Full-color FILMSTRIP to acquaint your people with the total program of the church...

- ITS PURPOSE
- ITS OUTREACH
- ITS ORGANIZATION

Twenty informative minutes of ninety-four colorful pictures complete with dramatic narrative and appropriate background music on 33 1/3, microgroove, long-play record. Two User's Guides included. Strongly upholding the doctrines and teachings of the Church of the Nazarene:

- Enlightening to new Nazarenes preparing for church membership
- Effective for creating greater loyalty among present members
- Ideal for helping young folks better understand their church
- Appropriate for showing with designated courses.

Introductory Offer    ONLY $10.00
After December 31, 1962—$12.50
Number VA-505

Well worth the investment of each local church

ORDER AT ONCE!

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City 41, Missouri
Washington 8, D.C., Pasadena 7, California

---proclaiming the Wesleyan message---
A Frank Look at the Ecumenical Movement

Is This the Twilight of Doctrine?

I n every passing era of Christian history some phrase or term has become a focus of controversy. I was but a boy when the big word-war was "Modernism vs. Fundamentalism." Harry Emerson Fosdick seized the sword in his New York pulpit and strode forth to slay those pitiful "fundamentalists." It was in 1924 when he preached the famous sermon "Shall the Fundamentalists Win?" The war spread from New York to the farthest corners of Christendom. In our rural area in western Canada my circuit-riding Methodist father was never in doubt. If the Modernists won, it would be over his dead body. But the kernel of the whole issue was whether doctrines (such as the Virgin Birth) really mattered or not.

In our day another term has rocketed across the ecclesiastical sky. It is the word ECUMENICITY. (My first dislike is the difficulty I find in pronouncing it.) There is no more devious and dangerous pressure on conservative Christianity today than the rising tide of the ecumenical movement. The idea, and even the word, now, has become front-page news. The meeting last December of the World Council of Churches in New Delhi, India, made news around the world. And many religious journals and denominational organs speak as though ecumenicity were the cure-all to our denominational problems.

What Is Ecumenicity?

The dictionary defines ecumenicity as "general, universal." With such definition no man can take exception. But the ecclesiastical meaning in modern usage is a movement to bring together the various denominations into some sort of merger. Speakers may disagree as to the nature and extent of church union but one thing stands out in bold relief. The present ecumenical movement is an enemy to denominational structure.

Perhaps the best summary of goals and purposes of ecumenicals came from the recent meeting of the World Council of Churches, as reported by the Associated Press.

1. The World Council traced the framework of its goal to the day when it hopes denominationalism will end.

2. It envisions unity as a kind of merging of churches on local, national, and international levels.

3. The three essentials for such a merger are: coming of all Christians into a fully committed fellowship; holding the one apostolic faith, preaching the one gospel, breaking the one bread, joining in common prayer, and having a corporate life
reaching out in witness and service to all; and mutual acceptance by all ministers and members so that all can act and speak together as occasion requires.

This, then, is the real meaning of the current ecumenical movement—nothing less than eventually to merge all denominational groups into one Christian communion.

What Is the Danger of Ecumenicity?

To get the idea before us let me put it bluntly: ecumenicity necessitates a doctrinal minimum far below safety for true evangelicals especially for those of us who are of the Wesleyan persuasion. Ecumenicity would bleed doctrine white and helpless.

Some might answer, "But doesn't the ecumenical movement insist on a doctrinal statement?" I reply, "Yes, but it is too minimal for a Bible-believing denomination to operate on." The original creedal statement required for membership in the World Council of Churches was merely acceptance of the Lord Jesus Christ as God and Saviour. It was heartening to discover that in the December, 1961, meeting of the World Council of Churches in India this doctrinal statement was strengthened. It now states, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefor seeks to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

While the original statement was merely an agreed Christological belief, this revised statement of 1961 adds an element of Bible validity and a belief in the Trinity. But the glaring weakness of all this is the fact that for evangelicals it gives us but a skeletal Christology lacking in definitive content. And it gives us no least foundation for a holiness ministry. Small wonder that Wesleyans are less than enthusiastic about this modern ecumenical craze!

Let us say it again: ecumenicity would hasten the twilight of doctrine. We cannot live as Wesleyans without strong doctrinal tenets. And we must have a strong holiness handhold on any doctrinal statement we espouse. And that basically is the reason holiness denominations stand off hesitantly as they watch the ecumenical tide rising. For those of us who cannot live on a diet of diluted doctrine, it is suicide to espouse ecumenicity. And we must guard ourselves whenever we are in conference with those of strong ecumenical leaning, lest unconsciously we begin to think in ecumenical terms and slowly permit the doctrinal strength of our loyalties to drain out.

Is This the Twilight of Doctrine?

Athanasius in A.D. 325 stood like a pillar against Arius in his insistence upon a sound Christology. To Athanasius doctrine was important and no pawn to play with in the interest of merger. He debated for days to retain one small letter in a Greek term. He would have no twilight of doctrine.

Luther burst on the world scene and in 1517 revolted against doctrinal dilution. To him the doctrine of justification by faith was worth fighting and dying for. He would not countenance a twilight of doctrine.

John Wesley discovered the doctrine of heart purity and shook old England, and the effects of that revival still move as purifying refusings. Was Wesley a quibbler for some needless doctrine? A second blessing was to him worth banishment from his mother church. To him doctrine was not only important—it was utterly essential.

Now in this twentieth-century age there are those who would shrug off doctrine as divisive and obsolete. And this disregard for doctrine is in the interest of merger for larger size and stronger voice. This editor would comment that there is little value in shouting louder if we have nothing of value to say. Any worthy minister would rather whisper a great truth than shout an empty phrase.

I mean this with all my being. I fear the current craze of ecumenicity. I urge Nazarenes to look twice—yes, thrice—before we become enmeshed in any organization that has sold out to ecumenicity and doctrinal dilution.

Let us guarantee that in this thrilling day we hold off any twilight of doctrine.

The Story of the Nazarenes: The Formative Years

"Called unto Holiness"

Why I Like It

There is a persistently human streak in all of us that enjoys hearing about our own exploits. Whether it be our own individual history, that of our family, or that of our denomination, it is always intriguing.

That is one reason I like Called unto Holiness. It tells the story of my own denomination, of which I am proud. I like the book because it is frank but fair. It tells of our failures and successes. It draws full portraits of the men who led the Church of the Nazarene in its early years.

I like it because it gave me a renewed appreciation of my church and made me bow in prayer for grace to be worthy of the past.

AQUOTES and NOTES

Greatness

Great men have but a few hours to be "great." Like the rest of us they must dress, bathe and eat. And being human, they must make visits to the dentist, doctor and barber and have conferences with their wives about domestic matters.

What makes men great is their ability to decide what is important, and then focus their attention on that.

Influence

Five good, righteous and honest men can redeem a company, a battalion, or a community.—Gen. James A. Van Fleet, Gen.

Manners

"Teaching a child good manners is a day-to-day practice. He doesn't stay taught any more than an apple stays polished."—Marcelene Cox, Ladies' Home Journal.

Missionaries

Every Sunday school teacher is just as much called of God as a missionary to the heart of Africa. He needs to prepare just as diligently—he needs to labor just as earnestly—as if he were carrying the Gospel to the most remote spot on the globe.—Billy Graham, Christian Observer.

Prayer

Bend your knees—not your elbows. If you would solve the world's problems.—Mrs. Fred J. Tooez, president, Woman's Christian Temperance Union, Christianity Today.

MUCH WAS SAID about church union at the Oslo World Methodist Conference in August. Dr. Harold Lindstrom, Swedish historian and theologian, gave it as his opinion that we cannot have church union except in holiness. We have to remember, he said, that the one Catholic Church in all the world is the Holy Catholic Church. And a church that is as holy as its people are holy—no more—the Free Methodist.

Attitude

"My mother once sent me to pick a quart of raspberries," reminisced a well-known citizen recently as he let his thought stroll back to the days of his boyhood in the country. "I did not want to pick a quart of raspberries, and I wanted to do anything but that. I trudged unwillingly toward the berry patch.

"Then a happy thought came to me: I would pick two quarts of raspberries and surprise the family! That changed everything. I had such a good time picking those two quarts that I never have forgotten it. I redeemed an undesirable situation by changing an inner attitude."—Minot Messenger, Minot Dental Laboratory.

Cheerfulness

One of America's most famous educators was Alice Freeman Palmer, known as "the ambassador of sunshine." Once, when she was conducting a round-table discussion, she was asked to reveal the secret of her cheerfulness.

"I will give you three simple rules," she replied.

"First: Commit something to memory every day—something good. It need not be much—just a pretty bit of poem, or a motto. Second: Look for something fine every day. And do not miss a single day, or it will not work. Third: Do something for somebody else every day—every day! That is all that is necessary."—Sunshine Magazine.

Honesty

A commentary on the times is that the noun "honesty" now is usually preceded by "old-fashioned."—Washington Post.

Food

A boy was asked by his mother what he wanted for breakfast. He replied, "Puffed wheat, an egg on toast, and a kind word."—Ross Byler, "The Salt of Grace," Presbyterian Life, 2-15-62.

The Preacher's Magazine

THE SUNDAY NIGHT STORY

Marathon Calling Night Prepares Church for Evangelism

Fresno First Church of the Nazarene
Fresno, California Pastor: Rev. Robert H. Scott

Number of Members: 195 Average Sunday School Attendance: 185

Pheidippides ran twenty-two miles from Marathon to Athens in 490 B.C. only to fall dead at the edge of the city as he gasped, "Rejoice, we conquer!" He gave his life to tell Athens of the Greek victory over the invading Persians. So great was this feat that it is still commemorated today with the Marathon race.

A "Marathon Calling Night" was used by Rev. Robert Scott on October 5, 1961, to reach his church's responsibility list with the message of Christ.

They contacted every home, taking Sunday school information, a revival invitation, and a special invitation to participate in the "Shining Lights on Sunday Nights." On this occasion the callers sought to explain the content of the printed information that they left and to give special invitation to the families to attend. They also distributed information to 500 new homes and a new housing area nearby. Their material was so effective that they have had one family to attend church solely on the basis of the material being left on their porch.

Four special programs were used at Fresno First Church throughout the "Fourteen Sunday Nights of Evangelism:"

1. "Teen Night" was the first Sunday night of each month. A teen Bible quiz was the high light for this night. This was a service for our teens with teen-age platform management, choir, special song, and a special message for teens. This emphasis was so well received that it is being continued indefinitely.

2. "Children's Night" was the theme for the third Sunday night of the month. The primaries and juniors made up the choir and presented the special music that had been prepared in a weekly Thursday afternoon music time. This feature became a regular part of their continuing Sunday night evangelistic program.

3. Parents of children through the junior high age group were asked to "sign up" each Sunday night. Large posters were set up in the foyer for each of these Sunday school classes. The parents were asked to sign the roster for each class in which they had children (on the order of the P.T.A. count system). On "Children's Night,"
aggressive church with a Sunday night service attracted these people. They wanted to know more about the church that held services on Sunday night just to get people saved and sanctified. Out of a hunger for deeper spirituality they came. Nine people from this membership class joined others on December 31 to become members of the church—one was a young father who had recently been saved. Eight were nominal Christians. The membership class gave the pastor an opportunity to explain "the way of God more perfectly." The pastor reports, "These are proved to be excellent members, and I am sure our emphasis was a strong factor in this achievement."

Here is the pastor's preaching program for this intensive period from October through December:

**TEXT**

**Special Speaker**

**Luke 5:1-11**

Mind Your Own Business

**Luke 19:1-10**

Good for Something

**Heb. 2:1-4**

The Unanswerable Question

**Matt. 25:1-13**

The Flickering Lamps

**Deut. 8:6-20**

The Dangers of Thanksgiving

**I Sam. 31:1-10**

Shipwrecked

**Special Speaker**

**Matt. 5:48**

The Implications of Holiness

Christmas and Communion

(Candlelight Communion Service)

8:00 p.m. "On Building the Church"

11:00 p.m. "A Prescription for Anxiety"

**Pastor Scott is convinced that the Sunday evening evangelistic service is a necessity. Here is his testimony: "I am fully convinced that if the other services of the church are conducted as I believe they should be (a.m.—worship; Wed.—prayer, instruction, study), the Sunday evening services in our church are a total necessity to the development of well-rounded Christian personalities, as well as a well-rounded church program. By means of the closing hymn on Sunday morning and Wednesday night, the altar of my church is always open for seekers, and sometimes more specifically on those occasions. But I look forward to and find deep satisfaction and reward in the informality, yet pointedness, of the Sunday evening service for evangelism. I cannot conceive of its being secondary or unimportant."

How do people respond to such an intense evangelistic emphasis on Sunday night? This is best told by the pastor's own evaluation: "Our attendance was a substantial 30-35 above the previous average Sunday nights, and thus far in the new year it has held in that higher vicinity. A tone of enthusiasm and response to and for the general church program characterized my people more in this than in almost any other venture we have pushed."

Sunday night evangelism is more than just an emphasis on one or two nights. It too, like the Marathon race, demands endurance. Evangelism must be a continuing spirit day after day. We too, like Phidippides, carry a message of victory. Victory over sin is the message entrusted to us to deliver to our world today.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

**Another Letter from the Devil**

DEAR CHURCH MEMBER:

There is a matter in which I would like you to help. Now, I'm not trying to get you to quit attending the morning services, although that would be nice, but to skip the evening services. Many of the churches in our area have been co-operative and I am proud to say they are dark every Sunday evening.

It used to be that Christians all seemed to feel that the Sunday evening services were important, but I've been able to get them to my way of thinking, that ONCE A SUNDAY IS ENOUGH. I remember when the Sunday evening services were great evangelistic meetings, and many brought their unsaved friends. I never approved of that. I hope you don't.

So, if you want to help me, DON'T COME OUT SUNDAY EVENINGS. Perhaps we can win over the few faithful ones who still come. I would like to have your church DARK SUNDAY EVENINGS. I'll appreciate your sinful help.

Your Adversary,
SATAN
—ANON, from Canton, Ohio, First Bulletin

July, 1962
Gleanings from the Greek New Testament

By Ralph Earle

Ephesians 1:7-10

REDEMPTION OR RELEASE?

This word occurs more frequently in Ephesians (1:7; 14; 4:30) than in any other book of the New Testament (twice in Romans and twice in Hebrews; once each in Luke, I Corinthians, and Colossians). The Greek term ἀπολύπωσις was formed from ἀπολύoμαι, "a ransom." It was used originally for "buying back a slave or captive, making him free by payment of a ransom." The ransom price paid is indicated by the phrase "through his blood." The New English Bible has "release" instead of "redemption," but the latter is somewhat fuller in meaning.

REMISSION OR FORGIVENESS?

The word ἀφέω occurs eight times in the Gospels and five times in Acts, but only twice in Paul’s Epistles (here and Col. 1:14) and twice in Hebrews. In the King James Version it is translated "remission" nine times, "forgiveness" six times, and once each "deliverance" and "liberty." The last two are in a quotation from the Old Testament in Luke 4:18.

Thayer defines the word thus: "1. release, as from bondage, imprisonment, etc. . . . 2. ἀφέω ἁμαρτίαν, forgiveness, pardon, of sins (properly the letting them go, as if they had not been committed), remission of their penalty." Abbott-Smith gives: first "dismission, release" and then "pardon, remission of penalty." Arndt and Gingrich have: "1. release from captivity. . . . 2. pardon, cancellation of an obligation, a punishment, or guilt, with ἁμαρτία, forgiveness of sins, i.e. cancellation of the guilt of sin." Cremer gives its meaning in the New Testament as "setting free, remission.

Deissmann has made an interesting study of the use of ἀφέω in the Septuagint. There it occurs translated "brooks" (Joel 1:20) and "rivers" (Lam. 3:47). He shows that this is probably due to the use of the term in Egypt—the Septuagint was made in that country—for the "releasing" of water by opening the sluices. Then there is the common use in the Septuagint of ἀφέω for the year of jubilee. It was a time of release of land. In Egypt the word was used for the "release" of land from the payment of taxes. This usage is found both on the famous Rosetta Stone (196 B.C.) and the papyri. The Septuagint also uses it for the sabbatical year (Exod. 23:11).

Moulton and Milligan carry the matter a step further. They write: "The word is nearer to the Pauline use for "forgiveness" is afforded by the occurrence of the word in inscriptions for remission from debt or punishment." Vine points out that it is never used in the Septuagint for the remission of sins.

On the other hand, "aphesis is the standing word by which forgiveness, or remission of sins, is expressed in the New Testament." Trench explains its meaning thus: "He then, that is partaker of the ἀφέω, has his sins forgiven, so that, unless he bring them back upon himself by new and 'further disobedience (Matt. 18:32, 34; II Pet. 1:9; 2:20), they shall not be imputed to him, or mentioned against him any more."

Is "remission" or "forgiveness" the better translation? That is hard to answer. The former is more technically correct, but the latter more understandable today.

SINS OR TRESPASSES?

The word here (v. 7) is paraopta, It is translated "trespass" nine times, "offence" seven times (all in Romans), "sins" three times (Ephesians and Colossians), "trespasses" twice (Romans) and "faul" twice. The first is accurate and probably should have been used throughout the New Testament, as it is, indeed, in Eph. 2:1.

The earliest meaning of the term is a "false step, blunder," and so "a misdeed, trespass." Literally it means "a falling beside." Trench defines it as: "an error, a mistake in judgment, a blunder." Eadie writes: "The word, therefore, signifies here that series and succession of individual acts, with which every man is chargeable, or the actual and numerous results and manifestations of our sinful condition."

PRUDENCE OR INSIGHT?

The word phronésis (v. 8) occurs only once elsewhere in the New Testament (Luke 1:17). There it is rendered "wisdom." Coming from phrón, "mind," it literally signifies "way of thinking." Trench says that it means "a right use and application of the phrén."

Arndt and Gingrich give: "understanding, insight, intelligence."

Comparing phronésis with sophía ("wisdom"), Eadie writes: "Sophía is the attribute of wisdom, and phronésis is its special aspect, or the sphere of operation in which it develops itself." He goes on to say: "Intelectual action under the guidance of sophía is phronésis—intelligence."

The concensus of opinion today is that "insight" is the best translation (so Moffatt, Goodspeed, Berkeley, R.S.V., N.E.B.). The Twentieth Century New Testament and Knox have "discernment." The question as to whether "in all wisdom and prudence" modifies "abounded" or "having made known" is much debated and cannot be settled.

GOOD PLEASURE OR GOOD WILL?

The word is euódoxa (v. 9). It is
translated "good pleasure" here and in verse 5, as well as Phil. 2:13 and II Thess. 1:11. But in Luke 2:14 and Phil. 1:15 it is rendered "good will." Which is better?

Crenner says that eudokia denotes: "a free will (willingness, pleasure), whose intent is something good,"14 Moult and Milligan note that the term "is apparently confined to Jewish and Christian literature."15 After citing several instances of the word in the papyri, they say: "All these passages confirm the meaning 'good pleasure,' 'goodwill,' which eudokia seems to have in all its New Testament occurrences."20

Abbott-Smith defines the meaning as: "good pleasure, good-will, satisfaction, approval."21 Arndt and Gingrich prefer "favor, good pleasure" here.22 Vine says that the word "implies a gracious purpose, a good object being in view, with the idea of a resolve, shewing the willingness with which the resolve is made."23 Westcott defines eudokia as meaning "gracious purpose."24 The Berkeley Version reads "kind intent." It is difficult to decide between "good pleasure" and "good will." The term seems to denote both ideas.

**Dispensation?**

The Greek word is oikonomia (v. 10). It comes from oikos, "house," and nemo, "manage." An oikonomas is a house-manager or "steward," as the word is correctly translated in the New Testament. So oikonomia rightly means "the office of a steward" and is properly translated "stewardship" in Luke 16:2-4. But that does not seem to fit well here. Some modern attempts are "arrangement" (Berkeley), "plan" (R.S.V.) and "arranging" (Goodspeed). The difficulty here is highlighted by Alford in these words: "After long and careful search, I am unable to find a word which will express the full meaning of oikonomia."25 He finally settles for "economy." Salmond says the meaning here is "an arrangement or administration of things."26 Though the term "dispensation" has been abused in recent times, it is difficult to find a satisfactory substitute. The necessary thing is to hold to its original meaning of "a dispensing," which is what. "stewardship" really is. Westcott writes: "The exact meaning which it conveys appears to be in each case that of a distribution of Divine treasures, which have been committed by God to chosen representatives, that they may be faithfully administered by them."27

**FULNESS OF TIMES**

There are two Greek words for "time." Westcott differentiates them thus: "Time" (chronos) expresses simply duration: 'season' (karios) a space of time defined with regard to its extent and character."28 The second term is the one used here. The whole phrase, "the fulness of times," refers not to the end of this age, but to "the whole duration of the Gospel times."29 It means "the filling up, completing, fulfillment, of the appointed seasons, carrying on during the Gospel dispensation . . . the giving forth of the Gospel under God's providential arrangement."30

**Summing Up**

The whole phrase "that . . . he might gather together in one" is a single word in Greek (anakephalaiosasthai). The term was used in classical Greek for "repeating summary the points of a speech."31 Salmond continues:

"In late Greek the verb means also to present in compendious form or to reproduce."

The meaning is well expressed by Westcott: "The word here expresses the typical union of all things in the Messiah, a final harmony answering to the idea of creation."32

**How We Solved the Problem**

By Joseph F. Nielson*

The old property was appraised at $27,000. There was much sentiment attached to it, for it was built during the depression years and many had sacrificed for its existence. Also, there were those in the congregation who did not like a large church. Then, too, it meant that some would have to drive farther to church. Finally, we did not like the idea of discontinuing the witness of our church in the older section of the city. We felt it necessary to explore the problem of accommodating as many people as possible. Why force everyone into the same mold? Furthermore, if we sold the old property for $25,000 our investment would end there. If we kept the property the investment would continue indefinitely and would far exceed the price for which we might sell it.

Moving from downtown to the suburbs is never an easy thing for a church to do. Here is one solution.

---

* Saginaw, Michigan.
We approached the district superintendent with the proposition of maintaining the old building for a new organization. After talking to him the people agreed to take $15,000 for the property instead of the $20,000 or more that had been contemplated. The district and the general church secured the money and paid it to First Church.

Then after the new building was built and the congregation had moved to the new location, twenty-nine members returned to the old church to form the nucleus of a new organization. In all, close to one hundred people formed the constituency of the new Central Church of the Nazarenes.

Today both churches are in operation. The Central Church is reaching people that were not reached before. Financially, they have assumed the $15,000 mortgage. They are supporting a pastor, paying budgets, and meeting all obligations. The people who formed this church are working more than they ever worked before. First Church has been meeting its financial obligations, and her attendance are just about back to the average before the division.

This has been accomplished in a wonderful spirit of cooperation. There have been problems. But it is better to have problems of progress than problems of procrastination. Everybody wants to do something, but somehow we keep putting it off. First Church decided to step out and God has blessed.

Consequently the influence of the Church of the Nazarenes has been doubled. We are still reaching every social class and enlarged our geographical situation. This has been accomplished by a consecrated people. They have worked, co-operated, and given. But best of all, they are praying now for a fresh anointing of the Holy Spirit, that we may make an impact upon our new community for Christ.

This was our answer to the present-day problem of relocation. Certainly God has blessed His people for their faith. This could become a pattern for future church development.

Evangelism

“Evangelism is more than conducting revival meetings. It may include protracted meetings, special emphasis, seasons of intensified work, and many other factors, but evangelism is the church enjoying health. It is the pulse beats of God’s kingdom in human organizations.

Church members need such times of special emphasis for the stirring of their own souls. They need to give attention to spiritual advance and to quest ardently after fuller spiritual effectiveness.

The church corporately needs seasons of united endeavor in order to fulfill its mission. It must keep its own heart aglow, its own life ablaze, and its own spirit wholesome and rich. There must be times when the church demands special effort, unique dedication, and personal sacrifice of its members. This is a debt the church has to its people. Without such times no church can be strong and effective and without these demands individuals as Christians become self-centered and dull.”—Milo L. Ansell, Moses Lake, Washington, Nazarene News.

Captain’s Orders

By Albert Lown*

TEXT: What saith my lord unto his servant? (Josh. 5:14)

The Passover celebrated by Joshua and the children of Israel on the plains of Jericho in the first days of their entry into the land of Canaan is worthy to rank with the first midnight celebration in Egypt, or the later revival Passover of Hezekiah’s reign. It is among the most memorable in Jewish history. The miraculous crossing of Jordan was still fresh in the people’s minds; the circumcision of those born in the wilderness had brought the whole nation into a new covenant with God; and for the first time they were eating bread made from the old corn of the land, with promise of sowing and bountiful harvests to come—the penitence and praise, fellowship and consecration we feel at a greater Passover, the Christian Communion service, flooded every Israelite heart.

Great occasions can often bring a natural human reaction. As the people rested and rejoiced, Joshua was carrying the burden for the long campaign ahead. Inspired, as he undoubtedly was, by a wealth of divine promise and the same sense of God’s presence enjoyed by Moses, after strenuous days he could not escape a measure of physical exhaustion, a legitimate nervousness as to whether the Canaanites would attack while so many fighting men were recovering from the rite of circumcision, and the questions that any responsible leader faces as he contemplates national life in a new and hostile country.

At that moment Joshua was confronted by “a man...with his sword drawn in his hand.” Swiftly and boldly Joshua made his challenge, betraying both his hopes and fears: “Art thou for us, or for our adversaries?”—an ambassador seeking peace and desiring alliance, or a messenger with an ultimatum to surrender? The answer, as swiftly given, exceeded his highest hopes and allayed every fear: “Nay,” not as ambassador or messenger of earthly power, “but as captain of the host of the Lord am I now come.”

It is certain that the Divine Captain in this Old Testament theophany, or appearance of God, was the Second Person of the Trinity, Jesus Christ himself, mysteriously and mercifully descending to appear in human form centuries before His coming to Mary’s womb. Joshua needed both a master plan and reinforcements: strategy for the battles of occupation ahead, and the assurance of adequate forces to achieve victory. The One who wrestled with Jacob, called the reluctant Moses, cleansed and commissioned Isaiah, comforted Jeremiah, and touched the beloved Daniel had come to give both. Plan and power were assured. The appearances of

*Paisley, Scotland.

July, 1962

The Preacher’s Magazine

(501) 13
Jesus are always perfect in timing, mercifully adapted in manner, and gloriously sufficient for the deep, pressing needs of His servants. In this confidence the hymn writer sang:

"Workman of God, oh, lose not heart,
But learn what God is like:
And in the darkest battlefields,
Thou shalt know where to strike."

Our Great Commander has no thought of failure in the hardest battles and heaviest responsibilities of life. Tasks as difficult and dangerous as transforming a nation of nomads into citizens of Canaan can be attempted and achieved, providing our response to His presence and power is, "What saith my lord unto his servant?" God's first command is always:

**Consecration**

From the lips of a heavenly Joshua the earthly captain received the order: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Recollections of Moses' account of the burning bush experience were awakened in Joshua's mind—that desert meeting that had revolutionized the life and service of his hero and predecessor. Recollection was followed by realization. God was calling him to a new and similar surrender. His task was entirely different. It was to bring Israel in, whereas the task of Moses had been to bring them out. But there was the same need for holy ground. Another generation, changed conditions of service, in a populated country instead of a wilderness—but the inescapable challenge of consecration if the available and ample resources of God's sufficiency were to be manifested in conquest and consolidation.

"And Joshua did stand." Loosening of his shoe, Joshua bared also his soul to his Captain's will. God always begins here—by doing a new thing in the worker as a prelude to any tremendous work. The man who had been magnified by God in the sight of all Israel, as Moses before him, "fell on his face to the earth, and did worship." Holy ground is waiting for those who will lay their highest dignity, their greatest gifts of heart and will, mind and talent, experience and ability before God. No man can stand to attention before the Captain of his salvation, equipped and ready for his ordained task, unless he has first done this. In God's order humility precedes exaltation. The kneeling, yielded man is God's first essential at every stage in His unfolding plan for the onward, victorious march of His people. Genuine consecration of this quality and maturity is always followed by:

**CO-OPERATION**

After God had dealt with His man, He gave the plan. Sometimes God's orders are sealed, sometimes strange, as witness Elijah's trek to Zarephath and Paul's walk as a blind man into the Damascus house of Saul in Straight Street. In Joshua's case they were both strange and sealed. A daily march in silence, climaxing with a trumpet blast, repeated seven times on the seventh day, ending with a triumphant fanfare, and the walls would fall flat! But why? and how? The daily circuit was a military command, the secret of falling walls revealed.

If ever the foolishness of God was wiser than men and the weakness of God stronger than men, it was proved at Jericho. The city was haunted with terror; hysteria swept its streets (Josh. 2:11; 5:1; 6:2). As faith walked around the city, fear stalked within. God used the devil's chief weapon against him. The silent demonstration of strength, followed, by the electrifying shock of the trumpeted assurance of conquest, played upon hearts already paralyzed by fear that all power of resistance was shattered. Before Jericho's walls fell, the morale of the people fell beyond recovery. By faith Joshua gave full cooperation to the Captain of the Lord's hosts in His masterly shock tactics for the capture of Jericho. When the strange and sealed orders had been fully obeyed, an earth tremor laid flat the walls (as they are to this day, bared by the archaeologist's spade); only the portion upon which stood the house of Rahab remained standing. Not by the reverberation of a trumpet blast, but by a miracle of timing God fulfilled His design; as in Philipp's prison, the hands upon God's click are still faith and praise. Consecration and co-operation had gained the victory and both were sealed by God's third essential condition.

**STEWARDSHIP**

The doomed city was assured, for the cup of the iniquity of the Amorites was full, and in His wisdom God was making a new start in the land with a new nation. But the startling and sensible command was given: "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."

The Christian crusade for souls and the consecration of substance go hand in hand. However small our means, they are needed by the treasury of the Lord. However limited the souls in whom faith is born, ministries of fellowship can bring the most unlikely into abiding fellowship with God's people.

Jericho still bares the path of God's redeemed Church, but the weapons of our warfare have not changed: consecration, co-operation, and stewardship, from hearts that have met and been mastered by a Captain who has never lost a battle, are an invincible trinity.
Imputed or Imparted Holiness?

By Candidus

It would hardly be denied that, in a life where temptations and assaults by the powers of darkness are certain, the question should often be on the mind of the disciple of Jesus Christ, "What does the Lord require of me?" It is of fundamental importance that he should understand the Will of God for life on the earth, in the body, as one among his fellows, and should be increasingly acquainted with God's standards for His children here below. The most satisfactory conception of God, one which is impossible to the human mind without Divine assistance, is that He desires that His children be holy, too. The Scriptures reveal that this is exactly so, and therefore a Definition of Scriptural Holiness as related to the life of Christians is needed.

A world-famous clergyman and sportsman when asked if clergymen should be increasingly acquainted with serene peace and steadfast tranquility in God and persuasiveness of His mind with a deliverance from the evil of the devil, is also confusion. To consider that one who claims to be free from sin is mistaken or lying, and that the God of grace counts one who still sins as free from sin because of his faith, is degrading faith to the level of fiction or farfetched. One of the writer's heroes in childhood days was a man who when facing danger hid himself in his own pocket, although the question was always asked if he was successful in escaping, seeing he was still in his own pocket, and in danger!

To see that one is bound to sin in thought, word, and deed, and at the same time live a life of Holiness, is absurd. To say God is able to keep us from falling but still we are bound to fall means that He is not really saving us. To say He is able to keep us—but not from sin, means that these meaning get to Heaven having been purified at death, a teaching not ahead of cleansing by purgatorial fires.

"God calls to holiness of heart, and righteousness of life; and the operation of the Sanctifying Spirit, on the ground of the Atonement of Jesus Christ, provides the necessary grace. It would be difficult indeed to read the New Testament with an unprejudiced mind without discovering that the Lord God wants a holy people on earth now, and any interpretation of the Bible which makes sinning inevitable is of the devil. Limiting the power of God in grace is the chief cause of backsliding and lukewarmness, and indeed many seem to fall away soon after conversion, excusing themselves as most church people do. Dedication to God should follow soon after conversion, and the Divine Impartation makes a holy life actual and real.

Visitors

People who have half an hour to spare usually spend it with somebody who hasn't.

—Selected

Speech

Some people are like cats—they lick themselves with their tongues.

—Minnie Pearl, radio program.

July, 1862
A Preacher Left to Himself

By Ernest E. Armstrong

The Bible says in Prov. 29:15, "A child left to himself bringeth his mother to shame." We are doing no violence to that text when we change two words and say, "A preacher left to himself bringeth his church to shame." This truth applies to young children and young preachers, but it applies to older children and older preachers as well.

The Pity of a Nonsocial Child

What does it mean for a child to be left to himself? Harriet Beecher Stowe must have known what it means for a child to be left to himself when she made Topsy, one of the characters in Uncle Tom's Cabin, say, "I spect I growed. Don't think nobody never made me." One of the saddest things in our modern world is that so many children are left to themselves to grow up the best they can. They have no one to guide them, no one to teach them how to live, no one to show them the higher and nobler things of life, no one to help them solve their problems, no one to challenge them with a great and worthy cause, no one to introduce them to good books, good music, and the deep things of God. No wonder so many of them get into trouble and disgrace, and bring their mothers to shame. A child left to himself bringeth his mother to shame. This law is written in the nature of things. It is as true and as terrible as the law of gravitation.

Think of what being left to himself does for the child. He does not learn how to get along with other children. He does not learn how to play with other children; and he does not learn how to work and do things with others. He is left to himself. He does not feel that he is a part of the home, the school, the church, and that he does not feel that he is a part of society. Instead of feeling that he "belongs," he feels like he is "left out"—left out in a cold, lonely world.

Think of what the child left to himself does for his mother. Several families are brought together as a group. The children run and jump and laugh and play and bring joy to their own hearts and to the hearts of all who watch them, that is, to everyone but the mother of the child who has been left to himself. Her child does not play and he does not enter into the spirit of the group. He is painfully conspicuous, standing off by himself.

One of the other children goes over to him and asks him to come and play with the rest of the children. He goes over to him and asks him to come and play with him. The mothers cry out, "Who is that little brat?" He is not a brat, but he does not know what is going on, and when he is not up on a thing he is down on it.

His mother stands there with a red face. Or perhaps she goes to her child while everyone looks at them and she tries to do something with him. He begins to scream and fight and bite his mother, saying, "Leave me alone." What is the poor mother going to do? Shall she just kill him right there in the presence of everyone? Shall she give him a public whipping? Shall she ignore him and tell everyone to go away and leave him to himself? Can you see the shame on her face under such circumstances?

This is a scene in the life of a little child who has been left to himself. Next, notice the youth scene: a lone wolf, a wallflower, an unsocial, non-participating young person, a sad introvert, a weeping mother with faded cheeks and hair. A youth left to himself brings his mother to shame. I could show you another scene of the child grown older still left to himself. He is growing old, his strength is failing, and he has no friends. His lonely hours are never made happy by a letter, a visit, or the touch of a friend. He is the forgotten man. He will never be missed, for he was never a part of the group. In his old age he is left to himself. It is hard to think of anything worse.

The Peril of a Nonsocial Preacher

Oh, yes, there is one thing worse and that is a preacher left to himself. A preacher left to himself bringeth his church to shame. A preacher can no more make it to himself than a child can. A preacher who just grows up like Topsy and has the distinction of being a self-made man left to himself will have to say sooner or later, "I spect I growed. Don't think nobody never made me."

The truth of the matter is a preacher needs somebody to help make him—several somebodies. Preachers' meetings are more important to preachers. Pity the preacher who has no one to guide him in his sermon building, no one to teach him how to get along with people, no one to show him the higher and nobler things of life, no one to help solve his problems, no one to challenge him with a great and worthy cause, no one to inspire him to read good books, and no one to lead him into the deeper things of God. Where else can a preacher get the help he needs as a minister but in a preachers' meeting, or in some district or general convention?

Think of what being left to himself does for a preacher? He does not learn how to get along with his preacher brethren. He does not learn how to work with his brethren as a member of the team. He misses the joys of being "workers together with God" with other preachers. He does not feel that he belongs to the district and to the movement as a whole. He feels left out. When a preacher is left to himself, he is left out. He does not know what is going on in his own district and in the general church. He misses the benefit and inspiration derived from working with others on special district and denominational projects. And he is apt to become critical of his church leaders and ministerial brethren. No, he is not a ministerial brat. He just does not know the score. And when a preacher is not up on a thing he is usually down on it, for he is just a human being like others.
The Plight of a Church Whose Pastor Is Non-social

Now consider what the preacher left to himself does for his church. Some of the leading members of his church are brought together with the members of the other churches in a zone rally, a district gathering, or a district assembly. They hear the reports of the other churches, and they hear for the first time about district projects, and denominational programs. The other pastors report about reaching certain goals and their members rejoice over jobs well done. The other pastors tell about how they found the answers to certain questions. The members of the pastor left to himself look at their church, and behold everyone else is looking at him as he reports in his floundering way and makes excuses for failures and losses. People begin to whisper, "Who is that fellow? Where does he pastor?" and someone remarks, "That fellow doesn't know the questions, much less the answers."

Do you suppose this makes his church members justly proud of him? I have probably said too much already, but I can think of nothing more pitiful than a mother ashamed of her child or a church ashamed of its preacher.

The preacher left to himself suffers and so does his church, in more ways than you can imagine. There is such a thing as a movement going off and leaving a preacher until he and his church become back numbers, and they are left out. It is enough to make the angels weep.

I dare not close this paper on such a tragic note. Please allow me to mention just a few blessings I have received from preachers' meetings, and district and general church gatherings. I have made it a habit to attend every such gathering on my own district and on as many other districts as possible. In doing this I have become more or less acquainted with all of our general superintendents and most of our denominational leaders at home and abroad. I have heard the greatest preachers our church has produced, and they have been a constant inspiration to me. They have made me want to be the best preacher that is possible for me to be. I have studied successful preachers and I have tried to discover wherein their great strength lay. I have tried to measure their strong points and to understand their weak points, that I might profit by them. I have tried to keep from mimicking great preachers, for I have been told that we usually mimic their weak traits instead of their strong points. Now this has been encouraging to me in more ways than one. Men of great ability have their liabilities. Men of great vision have their own peculiar blind spots. If the greatest study of mankind is man, then the greatest study of preaching is a study of preachers. This lifelong study of preachers has made me a better preacher.

I am a perennial seeker after ideas — ideas for sermons, ideas for advancing the church, ideas for new approaches to old problems. I always get a lot of ideas at preachers' meetings. Some of them haven't worked but some of them have. Give me an idea and I can get a sermon. Some men seem to be able to get a sermon without an idea, but I never could. Many preachers ask me where I get my ideas for my sermons. You might be surprised where I get some of them, but many of them come to me in preachers' meetings.

Now please don't misunderstand me. I have not received all my help from great preachers. You might be surprised to know how little help and how few ideas I have got from some great preachers. Many of my greatest blessings and my best ideas have come to me as a result of knowing and loving and associating with so-called little preachers. I really don't know who is a big preacher and who is a little preacher. Some of the boys from the forks of the creek have a philosophy, of life that inspires me more than Socrates, Plato, and Aristotle. Don't ever get it into your head that a man has to have a string of degrees to his name before he has any sense. And when it comes to knowing great souls and finding true friends, you can't beat the average Nazarene preachers. Their fellowship has meant more to me than all the so-called great preachers I have known.

O my brethren, I wouldn't be a preacher left to himself for anything in the world. One of these days a younger man will occupy the pulpit I now fill. I will lose what little standing I have gained as a preacher. My strength will fail and the church will go on without me. But there are some things you can never take away from me. The love and fellowship of my brethren and the precious memories of preachers' meetings will linger with me as long as life shall last and throughout eternity. I like preachers' meetings because I love preachers and because I want to be a better preacher and "a workman that needeth not to be ashamed, rightly dividing the word of truth." And I do want to be a preacher of whom my church need not be ashamed.

Pardon this last reference, but the greatest compliment I have ever received came to me in a roundabout way the other day. A member of my church board, a graduate of one of our colleges and a former member of the largest church in our denomination, told a member of a large city church in another state that he would not trade, pastors with any church he knew. That was the greatest compliment I ever received. May every one of you, my preacher brethren, have many who will say that about you. This is the best advice I can give you. You are a preacher and that you attended preachers' meetings.

You will need steel, cement, lumber, blocks, money, but above all these discover the miracles of—

Prayer in Your Building Program

By Harold R. Crosser*

If you are planning a new location, a new building, an enlargement of facilities for Kingdom interests, take courage and press on—but pray. Your consultations with God are the most important that will be held.

Like Moses preparing the Tabernacle in the wilderness, you too can receive explicit instructions from God. The end result will be soul satisfying. Lost motion will be at a minimum.

To say, "God built this house," should not be foreign in the language.
of any Bible-believing church. In fact, a claim on the supernatural should be as common as in apostolic days.

Of course there will be oppositions if you want to enlarge the work of God. That always has been the case. But it is so amazing in the midst of oppositions—human and satanic—to see the providences of God at work in behalf of His children and their determined effort to see the work of the Lord enlarged.

Could the professed followers of Jesus more and more see that it pays to intimately trust the Lord for every detail of church work, God’s cause would move faster. Too many times the church is “finance-conscious” and “problem-conscious” when it should be “God-conscious” and “miracle-conscious.”

There is no doubt that the evangelical churches of America must awaken to the grave crisis before them. According to Dr. Monroe F. Swilley, Jr., pastor of Second Fonce de Leon Baptist Church in Atlanta, Georgia, “Conservative estimates indicate a need for 50,000 new churches to care for an American population of 200 million by 1975.” Denominational agencies charged with the task of church expansion do not have adequate resources for such an undertaking. This places the major responsibility where it belongs—on the shoulders of our existing churches. All of this building must take place just to keep pace, aside from the need for aggressive evangelism. Christian colleges also must expand their facilities to meet ever-increasing enrollments.

How will the church, always needing money as it does, accomplish this? The answer: By the consecrated giving and the holy believing of its people.

Dependence on God must come to the fore as never before. We must believe that, since the salvation of souls is at stake, the work will be accomplished. It is imperative that the Church of Jesus Christ be old-fashioned and childlike in its reliance on God, knowing that He proposes, disposes, and controls the affairs of mankind.

As churches and pastors launch out to build, they must have as their bedrock, “Except the Lord build the house, they labour in vain that build it.” The God who owns the cattle on a thousand hills also, as Uncle Buddy Robinson used to proclaim, “owns the ‘taters’ in the hills too.”

Salt every phase of the building program with prayer. Plan, plan, plan, of course. Follow all the best procedures. Do not miss one sensible proposal for economy. But plan to include prayer in your planning.

How valuable the prayer sessions will be when the human planning sessions come to nothing! Rather than let frustrations develop into perplexity and friction, pray the success of your building or enlargement campaign to pass.

It is old-fashioned to take your burdens to the Lord and leave them there, but it is wonderfully soothing to frayed nerves. Furthermore, it is an amazing process that will give tone and spirituality to every phase of church work.

Nothing is finer to purge us of self-sufficiency and pride than to say to the Lord, “I am wholly unable, but Thou, Lord, canst do it. I have no ability in myself, but You are all able.”

When the plans we think are best do not materialize just the way we think they should, or our timetable is threatened, we should not curse the facts or accuse God but simply go to our knees.

None of us want to pay more than we should for materials, and no church should pay more than is necessary to build. However, the church cheapens itself by hounding businessmen for discounts. Let God speak to these men or work it out in His way.

There is the college that in recent years needed native stone for a new building. An outcropping of the very rock needed was found in a nearby stream bed. The farmer owning the land asked an exorbitant price. Prayer was made for stone, the building committee not knowing where the same quality of stone could be found. A spring flood washed the needed stone that couldn’t be bought for a reasonable price onto the next farm. The second farmer was glad to have the stone hauled away for a fraction of the first asking price. The flood-washed stone graces the newest building at Houghton College.

A mission church, on an island where lumber was practically nonexistent, prayed the prayer of faith. The “fortune” needed to buy lumber was not in the pockets of poor natives. Nevertheless they prayed. Early one morning timbers and boards of all descriptions came in on the waves from a ship caught on the reef. God had tapped the resources of a lumber king and sent the necessary building supplies.

Just a few days before the church building was completed a hurricane struck. The wind howled, rain fell in torrents, and the tide rose. The little church was moved off its foundations and propelled by wind and water down the road. As it reached the center of town it bumped against the general store and bounced across the street on a favored lot. It was the first chosen location. A few days later a chastened owner deeded it free and clear to the church people. Little wonder it is called Providence Church.

July, 1962
YOUR PREACHER'S MAGAZINES can now be in one handy place when you want them!

Preacher's Magazine BINDER
Number S-201
ONLY $2.00

Take all those back issues so inconveniently stored away, slip them into neat, dignified binders, and add them to your library shelves—available for quick, handy reference.

Made to specific order with stiff board, covered in a black, Levant-grained imitation but long-wearing leather. Backboard imprinted, "PREACHER'S MAGAZINE" in gold. Easily inserted steel rods firmly hold a year's supply. Size, 6 3/4 x 10 1/2; 15% thick.

SPECIAL IMPRINT FOR 50¢ PER BINDER. IDENTIFICATION BY YEAR OR VOLUME CAN BE IMPRINTED IN GOLD AT BOTTOM OF BACKBOARD. INDICATE IMPRINT DESIRED ON ORDER.

Other binders you should know about...

Handy, colorful, flexible plastic binding attractively designed in keeping with its particular use. Three-ring metal bar has instant thumb-clip release. All promotional material printed and punched to fit. May be cleaned with damp cloth.

SUNDAY SCHOOL PLANS NOTEBOOK
For all Sunday school teachers and officers. Complete with over a dozen informative leaflets. 7 x 10". Takes 5 x 9" inserts. S-201 $1.75

VACATION BIBLE SCHOOL PLANS
Important to every V.B.S. worker. A good place for keeping lesson plans, notes, and alphabets. 5 1/4 x 10". Takes 6 x 9" inserts. Y-175 $1.75

CHRISTIAN SERVICE TRAINING PLANS
Helpful to directors and those taking C.S.T. courses. Contains blue book and other basic materials. 7 x 10". Takes 6 x 9" inserts including Study Guides. S-210 $1.75

N.F.M.S. NOTEBOOK
Useful to those planning missionary meetings. Contains Tidings and other departmental promotion ready to slip right in, 8 3/8 x 11". Takes 6 x 9" inserts. S-202 $1.50

CHURCH SCHOOL BINDER
Helpful to many "bulldozing" years. 8 3/8 x 11 3/4". Takes 5 1/2 x 8 1/2" inserts.

OTHER SHEEP BINDER
"New! A permanent way to keep important information. Same fine quality and style as Church School BINDER with BLUE cover and Other Sheep imprint."

Other binders and supplies not mentioned above, 25¢ to $2.00 each, in stock. Write or call for details.

N.ZARENE PUBLISHING HOUSE
Pasadena • KANSAS CITY • Toronto

THEIR PASTOR may well be the key person for reaching the families of your church.

GUIDE THESE FAMILIES by:

becoming familiar with the valuable material in these books
recommending these books, according to the particular need

The CHRISTIAN HOME Series
Written by parents with practical experience and specialized study

OPENING DOORS OF FAITH
By MILDRED SPEAKERS EDWARDS. Guidance for teaching little tots about God. Includes stories, verses, songs. 154 pages.

TOGETHER WITH GOD
By ELIZABETH D. JONES. Basic steps in leading your child toward God—prayers, worship, fellowship. 158 pages.

IN FAVOR WITH GOD AND MAN
By KATHRYN BLACKBURN PICK. Discussion on problems found at this tender age, counseling, and good reading. 154 pages.

YOUR TEEN-AGER AND YOU
By AUDREY J. WILLIAMSON. Warmhearted advice on such questions as friends, leisure time, place in church. 56 pages.

$1.00; Set of 4, $2.95

THIS HOLY ESTATE
By JOHN R. RILEY. Wise counsel to young couples establishing a home and facing questions of the church and community, finances, the family altar, home for children, discipline and training. Includes charts, diagrams, and books for additional reading. 151 pages, paper,

$1.25

PARENTS CAN BE PROBLEMS
By MILO L. ARNOLD. Sobering thoughts, solemn admonitions on the overwhelming facts of parental delinquency today, and the urgent need of godly parenthood in a modern world to awaken and help stem the tide. Recommended by one prominent judge as a book every parent should read. 112 pages, paper.

$1.50

LET'S BUILD A NEW HOUSE
By J. E. WILLIAMS. Warmhearted talks dealing with such necessary safeguards to keep the home Christian—(1) reverence for the Word of God; (2) home authority; (3) godly example; (4) the family altar. 52 pages, paper.

25c

Keep Family Evangelism FIRST in your Church

Order—Read—Recommend NOW!

NAZARENE PUBLISHING HOUSE
Pasadena • KANSAS CITY • Toronto
"QUEEN of the PARSONAGE"

Moments of meditation from "Far Above Rubies"—Audrey J. Williamson

Strength of Mind

There are several areas in which our preacher's wives must show themselves to be women of strength.

Grow Mentally

Too many women of the parsonage, though they be college-trained, stop growing mentally by the time they are thirty. They allow the demands of the parish and of little children in the home to steal their time for reading. They find they are uninformed regarding world affairs and matters of general interest, hence unable to converse intelligently either in the home circle or in other groups. No pastor's wife should fail to scan the daily papers, and if you form the habit of reading the editorial page rather than, or at least in addition to, the sale ads, the funny, and the crime news, you will be stimulating your own mind as well as acquiring valuable information. News magazines will afford an invaluable supplement to your missionary books and periodicals, increasing your knowledge and scope of foreign problems.

Keep Alert

Be alert! Be alive! All of the interests in life are not in books. But, oh, what a treasure there is in them, and there is too much to read. Reading is not a mere indulgence. And do not let a feeling of guilt possess you when you give valuable time to it. Discipline must be exercised in the choice of materials and in the time allowed for it. But we must read to keep alive.

Yet while the young mother's life is full with her growing children, and her reading time of necessity is curtailed, how much of stimulation and of beauty, how many of life's lessons can be learned by observation! The family will like to hear about the mother road and the eight tiny baby toads you found in the window well today. From that, as a departure point, there are possibilities for the development of several worthwhile conversations on nature, family life, and self-preservation!

Be aware of the fineness in the members of your own family. Your children, as they grow up, will give you a wealth of food for the mind. One day a harried pastor's wife with too much to do heard her three-year-old shouting from his play with more accuracy in the melody than in the words, "I'm going thro'; I'm going thro'; I'LL TAKE THE PRIZE, whatever others do."

She relaxed. That was it! It wasn't all price, this business of managing a parsonage home. She had been unconsciously singing, "I'll pay the price," and feeling it was pretty big.

Her youngster reminded her that there was a prize! A shift in viewpoint, how valuable to her! She would have missed it if she had not been aware.

But let us now return to stimulation and mental activity, for to one feel that the substitution of mere chatter will do. In any growing soul there come the times of silence. They must come to pastors' wives and their families. They are not awkward pauses; they are not empty voids; they are not glum unwillingness to communicate. They are more vibrant than speech, more telling than talk, more binding than declarations. Cultivate the silences. Therein lies your depth. And when the eddies of your thought cease to turn and swirl and the ripples of your excitement are still, when the breakers of your mind cease to roll, then be glad and let the still waters run deep.

A Saving Sense of Humor

There is a quality of mind almost indispensable to a woman of strength. It is a saving sense of humor. Not merely the ability to see and laugh at a joke, no gift of wit or mimicry, certainly no blind Pollyanna optimism. A sense of humor is that marvelous quality that enables one to keep objective; to evaluate events, "to put them in their place and not be overwhelmed by them." It is that something that salvages everything redeemable from a bad situation, the balance to intensity and drive, the relief from killing pressures. It is a prerequisite for success on the mission field; it is almost as essential in the parsonage.

Every personality that irks and tries you has characteristics about which you can laugh. Every fearsome situation with such portent of evil has an amusing side. Find it and laugh to yourself alone or at most only with your pastor-husband. This will save you from becoming overwrought emotionally or nervously by the small aggravations and irritations of life. It will "thicken your skin," yet leave you with a sensitive heart.

Amusing, delightful, ridiculous, hilarious things are everywhere. Find and enjoy them. It is well to repeat daily the addendum to every prayer uttered by a veteran missionary, expert in handling difficult situations and knotty problems. It was upon the occasion of a four-week visit of a general superintendent and his wife to his field. Whether saying grace at the table, leading in family prayer, or opening a council meeting, Prescott Beals never failed to say, "O Lord, we thank Thee for the fun we are having." Disappointed sometimes, frustrated, disillusioned, baffled, wellover defeated; yes, perhaps—but keep on having fun!

ATTITUDE TOWARD CRITICISM

"Be not disheartened because the eye of the world is constantly and earnestly fixed upon you, to detect your errors and to rejoice in your failings. But rather regard this state of things, trying as it may be, as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosom an antagonist spirit of watchfulness; and to prevent those very mistakes and transgressions which your enemies eagerly anticipate."—THOMAS C. UPHAM.
Wise counsel for those very important beginning days in a new pastorate

Preaching in a New Situation

By R. A. Kerby

Without doubt one of the most critical times in the life and ministry of a preacher is when he enters a new field of labor. He must now break his preaching stride, adjust himself to a new tempo, and find himself all over again in a new and untried situation. If he makes this transition successfully he may reasonably look forward to a number of fruitful years in his new field. If he fails at this critical point only trouble, discontent, and a sterile ministry can result.

The first requisite for success in a new field is a proper and Christian mode of leaving the old one. Personally he may not feel that his time of fruit bearing in the old situation was over. Since the voices of others have prevailed, it is incumbent upon him to receive their decision in a Christian spirit, no matter how personally painful it may be. He now has a golden opportunity to rise above these painful feelings and manifest the grace that he has been proclaiming to others.

He must remember that his successor has had little or nothing to do with his move and should therefore do all in his power to turn the attention and hearts of his beloved flock towards the one who will soon have the responsibility of carrying on the work to new heights of success. This will call for a type of grace that is very personal and very real. Can he expect the help of the Lord in the new situation to which he is going if he, by sly words, and obvious signs, stirs up opposition and feeling against his successor, who will at best have all the load he can carry? He must also remember that very soon he too will be "a stranger in a strange land" and will therefore greatly need and desire the help and forbearance of those to whom he ministers. Without doubt there will be those in his new congregation who greatly hated to see their old pastor leave. If he makes it hard for his successor, he can expect that the law of sowing and reaping will catch up with him and inflict upon him the same trouble which his unchristian and unmanly conduct brought upon his successor.

The preacher moving into a new situation will undoubtedly discover that his adversary the devil is most unfair and will make every effort to distract and dishearten him at this time. It is only natural that the severing of tender ties and the abolishing of various relationships, personal, business, and professional, will have the tendency to depress and dishearten. Many questions will be presented to his mind at this time. What sort of schools will the new situation afford? Can he even dare to hope that he will find a family physician as kind and considerate as the one in whom he confided and upon whom he relied for the past number of years? These are only a very small sample of the multiplicity of questions which will press in upon him at this time.

Unless he is very prayerful he will become confused and say and do things which are unworthy of his high calling.

But now the move has been made; the weariness of packing and unpacking is over, new relationships have been successfully established. The preacher can now turn his undivided attention to the preaching needs of his new field. Long after all other problems incident to his moving have been settled and perhaps even forgotten, the problem of how to preach will challenge his deepest thought and most earnest efforts.

While trying to find his bearings in his new situation it will always be safe and profitable to preach those truths which have a strengthening, establishing, and generally nourishing effect. It is only the novice who believes that he can read his new situation during the first month of his new pastorate. How many promising situations have been almost if not entirely ruined because the new preacher succumbed to the temptation, clearly satanic in origin, that he could read the new situation at a glance! On the basis of such temptation he is led to believe that he can correct at once things which other and perhaps more experienced men have labored for years to remedy. A few months of this sort of thing can be depended upon to lay the groundwork for future trouble and frustrations of almost every conceivable kind.

The preacher in a new situation will need to exercise great caution as to whom he takes into his confidence.

There are always those who will attempt to swallow him whole. Such folks broadly hint if not openly declare that his coming is what many have been praying for for years, and now that he is on the scene, things will really begin to move for God and the church. This sort of people but flatter that they may capture; they compliment that they may implement certain plans and designs that have long stirred in their uneasy breasts.

Or the new pastor who indulges in long and confidential talks with all such! He will soon awaken to the fact that they have ensnared him into various declarations of policy which they will call upon him to defend in the coming board meetings. The resulting confusion and division will profoundly convince him of the wisdom of Solomon's statement, "It is a snare to the man who deviseth that which is holy, and after vows to make inquiry." It will be far better to be considered a bit austere and over-reserved and thus preserve the position of being shepherd to the whole flock than to become over-confidential with a few and thus spoil the prospects for a successful pastorate. The whole story of the happenings and misadventures of a church can be arrived at only by long patience and a very careful and prayerful consideration over a period of months or even years.

As the months come and go, the preacher in a new field will gradually and almost insensibly begin to find his way and will then be enabled to speak more particularly to the needs of those before him. Adjustments which are more gradual are very apt to be more permanent. Those in the
I. A Study in Wesley's Doctrine of Man

By Carl Bangs

Lord, what is man!" This exclamation from John Wesley is neither the text for a sermon nor the introduction to a systematic-theological treatise on Christian anthropology. It is a heartfelt interjection in the Journal for May 8, 1742, when Wesley had encountered what seemed an uncommon perverseness in one of his followers. It is but one of hundreds of such offhand observations of the human scene in the Journal. Although it is more common to derive Wesley's doctrine of man from his sermons and theological treatises, it is perhaps truer to his character as an evangelist to determine his understanding of man as it is revealed in the everyday encounters recorded in the Journal. It is the purpose of this study to present Wesley's anthropology purely from the Journal itself. The bulk of the references are drawn from the third volume of the Standard Edition, the remainder being gathered from the fourth and eighth volumes.

The Preacher's Magazine

July, 1962

Though at no point is it more apparent that Wesley was in a real sense "a man of one book" than in his description of the people he encountered. The descriptions draw freely from Scripture, and they reflect a Biblical way of thinking about man's religious pilgrimage. Wesley finds men in various stages of progress (or regress) from complacent and insensible sinfulness to the life of perfect love. The material which follows demonstrates his application of scriptural categories to actual men. The scripture references are not found in the Journal but are inserted here to show the wide extent of the Biblical material incorporated into Wesley's discourse.

Extraneous from God

First, Wesley sees actual men under the Biblical category of "sinner" or some equivalent, indicating in the first instance those who are in the darkness of estrangement from God and who are apparently insensible to their darkened condition. Thus, when reporting on an outdoor sermon on the text, "I came not to call the righteous, but sinners to repentance," he can say empirically, "A multitude of them were gathered together before I came home, and filled the street above and below the Foundery." Although the term sinner is often given such empirical usage, the category is enlarged and enriched through the use of a variety of Biblical terms. At another outdoor sermon "many of the baser people would faint had there been interrupted" (Acts 17:5). He speaks of those "who were quiet and at ease" (Acts 6:1). At Birstall he is troubled to find that the people have "no earnest care to work out their own salvation" (Phil. 2:12). He told the rich men at the fashionable resort of Bath "that, by nature, they were all children of wrath" (Eph. 2:3). This direct and personal "dehumanizing" of the text caused one of them to exclaim, "'Tis hot! 'Tis very hot!" and rush downstairs. In Newcastle he met a woman who had never heard of "this way" (Acts 9:2), and at nearby Chowden he reports that the colliers are "sinners, and need repentance" (Luke 5:32; 15:7). At Barley Hall, near Sheffield, there were "there those who, by fair speeches, deceive the hearts of the simple" (Rom. 16:18).

At Cowbridge, Wales, the shouting, cursing, blaspheming mob which petted him with stones is termed simply "the sons of Belial" (Judg. 19:22). The Newcastle mob at the Sandhill is seen as the "kingdom" of the "prince of this world" (John 12:31). At St. Ives he exhorted every "helpless sinners" (Rom. 3:19, 3:6) to accept free forgiveness (Rom. 3:24). At nearby Kentmere he found "not so much as a shaking" among "the dry bones" (Ezek. 37:7). The mob at St. Ives, soon after, is seen as "Satan fighting for his kingdom," and, he adds, "Legion himself possessed them" (Mark 5:9). At Grimsby he exhorted every "prodigal" to "arise and go to his "Father" (Luke 15:19), and at Epsworth he preached to "all the poor, frightened sheep" (Matt. 2:36). At Newcastle he speaks of those who were "in heaviness, through various temptations" (1 Pet. 1:6) and of those who sorrowed "as men without hope" (1 Thess. 4:13).

Insensitive to Their Condition

Second, he finds some sinners in the slightly different category of openly resisting the divine Word which had reached them, as against being merely insensitive to the Word and to their condition. Thus the rain at Newcastle frightened away the "careless hearers" (Jas. 1:25), and at Wednesbury he feared that there...
A frank, fair discussion of a controversial issue

Why I Believe in Rewards
Lowell Thomas Brand

GIMMICKS, CONTESTS, PRIZES, REWARDS...Bah! This might be the attitude of Scrooge.

Just before Thanksgiving a revival was held at our church. There were approximately forty people who attended every service of the meeting. Before the revival started, it was announced in-Sunday school that each one who came to the first service would receive a paper turkey with his name on it. The turkeys were hung in the church and remained there until the owner missed a service. Those still having their turkeys remaining on the last Sunday evening were to receive a turkey dinner. All perfect attenders were present, as well as many of the "skippers," on the closing night of the revival, eagerly desiring the recompense of reward.

Turkey pot pies were given to the "every nighters."

I hear Scrooge saying, "That was silly, a waste of money, and sacrilegious!"

It was not silly because it accomplished its purpose. The average attendance per service during the revival was over seventy, which greatly excelled our previous efforts.

It was not a waste of money. The evanglist was given an outstanding offering and the other expenses were paid. The money was taken through regular offerings during the revival and not one special plea was made.

It was not sacrilegious because the whole idea was dedicated and consecrated to the Lord Jesus for the upbuilding of His kingdom. God blessed the revival with a fine, new family being converted and other seekers finding God.

Here are three profound mysteries concerning God.

Why would such a personality as God create man with the abilities, faculties, and powers of choice that He has given him?

Why would God ever love fallen man enough to redeem him at so great a cost?

Why would God reward man here and hereafter for the insignificant services man offers in return?

God rewards the faithful. He is a Rewarder of the faithful, surely this is an attribute of God for us to copy.

Prizes, rewards, and contests are scriptural. Paul said, "I press toward the mark for the prize."

The Hebrew writer tells us that "he is a rewarder of them that diligently seek him."

Paul exhorts, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

Jesus told us about a contest in which the master gave out five talents, two talents, and one talent to three...
people respectively. Two of them did well and doubled their portions by promoting their talents. Perhaps the master returned to reckon with you, one did not enter into the spirit of the contest and therefore was cast away.

We are anticipating the time when Jesus says to us, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Contests are an instrument used to introduce new people to our Sunday schools, revivals, and other campaigns. They do not take the place of God nor do they "help" God. They help us if they are dedicated to the glory of God.

We should reward our faithful ones if we want to be Godlike.

"Gimmicks, contests, prizes, rewards, ... Amen!"

A pastor insists that attendance at the Sunday night service is...

The Only Way to Make Real Nazarenes

By Kenneth Vogt*

Permit me to make a dogmatic assertion, and then buttress it with reason and example. We do not make real Nazarenes of people until we involve them in the Sunday night program of the church.

Why is this so? This is so because we really learn to know each other in the discussion and study groups during the N.Y.P.S. hour. This is so because Sunday evening attenders are more apt to get into each other's homes for infectious Christian fellowship, where the feel and standards of our church are caught by association. This is so because a good Nazarene is interested in soul winning in church services ... and our soul-winning effort centers in the Sunday evening gospel hour. Therefore, to profess to be interested in evangelism and soul winning, and at the same time to miss the Sunday evening services, is an utter incongruity for Nazarenes.

As I think back over some eighteen years of ministry, my sense of appreciation for the Sunday evening attenders is vastly expanded. Those Sunday evening attenders can be challenged to attend the regular prayer meetings and special prayer meetings. They will tithe. They will visit. They will teach. They will work on the church building. They will sing in the choir. They will witness. They will attend revivals. They are the heart of the church. It is true there may be a few exceptions, but these only test the rule and prove it true. Sunday night Nazarenes are real Nazarenes.

Now, then, can people be brought into the Sunday night services of the church? First, we must have a Sunday night service worth talking about. For myself, three criteria for a good Sunday night service are: warmth of spirit, informality, and depth of content. This is when we meet with a sense of joy as well as evangelistic mission.

Then, secondly, we must involve the Sunday school in this service. This can be accomplished by having the Sunday school teachers and supervisors that the culmination and real victory of their work is to bring the pupils, one by one, under the influence of the supreme evangelistic influence of the whole church. More times than not, a new Sunday school pupil can be led into a personal conversion experience in the second or third evangelistic service to which he is prayerfully brought by a concerned Sunday school worker.

Thirdly, the pastor must want his people there. Pastoral visitation on the part of the pastor to the attenders with the express purpose of bringing these closer into the heart of the church, through regular Sunday evening attendance, is usually effective. This is worthwhile for, we make real Nazarenes of people only when we involve them in the Sunday evening study and evangelism of the church.

When we stop to think what the people whom we are trying to win into the Nazarene fold may be doing on Sunday evenings when they are not in church, we are all the more concerned. They may be out joy-riding, working on the yard, having a two-family barbecue, attending a drive-in theater, playing a game of cards with friends, watching television, or any number of other diversions which are either out of place or out of principle for real Christians.

As I cast about in my memory, I can think of several couples who have joined the church... They apparently believe our doctrines. They are contented in what they receive in spiritual uplift from the morning service. Some are even faithful tithers. But they are not in the midststream of the life of the church, because they do not attend on Sunday nights. Some may even have good reasons for not attending on Sunday nights and yet, by the fact that they cannot attend, they forfeit that something which makes people real Nazarenes.

Some reader may feel that it is hardly fair. Yet it is fact, and I think we, as a denomination, want it to remain fact! A real Nazarene is involved in the Sunday night evangelistic program of his church.

"BE YE ANGRY, AND SIN NOT"

The saintly Thomas C. Upham expresses himself thus: "The life of our Saviour, as well as the precepts of the Apostles, clearly teach us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless, anger seldom exists in fact without becoming in its measurement morose and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expressions to angry feelings (a course which will operate as a powerful check upon their excessive action) until you have made them the subject of reflection and prayer. And thus you may hope to be kept."
Her name was Nancy. She was a senior in high school. She was a Protestant, a member of the big Church up on State Street. She visited our services only occasionally, for her parents didn’t want her to forget that she and her family were respectable church members.

Just how many times she heard me preach I’m not sure, and I would be pleasantly surprised if I were to see her now and learn that she remembers anything that I said in any of my messages.

But be that as it may, she said something one day as she left our morning service which I think she shall never forget. She remarked to her companion, another teen-aged visitor: “Who would want to do anything wrong after hearing a message like that?”

I hasten to add that the message was not outstanding as far as human ability is concerned. Had my speech and homiletics instructors been in the congregation, they might well have wondered how much, if anything, I had learned from all their patient efforts.

But again it was a great message. And I have been reminded again and again: this is the kind of message the holy churches have. It appeals to the best in people, including young people facing difficult decisions and under pressure to do that which is convenient and popular.

Christ and His teachings are a stumbling block to those who refuse to obey. “But we must remember that the gospel is good news and holiness is beautiful. May those of us who preach and teach lift up Christ and exhort to the Spirit-filled life, and may all of us, whatever our position in the church, so live that those whom we contact will feel an aversion for that which is wrong and a deep desire for the good life.”

Nancy was not saved in our church. She married not long after her graduation and moved away with her soldier husband. Shortly before I left that pastorate I heard that she was home to visit and went to call on her. She had found to her sorrow that a desire to be good is not enough, but testified to me that she had been saved through faith in Him, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

Holiness is often attacked by its critics and misrepresented by its friends, but if God used its message to reach our hearts and transform our lives we know it’s true. And when its proclamation even by an average preacher creates in the hearts of those who hear a desire to be good, we know that our labor is not in vain.

“Cast thy bread upon the waters: for thou shalt find it after many days” (Eccles. 11:1).

*Butler, Penny/Cyr

The Preacher’s Magazine

July, 1962
PRAYER FOR OUR COUNTRY

A father took his small son to visit our nation's Capitol. They watched from the gallery as the House came to order and the chaplain led in prayer:

"Why did the minister pray for all those men, Dad?" asked the little lad.

"He didn't, Son," the father replied.

"He looked over them, then prayed for our country!"—Galesburg, Illinois, Baptist bulletin.

THOUGHTS ON THE COMFORTER

Definitions of the Paraclete as found in the lexicon (Greek):

Paraclete—pares, "by the side of," plus keles, "to call," which means "called along by the side, with a view to help." There is no English word that fully expresses it. It is untranslatable, like "Jehovah," "Abba," and "Hallelujah!

These meanings are given in the lexicon:
1. "To come to one's side, or aid."
2. "Summoned to act as a substitute,"
3. "An Advocate that appears to conduct a case or cause in another's behalf,"
4. "One present to render various beneficial services,"
5. "To animate, encourage, comfort and console."

HASTY DECISION

"A tenth, indeed!" she said, fastening her glove with a vicious jerk. "If think Mr. Randolph is perfectly morbid on the subject. Of course, I do not keep an account of how much I give; I'm sure it is more than a tenth. Indeed, I should not be surprised if I gave almost a twentieth!" and Miss Midgdon flounced through the doorway.—Spokane First Bulletin.

ANCIENT CHINESE PHILOSOPHY: "If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."—Sunshine Magazine.

SENTENCE SERMONS

"Kindness is one language the dumb can speak and the deaf can hear."

"Worry takes up just as much time as work, and work pays better dividends."

"When you can't remove the obstacle, plow around it."—Abraham Lincoln.

"Nothing sets a person so much out of the devil's reach as humility."—Jonathan Edwards.

AN INDIAN CHIEF'S PRAYER: "Great God, let me walk three weeks in the footsteps of my enemy, carry the same burden, have the same trials and temptations as he, before I say one word to criticize him."—H. Van Dyke.

"We cannot have happiness until we forget to seek it."—H. Van Dyke.

BITS OF KNOWLEDGE

"A closed mind is an enigma indeed. Nothing ever goes in, but odd things are forever coming out."

When Grandma was a girl she didn't do the things girls do today. On the other hand, Grandma didn't do the things grandmas do today, either.

July, 1962

THE GOLDEN RULE AS UNDERSTOOD BY SEVEN WORLD FAITHS

CHRISTIANITY: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets" (Matt. 7:12).

HINDUISM: "Men gifted with intelligence should always treat others as they themselves wish to be treated.

BUDDHISM: "In five ways should a civilians minister to his friends and families: by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word.

TAOS: "Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss.

CONFUCIAN: "What you do not want done to yourself, do not do to others.

JUDAISM: "Thou shalt love thy neighbour as thyself."—Ruth Cranston in World Faiths.

THE AMERICAN PEOPLE:

Want the front of the bus;
The back of the church;
And the middle of the road. —ANON

WHEN WE NEED A REVIVAL

. . . When it is easier to stay home from church than to go . . .
. . . When it is easier to go to work than to church . . .
. . . When it is easier to be late to church than on time . . .
. . . When it is easier to be critical than kind. . .
. . . When it is easier to shirk God-given opportunities and say, "Let the other fellow do it." . . .
. . . When we need a revival. —ANON

CROFORD VANDERPOOL in Negrosene News from Spokane First Church has this in his bulletin:

"There's a message in this empty space:

1. There is contained within the above space all that a sinner has to do to be lost.

2. It contains all that a church member has to do to become a backslider.

3. It contains all that the rich man did to help Lazarus.

4. It contains all that God withholds from men.

5. It contains all that God gives from some church members . . . NOTHING!"

OPTIMISM

"An optimist is a fellow who takes the cold water thrown on his ideas, heats it with enthusiasm, makes steam, and pushes ahead."—Anon

Motto recommended by a London preacher: "Go around with a smile on your dial.

"Many an optimist has become rich simply by buying out a pessimist."

Earl G. Stanza said: "Some time ago I was in a laboratory in a great chemical factory and I saw a chemist bring out a little test tube which was full of a black liquid. He took another test tube which was filled with a white liquid, and poured it into this tube. Almost instantly the test-tube that was so black before was crystal clear.

"Optimism," this man said, "is the chemical ingredient which we can use daily in our lives to transform the clouds of discouragement to the harbinger of hope that the sun may again appear before our vision."

NEXT SUNDAY MORNING, there will be only one in twenty-six people in church. Next Sunday night, only one in forty-eight will be in church.
Some “I Have’s” in Psalms 119

Life’s Supreme Purposes
1. Serving God with all his house (Josh. 24:15).
2. Seeking the Kingdom first (Matt. 6:33).
3. Doing the Father’s will (John 4:34).
4. Finishing the divine task (John 17:4).
5. Finishing the course with joy (II Tim. 4:7).
6. Attaining Christlikeness (Phil. 3:14).

Theme: “Baptism with the Holy Ghost and Fire”

Theme: “The Harmony of Holiness”

Theme: “How to Recover Lost Glory”

Theme: “The Harmony of an Abiding One”

Theme: “Believed thy commandments” 6. Attaining Christlikeness (Phil. 3:14).

Theme: “I Plight the Sinner” A. Lost likeness B. Lost liberty C. Lost life

I. Possession of Salvation
A. He desired,
B. He decided,
C. He demonstrated.

II. Plight of the Sinner
A. Lost likeness
B. Lost liberty
C. Lost life

I. The Purpose of the Son
A. Sacrifice of the Son
B. Sealing of the soul
C. Saving of the soul

II. Plight of the Sinner
A. Lost likeness
B. Lost liberty
C. Lost life

III. Possession of Salvation
A. He desired,
B. He decided,
C. He demonstrated.

Revival Promise

Text: II Sam. 5:24

Introduction:
A. This promise based on:
   1. David’s personal seeking of God’s will and direction
   2. His previous obedience to divine direction
   3. A personal commitment to the destruction of Philistine gods—sources of temptation and enslavement

B. Revival does not come by accident, though it has supernatural source:
   1. The promise is conditioned on obedience and commitment,
   2. Conditioned on spiritual receptivity—to the sound of divine movement.

I. We Must Reject Dependence on Human Weapons
A. David didn’t rely on his own experience as a seasoned military commander, “David enquired of the Lord” (v. 19).
B. He recognized the battle as a spiritual one. “Will thou deliver them into mine hand?” (v. 19).
C. He honored the Lord’s direction, “The Lord hath broken forth” (v. 20).

II. Spiritual Preparation Will Produce a Spiritual Sound and Influence
A. The influence will be heard.
B. It will be of the highest spiritual order.
C. It will clearly indicate the presence and movement of the Spirit.

III. The Time is ripe for Something
A. Against the house of Satan in human hearts.
B. God will then be out ahead.
C. That time is now—for “now is the day of salvation.”

Conclusion:
A. God’s promise for revival is sure.
B. Let us keep keen spiritual ears, and move as we hear His sound.
   —Neil Hightower

Stop worrying! When you worry, you are literally choking yourself to death. The very word “worry” itself comes from an old Anglo-Saxon word which means to “choke.”
   —Neil Hightower


(329) 41
Revival Demands a Clear Relationship with God

**Text:** II Chron. 7:14

**Introduction:**
A. Startling contrast is apparent in this chapter:
1. It begins with the fire and glory.
2. It ends with a solemn description of a forsaken Temple.
B. A reminder that obedience is necessary to both receiving and maintaining the divine glory.
C. Revival demands clarity in our relationship with God.
   1. Collectively.
   2. Individually.
   3. A tarnished lamp globe will dim the witness of the flame.

I. We **must be clear in the conditions for revival**
A. Sacrifice is necessary (v. 4).
   1. The best was required by God.
   2. Both from leader and people.
   3. Both time and money involved.
B. Dedication is necessary (v. 7).
   1. The church program will have to stand aside (be hallowed) for revival.
   2. Christians will have to hallow the "middle court" of their homes and hearts for revival.
   3. The altar will have to be hallowed with tears of intercession (v. 9).
C. Responsibility is necessary (v. 6).
   1. The minister must be ready.
   2. The musicians must be ready.
   3. The advertising (trumpets) must be ready.
   4. The people must stand up.

II. We **must be clear in the purpose of revival**
A. God declared, "Mine eyes and mine heart shall be there perpetually" (v. 16).
B. Surely He requires our undivided hearts.
C. Necessary to let the Spirit probe our hearts as we approach revival.
1. Am I truly called by His name?
2. Am I letting the Spirit humble me?
3. Am I carrying a prayer burden?
4. Am I seeking His face?
5. Is there anything in my life displeasing to God?
6. Am I waiting in His commandments?
D. Spiritual irreligion by God's people will make our revival a "byword."

**Conclusion:**
A. Thank God, the ending of the chapter isn't a foregone conclusion.
B. If we are clear in the 1. Conditions, 2. Purpose, 3. Personal relationship
C. We can see the fire fall and the glory of the Lord come in revival.
---Neil Hichtower

Revival Demands a Spirit of Humility

**Text:** II Chron. 7:14

**Introduction:**
A. What would you give or do to see a revival like you have never seen before?
   1. Such as in Jonathan Edwards' day
   2. Such as in Korea in 1951
   3. Such as God will give us if we'll pay the price
B. What constitutes a revival?
   1. Christians stirred and refined
   2. Sinners reached and converted
   3. Believers sanctified wholly
   4. Community - life - patterns transformed
C. When does revival come?
   1. Not in a sermon book, or plan, or advertising - though a revival may include all these.
   2. When God's people will fall on their faces and admit their need of it.
3. Revival demands a "humble" - the way up is still down.

I. **Such a Spirit Recognizes the Righteousness of God**
A. That our righteousness is an "overflow" in that vertical comparison.
B. That in spite of our great spiritual programs and world vision we are yet "unprofitable servants."
C. That there is room for the moving of the doorposts of our soul temples.
D. That we still need the churning song of the cherubim - "Holy, holy, holy!"

II. **Such a Spirit Recognizes One's Personal Need**
"Let a man examine himself."
A. Self-examination after divine examination is good.
B. The mirror of God's presence and God's Word brings forth proper spiritual insight.
   1. Flawless perspective
   2. Saved from human hopelessness

III. **Such a Spirit Brings Confession of Need**
A. That we need reviving (Ps. 85:6)
B. That our prayer lives need deepening
   1. In attitude
   2. In faith
   3. In persistency
   4. In co-operating in the answer
C. That we haven't sought God with all our hearts.
   1. So busy with life affairs
   2. So concerned with orthodoxy in action that left off cultivation of the heart
D. That we haven't appreciated our Christian brother as we ought.
E. That our concern for souls has been too weak and too small.
F. That we haven't taken advantage of every witness-opportunity.
G. That we haven't really expected too much to happen in church

**Conclusion:**
A. Two choices:
   1. Give up and quit - because Spirit has revealed depths of soul need that we didn't know existed.
   2. Acknowledge our need and humble ourselves.
B. God's promises:
   Text - "I will hear from heaven."
   1. If Chron. 7:1, "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed, the burnt offering and the sacrifices; and the glory of the Lord filled the house."
   2. This is revival.
   ---Neil Hichtower

Revival Demands the Presence of the Holy Spirit

**Text:** Acts 4:31-33

**Introduction:**
A. What will allow God to do in me to have the most far-reaching revival I have ever witnessed?
   1. Will I become a channel of the Spirit?
   2. Revivals come, not by mechanisms, but by the presence of the Spirit.
B. God must fill the temple for the glory and power of revival to come.
   1. There is ample historical proof that revival can't be "worked up" but must "come down."
   2. In Solomon's day: fire burned sacrifice and glory filled the Temple.
C. This was a fresh anointing of the Spirit.
   A. Not a new Pentecost
   B. But a fresh kindling
   1. To aid in new persecution
   2. To vindicate the infant Church
   3. To furnish greater spiritual power

July, 1963
For Such a Time as This

TEXT: Esther 4:14

INTRODUCTION:

The story of Esther is a beautiful story of a young woman with everything a girl desires, who faced up to the responsibilities of life and deliberately chose to sacrifice herself for God's greater cause.

When Mordecai confronted her with the question in the text, for Esther it was:

I. TIME OF BLESSING

A. Hers
   1. Rich Jewish heritage
   2. Beautiful
   3. Favor with the King

B. Ours
   1. Physical:
      a. Longer life span
      b. In America we live in a land of plenty.
   2. Spiritual:
      a. Day of grace
      b. Opportunity for spiritual growth

II. TIME OF TROUBLE

A. Hers
   1. Haman's hatred
   2. King's decree

B. Ours
   1. Abundance of sin
   2. Threat of communism

—Neil Hightower

Satan's Trojan Horse

TEXT: Jas. 1:8

INTRODUCTION: Every Christian must resign himself to the fact of warfare. Perhaps this modern day is the hardest of all ages in which to be really spiritual. But Satan has one weapon of warfare greater than any and all others. It is carnality in the heart of believing Christians!

1. OUTWARD: SINS RAGE; SITUATIONS OPPRESS; BUT THESE RARELY SHARE THE HOPE-AGAIN BELIEVER
   A. Persecution

B. Misunderstanding
C. "Aloneness"
D. (ILLUSTRATION: Daniel's enemies... David's... served only to drive them to their knees for divine solace and help.) But:

II. CARNALITY IN THE HEART IS AN INNER RESPONSE THAT WILL OPEN THE DOOR TO THESE SINS

A. ILLUSTRATION: Trojan war raged ten years with Troy still intact. But when by rush the Greeks got the Trojans to take the hollow horse within the walls, a handful of Greeks inside did what hordes of Greeks outside had been incapable of doing for the ten-year period. They opened the gates and let the vanquishers in.

B. Carnality is such an inner tendency to relish temptation to encourage compromise.

III. HOW CARNALITY MANIFESTS ITSELF IN THE HEART

A. Jas. 3:14: "Strife" within hatred... anger... resentment... selfishness... jealousy... will and desirous to suffer to order for self's advancement.

B. The presence of these symptoms indicate a deadly danger—the presence of Satan's Trojan horse.

IV. HOW TO DEAL WITH THE CARNAL MIND

A. One plan: "Deny it exists"—so say some churchmen.

B. Another plan: " Suppress it"—so many others (but in so doing you'll never bear much fruit, and you'll lose your own experience in the end).

C. (Scripturally) Ask God to crucify it:
   1. Die to self-will in complete consecration
   2. Trust God for perfect victory now!

CONCLUSION: With the "inner foe" conquered, your outer foes find no inner response. You will be "more than conqueror!"

—R. F. Metcalfe

Attwater, Ohio

The Importance of Real Prayer

SCRIPTURE READING: Mark 11:24; 1 Tim. 3:15

INTRODUCTION: The scripture gives us sufficient information as to how we should conduct ourselves in the house of God. There are certain things we ought to abide by in God's sanctuary. If we are to keep the respect of others, Real worship is coming into the presence of God and all centers of prayer. Let us rely upon these sacred scriptures for our edification.

I. THE TIME OF PRAYER

A. There is no definite time set.
   1. Peter went up to pray during the ninth hour.

B. It is essential that we shut the door.
   1. Knowing that sin is not in the heart, or else prayer is unanswered.

   2. Our sins change our attitudes, and cuts the line of communication.
   4. Sin of neglect (unfaithful attendance, etc.).

II. THE TEST IN PRAYER

A. When the answer is delayed.
   1. Don't lose faith or complain.


   ILLUSTRATION: Elijah praying for rain (1 Kings 18:42).

   2. We should not beg in order to change God's mind, but join forces with Him to accomplish His good will and purpose.

III. THE TEST OF PRAYER

A. We are on believing grounds when we talk to God and not man.

   1. Praying loud and long does not mean that prayers are answered.

   a. Elijah's prayer continued sixty-three words.

   b. Prayer of the ten lepers of the New Testament was a short seven words. They got the answer.

July, 1962
B. Sometimes emotions, joy or ecstasy, follow assurance.
1. But the simple testimony is to believe.

Conclusion: Let us examine our motives in the light of His words. Let us be assured that God is interested in our problems, sicknesses, etc., and is willing to give good things to His children.

—Henry T. Beyer, Jr.
Baton Rouge, La.

The World's Most Dangerous Weapon

Scripture Reading: Matt. 12:30; Jas. 3:3, 6

Introduction: The modern weapons of warfare which have been invented in the last decade have inflicted untold suffering and misery upon humanity. (Relate scenes of England, Poland, and Italy, of the sea during the last war.) With these diabolical inventions the future seems so uncertain. The hydrogen bomb, atomic, and other similar bombs are considered the world's worst weapons known to humanity. But in the Epistle of James we read something that is far worse. Let us briefly consider these scriptures for our enlightenment.

I. Practically All Things Have Been Tamed and Subdued by Man.

A. Horses are great beasts, yet controlled by bridles.
B. Ships are very large yet guided by small helms or rudders.
C. Beasts of every description:
   1. Lion is vicious and of great strength but tamed by man.
   2. Bird is wild and timorous but tamed by man.
   3. Fish and living creatures of water: seals, etc.; proven fact, many tamed.

II. Positive Fact: The Tongue Has Never Been Tamed by Man.

A. Observe the effects of the tongue.
   1. Politically.
      a. Rash words spoken by leaders of any nation can enrage the world in war.
      b. In the universe, no chemical combinations that anyone has ever heard of are like them for effects, good or bad, heavenly or diabolical.
   2. Socially.
      a. By unkind words friendships cease, etc. (“Soft answer turneth away wrath.”)
   3. Religiously.
      a. More churches cease to be, or split, on this account.

Conclusion: Since the tongue is by far more devastating than the modern implements of warfare, let us guard our lips with jealously care.

—Henry T. Beyer, Jr.
Baton Rouge, La.

Theme: "Steps to Holiness"

Text: Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).

I. Steps Christ took to make holiness possible.
A. He lived the life.
B. He talked about the wonders of it.
C. He gave clear promises of it.
D. He suffered for it.
E. He prayed that we might have it.

II. Steps we are to take to enter the experience.
A. The Spirit himself must show us our need.
B. We must be clear in our justification.
C. There must be a deep hunger and thirst.
D. There must be a complete abandonment of all that looks like sin.
E. There must be paramount need felt in pleasing God.
F. There must be the time when we venture out in faith.

III. The results will be satisfying and rewarding.
A. A feeling of being made whole.
B. Joy of being clean within.
C. Unpeakable joy, consciousness.

—Nelson G. Mink
Connell, Washington

The Preacher's Magazine

BOOK BRIEFS

THEY CALLED HIM MISTER MOODY
Richard K. Curtis (Doubleday, 1962, 378 pages, cloth, $4.95)

To those who do not have on their library shelves a good biography of Dwight L. Moody, this will come as a pleasant announcement. The author did this research in preparation for a doctoral dissertation at Purdue University. Later he became chairman of the Department of Speech at Bethel College in Minnesota and the writing shows that the man is worthy of such a position. It is readable and flows along smoothly. The reader will be born along easily.

It is a carefully documented, thoroughly authentic story of Moody. We could wish the author had done a bit better job when he dealt with that crisis moment in Moody's own personal experience when he received the baptism with the Holy Spirit. But the author recounts that as being a fact, even though we feel he passes it by too lightly. An altogether worthy biography of one of the greatest evangelists of Christian history.

CERTAINTIES FOR UNCERTAIN TIMES
John Sutherland Bonnell (Harper, 1961, 160 pages, cloth, $3.00)

A collection of sermons calculated to give strength and confidence for people living in changing and uncertain times. The first part of the book deals with the larger world problems such as war and peace, the loss of man's freedom, and the problems of the space age. The last part of the book deals with the Kingdom within the individual.

The book is helpful, but it does give strong support to the ecumenical drive, suggesting it to be one of the principal missions of the Church. It is the author's firm belief that the minister should give a large part of his time to counseling.

However, we must face the possibility that evangelical preachers may substitute counseling for the major work of calling men to repentance and holiness in the preaching program.—WILSON R. LAMPIER

ADVOCACY OF THE GOSPEL
Donald O. Soper (Abingdon, 1961, 119 pages, cloth, $2.50)

The author suggests an approach to preaching that is quite different from the one commonly found in Protestant pulpits. The author is, at times, quite critical of many modern evangelistic methods. He alludes what he calls a "kind of repetitive evangelism."

The book is written strictly from the British view. It is not the product of pastoral preaching to normal, established Protestant churches but is slanted to "the man on the street." It is in no means dogmatic nor is it careful to fit into the lines of normally accepted systematic theology.

The chief appeal of the book is to the troubled, maybe frustrated, preacher who is conscientiously seeking for a way to reach the hearts of his hearers.—LAWRENCE B. HICKS.

July, 1962

(335) 47
THE ALPHAND THE OMEGA
Paul Erb (Herald Press, 1855, 154 pages, cloth, $2.50)

In recent years there have not appeared a lot of books dealing with
study of eschatology. Prophecy seems to have fallen on rather dreary
days, and I am told that the pulpits are rather silent on the trump call
daylight prophecies.

Here is a book which is the result of serious study in the area of
prophecy. It is not meant to be a popular or, although it avoids
any particular controversy of position. It is a depth treatment of the glorious
fact of the personal return of Christ. Premillenialists may not find as
much sport as they would like in this book, but neither will those
who hold to the other schools of prophetic truth.

The author fits history into the scriptural account and he places the
second coming of Christ as the final culmination of history and indeed
"the blessed hope" for all Christians.

He weaves throughout an urgent call to watching and witnessing till
He comes.

SERMONS ON MARRIAGE AND FAMILY LIFE
Edited by John Charles Wyman (Abingdon, 1956, 178 pages, cloth, $2.75).

This is a collection of sixteen sermons by prominent Protestant
ministers. The book is divided into five sections: "Household of Faith," "Whom
God Hath Joined," "Teaching Diligently Thy Children," "Male and Female
He Created Them," "Whence Comes Help." These sixteen sermons were
chosen from nearly four hundred sermons originally submitted.

These sermons deal with every facet of marriage and family life from
marriage to divorce, family relationships, and family life. These
are all strong sermons. They speak out frankly, but with an understanding
on the current problems facing the family. They are scripture-based and
well-illustrated.

This is a splendid resource book for ministers in looking forward to any
sermon preparation for preaching on the home and family life.

THE PASTORAL CARE OF FAMILIES
William E. Humke (Abingdon, 1962, 208 pages, cloth, $3.50)

Here is another and a decidedly substantial book from the pen of the
man who gave us the very useful book entitled How to Start Counseling.

In The Pastoral Care of Families, Dr. Humke uses the life cycle of the
family from courtship to old age as a basic outline. There are chapters on
premarital guidance, marriage, parent-child relationship, youth, mid-life,
and old age. In each of these stages there are two chapters. One concerns
itself with a theological approach and the second with a psychological
approach.

This book would be of value primarily to the person who has had consid-
erable background in counseling. It is a highly useful book in counseling. As to its theological approach, the author assumes that sanctifica-
tion is totally gradualistic.

In this period of Christendom when so much attention is being focused
on the family, a book like this can be of considerable help to that segment
of our men who are prepared for advanced counseling.
Advertise your church at NIGHT too!

A REFLECTIVE Church of the Nazarene ROAD MARKER
124 N. MAIN ST.
REGULAR PAINT NEW REFLECTIVE FINISH

One-third of all traffic moves after dark

To help you reach this important group of people, a NEW sign has been prepared—one that gives service a full twenty-four hours a day.

Letters and decorations are coated according to DuPont specifications with the newest reflective material on the market. It's 100 times brighter than white paint and as durable as the enamel itself.

Constructed of 20-gauge steel, artistically die-cut to an overall 23 x 30" size, Prime and base coats, silk-screen process, and a clear protective finish are individually baked on to guarantee a long-lasting sign. White and golden-yellow lettering (reflective) stands out against a rich blue background. Comes drilled with nine 3/16" holes for easy mounting on one center or two side posts. Weather-resistant.

"Welcome," name, direction, address, or other desired lettering at no extra charge (one line—limited to eighteen letters including spacing) may be printed in white at top and or in lower panel. In either or both panels, should lettering be desired, also appears complete with space blank.

During the day your ROAD MARKER will appear like any sign but AT NIGHT, placed where the direct beams of headlights will hit it, it will reflect a message no one can miss.

As low as $4.95 including lettering

<table>
<thead>
<tr>
<th>Number of Markers</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>One Road Marker</td>
<td>$7.50</td>
</tr>
<tr>
<td>Two Road Markers</td>
<td>$6.50</td>
</tr>
<tr>
<td>Three Road Markers</td>
<td>$6.00</td>
</tr>
<tr>
<td>Four Road Markers</td>
<td>$5.50</td>
</tr>
<tr>
<td>Five or More Road Markers</td>
<td>$5.95 each</td>
</tr>
</tbody>
</table>

ORDER BY NUMBERS 51-289

Why be satisfied with a church sign only two-thirds effective when you can have one with "round the clock" efficiency?

Order RIGHT AWAY

NAZARENE PUBLISHING HOUSE
Post Office Box 537, Kansas City 41, Missouri

AUGUST 1962

DOES HISTORY ALWAYS REPEAT ITSELF? 
Editorial

A STUDY IN WESLEY'S DOCTRINE OF MAN, II 
Carl Bangs

MINISTERIAL ETHICS
Murray K. Pollett

RESTORE THE PRAYER MEETING
J. B. Maclagan

PRECISION AND FREEDOM IN WORSHIP
James H. Ingalls

HUMILITY, TRUE AND FAKE
A. W. Tozer

A PASTOR SPEAKS
W. B. Walker

THE "NONPROFESSIONAL" CONTACT
Maynard James

—proclaiming the Wesleyan message
Does History Always Repeat Itself?

I heard it said with an air of authoritative finality, "History always repeats itself." The statement was uttered during a discussion of denominational history. The point at issue was whether or not any denomination could extend into the third generation without losing its original spiritual, identity, and vision. The spokesman was emphatic. He quoted some references from history and then summarized with, "History always repeats itself."

I was ready immediately to argue the basic philosophy which supported his position. To accept the premise that history always repeats itself is to accept a predeterminism of history. Some have taken this position in the past; some still do. But I still hold as tenaciously as chewing gum to the other side of the argument.

Humanistic historians accept the deterministic view of history—that the past irrevocably swags back in an inevitable cycle. And, to be true, they can bolster their arguments with some strong historical documentation. For it is a fact that history does incline to repeat itself in recurring cycles. History, does have a strong cycle-pull. But the man who says that history always repeats itself has one glaring weakness—he leaves the divine factor out of account.

Communism bases its hope of world domination on a philosophy of historical determinism. Bowing God out of the picture, they insist that history is in the grip of irrevocable laws—laws which the Communists claim are on their side. Communism says that the die is cast; capitalism will perish and Marxism will engulf the world. The only point that Khrushchev and Company are doubtful about is how long it will take. But to them history is deterministic.

Well, these philosophies of history fail at one major point—they just fail to take God Almighty into account. And the little man who struts across this world scene denying God will collapse under his own folly.

You see, England was due for revolution just like France. History was supposed to swing that way. One thing went wrong with the timetable of history. God found a John Wesley and the cycle of history was in for a rude jolt. The supposedly inevitable cycle was straightened out into a God-blessed plateau of revival. When God finds a man or a people whom He can use, He can unbridge the gates of history and laugh in the faces of the humanists and the Marxist determinists.

This has been my personal philosophy of history for years—history doesn’t have to repeat itself. I insist it applies to denominational as well as national history. I am aware that the Church of the Nazarene is mov...
ing into its third generation. If the historian is right, the Nazarenes should be moving into a gray and deepening twilight. That is, if history always repeats itself. But even as the historian mouths his dire prediction, the Church of the Nazarene is budding out into fresh, springlike verdure in these mid-century decades. There are unmistakable signs of spiritual revival that belie the historians and dismay the prophets of doom. In the last five years, there have been seasons of divine visitation on local churches, district gatherings, and even on General Assemblies, that are reminiscent of early Nazarene beginnings. This third generation, who are supposed to be digging the grave for the Church of the Nazarene, have turned out to be gardeners instead. In digging around the roots they have started fresh growth and beauty. I am living to see the denial of the usual historian's claim that history always repeats itself. And what I find happening in the Church of the Nazarene I think is happening in other Wesleyan groups. God has His John Wesley's still who are garbed in denominational clothes and who are refusing to succumb to the cyclic theory of history.

But with us, this renewal of denominational life is not an accident. The leaders who conceived the program "Evangelism First" and welded it into an effective denominational tool are wiser than they knew. At a strategic point in our history our eyes were focused once more, not on statistics of Sunday school or financial strength. But we were given a banner which was raised at the front ranks. Evangelism was the call to battle; statistics must step back into second place. Like a mighty pump, this program of "Evangelism First" is driving blood into arteries that (we confess) were aging all too fast. Praise God for the hour when we launched a full-orbed Department of Evangelism.

So the third generation have turned out to be gardeners instead of grave-diggers. Praise the Lord. And by astute planning and stubborn denial we reject the determinism of history. Having written all this, I still remind myself that history does incline to swing in a recurring cycle unless men under God refuse to let it happen. I was reading a book which was published by the Nazarene Publishing House in 1925, The Time of the End, by Messenger. In it was a quotation taken from a book written in 1690 by a Methodist in which he pointed out the danger signals as he saw them at that time in the Methodist communion. Sixty years later it will do all Nazarenes good to read these pointed and sobering comments.

"For a long time certain conditions have been heaving the lump. I will mention a few: (1) Indifference; ripening into opposition, to the doctrine of entire sanctification; (2) lack of thoroughness in the work of regeneration; (3) laxity in the administration of discipline; (4) marriage with unbelievers; (5) omission of class meetings; (6) no family devotions; (7) attendance upon meetings, dancing, and card parties; (8) a self-seeking, hireling ministry, refusing to preach the whole Gospel; (9) fellowship with those who deny our doctrines; (10) Christless leaders in the sanctuary services; (11) questionable entertainments in the church; (12) unscriptural methods of raising money; (13) looseness in examining the spiritual life of candidates for our ministry; (14) love of the world; (15) disrespect for those in authority; (16) too much power vested in unspiritual laymen; (17) the Sunday newspaper and Sunday trains patronized by our members; (18) pronounced self-indulgence in eating, smoking, dress and levity; (19) literary and artistic pursuits for mere pastimes; (20) a general spirit of worldliness; (21) false doctrines."

After I had read these I prayed that God would bless Nazarenes and all Wesleyan groups and give them divine wisdom in refusing to succumb to the swing of history. I say it again, "History doesn't always repeat itself."

The Blessing of an All-Bible Service

This is the report of a service held December 10, 1961, by Rev. Russell F. Metcalfe, Jr., in the Atwater, Ohio, Church of the Nazarene. The entire service was devoted to honoring the Bible. The people had been asked ahead of time to testify with scripture. This was blessed and interesting. The songs sung were those which contained direct quotes from the Scripture and it was surprising, the pastor said, to discover how many such songs were to be found in our hymnal. Even the special music had been planned so that scripture was the basis of the words of the songs.

The sermon entitled "God's Plan of Salvation" was made up completely of scripture. Following are the scripture references and the order in which they were woven into the sermon:

Gen. 1:1; Ps. 19:1-4a
Ps. 48:1; 8:1-2
Ps. 8:3-4
Gen. 1:26-27a
Gen. 2:7, 15-17
Gen. 2:21-22
Gen. 2:25
Genesis 9
Rom. 5:9-12, 16-18, 23
Matt. 15:16, 19-20
Rom. 7:21-24
Ps. 51:5, 1-4

August, 1962
Acts 3:19
Rom. 10:8-9; 10:10-11
1 John 1:5-9

The pastor reports that the blessing was so pronounced upon the service that people began coming to the altar even before he preached the message. The all-scripture service proved to be anointed in a peculiar way by the presence of the Holy Spirit.

In a time when people are increasingly asking that we support our services and sermons with scripture, the entire idea behind this all-scripture service is certainly to be commended.

—The Editor

QUOTES and NOTES

Obedience

A young fellow, who was going somewhere with his minister explained to him that he disliked having to obey. He said, "A fellow hates to have a 'shall' and 'shall not' flung at him every minute. It's so arbitrary."

The minister didn't reply. Shortly thereafter, they came to a sign pointing the way to the place they wished to reach. The minister ignored the sign. The young man exclaimed, "We're going the wrong way! You missed the sign back there." The minister calmly replied, "I saw the sign all right, but I thought this looked the better road, and I hate to be told to go this way and that by an arbitrary signpost." The young man laughed, but he got the point, as they turned around to go in the direction pointed out by that "arbitrary signpost."—Vivian D. Gunderson, Sunday School Times.

Preachers

If I were starting out as a minister today I would get an education, but I would also go into the woods with my Bible to read and to pray. I would waste no time with wisdom of words about neo-orthodoxy, existentialism, 'encounters,' Barth and Bultmann, relativists, 'Thurists,' and new approaches. I would come out of the bushes and just preach.—Vance Havner, Preaching in the Sixties, Moody Monthly, 1-62.

Optimism

There is danger of developing eye-strain from looking on the bright side of things.—Employment Counselor, hm, National Personnel Consultants.

Immortality

God never made a fish with fins until He made an ocean for it to swim in. God never made a bird until He made an atmosphere for it to fly in. And God never put the longing for immortality in a soul until He made a Heaven to satisfy these longings.—Anon., Employment Counselor, hm, National Personnel Consultants.

Faith

How to have faith: Hold on to the word of God; hold on to the hand of God; hold on to the people of God.—Akron Baptist Journal.

Preachers

It is a fine thing to preach a sermon, but it is a still finer thing to be a sermon. You remember the incident of Francis Assisi saying to a young monk, "Let's go down into the village and preach." So they walked through the village and returned to the monastery and the young monk inquired, "Brother Francis, when do we preach?" St. Francis answered, "We just did."—Dr. Arthur Trany, Arkansas Methodist.

Talent

Thank God for your talents and abilities. Accept them as obligations to be invested for the common good.—Defender.

God—and Man

To hear the call of God one must be within listening distance.—Defender, Defenders of the Christian Faith, Inc.

HOME

Not long ago a young man in college went home for the weekend. It was unexpected and rather perplexing to the parents but they quietly welcomed him and enjoyed his visit. A day or so after his return to college, they received a letter from him. "I know you wondered at my coming, but I felt I must. Many things have been disturbing me lately, unsettling my faith. I just had to come home to get within its atmosphere and feel that sureness of everything again. And I found it."—John P. Alm, In the Viewfinder, him, The Camera Shop.

Decision

When principles dominate your decisions today, tomorrow's decisions are likely to take care of themselves.

—Norman G. Shindle, editorial, Society of Automotive Engineers Journal.

Children

When he (Geo. Washington) was quite young, he was about to go to sea as a midshipman. His trunk had been taken on board the vessel. He went to bid his mother farewell and saw tears falling from her eyes. Seeing her distress, he turned to the servant and said, "Go, and tell them to fetch my trunk back, I will not go away and break my mother's heart." His mother, struck with his decision, said to him: "George, God has promised to bless the children that honor their parents; and I believe He will bless you—go."—Tomm O. Olson, Sunday School Times.

Sun Rays

In one of our laboratories in Washington there is a great glass that measures three feet across. It is like the burning glass we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface and focuses them on a single point in a space a few feet below. That single point is hotter than a blowtorch. This terrible heat cannot be measured, for it melts all instruments that try to test it. Think of it! Just three feet of ordinary sunshine, concentrated on a single point. Scattered, these rays are hardly felt, perhaps—just pleasantly warm; concentrated, they will melt plates of steel. What a lesson we may learn of concentrated alms in prayer and supplication, pleading God's promises for mighty victories.

—David K. Klein.

Houston Central Park Church

August, 1932

The Preacher's Magazine

(341) 5
A Backslider Returns to Zion

CHosen this month is the story of what happened in:

Location: First Church of the Nazarene, East Liverpool, Ohio
Pastor: Rev. James E. Hunton
Number of Members: 516
Average Sunday School Attendance: 490

Turn, 0, backsliding children, saith the Lord; ... and I will bring you to Zion (Jer. 3:14).

Rev. James E. Hunton shares with us the encouraging “Sunday Night Story” taking place at the First Church of the Nazarene in East Liverpool, Ohio. People are getting saved and sanctified and backsliders are being brought back to Zion.

Pastor Hunton reports that Sunday Night Evangelism continues to encourage his people. On February 21 he wrote: “We had an attendance of 275 in the evening service and the atmosphere was electric with the presence of the Lord. Brother was miraculously reclaimed last Friday night after twenty-five years of backsliding. This man was one of the great preachers of the early days of the holiness movement. He came to church with his heart overflowing with joy divine and gave a thrilling testimony and exhortation. His witness was sealed with seekers at the altar. Sister — was reclaimed on Saturday night. They intend to unite with us as members this coming Sunday morning. The Spirit of revival is upon us.”

The “Fourteen Sunday Nights of Evangelism” increased the average Sunday night attendance by eighty. One hundred fifty-seven seekers were at the altar during this period. Seven complete families joined the church. Praise the Lord!

Reverend Hunton worked through his church board and special committees to present plans that would challenge the entire church. All of the materials made available by Headquarters were used. The church advertised extensively in the newspaper, “Midweek News,” bulletins, and over the bi-monthly telecast. The pastor preached sermons with direct bearing on the plan of “Sunday Night Evangelism.”

East Liverpool First is blessed with unusual musical talent. The choir and the local singers were used throughout the emphasis, without having any outside features.

Prayer gave life to the program through the means of special prayer groups as well as the regular Wednesday night services. A special feature of the prayer life of the church is the morning prayer breakfast for the men and the prayer luncheon for the women.

Here is an item taken from their “Midweek News” dated November 14, 1961: “We have now crossed the halfway mark in our fourteen weeks of emphasis on ‘Shining Lights for Sunday nights.’ There were 319 present by count last Sunday night. It was the climax to a wonderful day, also to a very fruitful period of evangelism. Our revival time was blessed by God.

“May we feel assured of your personal co-operation for next Sunday night? Will you have a friend or friends with you? One of the most thrilling sights recently has been the increasing number who have visitors seated with them. Several have experienced the joy of winning someone already this fall.”

Feeling that new people were vital to the evangelistic program, the Sunday school set a goal of 750 to work towards in attendance. The 24 groups that make up their Sunday school were challenged to set their own attendance goals based on reaching new people. When all of the individual goals were added up, they had set a total goal of 737.

Plans were put into operation to translate the goals into reality. Special groups contacted new people. Sunday school workers were kept busy with the visitation work. On November 5 the attendance was 521, and on November 12 it climbed to 554. This represents a good increase over last year’s average attendance of 490. This is another way of saying that evangelism at its best emanates from all areas of our great Zion.

Here is the testimony of Rev. James E. Hunton on the Sunday night emphasis on evangelism: “We feel that this program was greatly needed and that its successful operation has been a great boost to the evangelistic program of our church. I have not had a better period of successful evangelism and soul winning in my entire pastoral ministry of twenty-eight years. Our Sunday school emphasis attracted the interest of the entire community and other churches. A more recent result of the revival fervor of our church at the present has been the reclamation of a very famous holiness preacher who had been backslidden for twenty-five years, and was well known as an outstanding gambler.”

An evangelistic emphasis that convinces a hardened backslider steeped in sin for twenty-five years and brings him back to Zion with his heart overflowing with joy is worth continuing. Truly the words of the Psalmist are fulfilled once again: “Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee” (Ps. 51:12-13):

“When a man is really earnest, he needs no label. He is a living epistle. His whole life is his commendation. The most earnest men whom I have ever known, whether in business or in the ministry, made their earnestness felt rather than heard. To be within the circle of their influence was to know that there was flowing out of them a constant heavy expenditure of life, and all their powers were steadfastly set in one unchanging direction. They have made this felt—not by the production of diaries or memoranda, of service or engagement, but by the influence at once penetrating and inexplicable.”—Dr. Joseph Parker. Contributed by B. V. Seals.

August, 1962
Gleanings from the Greek New Testament

By Ralph Earle

Ephesians 1:11-14

Heritage or Inheritance?

The verb kleros, occurring only here in the New Testament, is from kleros, "lot." It therefore signifies properly: "to cast lots. 2. to choose by lot. 3. to assign by lot. assign a portion." Arndt and Gingrich would translate here: "in whom our lot is cast." Eadie defines the verb as: "I assign an inheritance to someone." In the passive, "I have an inheritance assigned to me." We have been brought into possession."

Salmond notes the connection with the assignment of territories by lot to the various tribes of Israel, and adds: "Thus the idea of lot or portion passed over into that of inheritance." He prefers here to translate either "we were made a heritage" or "we were taken for God's inheritance."" Eadie, in his commentary on the Greek text of Ephesians, adopts: "In whom we were also chosen as His inheritance." Recent translations support this; e.g., "made a heritage" (E.R.V., Berkeley), "have been given our share in the heritage." (N.E.B.).

Counsel and Will

The first word is boule, the second thelema. The former occurs twelve times in the New Testament and is rendered "counsel" ten of these times (once "will"; once "advise"). The cognate bouloma is found twice and is translated "purpose" and "will." The verb boulemati occurs thirty-four times and is rendered "wish" fifteen times and "would" eleven times.

Abbott-Smith defines boule as: "Counsel, purpose (in classics, especially of the gods)." The meaning of boulema is: "to will, wish, desire, purpose, be minded, implying more strongly than thelo the deliberate exercise of will." Arndt and Gingrich define the noun as "resolution, decision." although they say that boulema is "no longer different in meaning from thelo." Thayer thinks the former indicates deliberation, the latter inclination.

The second word, thelema, occurs sixty-four times in the New Testament. It is translated "will" all but two of these times (once "desire").

Once "pleasure"). It comes from thelo, which is found over two hundred times and is almost always rendered "will." In later Greek (including N.T.), it seems to be used interchangeably with boulema, taking over the functions of the latter. Salmond says: "The distinction between boule and thelema is still much debated, scholars continuing to take precisely opposite views of it." Nevertheless he concludes:

"But in connections like the present it is natural to look for a distinction, and in such cases the idea of intelligence and deliberation seems to attach to the boule. This appears to be supported by the usage which prevails in point of fact in the majority of NT passages, and particularly by such occurrences as Matt. 1:19, Luke 8:14, etc., the will of God which acts in His foreordaining purpose or decree, in being declared to have its boule or counsel," as forth not arbitrarily, but intelligently and by deliberation, not without reason, but for reasons, hidden it may be from us, yet proper to the Highest Mind and Most Perfect Moral Nature."

Elliott says that the entire phrase ("counsel of His own will"). "solemnly represents the Almighty Will as displaying itself in action; thelema designating the will generally, boule the more special expression of it.""11

Trusted or Hoped?

The verb (v. 12) is prosphorie, found only here in the New Testament. Since the King James Version correctly translates elpis as "hope" fifty-three out of the fifty-four times it occurs (once "faith"), it is difficult to understand why it uses "trusted" in this passage. All modern versions have the correct rendering, "hoped." Literally the verb means "hoped before," though "first hoped" is used in recent versions (R.S.V., N.E.B.).

Sealed

By the Holy Spirit the sanctified Christian is "sealed" (v. 13). The verb ephore is from the noun ephorion, a "seal" or "signet," or the impression made by this seal. Arndt and Gingrich give as one meaning of the verb: "mark (with a seal) as a means of identification." so that the mark which denotes ownership also carries with it the protection of the owner.

The Harper's Bible Dictionary has an excellent article on the "seal." Thousands of ancient seals, many of them like small spoons in shape and size, have been found in excavations in the Middle East. They were "used to affix the ancient equivalent of written signatures to documents" and also "widely used whenever security from molestation was important."" as in sealing jars of wine and oil, or bales of goods."

The dominant idea of a seal is that it was a mark of ownership. When a person surrenders himself completely to Christ, to belong wholly to Him and no longer to be his own property, then he is "sealed" with the Holy Spirit as a sign that he belongs no more to himself, but to God. Eadie comments as follows: "The sealing followed the believing, and is not coincident with it." The aorist participle, "having believed," normally signifies action antecedent to that of the main verb. He also writes: "The Divine image in the possession of the Spirit is impressed on the heart, and the conscious enjoyment of it assures the believer of perfection and glory."

1 Abbott-Smith, Lexicon, p. 249.
2 Lexicon, p. 636.
3 Commentary, p. 59.
4 Thayer's Greek-English Lexicon, 111, 265.
5 Thayer, Greek-English Lexicon, 300.
6 Eadie, Commentary on the Greek Text of Ephesians, adopts: "In whom we were also chosen as His inheritance." Recent translations support this; e.g., "made a heritage" (E.R.V., Berkeley), "have been given our share in the heritage." (N.E.B.).
7 Op. cit., p. 84.
17 Ellingston, p. 403.
18 Ellingston, p. 403.
19 Ellingston, p. 403.
20 Ellingston, p. 403.
21 Ellingston, p. 403.
22 Ellingston, p. 403.
23 Ellingston, p. 403.
24 Ellingston, p. 403.
25 Ellingston, p. 403.
unbroken remains a token of safety."19

EARNEST

The word *arrabon*, (v. 14) was a legal and commercial technical term meaning "first installment, deposit, down payment, pledge;" that pays a part of the purchase price in advance, and secures a legal claim to the article in question or makes a contract valid. In any case, *arrabon* is a payment which obligates the contracting party to make further payments.20 So the Holy Spirit is the Christian's down payment on his heavenly inheritance, the guarantee that he will receive the rest, as well as being a foresight of what heaven will be like. Moulton and Milligan say: "The above veracious usage [found in the papyri of that period] confirms the NT sense of an 'earnest,' or a part given in advance, of what will be bestowed fully afterwards."21

But they also note that in Modern Greek *arrabona* is used for "the engagement ring."22 This suggests that after the Christian has fallen in love with Christ he will someday be confronted with the challenge: "Will you be wholly mine, be my bride and belong to no other?" When a full, final "Yes" is given to that question, the Holy Spirit is given as an engagement ring, sealing our betrothal to Christ. Keeping this engagement ring—the Holy Spirit dwelling un-grieved in our hearts—assures us of final union with our Lord at the marriage supper of the Lamb (Rev. 19:9).

POSESSION

The word *peripoeisis* is here translated "purchased possession." Occurring five times in the New Testament, it is rendered five different ways in the King James Version—to obtain (I Thess. 3:9); the obtaining (II Thess. 2:14); "the saying" (Heb. 10:39); and "peculiar" (I Pet. 2:9). The true sense of the term is thus described by Vincent: "The word originally means a making to remain over and above; hence preservation; preservation for one's self; acquisition; the thing acquired, or a possession."23

The rendering "purchased possession" is an over-translation, found first in Tyndale (1535). The word does not note any more than "possession." It is possible that "purchased" was introduced from Wycliffe, who had "purchasyne." The Genevan version had "that we might be fully restored to liberty." The Rheimsish (Catholic) version correctly says, "the redemption of acquisition." The question is whether this is our possession in Christ or God's possession in us. Salmond favors the latter, as being more in line with the Old Testament concept of Israel as the people God acquired for himself.24

II. A Study in Wesley's Doctrine of Man

POSSESSORS OF FAITH

The most numerous category of people in Wesley's catalogue consists of those who have entered into the life of faith. This entrance is often described in terms of response to the "word" or to Jesus Christ. Thus at Plessey he reports those who "gave earnest heed to the things which were spoken" (Heb. 2:1 and Acts 16:24), although the context does not make clear in this instance whether this was an initial awakening or a full conversion. After a sermon in Cornwall he reports that "they all admired the word. Oh may it be health to their soul, and marrow unto their bones" (Jer. 15:16; Ezek. 3:1; Prov. 3:8). In another instance he speaks of those to whom God had given "to taste of the good word, and of the powers of the world to come" (Heb. 6:5). In Cornwall he reports many who received the word with "all readiness of mind" (Acts 17:11), while in Bristol there were those who "had a more thorough understanding of the truth as it is in Jesus."

In other references to the converted he speaks of one who gives "witness of this good confession" (I Tim. 6:13)

and of those who can "witness that the Lamb of God has taken away their sins" (John 1:29). Near Newcastle-a John Brown "was waked out of sleep" (Eph. 5:14) by "the voice that raiseth the dead" (John 5:25) and ever since has been "full of love, and peace, and joy in the Holy Ghost" (Rom. 14:17), and a Mary Emerson was "filled with joy" unspeakable (I Pet. 1:8). At turbulent Wednesbury he hopes that the inhabitants will be those who "believe unto the faithful appearing of the soul" (Heb. 16:39). A Mr. Garden at Snowfields is "one who had had a deep sense of the goodness of God, in lifting him up from among the gates of death and delivering him out of all his troubles" (Ps. 25:22). In Bristol there were those who "came to themselves" (Luke 15:17), and at St. Just there were some who were "continually praising God" (Luke 24:50) and "magnifying the Lord together" (Ps. 34:3).

At Birstall there were those for whom "God's grace was sufficient" (II Cor. 12:9). Thomas Beard of Durham was a "quiet and peaceable man" (I Tim. 3:2) whose soul was "in nothing terrified by his adversaries" (Phil. 1:28). At Falmouth the people "all seem to know the day of their visitation" (Luke 19:44); "several mourners" in London "were filled with strong consolation" (Heb.

*Assistente Professor of Historical Theology, St. Paul School of Theology—Methodist, Kansas City, Missouri.

August, 1962. (347) 11
Triumphant in Victory

If Wesley found some who were weak, failing, or fallen, he found others who were characterized by faithfulness, growth in grace, and triumphant victory. At the society in Newcastle he describes those who had "set their hand to the plow" and had not looked back (Luke 9:62), and he found those of the societies of Sheffield and Barley Hall "earnestly pressing on toward the mark" (Phil. 3:14). Again at Newcastle he mentions those who were "striving for the mastery" (I Cor. 9:25) and those who "continued striving together for the hope of the gospel" (Phil. 1:27). In Cornwall he found those who "still stood firm together, and were not removed from the hope of the gospel" (Gal. 1:6), and in London he conducted the funeral of a young woman who, since her conversion four years before her death, "had never left her first love" (Rev. 2:4). In Bristol he found those who, in the face of the disturbances of the Antinomians, "were showing their faith by their works" (James 2:18). Finally, he speaks of those who "will endure to the end" (Matt. 10:22), and of one who "ought a good fight" (II Tim. 4:7).

Perfected in Love

As early as August, 1759, Wesley refers to those who have been made perfect in love, or, as he puts it, were "saved from sin"—that is, all sin. The scripture passage which recurs most frequently in this context is I Thess. 5:16-18. Thus he says of them that "they 'rejoice evermore, pray without ceasing, and in everything give thanks."' I believe that they feel nothing but love now." At Zoor Chapel he found a convert who had "found peace with God" (Rom. 5:1) but whose "natural temper" had quickly revived, thus making him "restless" for a "thorough change" to the point that he was "utterly broken in pieces, and ready to cast away the hope of it." Wesley continues, "But just as he received the bread in the Lord's Supper, the love of God filled his heart; and from that moment he had no doubt, but has continued always rejoicing, always praying, and praising God." Of others again he says, "They see and love God every moment, and pray, rejoice, and give thanks evermore.

At Burtonon he found four in one family who were "saved from sin" (by which Wesley means "all sin"), and who "walked holy and unblameable, adorning the doctrine of God their Saviour" (Col. 1:22; Tit. 2:10). He found forty persons in Whitchurch who were "saved from inbred sin" and "seemed now to walk in the full light of God's countenance" (I John 1:7; Ps. 80:15).

What shall we say about this application of scriptural categories to empirical man?

First, Wesley adopts anything but an otherworldly approach to the Biblical doctrine of man and salvation. "Sinner does not mean a doctrinal abstraction; it means the collieors at Chowden and the mob outside the Foundery. The prodigal" is a man at Grimby. The questions of man's inabilty and ability, his freedom, his responsibility, falls into the back- ground as he invites the crowd of "guilty, helpless sinners" at St. Ives to accept free forgiveness, or as he offers hope to the "poor, frightened sheep" at Epworth. The doctrinal abstraction of prevenient grace gives way to the picture of the Communion service in London at which sinners were present because of the bearing of the mediators at Newcastle who were "deeply mourning after God." The doctrines of justification, regeneration, and adoption in John Brown, who "was waked out of sleep," and Mary Emerson, who "was filled with joy unspeakable." Second, Wesley saw men with Christological presuppositions—that is, it was his underlying assumption that the important thing about a man is his relationship to Jesus Christ. Where contemporary philosophies stressed man's innate wisdom (continental rationalism), or his essential neutrality (as in Locke's tabula rasa), or his basic goodness (as in romanticism), Wesley saw man as the one whose sin had sent Christ to the Cross whose darkness stemmed from his estrangement from God, whose salvation began with hearing the Word, and whose hope lay in Christ, the Lord. In Wesley there is little talk of people who are maladjusted, neurotic, insecure, or frustrated. Although he recognizes mental illness as such to some extent, he does not tend toward psychological analysis. With a swift intuition, a "discerning of spirits," he proceeds directly to the assessment of man in relation to God. He does recognize economic and social distinctions, but they have no effect at all in swerving him from a prophetic denunciation of sin or from a recognition of the working of God in the heart of man. "Poor collier" or "gentlewoman"—all stand on the same ground when it comes to the Christological reference.

Third, perhaps this procedure of Wesley's might be dismissed as religious arrogance or clinging pietism. Certainly the danger is there, and undoubtedly imitators of Wesley have fallen into these errors. One can scarcely dismiss Wesley in this fashion however, in the light of the whole context of Wesley's life and writings. His Journal is eminently

6:18); and in Bristol they were delivered from all "vain jangling" (I Tim. 1:10) and "strife of words" (I Tim. 6:4) and were "determined not to know anything save Jesus Christ and Him crucified" (I Cor. 2:2). At Dudley Wesley found two persons who had "found peace with God" (Rom. 5:1), and at Chester he exhorted those who were "washed with Him" (Col. 3:1); at Liverpool he found those with whom "the power of God was present" (Luke 5:17); and at Madeley he speaks of "all who had spiritual discernment" (I Cor. 2:14). Finally, there should be mentioned the phrase he so often applied to himself repeatedly—"to be spiritually—a brand from the burning, or a brand out of the fire (Zech. 3:2).

Fallen from Grace

In a fifth category Wesley speaks of those who have been believers but who have fallen from their faith. At Birstall he found "many that did [ italiano his] run well" (Gal. 5:7), and at Newcastle he found some who "were grown faint in their minds" (Heb. 12:3), and others who had turned back "as a dog to his vomit" (Prov. 26:11). In Exeter he counseled with a woman who had "known the powers of the world to come" and who was "fallen away" (Heb. 6:5-6). In this case he prayed that she would be "renewed again unto repentance." On another occasion he speaks of "Robert David Taylor," who was "once a workman that needed not to be ashamed" (II Tim. 2:15), and again, he is concerned about some who might "once again fall" into the "snare of the devil" (I Tim. 3:7). In London he had to purge the society of those who did not walk according to the gospel (Eph. 2:2), and more than forty years later in the same place he was still concerned about the "poor backsliders" (Jer. 2:10).
A frank discussion of the relationships with other ministers and his own denomination which becomes a basis for——

**Ministerial Ethics**

By Murray K. Pallett**

**There are a thousand ways to miss a target and only one way to hit it. This is more true of the minister than of any man in any other profession.** He is constantly being judged both within and outside of his calling. His church life, his home life, his social life, and his community life all come under microscopic scrutiny. Men who serve in some profession can succeed even when their ethical lives are reprehensible, but not the minister of the gospel. The minister must develop a code of ethics both in his church and when away from it. No man pays so dearly for missing the mark.

But possibly no profession is so devoid of a well-defined code of ethics—or needs it more. We have no rule book on ministerial ethics. Probably the most appreciated and the best to follow in our denomination is *Overseers of the Flock*, by Dr. G. B. Williamon. This, however, is not an officially adopted code of ethics. Some good books have been written by men of other denominations which can guide us. Some denominations have adopted a code of ethics, among them the Congregational, Disciples, Presbyterian, Methodist, and Unitarian.

While the Bible is not a textbook on ethics, yet the Holy Scriptures do provide the best ethical principles ever laid down by any book. The exhortation in 1 Pet. 3:8-9 is heavy with ethical content: Peter, the man without a doctorate in ethics, writes, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

To confine the stream of our thoughts into reasonable bounds we will discuss only three tributaries of thought related to ministerial ethics: his relationship with ministers of other denominations, his relationship with ministers of his own denomination, his relationship with his own denominational program.

**Relationship with Ministers of Other Denominations**

We are part of a great brotherhood both historically and presently. We are indebted to the past and have an obligation in the here and now. Our relationship to our brethren is like a coin—two-sided. We look at only one side when we consider how our brother should treat us. We need to turn to the other side often to consider how we should treat our brethren.

There are a number of problems in this relationship. One we should con-
Consider involves difficulties which arise as a result of organizational connections, of which most of all of us have, or will have a part. This is most often confronted in ministerial associations, where we join hands with men of varied doctrines and objectives. There are ethical overtones whether we belong to — or do not belong to such associations. In my own mind I feel ethically bound to work within the framework of the ministerial association that most fully represents the Christian community. I believe that this is a better position than, in the words of Bishop De Mel of Ceylon, to "maintain our orthodoxy by countering each other dead."

It has troubled me greatly, that some of our ministerial friends have declared their disbelief, or at least indicate doubt, in the historical doctrines of the Church. But it has also alarmed me that some evangelical ministers have been so critical in their attitudes regarding these men. It is a sorry commentary when men in the modernistic school or old line churches show better etiquette and ethics under criticism than are shown by evangelical men who attack them.

Perhaps we are not only ethically bound but under divine appointment (as men of the Wesleyan position and experience) to make a real spiritual contribution to all the men of the cloth... We are certainly obligated to exercise good sense and a right spirit. Surely we all have something to share.

Dr. Williamson sums up the matter well regarding our relationship to other ministers when he says, "He should, by all means, lay a foundation for this fellowship in an attitude free from suspicion and prejudice. He should be sincerely magnanimous and charitable. He should be cordial and co-operative."

Then some of our problems with brethren of other denominations are related to the fact of competition—especially competition over members. John Wesley said, "The world is my parish." He could have added, "and not other churches." It is well to remember that our mission is to be sheep feeders and not sheep stealers. The category in which we will be classed will depend upon our motives and our practices. We are certainly under the charge of the Master to feed all who hear us. Should such persons like our gospel and therefore desire to be in our flock—provided their other reasons for coming are right and our method of receiving them is proper—we ought to accept them. But to prey upon the sheep in another's flock is unpardonable.

When such people choose to change their membership, the only thing we do is to request them to courteously confer with their pastor about leaving. It is never ethical to receive a member from another church without informing the pastor of such intentions. When the church government permits, a transfer should be issued.

On occasions we are on the giving instead of the receiving end also. When that time comes we will need to be generous and wish such a person Godspeed.

RELATIONSHIP WITH MINISTERS OF HIS OWN DENOMINATION

We come into contact with the men of our own group both socially and officially. Seldom do we have problems on the social basis. Our social contacts are not only valuable because of the fellowship they provide but because they assist in bringing a better understanding in our total relationship.

In our official relationships we find ourselves in an ever-changing situa-

...tion... Because of the various positions in the church to which the minister can be chosen—the superintendency, boards—and committees—he will sooner or later find himself in some positions in which he has authority over other men, at least in certain areas. He must never permit himself to become officious. He must not lord it over the brethren. He must also remember that while he may have authority he is also under authority. He must guard against jealousy and envy when others are promoted and the so-called "juicy plums" seem to fall at others' feet.

Criticism of another is neither good ethics nor good Christianity. If we impugn a man's character we had better have our portfolio of proof at hand, consisting of signed affidavits or sure witnesses.

We have ethical responsibilities to our predecessor. When he went he left behind his enemies and his friends. If you criticize him to either the news will soon get around. It may well result in your being a predecessor sooner than you anticipated or desired.

We also have ethical responsibilities to our successor. We should build him up in the eyes of the people. If possible we should confer with him regarding some of the problems and goals of the church. This should be done without attempting to dictate the course he should take. After we are gone we should stay out of his way as far as possible. Should we be called to return for some special occasion, we should have the courtesy to contact him.

When we leave a church we—the minister and his family—have made friends and formed connections which transcend the pastor tie and which time will not dissolve. The tactful man will know how to continue as a friend but cease to be the pastor.

The minister's relationship to his contemporaries proves the larger of his problems. This is especially true in an area where there are other Nazarene churches and pastors. In a sense this places us in competition with our own brethren, which can lead to conflict and friction.

No pastor should ever take advantage of a fellow pastor's problem, or misfortune to advance his own situation. To further either our own selves or our own church by discrediting another is despicable and cowardly.

Where churches are close geographically, there is bound to be more or less intermingling of members and visiting the special services in sister churches. This does not give license to begin making pastoral calls or setting in motion some other activity to influence a change in membership. Should the members of a church resort to such activity it becomes the responsibility of the pastor to teach the members what constitutes proper behavior in such a situation. To knowingly permit or encourage members to do what we dare not, and ought not, to do ourselves is contemptible.

When people do change membership they should be encouraged to go to their pastor and state their decision and their reasons for it, and ask for a letter of transfer. It should be done with the least friction possible. This is fair to all parties involved and gives a basis for better understanding.

Sometimes the best thing we can do for a layman's character and Christian development is to help him to be big enough to stay in the church where his difficulty has arisen. Nolan B. Harmon in his book, "Ministerial...

The Preacher's Magazine

August, 1962

(353) 17
Ethics and Etiquette, states that "the fact that a man was hurt by a former pastor is not, especially a good reason for accepting his membership." He further states, "One minister whose zeal and enthusiasm are greater than his judgment can upset a whole ring of local churches." This is always to be avoided.

There have been occasions when the party who suffers the most in the long run is the receiving pastor. "Spit transfers" like "spite marriages" are usually not long-lasting. A very few people transfer out of sheer cussedness and others are everlasting trouble-makers. Their history has been one of bad practices, wrong relationships, and disloyalty to God and the Church.

An area of fruitful discussion and thought could be the responsibility of a pastor to a fellow pastor when transferring people with such unsavory and unsatisfactory records.

It is not in the best interest of good human relations to receive a member from a sister church and afterward request a transfer. This is unfair to all concerned. A liberal practice of the golden rule in these matters would make it often easier to say, "We be brethren."

Only occasionally do we have a problem in regard to a sister church seeking funds from the members of another. Our code is clear at this point in the church Manual. Article 171 states: "It shall not be lawful for a local church, its officers or members, to send appeals to other local churches, their officers and members, to solicit money or financial assistance for their local church needs or for the interests that they may support." This may be done, however, within the bounds of an assembly district when approved in writing by the district superintendent.

The Minister's Relationship with His Denominational Program

Every Nazarene pastor has entered into a covenant with his denomination. Whether licensed to preach or ordained in the church, we are obligated to a certain course of conduct, to formulate specific doctrines, and to support certain practices and methods. This we knew beforehand—at least in principle—although not to specify. In this we were not coerced. We subscribed to this position by a free choice. The church also chose to accept us by the decision of good and free men. Once the church accepts us into its ministry, it relies on our promises and vows and in so doing confers its approval upon us. Should the time ever come when we can no longer agree to the vows taken, the church has provided a kindly way whereby both the minister and the denomination, without embarrassment, terminate such a relationship. There are ethical considerations involved when a man comes to this place. Should he decide to withdraw he should give formal notice of his intentions, turn over his credentials and other records he may hold in his possession which belong to the church, to the proper authorities.

To involve his congregation in any personal controversy or attempt to lead them into an independent movement on the basis of personal friendship or loyalty is not in the best interests of the kingdom of God.

Henry Wilder Foote in The Minister and His Parish comes to the conclusion that a minister's liberty is bound by the law of the church to which he belongs.

When methods and goals are involved, we all become liable to putting self-judgment over group judgment. We can easily think our way would be better. Or we presume that someone at Headquarters isn't cognizant of the grass-roots situation. Usually the goals and methods adopted by leaders or a committee are better than our pet schemes. Could it be sometimes that our reluctance to carry out district and general plans is because of our laziness instead of our super insight into what is best? Any plan is better than none. Even a poor plan with some support will work better than the best plan without any support. Everyone working toward a given goal is probably better than individuals working toward diversified goals. There is a "timeliness" to things. In the words of Uncle Bud, "It is always better to aim at a star and miss than to aim at nothing and hit it."

The paying of budgets is a part of every pastor's task. He is ethically bound to be as concerned for district and general interests as he is for the local church over which he is pastor. Very possibly the church we pastor today was brought into existence through support given by the district or general church yesterday.

We must never forget that we are eating fruit from trees laboriously and sacrificially planted by others. The only way we can rightfully pay our debt to the past is to pay our way in the present.

To selfishly look out for ourselves and the church which we pastor is to miss the thrill of a great privilege. When we promote the whole church we share together the joys of advance and the glory of victory in every area of the church's conquest. Every new home mission church, every new college building, every dispensary and preaching point in the foreign field, every convert and new church member everywhere is ours.

The over-all advance of the church fires my faith and courage, even when it seems my part is so small. It presses me to do better. When I feel weak and discouraged, it lifts me when I will knowingly be a contributor to its failure. Whether in the conquest I stand in the front lines of battle, or by the stuff behind the lines, I want to do my part faithfully and ethically. I cannot be a man and expect to show in rewards that are not rightfully earned.

More Advice to Teen-agers:

"Teen-agers, stop your self-pity and frustration. Your parents do not owe you entertainment. Your city does not owe you a recreation center. The world does not owe you a living. Instead, you owe the world your time, energy and talent, so that no one will be at war, sick, or in poverty, or lonely.

"You're supposed to be mature enough to accept some of the responsibilities that your parents carried on for years. They have protected, excused and tolerated you. They have denied themselves, and gladly, for you, their greatest treasure. And now, it's your turn to do it for others.

"Teen-agers, grow up...go home!

"So long as there are homes where fires burn, and there is bread; So long as there are homes where lamps are lit, and prayers are said; So long as love and loyalty and faith are found across these sills, Then a stricken nation can recover from her gravest ills. Although a people falter in the dark, and nations grope, With God back of our homes, and teen-agers like you, we still can hope."

—Rev. Robert Attick.
We have not been able to escape from the conclusion that the hindrance to spiritual blessing in our churches, in our country, and throughout the world is with ourselves. “The Lord’s hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear.” He waits to be gracious, but we are not ready to receive His mercy. When we are ready, He will revive us again in the midst of the years and in wrath remember mercy. What, then, are we to do? The plea we make with Nazarenes the world over is as simple as it is vital and urgent: Restore the prayer meeting and prepare for revival!

To begin with, we must restore the prayer meeting to its rightful place in our thinking. Now we can only do this as we seek the guidance of the New Testament. Two arguments may be set forth which are overwhelming in their force and cogency. They admit of no dispute. The first consists of the precepts of our blessed Lord, and the second is to be found in the practice of the Early Church.

When we turn to the precepts of our Lord Jesus Christ we find a constant emphasis on the necessity of corporate prayer. We think of the time when He appointed the seventy, sending them forth two and two into every city and place whether He himself would come. What did He say unto them as He sent them forth? “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.” Then, again, we remember that His parable of the unjust judge was spoken with one end in view: “That men ought always to pray, and not to faint.” It is perfectly clear, therefore, that our Lord expected that His disciples would always be in an attitude of prayer as they attempted the great tasks of the world’s evangelization.

The objection, however, is frequently raised that prayer meetings are unnecessary, as it is quite easy for people to pray in the privacy of their own rooms. This, however, is a confusion of thought which can be remedied only by a return to the New Testament. In the light of its teachings it becomes perfectly plain that there is all the difference possible between our private prayers as individuals and our collective prayers as members of Christ’s body.

Let two illustrations suffice. In St. Matthew’s Gospel we have recorded two separate sayings of our Lord which are of the highest importance to our consideration. “I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” The word translated “agree” is literally synonymous. When believers come together in an attitude of prayer and their spirits sympathize in an abounding sympathy for the lost, the Lord is present to hear and to answer. In that way they co-operate with Him, and become fellow labourers with God. The second saying follows the first in the same chapter. “Where two or three are gathered together in my name, there am I in the midst of them.” We should have thought that no argument would be necessary for the prayer meeting in the light of such sayings. It is perfectly evident that we may expect a special kind of blessing when we are gathered together in our Lord’s name, and if we do not claim it we shall only suffer untold loss.

Not only have we the precepts of our Lord to guide us; we have also the practice of the Early Church. We find, for example, that while the disciples were waiting for the coming of the Holy Ghost they assembled themselves together in an upper room, and “continued with one accord in prayer and supplication.” That was before the coming of the Holy Spirit. But we find also that this attitude was continued after the Day of Pentecost. We read that the first members of the Church “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” From this it would seem that the prayer meeting was one of the firmly established institutions of the infant assembly.

Later still, when it may be said that the Church had got into its stride, we find corporate prayer established as a regular and glorious commonplace thing. We may take such a passage as the following, which occurs after Peter had been delivered from prison by the angel. “He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.” Earlier in the narrative we read that while Peter was in prison “prayer was made without ceasing of the church unto God for him.” From this it is perfectly clear that the prayer meeting was the place of refuge for the early saints.

When we come to the Epistles, of course, we find the doctrine clearly confirmed and formulated. These considerations can point to only one fact, and it is this: There are some things which may be regarded as the essence of the Church, but there are some things which are of the essence; and, without dispute of any kind, the prayer meeting must be regarded as the essence of the Church.

In the second place, we must restore the prayer meeting to its rightful place in our expectations. Little by little we have grown to trust the arm of flesh and to rest our faith in human institutions and human ways of raising money. We are no longer willing to present the matter before God, but rather to devise some earthly schemes in order to raise the money. Indeed, the power of wealth has assumed such formidable proportions that occasionally it seems to cloud and obscure our view of God. We need not be surprised that Jesus said it was impossible to serve God and mammon. If we believed more simply in God we...
should commit our ways to Him in prayer and be less concerned with the arm of flesh.

We believe that the time has come when we should restore the prayer meeting to its rightful place in our expectations of what God is willing to do for His Church. Prayer should be accompanied and followed by praise. When we assemble ourselves together in corporate prayer, we should lay definite requests before the Lord, and thank Him in anticipation of the answer. The fact is that we need more method in prayer. We ought to expect answers, and when they come we should devote time to definite thanksgiving for the fact that ‘God has done.”

Now at the present time all our thoughts are centered upon the urgent necessity of a revival of true religion. It is the one answer to the needs of Britain, America, and the nations of the world. Should not our first act be to assemble ourselves together before the common mercy seat and to wait humbly in prayer before God. Just as the disciples assembled themselves together in the Upper Room as they waited for the coming of the Holy Ghost, so should we assemble ourselves together in corporate prayer, as we wait for the means of refreshing from the presence of the Lord. It is perfectly clear that, if the will of God is to be done here on earth, we must restore prayer to its rightful place in our expectations.

With William Carey, we must expect great things from God, and then we must attempt great things for God.

This is a matter which passes far beyond all denominational considerations. All Christian people who are loyal to the Bible and devoted to Jesus cannot possibly ignore this fundamental obligation. It is not one of those things in the program of the church which can be regarded as optional. It is very strange that there are yet to be found Christian people who think that the prayer meeting is an optional engagement. Now let it be stated, once and for all, that many things in our church organizations are open to discussion and may be regarded as optional. There are elevations of opinion on certain matters, and Christians in different countries have varying viewpoints.

In the absence of any infallible standard we are allowed to act according to our own highest leading and guidance. But the prayer meeting is an obligation, which admits of no dispute. Indeed, it is difficult to see how any local church can really claim to be in the apostolic succession without such a gathering. The prayer meeting should rarely be regarded as the irrefutable minimum of the evangelical and holiness communities.

We have, therefore, two practical suggestions to make. First of all, that in every church throughout the country where the prayer meeting has been abandoned we plead that it should be restarted.

Second, in every church where the prayer meeting languishes, we plead that it should be revived and restored by every possible means. Let clergy and ministers face the situation calmly and boldly.

With one heart and with one will, let this be our simple aim and obligation. However difficult and whatever the cost, let us without delay restore the prayer meeting!

Danger lies in either extreme. The future of our services is at stake. It is well that we consider the place of...

Precision and Freedom in Worship

By James H. Ingalls

The Christian faith has always produced a wide variety of psychological “types” in the ministry. God has had more than one mold in which to form minds and personalities. In fact, God has never used the same mold twice. “Types” and “personalities” are not the complete products of a classroom situation and a persuasive teacher; they are also the products of life on the “roaring loom of time.” It is here that minds and personalities are turned forth sufficiently impressed to be labeled as philosophical realists or philosophical idealists. It is here, in the “time’s flood, in action’s steam,” where men are made and destinies planned.

But however deeply embedded men are in life and environment, there is a “predestination” in respect of religious preference. Some ministers emerge from the mold of ritualism. Undoubtedly realists may be made, or produced, but the true realist was a realist at heart before the making process. This man wants his religion tied to the cords of precise pagentry; he must worship God in the beauty of solemnity and array. Another wants it in unspotted simplicity; he is always content to strip it down of all the gyrations of the Romanesque—to leave off all the clinging instrumentalities of form and ritual, to be completely free of all ceremonialisms.

So we have the “precisionist” and the “freedomist,” both pastors endeavoring to lead others to God through different methods: one leading his flock through vistas of vaulting ceremonies, and the other leading his people to God through unadorned simplicity. The vital question is not one involving which method is right; rather, the question is: Does the method of worship used bring together God and man in vital union?

It is usually true that the “precisionist” wants every step of the way plainly marked; lest he go astray, and that the “freedomist” would rather lose his way than be deprived of the right of finding the way for himself. It is also true that historical Christianity has opened the door wide to the “precisionist” and not so wide to the “freedomist.” But whatever historical relevance these extreme forms of worship have for our day, they at least point to a universal and external truth—God will break through the veneer of our methods of worship to speak eternal truths to all who worship Him in spirit and in truth.

The Church of the Nazarene is not an organism prepossessing extreme forms of worship. Our prayer is, in

(The Concluded on page 27)
“Christ Is the Answer . . .” BANNER
Extend an invitation to the families of your community to worship with you. Silk-screened on high-grade white canvas in a rich brown, with chartreuse lettering. Weather-resistant and colorfast for several weeks. Use 2 x 10 feet. Display one of these eye-catching signs in front of your church!
SI-251 $5.00; 3 for only $10.00
U-400 WOODEN FRAME for mounting banners. Size 3 x 10', hardware included. $3.00 plus postage.

“Christ Is the Answer . . .” POSTER
Placed throughout the church, it will serve as a forceful reminder of this vital program. Designed with picture of family in prayer in a pleasing green, orange, and brown. 17 x 22½\.
SI-252 25c; 10 for $1.00; 100 for $12.50

CAR STICKER
Let the whole town know about your special family emphasis. “Christ Is the Answer for Your Family” is printed in chartreuse “Da-glow” and brown on vinyl plastic that may be easily peeled off. 2½ x 4½\.
SI-259 25c; 12 for $1.00; 100 for $12.50

“For You and Your Family . . .” TRACT
A striking four-page folder in brown and green emphasizing “Christ’s Way Is the Best Way.” Contains scripture and a family invitation to attend church. Space for imprint on back.
T-903 WITH IMPRINT (minimum order 250) 250 for $3.00; 500 for $4.50; 1,000 for $6.00
WITHOUT IMPRINT: 100 for $1.00; 250 for $2.00; 500 for $3.50; 1,000 for $5.00

Kickoff LETTER
For the busy pastor, here is a pre-typed letter outlining and challenging your members to the important “Family Evangelism” program. By adding name at top and your signature, letter has a personal touch. Designed in two colors.
SI-262 25c for $1.00; 100 for $2.50

“Christ Is the Answer . . .” MATS
Ideal to include in all your fall promotion. Reproduction, one color, on heavy, long-lasting paper (giving name, location, and time) will make an unforgettable impression.
One picture here on Bible; other, family in prayer. 1½ x 2½\.
U-253 Includes 2 designs, 20c
24 (360)

Family Evangelism CAN Help Your Church to Grow
PRAY • PLAN • PROMOTE • PREACH • PUBLICIZE NOW!
NAZARENE PUBLISHING HOUSE
The Preacher’s Magazine Post Office Box 527, Kansas City 41, Missouri
August, 1962

Family Altar Commitment CARD
Important as a tool in reaching the spiritual needs of the families in your church.
Card contains a pledge to maintain a time of family worship together each day, space for families’ signatures, date, and appropriate scripture. Attractively designed to tie in with the Family Altar Plaque. 4 x 6\.
RI-12 12 for 25c; 50 for 75c

Family Altar PLAQUE
A dignified, motel-like reminder to present to all families who have signed the Family Altar Commitment Card. Made of plastic, embossed to three-dimension, and specially processed in striking black and gold colors. Easy to hang. 3 x 3½\.
M-25 25c; 12 for $1.00; 100 for $12.50

“Try Christ’s Way” CAR STICKER
Another effective way of witnessing. Printed in an orange “da-glow” against a black background. May be easily peeled off.
SI-86 25c; 12 for $1.00; 100 for $12.50

“Sunday Night” CAR STICKER
Keep the invitation “Go to Church Sunday Night” alive! Some vibrant color and material as above.
SI-240 25c; 12 for $1.00; 100 for $12.50

CHRISTIAN WORKER’S GUIDE
Compiled by V. H. LEWIS
Here is a soul-winner’s aid that can be actually used while witnessing. Uniquely designed with star-step pages for fingertip reference to answers and scripture for any questions a seeker might ask on salvation and holiness. Pocket-size, 4 x 7\.
36 pages, paper.
50c; special quantity offer—4 for $1.00
On Disciplining the Emotions

By Audrey J. Williamson

There is a very real and very wonderful part of our beings which has been designated as our emotional life. Like any other part of our personalities, it should be cultivated and disciplined. The emotions register your sensitivity, your awareness, your ability to respond feelingly to your own situation and to that of others. But we must learn to master us.

If we are to be more than conquerors in the discipline of our emotional life, we must keep a sense of values. Probably no one ever addressed himself to preachers' wives with a 10-minute talk or a 200-page book, without discussing the pull a parsonage lady feels between the rival demands of home and church. Yet in spite of the advice that has been given, ministers' wives still suffer emotional conflicts at this point, even after years of parsonage experience. Perhaps it is because they momentarily lose their sense of values.

If a parishioner has you engaged in a long telephone conversation, (that is the demand of the church), and in the midst of it the baby falls out of his crib, (that is the demand of home), you know immediately that the home demand transcends the demand of the church. It isn't always that easy! But if, in your busy life, you will determine daily what ultimately is of greatest importance to be done, and then having chosen to the best of your knowledge, release the other burden to someone else, or to another day—you can maintain your serenity.

Keeping a relative sense of values will help you know that gratitude to your husband for bringing in the groceries is more important than scolding him for picking up the wrong kind of cereal. The things that destroy, even briefly, our peace of mind are often of inconsequential importance.

The first discipline of the emotions is to recognize that there are many things that matter very little, and a few that matter a great deal. In struggling to attain the many, we may lose those of greatest value. There might come a day when scrubbing the kitchen floor was of utmost importance. It could be decidedly secondary. You will have to be the judge. But your poise, your equanimity, your patience, your inner radiance are always important. Discipline your emotions by keeping a true sense of values.

Again, discipline your emotions by practicing the art of emotional substitution.

When I was a seventeen-year-old college freshman away from home for the first time, a young professor's wife found me weeping with homesickness. She said sternly, "Don't waste those tears on yourself! Go and get down on your knees and begin to pray with a burden for someone else. You can still shed your tears and purge your spirit. But if you weep over something worthwhile, God has promised to bottle your tears up, and give you credit for them." That was a new slant on things.

It is a strange alchemy that is in our power. By an act of our wills we can transmute our fear into courage, our despair into hope, our sadness into joy. Was it not St. Paul who said, "Tribulation worketh patience," and that "in dying, we live"? What paradoxes! Our ultimate strength comes, of course, from the Lord himself. But we must purpose to appropriate His grace, and to deliberately change our negative emotions into positive ones. The greatest discipline of the emotions is self-forgetfulness.

St. Francis of Assisi prayed, 
O Divine Master, grant that I may not so much seek
To be consoled, as to console,
To be understood, as to understand,
To be loved, as to love, for
It is in giving that we receive,
It is in pardoning that we are pardoned,
It is in dying that we are born to eternal life.

Precision and Freedom in Worship

(Continued from page 23)

fact, that God will save us from the shallowness of extreme freedom (which sometimes ends in fanaticism), and from the cold, calculating legalism of extreme precision (which often times ends with the word "Ichabod"). Our prayer is for a sane, orderly form of worship, batted in the freedom of the Holy Spirit, ignoring the fires which produce an atmosphere in which God can speak to our waiting hearts.

Worship, then, must lead us from the mechanical repetition of something mechanically possessed; it must lead us from the phonograph record labeled, "Worship," which impersonally dries out an impersonal creed. It must lead us from the freedom which excludes the tried methods used in God-contact: order, solemnity and sanity. And it must lead us to God.

So whatever the "type" or "personality" of God's chosen and called ministers, we should always be aware of this lesson: The method of worship is never an end in itself, but only a means to an end—the divine-human contact. And God wants to contact us in our day.

God answers all of our prayers good enough to be answered, and even answers with goodness the poorest prayers, but not always in the way expected.—J. Rufus Moseley.

August, 1962
The Light of the World

By J. Clifford Mitchell*

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12)

One commentator writes: “Some of the sayings of Jesus are like diamonds: they bring light into an intense focus and at the same time reflect it from every face. This great and comprehensive claim to be the Light of the world is such a saying.” It is thought that this saying was suggested to Jesus by the symbolism of the Feast of the Tabernacles, which was in a way a festival of lights.

It is easy to imagine the scene in the Temple. Jesus and His disciples are there. Night comes on; then one of the priests takes a torch to a golden candlestick set in the midst of the Temple court. The points of light are seen in the darkness by watching eyes all over the city of Jerusalem. The purpose of the occasion was to remember the desert wanderings of their forefathers, to recall the sure providence of God, remembering they were led by a pillar of fire by night and a pillar of cloud by day. Later the lights would be extinguished by one of the priests.

So Jesus, thinking of this scene and all that it implied, made this great declaration to His followers: “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” “The Light-of-the World” is the theme of the world church conference held in India. What a powerful important title it is! This world’s greatest need is the light which Christ alone can give, if it is to find its way out of darkness, overwhelming confusion, and shrouding doubt and mistrust. For us who know Him, Christ is the Light that illuminates! He is the Light that reveals! He is the Light that saves us from losing our way! Every church member must be called anew to the great task of proclaiming this truth of light to a world that is something like a high-powered car rushing blindly through the night, without headlights.

Our world is walking in the dark, riding in the dark, thinking in the dark, and acting in a way that belongs to darkness. It is in need of light. We know from where its needed light comes. We have no doubt, so we proclaim with a persistence that will not be denied, Jesus is the Light of the world! In His light alone will this world, or rather, the men and women who live in it, acquire a new realization of the purpose for which it was created.

1) In the first place, it is Christ who illuminates and helps us to understand the great mystery of creation. He proclaims that in all and through all there is God, the Creator and Ruler of this world, a God who is all-powerful, ever-present, and all-seeing. He created this world for man’s good, and created man to serve His holy purpose. This is God’s world and He lives in it with us. The whole universe reveals thought and purpose, and Jesus talked of God, His Father, having created a world in which He has made provision for His children. He was not content just to give us a wonderful material world. He revealed His mind and heart of love in Jesus, His only begotten Son. We can know Him, for Jesus said: “He is my Father and your Father.” Jesus, as the Light, makes known and reveals God, our Father.

How moving and enriching is the prayer of Lawrence Tuttiett:

Oh, grant us light that we may know
The wisdom Thou alone canst give:
That truth may guide where’er we go
And virtue bless where’er we live.

Oh, grant us light, that we may see
Where error lurks in human lore;
And turn our doubting minds to Thee,
And love Thy simple word the more.

2) Again, Jesus throws revealing light on the nature and destiny of man. In the light of Christ’s teaching we understand why we are here, and the glorious possibilities of our lives. A little while ago, during a motor run, we followed a very highly powered car. I could not refrain from thinking what damage it could do if it got out of control. There it was, under masterly control. The most important part of that car was the man who was driving it. The destiny of this world is determined by the kind of man who controls it. “Righteousness exalteth a nation.” This righteousness must rule in the heart of man. The clash of interests and purpose between East and West will cease to be a menace and the cause of paralyzing fear, black and white will see each other as brothers, and the possession of power will be regarded as a sacred trust only when men see this world and another in the light of Christ’s teaching. Man was created to be a son of God, to think and to act in a God-like way.

3) In the last place, Christ illumines God’s creative purpose and reveals how man might find his place in that purpose. We are called to be fellow workers with Him. When we see this truth clearly, it is not always easy to respond to it. Take the case of Temple Gairdner. When the call came to him to go out to Cairo as a missionary he used to walk at night overcome with reluctance and shrinking. He said to a friend, “It seems so natural with one’s education in upbringing, to look forward to making a mark and a name, and awfully hard to resign one’s self to the idea of living and dying tucked away in some corner.” But he accepted the challenge, and saw, in the light of his Christian knowledge, that God wanted him for that particular work. We are invited to do the same, believing with all our hearts that He is the Light of the world. He is the Gospel, the gospel of Light—light that illumines and reveals. He gives us the light to see where we are going and the worth of what we are doing.


The Preacher’s Magazine

August, 1962

28 (364)
Humility, True and False

By Dr. A. W. Tozer

For the Christian, humility is absolutely indispensable. Without it there can be no self-knowledge, no repentance, no faith, and no salvation.

The promises of God are made to the humble; the proud man by his pride forfeits every blessing promised to the lowly in heart, and from the hand of God he need expect only justice.

We should not forget, however, that there is a pseudo humility which can scarcely be distinguished from the real thing and which passes commonly among Christians without their being aware that it is false.

True humility is a healthy thing. The humble man accepts the truth about himself. He believes that in his fallen nature dwells no good thing. He acknowledges that apart from God he is nothing, has nothing, knows nothing, and can do nothing. But this knowledge does not discourage him, for he knows also that in Christ he is somebody. He knows that he is dearer to God than the apple of His eye and that he can do all things through Christ, who strengthens him; that is, he can do all that lies within the will of God for him to do.

Pseudo humility is in truth only pride with a different face. It is evident in the prayer of the man who condemns himself roundly before God as weak, sinful, and foolish but who would angrily resent the same thing being said about him by his wife.

Nor is such a man necessarily hypocritical. The prayer of self-condemnation may be sincerely sincere, and the defense of self as well, though the two appear to contradict each other. Where they are alike is in their being born of the same parents, self-loving being the father and self-trust the mother.

The man filled with high self-regard naturally expects great things of himself and is bitterly disappointed when he fails. The self-regarding Christian has the loftiest moral ideals: he will be the holiest man in his church, if not the saintliest of his generation. He may talk of total depravity, grace, and faith while all the time he is unconsciously trusting self, promoting self, and living for self.

Because he has such noble aspirations, any failure to reach his ideals fills him with disappointment and disgust. Then comes the attack of conscience which he mistakenly believes to be the evidence of humility. But which is in fact no more than a sour refusal to forgive himself for falling below his own high opinion of himself. A parallel is sometimes found in the person of the proud, ambitious father who hopes to see in his son the kind of man he himself had hoped to be and is not, and who when the son fails to live up to his expectation will not forgive him. The father's grief springs not from his love for his son but from love of self. The truly humble man does not expect to find virtue in himself, and when he finds none he is not disappointed. He knows that any good deed he may do is the result of God's working in him, and if it is his own work he knows that it is not good, however good it may appear to be.

When this belief becomes so much a part of a man that it operates as a kind of unconscious reflex, he is released from the burden of trying to live up to his own opinion of himself. He can relax and count upon the Spirit to fulfill the moral law within him. The emphasis of his life shifts from self to Christ, where it should have been in the first place, and then he is thus set free to serve his generation by the will of God without the thousand hindrances he knew before.

Should such a man fail God in any way he will be sorry, and repent, but he will not spend his days castigating himself for his failure. He will say with Brother Lawrence, "If I should never do otherwise if You leave me to myself; it is You who must hinder my falling and mend what is amiss," and after that "give himself no further uneasiness about it."

It is when we read the lives and writings of the saints that false humility becomes particularly active. We read of Augustine and know that we have not his intellect; we read Bernard of Clairvaux and feel a heat in his spirit which is not in our own in anything like equal degree; we read the journal of George Whitefield and are forced to confess that compared with him we are mere beginners, spiritual tyros, and that for all our supposed "busy lives" we get little or nothing accomplished; we read the letters of Samuel Rutherford and feel that his love for Christ so far outrrips our own that it would be folly to mention the two in the same breath.

It is then that pseudo humility goes to work in the name of true humility and brings us to the dust in a welter of self pity and self-condemnation. Our self-love turns on us angrily and reproaches us in great bitterness for our lack of godliness. Let us be careful here. What we believe to be penitence may easily be a perverted form of envy, and nothing more. We may simply envy these mighty men and despair of ever equaling them and imagine we are very saintly for feeling cast down and discouraged.

I have met two classes of Christians: those who imagine they are humble and the humble who are afraid they are proud. There should be another class: the self-forgetful who leave the whole thing in the hands of Christ and refuse to waste any time trying to make themselves good. They will reach the goal far ahead of the rest.

—The Alliance Witness
A Pastor Speaks...

By W. B. Walker*

I AM A NAZARENE PASTOR. I am happy to be identified with the forty-five hundred ministers in our church. The Lord wonderfully saved me under the ministry of a Nazarene evangelist. And after I was gloriously converted, I was graciously led of the gifters to conversion. It is the same I united with it soon after my conversion. It has furnished me a great field in which to labor, and a wonderful church home in which to rear my family. During these years I have learned a few things, and am striving to learn others. I have learned that not everything which glitters is gold, and that some things that once seemed very important have proved to be less important than I first thought.

I have pastored both small and large churches. I have had my share of home mission churches, and I know the burdens of a large city church. I do my best to be a real pastor to all the people. I shy away from cliques and special groups in the church. It is true that I have those in the church that want all the pastor's attention, but I refuse to be caught in this dangerous net. I try to neglect none but to minister to all. I try to care for the young, the babies, the middle-aged, and the older people of the church.

I work very close with my boards and departmental leaders. The burden of my heart is to develop strong lay leadership. I refuse to do all the work, and develop a lazy and inactive membership. The local leaders that I have worked with, in the main, have been wonderful people to work with. I do not try to get rid of local leaders who are difficult to work with. May I have not been wise, but I never go out on a limb to "ditch" or "demote" them.

Perhaps I am not smart, for I have had my share of disloyal leaders; but I can sincerely say that I have never purposely put on a campaign to eliminate them. I try to ride no "hobbies"—to get on no bypaths, but stick to the grand principles which have brought our beloved church to the present with such an illustrious history. Yes, there are many side lines, but I try to preach and live the experience of "second blessing" holiness.

I have learned that there is an art in getting along with people; yet Jesus did not get along with all the people, for His enemies finally had Him put to death. I have learned that the best way to handle problems is to get the glory of God down upon the people. Yes, I have learned never to cross people unless there is a principle involved.

I co-operate with our district and general leaders. I feel that if we preach loyalty to our people, and expect from them, we should be good examples of it. Yes, I feel, "What is good for the goose is good for the gander." I try to feed my people with the Living Word in the morning; and pull out the stops and go in for a genuine evangelistic service in the evening. However, there are times in which we reverse the order and have the evangelistic service in the morning.

During these years I have tried to be a genuine soul winner. I try to practice this in my personal visitation and also from the pulpit. I am a strong booster for the Sunday school in every way, yet I feel that we should evangelize the Sunday school. Yes, I feel that the Sunday school is the right arm of the church, but large attendance avails nothing unless we win them to Christ. I try to avoid "palestra" the people in my preaching, yet I endeavor to preach a rugged gospel. I try to keep the gospel sword frequently dipped in the oil of the Spirit, which makes a great difference.

I feel that the glorious presence of the Spirit in our services will mend broken fellowship, generate liberality, foster deep spirituality, and create a burden to win souls to Christ. Oh, the presence of the Spirit will produce Holy Ghost freedom, and cause our services to be attractive to the hungry multitudes of earth!

I believe in the standards of the church. I try to preach these standards with united lips. To me, these standards are sacred and precious. Yes, there are positives and negatives, and both of these are important, and should never be divorced. I have prayed long and worked hard to keep deep spirituality uppermost in all the activities of the church.

I do not try to major on organization and promotion, but I do organize the work in order to hold it together and to work smoothly. We have an organization of visitation evangelism to ring doorsbells. I feel that we need enough promotion to spark worthy causes, but I do not feel that we should substitute organization and promotion for the blessed Holy Ghost. Personally, I feel that a great crusade should be launched in our church. Surely this can be done without neglecting visitation and the administration of the church.

I feel the deep burden of our worldwide evangelistic program. The bleeding and sobbing millions of the earth must be brought to the Christ—at home and abroad. I pay or overpay my budgets from year to year, and have done so since I first entered the pasture. The general superintendents of our church have made a deep imprint on my ministry and upon my life.

August, 1962

*Pastor, Ravenna, Ohio.

The Preacher's Magazine
Time after time I have listened to these holy men down across the years. I have cherished the high type of ministry of these men. Among the many wonderful things these men have said, the one thing that has stuck to me through the years is, "Learn how to leave a church and accept another." These men urge us to really leave a place when we feel led of the Lord to move into a new field. Seemingly there is an art in knowing how to leave a church. We should move, not only our bodies and our families, but also move our hearts. Many a new pastor in a local church has had to contend with divided affections. I make it a rule not to write letters back to the members after I leave. (I may notify some of them upon arriving at the new church). Neither do I make frequent trips back to see my old friends.

I try to leave a situation so that the new pastor can carry on. I strive to build the people into the denomination, and not altogether around myself. I tell the members when I feel led to go to another field of labor that the greatest thing my friends can do to help me is to stand loyally by the new leadership. I know by experience what the pastor misses when he moves into a new field and has to make new friendships. Yes, I too have cried inwardly to have a short talk with old friends back where I came from. Yet I have always believed there is such a thing as ministerial ethics. Therefore I refrain from going back to the old pastorate for weddings, funerals, or special occasions.

I do not profess to be an outstanding star, but it has been wonderful to play on a great team. My part has not been a leading role on the team, but it has been marvelous that the Lord has permitted me to play on the team. We are a great team and believe in working together. It is not one leading star on the team, who steals the show and carries off all the honors. Thank God for the honor of being permitted to play on the team of forty-five hundred ministers!

So again, I repeat—the church has been wonderful to me and mine. The church owes me nothing, but I owe the church my prayers, my cooperation, my best in every way, and to be deeply spiritual and to preach Bible holiness until believers become hungry for the blessing. I am determined to do my best in every way to build up the church, wherever I go and whatever I do, that it shall be to the glory of our wonderful Lord.

The Great Evangelist Charles G. Finney must have known many demagogic pulpiteers in his day. One day when his soul was burdened with the ineffectiveness of current preaching, he sat down and wrote this ironic classic which applies to our day with remarkable aptness:

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation rather than to please God.
3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

How to Convert Nobody

5. If asked, "Is it wrong to dance, play cards, or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loneliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell.
9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

—United Evangelical Action

People

They can't go to church in the summer;
They say, "Oh, this weather's too hot.
They can't go to church in the winter;
"It's too cold to be out, is it not?"
They can't go to church when it's dusty;
"My asthma and sinus complain."
They can't go to church when it's dampish;
"We just can't go out in the rain."
They can't go to church in the morning;
"My family must have their rest."
They can't go to church in the evening;
"That's when the TV's the best."
They can't go to church to prayer meeting;
"Just doesn't fit in my place."
They can't go to church to go visiting;
"We're living at too fast a pace."
They can't go to church to revival;
"They make me so nervous, you know."
They can't go to church if it's missions;
"I can't stand those pictures they show."

They can't go to church, just can't make it;
"There's too much to do around here."
They can't go to church 'cept at Easter;
"Then, I'll try to do better this year."
They can't go to church, they've good reasons;
But they don't miss a day at the shop.
They can't go to church, say they're sickly;
But they "work up a storm" with a mop.
They can't go to church; they have children
Who can't sit that long and keep still.
They can't go to church, they don't want to—
Oh, I mean, they're too busy or ill.

—Jack C. Pischell

(371) 33

The Preacher's Magazine

August, 1962
The "Nonprofessional" Contact

By Maynard James

S
ooner or later, the average minister has to face the subtle snare of "professionalism." Denominational loyalty makes its rightful claims upon him. In all good conscience he must fulfill his sacred duty to that society into which he has felt called of God. But unless his eyes are always anointed to see that he is first and foremost a humble member of Christ's mystic body on earth, he will leave his first love and become in time a professional person.

The master passion of the minister of the gospel should be to introduce as many people as possible to his precious Saviour, Jesus Christ. To that end the Holy Spirit was given to believers at Pentecost. Many of the pastors in the Early Church were ordinary working men. The Holy Spirit's method of local assembly administration in New Testament days was that of a plurality of elders, along with a number of deacons. (See Philippians 1:1; Acts 20:28; Titus 1:5; 1 Timothy 3:8.) Thus the principle of the Cross was maintained as the pastors or elders learned to work together in the same local church. This divine system of plurality of eldership also helped to keep out that deadly professionalism in spirit which later on crept into the Church in general because of the division of its members into the so-called clergy and laity. This finally headed up in the Papacy.

In spite of the Reformation and subsequent evangelical revivals in Protestantism, the modern minister has inherited in varying degrees some of the penalties of the age-long departure of the Visible Church from the simple order of New Testament government. Thus it often happens that, under the guise of denominational loyalty, the earnest minister is so driven by a ceaseless round of church activities that his inner devotional life gradually dries up. The flame of zeal, which glows brightly in certain circles of religious programs, is strangely dim when it comes to simple, day-by-day witnessing for Christ to the ordinary man in the street. Imperceptibly, perhaps, the man of God has become a professional. Thus he actually weakens, and not builds, the true Church of Christ on earth.

John Wesley's call to his ministers was that they had but one thing to do. It was not to preach so many sermons or conduct so many meetings; it was to "save souls." That he had learned the necessity of the "nonprofessional" contact is evident from an interesting entry in his Journal. It reads: "For these two days I had made an experiment which I had been so often and earnestly pressed to do,—Speaking to none concerning the things of God unless my heart was free to do it.' And what was the result?"

"(1). That I spoke to none at all for fourscore miles together, no, not even to him that travelled with me, unless a few words at first starting out. (2). That I had no Cross to bear or take up, and commonly in an hour or two fell fast asleep. (3). That I had much respect shown to me wherever I came, everyone behaving to me as a good-natured gentleman. Oh, how pleasing is all this to flesh and blood! Need ye compass sea and land to make proselytes to this?"

On good authority it was reported of Dan Crawford that "whether in Africa or England or Scotland he was still a missionary. Every day he tried to speak to at least one person about the Lord Jesus. He preached the Gospel on Epsom Downs to the race-goers at the Derby. When travelling by train, he spoke to his fellow pass- sengers about the claims of Christ." To the end he maintained the "common touch."

It is vital for the minister of the gospel to avoid a legalistic spirit. But it might tremendously deepen his devotional life if he continued with God to do his utmost to witness by lip to at least one person every day. Only those who faithfully testify for the Master in this "nonprofessional" way knew the inner glow which comes after personal contact with their fellow men about the charms and claims of Christ. No minister will become professional who lovingly and earnestly witnesses daily for Christ in this intimate manner. The thrill of "nonprofessional" contact will send him to his knees in earnest prayer for the very man to whom he has just witnessed. It will also stimulate his Bible reading, for in that Book he will learn the secrets of soul winning.

One of the most remarkable women of the nineteenth century was Catherine Booth, "mother" of the Salvation Army. She was a woman of good education and vigorous mind. In her love letters to William Booth one may detect a much keener perception and profounder spirituality in her personality than in his. Harold Begbie goes so far as to claim that one of her letters to William Booth "deserves to live, and probably will live, as one of the beautiful documents in the literature of mysticism."

Crowds flocked to hear her preach, and she was a favorite speaker in London's West End drawing rooms. But to the end of her days she never missed a chance to speak to individual men and women about the salvation of their souls.

Even in the agonies of her final illness she earnestly sought to win the soul of the young agnostic doctor who attended her. "She spoke to him beautifully, saying she would like to hear when she got on the 'other side' that the doctor who had attended her had been brought to Christ through her words. He went away in a very subdued manner. In fact, again and again the tears came into his eyes. Before she died, she heard this confession from the unbelieving physician: 'You have done me good; you see, your courage and anxiety for my welfare are so beautiful.'"

It seemed fitting that such a personal soul winner passed away, as Commissioner Booth-Tucker records, "to the 'singing of the larks and the...murmur of the waves beating on the shore.'"

God's face and heaven's invisible things burst upon the spiritual vision of him whose soul's eyes are opened.

—Selected.

August, 1962

(372) 37

The Preacher's Magazine

Inner Life

By Joseph Parker*

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* I should account myself unfaithful and ungrateful if I could write my biography and leave out the very pith and blood of the story. I make no apology for the insertion of these personal spiritual experiences. They have ruled my whole life; they have been the comfort of my soul; they have been the stay and the inspiration of my ministry. I have companied with Him of Nazareth and Calvary in all holiest and tenderest love—love passing the love of women, ardent like an altar flame. I have never allowed my Lord to come within the lines of mere criticism. Does a man put up his wife for a bid in the market-place of unimportant opinion? Will a man allow cold criticism to vitiate the mother who bore him? As are some hallowed persons upon whom we will not allow unfriendly opinion to be passed, it is even so, only in infinitely higher degree, with the Lord who on the cross bought me with His blood: I ask no man’s mere opinion about Him. I will not listen to changeable, pedantic, self-satisfied opinion about my Redeemer, nor will I allow capricious opinion to put on and take off His royal crown just as fickle moods may come and go. I will gratefully listen to loyalty, to reverence, to passionate adoration; to simple and tempestuous worship, but not to bluster, or to the garrulous conceit of intellectual vanity. Christ is not a picture to be admired; He is a Saviour to be trusted and sired. Christ is not a problem to be intellectually solved; He is a Priest, a Daysman who can lay His hand upon God and the sinner—separated by an infinite diameter—and make them one by the power of His reconciling blood.

My blessed One! Ever-adorable, infinite in strength and grace! Thou hast in Thine own way made me a minister of Thine, and set upon me the warm red seal which covers my whole heart. Daily let me kiss the five wounds borne for me in “death’s Agony”; daily show me Thy hands and Thy feet; daily let me shelter in the sanctuary cut for me in Thy quivering side by man’s cruel spear. Now that old age is creeping on, and the prick of the sickle is being felt on the outer edges of the standing corn; I would praise the Lord with loftier ecstasy and devote myself to His service with fonder love. How could I tell the story of my life and omit from my pages the wonders of His grace? Why sacrifice my gratitude on the altar of a spurious modesty? Be this the brightest of my remembrances—the only remembrance worth preserving—that the Anointed of God, the Christ whose atonement belongs to the eternities, so revealed Himself to my sin and my need in life’s dark and troubled night, that I cried out with heartfelt thankfulness, “My Lord and my God,” and then saw the Morning that cannot be imagined, and received the Peace that cannot be perturbed.

LUCK

The word luck is misused more often than any other word in our vocabulary. It is made to stand as godfather and sponsor to many of our faults, weaknesses, and failures. It is a convenient word for the mediocre, weak-spirited, and those lacking in energy and imagination. Outstripped in the race of life by others we consider our inferior, we often soothe our pride by telling ourselves that we are victims of misfortune.

Luck in life has always been overestimated. We cannot get something for nothing. But I believe in luck, the kind of good fortune that comes to us when we develop right attitudes, and diligently and intelligently apply ourselves to our daily tasks.

Let us examine a few of the more important personality traits that attract good luck to us.

Alertness—Keep your eyes open. Expect the breaks and act on them when they come.

Honesty—Honesty multiplies the chances of success sometimes by making opportunities, and always availing itself of them.

Work—Stephen Leacock, the novelist, covers the subject of luck most admirably and completely in his single-line comment: “I am a great believer in luck, and I find the harder I work the more I have of it.”

Enthusiasm—Zest is the mark of most lucky men. Be enthusiastic even over a mild success. You will be stimulated to go on to the next venture with the conviction that you will win out.

Patience—Don’t force your luck, drive others, or try to compel solutions. Life unfolds. Learn to wait. Practice patience.

Friendliness—Many lucky chances come to us through strangers, or from people we know only slightly.

Always know what you want—many fail because they do not know what they want; floundering around from one thing to another. When we know what we want and concentrate on it, many strange things happen to us which we can use to our advantage. It is lucky to know what we want and still luckier not to want too much.

Now that your mind is filled with positive, not negative, attitudes; if you have the peace of God in your heart, so your mind is free to take advantage of a situation; if you have courage and faith, you can outwit misfortune and overcome difficulty and failure. You can be “lucky.”

—CARL HOLMES

August, 1962

*Submitted by A. H. Eggleston, Picture Butte, Alberta

The Preacher’s Magazine

(375) 39
Supplied by Nelson G. Mink.

The Story of Praise

There is an old Jewish legend about the origin of praise. After God had created mankind, says the legend, He asked, the angels what they thought of the world. He had just made. "Only one thing lacking," they said. "It is the sound of praise to the Creator." So the story continues; God created music, the voice of birds, the whispering of the wind, the murmuring of the ocean, and planted melody in the hearts of men—

from the Builder.

 Needed

In this wide world so sad I'd be If no one in it needed me.
If no one needed my help at his task And no one ever asked a favor to ask If no one came to me when weary at heart And needed a "Palm" to play the part Yes, to me, this world would be If no one in it needed me.

—Speaker's Library

Prayers Are Like:

Peter MacKenzie, famous Methodist minister, was noted for replies he made to those who asked about spiritual things. "My prayers are not answered," complained a Christian to him one day. "Oh," replied Peter, "possibly that's because your prayers are like some promissory notes: presented before they are due."—Selected.

Humility in High Places

During World War II, Brigadier General Theodore Roosevelt, Jr., was waiting at an airport for a plane. A sailor stepped to a ticket window and asked for a seat on the same plane, explaining, "I want to see my mother; I ain't got much time."

The indifferent young thing at the ticket window was not impressed. "There's a war on, you know," she exclaimed. At this point, General Roosevelt stepped to the window and told her to give the sailor his seat. A friend spoke his surprise, "Teddy, aren't you in a hurry too?"

"It's a matter of rank," came the reply. "I'm only a general; he's a son!"

—James Keller in One Moment Please.

SERMON HELPERS

Nine Mighty R's of Psalms 46
1. A great Refuge is God (v. 1).
2. An earth that is Rocking (v. 2).
3. A sea that is Roaring (v. 3).
4. A River of gladness (v. 4).
5. A Redeemer that holds us steady (v. 5).
6. The Raging of the lost (v. 6).
7. The Ruined earth v. 8.
8. The peace Restored (v. 9).
9. The Lord Revealed (v. 10).

Theme: How to Topple Thrones and Crumble Empires

Text: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the months of lions (Heb. 11:33).

Real Christians Are Like This
1. A mind through which Christ thinks (Phil. 2:5).
2. A voice through which Christ speaks (I Cor. 2:1-3).
3. A heart through which Christ loves (I John 4:7-21).
5. All these are to be fully yielded (Rom. 12:1-2).

—Anon.

Theme: The Hand of Judgment Can Be Arrested by Prayer

Text: Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? (Jonah 3:9)

Theme: Lamp-Trimming Time

Text: And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him (Matt. 25:6).

August, 1962

It's Time to Wake Up!

Text: Eph. 5:14-20
1. Wake up (v. 14).
2. Get up (v. 14).
3. Buy up (v. 16).
4. Pull up (v. 18).
5. Speak up (v. 19).
6. Reach up (v. 20).

Theme: Would It Make Any Difference?

Text: The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust (Ruth 2:12).

Would it make any difference if you were paid?

Would you search the Scriptures more diligently?

Would you pray on, press on, and get through in prayer?

Would you prepare yourself more thoroughly before services?

Would you be really faithful in all the services?

Would you then do joyfully what you compel yourself to do now?

Would you?

—Anon.

Theme: The Hour of Peril vs. The Hour of Prayer

Text: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9).

Theme: Ho Did

Text: Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary (Ps. 68:9).

Theme: God's Sufficiency for Times Like These

Text: For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act (Isa. 28:21).
Eben-ezer
(The Stone of Help)

Scripture: 1 Sam. 7:9-12

Text: ... and called the name of it Eben-ezer, saying, 'It is the Lord's help.'

Introduction:
A While driving through Mississippi we came upon one of the battlegrounds of the Civil War. Monuments were scattered here and there to the memory of the brave men who fought on both sides, the North and the South. But we did not know nor recall any of the names we read there, and even now I cannot recall a single name I saw there.
B Not many Egyptians know who built the pyramids.
C Not many Americans can name very many of the United States presidents of the past.
D Solomon declared, "There is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten."
E But there are memorials that shall never be forgotten, monuments that shall never be done away with, men whose memory shall never be erased. These are the monuments of Thanksgiving raised by the saints of old. They stand like mountains up to the mighty feet of the men of God, marking the way they have traveled.
1. Noah's altar at Ararat after the Deluge.
2. Abraham on Mount Moriah built an altar and called it Jehovah-jireh: "The Lord will provide."
3. Jacob set up the stone which he had been his pillow and called it Jabez (1 Sam. 5:9).
4. When Jordan was crossed, twelve stones were set up as a monument to the blessings of God.
5. Samuel erected Eben-ezer that it might proclaim forever Israel's gratitude.
F. We need to erect our "Eben-ezer" and declare, "It is the Lord's help."
I. "Hitherto" Points Out All That Which Is Behind.
A. To the children of Israel "hitherto" was like an arrow pointing to the victories and defeats of the past.
1. It brought memories of their defeat by the Philistines—when their priests Hophni and Phinehas were killed and the ark of the covenant was captured.
2. It brought memories of their sin, without which they would not have been defeated.
3. They were reminded of their sorrow: 30,000 slain that day; priest Eli fell over backwards and broke his neck when he heard.
B. But their "hitherto" did not end there.
1. The tragedy is that for many people whom I know their "hitherto" stops right there: backslidden, out in sin, unhappy, away from God.
2. The "hitherto" of the children of Israel had led them back to a place of repentance, confession, forgiveness, and now victory over their enemy.
II. "Hitherto Not Only Points Out That Which Is Behind, But Includes the Present.
A. It means to this very hour God has led us. Let the past be what it may, the future depends on what God today will make of us.
B. Victory is ours for the taking.
1. Victory in spiritual affairs.
   a. God wants us to be strong. His strength can be our strength (Josh. 1:5-6).
   b. God wants us to be on fire for Him (Matt. 3:11).
2. God wants us to have a song and wear a crown of joy (Isa. 35:10).
3. Victory is ours as long as we keep our eyes fixed upon the goal, Christ Jesus (Hi. Peter, while walking on the water, began to sink when he took his eyes off Christ.)

Conclusion:
Can you raise your Eben-ezer today?
Can you say "Hitherto hath the Lord helped me?"
Or is there some fixing up you have to do first?

—RALPH E. WEST
Arlington, Texas

"Whom Do Men Say That I Am?"


Text: Whom do men say that I the Son of man am? (Matt. 16:13)
A. We have before us a question today that is as fresh now as it was the day that Jesus uttered it to His twelve.
B. This question was given these men, not that the Lord did not know the answer, but that they might publicly take their stand, or make their confession of Him.
C. In the beginning of the question the disciples did not recognize the seriousness of the questioning or attempted to evade the issue. This has been done many times since.

I. "Whom Do Men Say That I Am?"—First Century
A. John the Baptist.
B. Elias.
C. Jeremiah.

II. "Whom Do Men Say That I Am?"—Twentieth Century
A. Tollmited—Deny the existence of a God.
1. The future holds battles; yes, but for every battle there is victory. We need only to mind Him today.
2. We look forward steadfastly to: the salvation of those for whom we are praying, times of fellowship with one another and God. His blessings in the best and darkest hours of our lives. His steady hand when death comes, the reward of the righteous.
The question is, "Who do ye say that He is?"

1. Will you say that He is a great Teacher?
2. Will you say that He was a great Prophet?
3. Will you confess Him as your personal Saviour and acknowledge His divinity and His power and ability to save even you?

Conclusion:

The freshness of the question, "Whom say ye that I am?" is upon us even now. The same Person awaits an answer from you now. What will your answer be?

—Don Newell

Winter Haven, Florida

Getting in Focus

Text: But God commended his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

   1. There is only one answer: SOULS!
   2. Why did Jesus leave heaven and come to earth? SOULS!
   3. Why did He pray and suffer so in the garden? SOULS!
   4. Why did Jesus die on the old rugged Cross? "To save sinners," is the answer.

B. What were the mission, the message, and the method of One who gave so much to be the Lamb of God that He felt was the will of God?
C. That is what we want to study this morning and then let the mission, the message, and the method of Jesus be our mission, message, and method.

II. What Was His Mission?

A. In the words of Jesus we find the answer to this question. It is, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). "They that are whole need not a physician; but they that are sick" (Luke 5:31).

B. The real question for us then is, "Are we ministering to sinners? Are we carrying out the mission of Jesus as He saw it and worked it at it? How many 'sinners' attend our regular services? How many 'sinners' attend our revival meetings? What are we doing to get them in?

C. Ours is a task of ministering to the sinners, essentially, and not to the saints. We must devote our time to doing all that we can to minister to those whom we know to be in real spiritual need—sinners!

III. What Was His Message?

A. This One Who came to minister to "sinners"—what was His message? When preaching to sinners His message was always one of tenderness and invitation. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted" (Matt. 5:3-4). "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take your yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

B. The message of Jesus—one of tenderness, compassion, invitation. This must be our message if we would win sinners. We cannot scold them, condemn them—rather, love them, woo them, win them for Jesus!

IV. What Was the Method of Jesus?

A. It is interesting to note that Jesus did not come to set up shop, hang out a sign, and wait for sinners to come to Him, to look Him up, or come to visit Him or His shop. I wonder if we are not too guilty of this.
B. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He came to "locate, find, list," and to save that which was lost. Here, then, is the secret of His success: He did not wait for those who needed Him to come to Him, but He went out to them that He might minister to them. Are we going out to locate, find, list, the lost? Or are we still waiting for them to "find" us and come to us?

Conclusion:

What is it all about? Why budgets, salaries, revivals, building programs, calling of workers and teachers? Just one answer: SOULS!!!!!!

Anything less than this as our objective or our motivation is loss.

Help us to adopt the mission, the message, and the method of Jesus and go all out for Souls in "Evangelism First!"

—Don Newell

A Father Pleading for His Son

Text: The nobleman sath unto him, Sir, come down ere my child die. Jesus sath unto him, Go thy way; thy son liveth (John 4:47).

Introduction:

A. In this scripture we find a nobleman in great trouble. A poor sick boy was dying.

B. Parents were concerned about him. Went to Jesus for help. We see in this text just how Jesus feels toward any father or mother who comes to Him in behalf of their children. He listens with the greatest possible interest. There are many wonderful lessons in this scripture. Notice with me the more outstanding ones.

1. Jesus is interested in our children.
   A. He gave them to us in the beginning.
   B. No home is complete without them.
   C. Our lives are not what we should be without them.
   D. He proved His interest in the small children when He was on this earth.
   E. He never loses interest in them.

2. He wants to save them.
   A. He died to save everybody.
   B. He wants to save every man.
   C. I think He is especially pleased to save the children of those who labor for Him.
   D. To save the children of His own children.

3. He will do all He can to save them.
   A. He will leave no stone unturned.
   B. He will plead, knock, invite, and do all within His power.

IV. He expects us to help and cooperate.

A. He has not chosen to do this job alone. He expects us to help. B. To teach and train them right. C. To take them to church. D. To read the Bible to them and pray with them. E. He expects us to deal with sons or daughters in a firm but kind and loving discipline. F. To lead them to the altar and help get them saved. G. To live right before them and be good examples. H. To live so we have their love, confidence, and respect.

August, 1982

The Preacher's Magazine

(881) 45
V. THE BEST AND MOST GODLY PARENTS
SOMETIMES LOSE THEIR CHILDREN.
A. This is an exception to the general rule.
B. Where both parents are Christians, around 80 per cent of the children become Christians.
C. Where neither are Christians, the percentage drops to around 17 per cent.
D. A good 'Christian home' is the best influence we can surround our children with.
E. However, sometimes even those brought up around the family altar drift away.
1. The prodigal son. Use other illustrations.
F. The son or daughter of the most sainted mother and father can go astray.
VI. WHEN WE HAVE DONE ALL WE CAN DO, WE CAN TURN OUR CHILDREN OVER TO HIM, AND LEAVE THEM IN HIS CARE.
A. There is a means end as to the amount of help we can give to our children. We can go only so far.
B. The final decision is up to them. He or she has a will of his or her own.
VII. JESUS WILL HEAR OUR CRY FOR OUR CHILDREN.
A. This is the most encouraging part of this message.
B. When we have done all we can, He takes over.
C. He heard this nobleman's plea before he got home, the work was done.
D. He will do the same for us if we do our best and trust Him.
CONCLUSION:
Let's do our best and trust God to help us save all our children.
—HARLEY HALL
Louisville, Kentucky

Paul's Battle Cry
INTRODUCTION: The storm was raging, the men were disconcerted, and life...

46 (362)

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

CHALLENGE TO THE CROSS
Wayne Dehonay (Broadman, 1962, 116 pages, cloth, $2.50)

One reviewer of this book states, "I would place this volume in the hands of every freedom-loving person on this earth." I would be happy if every Nazarene minister would read it. Its message is clear, discerning, factual, almost stunning.

Here is an angry man, morally agitated. He writes with a pen that fairly scorches the pages. But this is no diatribe. He documents all of the startling facts, all of the burning indictments. He unmasks the challenges of the cross of Christ and calls them by name—communism, materialism, immorality, Roman Catholicism, alcoholism, ecumenicity.

I wish he had not recommended selected movie attendance. The book would have been the better had he left that out. But over against this decidedly unfortunate statement is a vast amount of information—current, startling.

He marshals facts that fairly stun you as you read. What is happening in our midst is unveiled by documented evidence. Delinquency, subversion, liquor saturation—here is material that will spark any sermon.

The dangers of Roman Catholic infiltration and ecumenical peril are plainly presented.

Again I say, "I wish every Nazarene minister would read this book."

GOD'S GOLD MINES
C. Roy Angell (Broadman, 1962, cloth, $2.50)

The question has been asked frequently of me, "When will there be another Roy Angell book?" Well, here it is. Here are fifteen messages typical of Roy Angell as you read in Baskets of Silver and Price Tags of Life.

Each sermon is brief, and the strength of each sermon is found in its illustrations. In reading these sermons the reader is inclined to believe that the author overdoes his illustrations, as though his house were made almost totally of windows with very little framework. And yet immediately one is reminded that many modern buildings have a vast space devoted to glass.

The reader will fill up a big section of his illustration file from the delightful book. It is thoroughly evangelical. There are no doctrinal objections. It would not be true to say that all of the sermons have unusual
sermonic insight, but some of them are certainly beyond the average. The message "Let Down Your Nete" is one of those splendid messages that you will enjoy adapting for a good Sunday evening message. While it is hard to pick out the most readable of these delightful messages, I was intrigued by the message entitled "Lost—Something Precious." In the message "Our Urgent Needs" the author just slips in almost in a parenthesis an outline by Dr. McCracken in the early paragraphs of that message that is most certainly a challenging sermon outline. When you have noted the four points of it, you feel like donning your sermonic suit and racing for the nearest pulpit.

SIMPLE THINGS OF THE CHRISTIAN LIFE
G. Campbell Morgan (Revell, revised 1961, 96 pages, paper, 95c)

In this reprint of material that has not been available for some time, we have one of the most delightful little books from the prolific pen of G. Campbell Morgan. The five chapters—"The New Birth," "Holiness," "Growth," "Work," "Temptation"—are refreshing discussions indeed. The chapter on holiness is especially helpful and it does come so near being a clear-cut, Wesleyan statement that it will be inspiring to read.

To so many people who pick up all of G. Campbell Morgan material that they can find, this little paperback book will be a discovery.

THE WISDOM THAT DOES NOT CHANGE
Charles P. Robshaw (Abingdon, 1962, 128 pages, cloth, $2.50)

Here are twelve sermons that are intended to stimulate a new dedication of Christianity among Americans. One of the clearest values to be seen in the book would be a reading of the sermon titles, as for instance: "The Difficult Art of Listening," "Some Logic for the Hardhearted." "A Brief Anatomy of Stupidity." A generous evaluation of the book would have to state that it is not strong in scriptural exposition; neither is it to be condemned for heresy. It is a mediocre book of sermons without deep insight and very little illustrative sparkle.

THE SHEPHERD OF THE STARS
Charles A. Trentham (Broadman, 1962, 172 pages, cloth, $2.95)

Here is a delightful book. It is an exploration of the Book of Colossians in which the author shows that St. Paul in writing to the Colossians was giving advice which has a relevancy for our space age. He points out that the Colossian Epistle was written in an age of crisis, an age when the world was shivering, mankind was being drawn closer together. It was also an age in which Christianity was in a death struggle with those who would consider her as only one among many other religions of mankind. Charles Trentham, who is a Baptist pastor in Knoxville, Tennessee, points out that these are some of the very same problems being faced by Christianity in this space age. In the book I found twenty-eight full expositions of the Colossian Epistle.

Let this beautiful FLAG SET
Grace Your Sanctuary

No place of worship is completely furnished until it displays its national and Christian flags.

Show your colors throughout the church—in the sanctuary, your young people's room, the Sunday school auditorium—invest in this de luxe set with all these outstanding features:

- High-quality cotton
- Lustrious and colorfast
- Weather-resistant
- Dignified, golden-colored fringe on three sides
- Unfurling, perfectly finished with brass grommets
- Complete with pole hem for easy mounting
- Oak pole 8" high x 1" diameter (comes in two pieces) with brass grommets
- Heavy-gilded, 6" high, metal stand with adjoining piece for keeping flag steady
- Appropriate 5 x 3" embroidered

CHRISTIAN FLAG
Cross skillfully appliqued on both sides of blue field. White flag carefully sewed to blue field. 8" bronze cross included.

E-201 $51.50

AMERICAN FLAG—Stars securely embroidered on both sides in blue field with high-quality thread. Stripes firmly sewed with double stitch. 8" bronze eagle included.

E-202 $51.50

CANADIAN FLAG—Companion to Christian flag—write your Nazarene Publishing House, 1592 Bloom Street, West, Toronto 9, Ontario, for complete details.

NOTE: For additional information see our Master Buying Guide. A "church office copy" has been sent to all pastors, or write for FREE personal copy.

A wonderful project for one of your S.S. classes!