: 20: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."
 1. In other words, we have a sin nature as well as sins to be reckoned with.

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

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

ARE YOU FREE INDEED? THrice FREE?

—EUGENE STOWE

GOD'S LAST WORD TO US

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

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

Let us consider the meaning of *grace*.

I. Its primary meaning is *beauty*.

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

A. Tenderness and love and fiery anger

B. The tear and the flame

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

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

The divine mercy of Jesus be with you all.

A. Only through this mercy are we forgiven—made the children of God.

B. Only in His mercy do we live day by day. Every moment we need His mercy—His unmerited favor.

C. You who live by the mercy of God be merciful to others.

The mercy of the Lord Jesus Christ be with you all.

III. Grace means *strength*—power—abounding, saving.

A. His grace or strength is our life—our strength to endure as pilgrims and strangers here.

B. His grace as strength is our security—there is something settled and determined about our commitment to God. There is something settled and secure in His abiding strength—His grace.

In afflictions—His grace is sufficient. In sorrow—His grace brings comfort and joy. In trial and persecution—His grace makes us strong in hope. In service—His grace is our power and strength. The strength of the Lord Jesus Christ be with you *all*.

—Selected

CASUALTIES OF EASE

SCRIPTURE READING: Amos 6:1-7

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

INTRODUCTION:

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

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

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

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

HOW PERTINENT IS THIS MESSAGE TO THIS DAY?

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

I. *Consider the National Situation.*

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

II. *Consider the General Church Situation.*

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

III. *Consider the Local Church Situation.*

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

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

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

—Selected

The September Book Club Selection

****THE PREACHER AND HIS AUDIENCE

By *Webb B. Garrison* (Revell \$3.00)

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

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

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

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

THE PATH OF PRAYER

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

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

THE GOSPEL IN EZEKIEL

By Thomas Guthrie (Zondervan, \$2.95)

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

HISTORY OF THE JEWISH NATION

By Alfred Edersheim (Baker, \$4.20)

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

THAT OLD SERPENT THE DEVIL

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

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

TO LIVE IS CHRIST

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

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

THE DELIGHTS OF LIFE

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

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

YOUNG PEOPLE IN YOUR CHURCH

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

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

EVERYDAY LIFE IN NEW TESTAMENT TIMES

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

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

THE BASIS OF THE PREMILLENNIAL FAITH

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

An extremely well-planned treatise of the premillennial return of Christ. In the author's handling of his theme he has used seven bases for his discussion: history, hermeneutics, the Abrahamic covenant, the Davidic covenant, the new covenant, ecclesiology, eschatology. That outline should vouch for the comprehensiveness of the book. He uses copious scripture in support of all his positions. In his answer to postmillennialists and amillennialists, Dr. Ryrie is courteous but unyielding. For a thoroughgoing presentation of premillennialism your Book Man thinks this is it.

THE WESTMINSTER PULPIT—10 Volumes

By G. Campbell Morgan (Revell, \$4.00 a volume—\$36.00 the set)

In this first volume in a series of ten are twenty-six sermons by the immortal pulpiteer and pastor of Westminster Chapel. Other volumes in the set will be published at intervals of from four to six months. For expository sermons, solid, evangelical, soul-nourishing—Dr. Morgan has few peers and no superiors. The set represents a lot of material from the pen of one man, but a careful study of Morgan's style and content cannot but be rewarding.

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