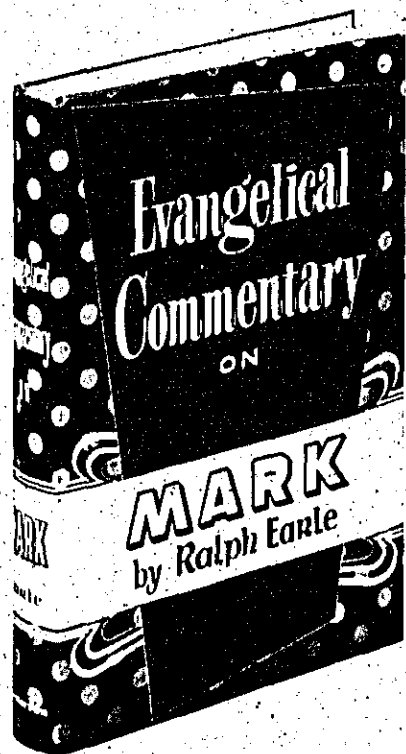


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GUEST EDITORIAL

The Observance of the Lord's Day In Modern Times

By Jack Ford*

THE word "modern" has a mysterious power of dividing people into opposing camps of "modernists" and "conservatives."

By some it is assumed that the only attitude worthy of the name "modern" is to discard ancient and venerable institutions and advocate a revolutionary and "progressive" program. But the graph of human progress is not consistently upward. It has its falls as well as its rises. Because a policy is new, it does not necessarily follow that it is progressive. It may be reactionary. Man is a strange contradiction. The Bible teaches that man was made in the image of God, but he rebelled against His authority and became a fallen creature. Now he contains within himself a kinship to Deity and a spirit of revolt. Whether the Bible account is believed or not, the fact remains that man is conscious of both an upward surge and a downward drag. It is therefore important when assessing a novel policy to try to determine which phase of the moral dialectic it represents. For example, it is considered modern, progressive, and enlightened in some circles to agitate for "free love" and the toleration of homosexuality. But promiscuity and sodomy have been

practiced in some of the most backward and debased nations, and they belong to the dark ages of the human race. Here is reaction masquerading as progress simply because it challenges the existing conventions.

On the other hand, the fact that an institution is ancient makes it sacrosanct to some. To alter precedent is to make the heavens to fall. But Howell reminds us, "Time makes ancient good uncouth." What has been of service in the past may well be irrelevant to the needs of the present and a hindrance to progress in the future.

It is therefore necessary, when discussing our subject, to endeavor to assess the authority and abiding value of the Lord's day institution, and to decide in what form, if any, it is relevant to a modern democracy such as Britain. In order to do this, we shall have to trace its origin and development within the Christian church.

THE LORD'S DAY AND THE CHURCH

It is impossible to understand the Lord's day apart from the Jewish Sabbath. The Christian church not only came to birth within the Jewish nation, but for years its only Bible was the Old Testament. The twelve apostles were all Jews, who had observed the Sabbath from childhood.

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They had been taught to observe it as one of the Ten Commandments, part of the moral law, and to believe the institution of it to go back to the creation of man. To them, as to all their contemporaries in the Jewish nation, it was a day of rest¹ and worship;² a day which celebrated the creative sovereignty of God; His redemptive love for³ and His covenant with⁴ the nation of Israel.

Their Lord and Master, Jesus Christ, honored the Sabbath,⁵ and although He opposed and disregarded the senseless and unscriptural restrictions with which the Pharisees had trammelled it, He declared it was of value to man and that He himself was its Lord.⁶ There can be no question that for the first twenty years or so of its existence, the Christian church kept the Jewish Sabbath day.

It also revered the first day of the week. It was the day of Christ's resurrection, the day when faith chased away despair and hideous defeat gave place to glorious victory; the day without which there would have been no Christian church. Our Lord, having appeared to His apostles as a community on the day of His resurrection, waited, as far as we can judge from John's Gospel,⁷ until the following first day of the week before He appeared to them again, thus giving some precedent for a regular gathering on that day. The first day of the week was further hallowed for the Christians by the bestowal of the Holy Spirit on that day.⁸

With the extension of the church among the gentiles through the ministry of the Apostle Paul, with his emphasis upon grace and his dread of

legalism, the first day was observed as the regular day of worship⁹ and the seventh was disregarded as being a part of Judaism. The Jewish Christians probably continued to observe both, and the Jewish festivals as well.¹⁰ To this, the gentile Christians were exhorted to adopt a tolerant attitude,¹¹ but were urged to keep themselves free from anything savoring of Judaism.¹²

This first day of the week was given the distinctive title of "the Lord's day," and by the close of the first century the writer of the Apocalypse could refer to it as such without explanation.¹³

The writings of the early church indicate how this tendency developed. In the Pauline tradition, Ignatius, about A.D. 110, exhorts, "Let us no more sabbatize, but let us keep the Lord's Day on which our life arose."¹⁴ Barnabas, whose epistle is variously dated by scholars from A.D. 70 to 130, declares, "We keep the eighth day (i.e. the first day of the week) with joyfulness, the day also on which Jesus rose again from the dead."¹⁵ The Didache, the date of which is considered to be within almost the same period, speaks of coming together and breaking bread on the Lord's day.¹⁶ The first Christian writer to refer to the first day as Sunday is Justin Martyr, about the middle of the second century, who refers to it as the day when Christians assembled for worship.¹⁷

The emphasis at first was on worship. Many of the Christians were slaves and would have no opportunity of resting. It does not appear that

they made abstinence from work a point at issue in the same way as some of the strict Jewish slaves. But as opportunity arose, the day would be set aside from secular demands. Tertullian, writing at the close of the second century, states, "Christians avoid every trace of gloom and even put aside business which might interfere with prayer."¹⁸ In the Apostolic Constitutions, written about the end of the fourth century, rest from work is prescribed and the precept is attributed to the apostles. Before this, in Constantine's edict of A.D. 321, the custom of the Christians is reflected in the command to observe Sunday as a day of rest. While the climax is reached in Leo's decree of A.D. 469: "We ordain, according to the true meaning of the Holy Ghost, and of the apostles thereby directed, that on the sacred day whereon our dignity was restored, all do rest and surcease from labour."

This represents the official church attitude, though often ignored by clergy and laity, up to the time of the Reformation.

It is generally thought that the reformers restored the observance of the Lord's day after its corruption by the Roman church. Actually, in their reaction against the legality of Rome, they tended to suggest that it was abrogated with the law, but that it should be retained for the sake of maintaining public worship. Luther taught, "Because Sunday has been appointed from the earliest times we ought to keep to this arrangement; that all things may be done in harmony and in order, and no confusion be caused by unnecessary novelties."¹⁹ Calvin saw in the Sabbath commandment, first and foremost, a figure of the Christian's rest from his own works, that God might work in

him by grace; then, secondly, an observance of the legitimate order appointed by the church, for the hearing of the Word, the administration of the sacraments, and public prayer; and, thirdly, a rest day for the Christian's dependents, "that we may avoid oppressing those who are subject to us."²⁰

The teaching of the reformers was not understood by all their followers, and their task was made more difficult by some who reacted against Roman legalism by proclaiming a species of antinomianism. According to Heglin, Sunday could hardly be distinguished from another day in Holland, Belgium, Switzerland, France, Germany, and a part of Poland.²¹

In England, where the Reformation was more gradual, the Lord's day was more carefully guarded. Richard Hooker quotes Leo's decree (quoted above) with approval.²² Nicholas Bownd's book, *The True Doctrine of the Sabbath* (published in 1595), claiming for Sunday the authority and observances of the Jewish Sabbath, exercised an immense influence, not only in England but on the Continent. Some fifty years later, Parliament adopted the Longer and the Shorter Catechism, with its teaching that "the Sabbath is to be sanctified by holy resting all the day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up with works of necessity and mercy." Later more detailed restrictions were added, and even "vainly and profanely" walking for pleasure was forbidden.

This was the Puritan Sunday. One cannot help but feel that, great men

¹Exodus 20:11.

²Leviticus 19:30; 1 Chronicles 23:31.

³Deuteronomy 5:15.

⁴Exodus 31:13, 17.

⁵Luke 4:16.

⁶Mark 2:27-28.

⁷John 20:19, 26.

⁸See "The Lord's Day," Wilson, p. 116.

⁹1 Corinthians 16:2; Acts 20:7.

¹⁰Acts 18:21; 21:10-25.

¹¹Romans 14:4-6.

¹²Galatians 4:9-10; Colossians 2:16-17.

¹³Revelation 1:10.

¹⁴Ep. to Magnasians IX.

¹⁵Ep. 15.

¹⁶XIV.

¹⁷Apology Ixvi.

¹⁸Orat. 18 (23), cf. Ad. Nation I xliii Apolog. xvi.

¹⁹"Larger Catechism."

²⁰"Institutes," br. II ch. viii 34.

²¹II 6:9.

²²"Laws of Ecclesiastical Polity," br. v 69-71.

though the Puritans were, some of them in their very zeal for righteousness emulated the Pharisees rather than the Son of Man in their observance of the Sabbath. This attitude took deep root in Scotland, and was also transplanted with the Puritan colonists into American soil.

There was a reaction against the Puritan Sunday in England at the Restoration. But before the death of Charles II the country had wearied of the Cavalier Sunday, and the Sunday Observance Act of 1677, forbidding Sunday work and trading, was passed. If the Puritan Sunday was a burden to the flesh, the Cavalier Sunday was an insult to the Spirit.

The great revivalist of the eighteenth century, John Wesley, held firmly to the obligation of the Christian to observe Sunday as the Christian Sabbath, and dismissed from the Methodist Societies those who were negligent in this respect.²³ He regarded its observance as part of the moral law which is written upon the heart of the believer.²⁴ In the following century, Daniel Wilson, the founder of the Lord's Day Observance Society, expounded this view with considerable force and clarity in a series of sermons, now published in book form under the title of *The Lord's Day*.

The Roman church has modified its position over the centuries. Today we associate the Roman Catholic Sunday with the observance of Mass in the morning with the rest of the day being devoted to pleasure and sport. But this attitude is a concession to the frailty of human nature rather than the exposition of Christian doctrine.²⁵ There is evidence of some concern in the matter in Roman Catholic circles. In the *Universe*,

14/10/55, the following comment appears; "Some have got into the habit of hearing an early mass and then working—at the very satisfactory Sunday rate of pay—Sunday lasts for 24 hours, not just for the 30 minutes of a Low Mass."

We have spent considerable time reviewing the origin and growth of the Lord's day institution, and in so doing we have gained an insight, not only into its authority, but also into its correct observance.

In the first place, from the foregoing it is clear that the Christian church has always observed one day in seven for public worship and, where possible, it has sought to keep it free from secular pursuits. It has not done so in the spirit of Judaism as part of the scheme of earning salvation, but in the spirit of gratitude for salvation, freely bestowed by the Saviour, who rose triumphant on the first day of the week. It has kept it gladly as a law of God, written upon the heart, in fulfillment of the new covenant.²⁶ It has proved it an essential factor in maintaining Christian fellowship and assuring the continuance and extension of Christ's church. There have been times when one or more of these principles have been lost sight of, or when some have been emphasized to the exclusion of others, but all must be included in a true summary of the evidence of scripture and church history.

There is therefore a threefold sanction to the observance of the Lord's day: it has its roots in a divine commandment; it is the evidence of a genuine experience of grace; it is essential to the welfare of the church.

These things being so, if the church has a place in the modern world, so

too has the observance of the Lord's day.

In the second place, we may learn from the foregoing how Christians should observe it.

1) By attending public worship. Whereas in the Old Testament economy the stress is first on rest and then on worship, in the Christian dispensation the emphasis is reversed. One of the first and most effective steps towards a revival of religion today would be a return to the sanctuary. Morning and evening, wherever possible, should be devoted to the privilege of worship and fellowship.²⁷

2) By resting from secular pursuits. We shall see in our next section that the mind and body need Sabbath rest. Even more is this true of the spirit. The legitimate things of everyday life can drain our spirits, if we do not deliberately and periodicaly stand aloof from them. The conscientious Christian—workman, businessman, minister, scholar, professional man—can call a halt in the swirl of secular demands, and know that he is doing God's will in leaving them to turn aside to rest and worship on the Lord's day.

3) By service. "It is lawful to do well on the sabbath days."²⁸ No one need be at a loose end on the Lord's day if the love of God is in the heart. If we cannot heal the sick, we can visit them. There are children to be instructed, sorrowful ones to comfort, and lonely souls to befriend. Above

all, there are those without the Christian experience to be evangelized on the day of the Resurrection.

4) With charity. Christians will always have different opinions as to what is legitimate on the Lord's day and what is not. "Let every man be fully persuaded in his own mind."²⁹ Let us not make the day a burden to ourselves or to others. "The sabbath was made for man, and not man for the sabbath."³⁰ We can follow the Puritans in their virtues without emulating their mistakes. Let us remember, for instance, that children are children, and that Christ loved them as such. Let us ask Him to help us to teach them to love His day.

5) By setting an example. There may be some things which we feel we can do ourselves but which may cause our brethren to stumble. "Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."³¹ And let us remember that those outside of the Christian church are watching too. Any inconsistency becomes an excuse for encroachments on the sanctity of the Lord's day. "I've got to act in a way more limited than I could justify on purely personal grounds," says Dr. Weatherhead, "in order to contribute to the preservation of something of national importance."³²

These are the principles which should govern the conduct of a Christian on the Lord's day—for all time.

(To be continued)

²³Romans 14:9.

²⁴Mark 2:27.

²⁵Romans 14:13.

²⁶Guarding Our Sunday," p. 15.

²⁷Luke 4:16. See also Pliny's Letter to Trajan.
²⁸Matthew 12:12.

²⁹Tyerman's "Life and Times of John Wesley," III, 372.

³⁰See his sermons on the Law.

³¹See article "Sunday" in "Catholic Encyclopedia."

³²Jeremiah 31:33; Hebrews 10:16.

FAITH

You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.—Mahatma Gandhi.

The Value of Teamwork

I GUESS that it is no secret that during my high school and college days I participated on some athletic teams. As I look back on it now and think of the energy I expended, it gives me a backache, but in addition I see some valuable training which this sort of activity gave me. In fact, I have been so bold as to say that every preacher ought to learn how to play with a team. It is about the best training I know for this business of working with people in the church. Be that as it may, for many of us are too old now to try to recapture our youth, yet I felt there might be some practical points for us in this matter of teamwork. Here is an area of operation from which we never get very far. It applies to the minister perhaps as much as anyone else in life. Let us notice a few of the more practical implications of it for us.

1. *Teamwork recognizes the aggregate purpose.* It is not uncommon for us to get so consumed with our own success and the purposes of our individual lives that we lose sight of the more basic and far-reaching purpose which embraces all of us as ministers of the gospel. The member of the team must forget his own batting average and the possibility of his emerging from the game as a hero or even of the long-range ambition to play and be a success, and merge his plans into those of the group, the school, or the total group with whom he is playing. Just so, the minister

must lose sight of his personal ambitions and see rather the total task in which all of us are engaged. Shall I suggest that this applies to ministers working in the same town or on the same district? And that it relates to winning souls for the Kingdom rather than to ourselves or to our particular church?

2. *Teamwork is so constructed that it allows more prominence to some than to others.* In baseball there is the pitcher. In football there is the backfield. The principle applies nearly everywhere. Teamwork takes into account that each position is vitally important and without it the team would collapse. The guard on the football team may not make the headlines but he knows, and the team knows, that without him there would be no ground gains for the halfback. We must see also that in the work of the church all of us cannot fill places of prominence. The very structure of the church means that there are places of leadership and places of responsibility. We do see this when we stop long enough. But what we fail to see is that every place is important and that every member of a good team recognizes that this is true.

3. *Teamwork recognizes that the "assist" is just as important to the winning of the game as the goal itself.* In some sports the "assist" is marked up on the player's record. Well it could be in every sport. But most of

all, the players of the team that is functioning well do not concern themselves primarily with the record book, and those who assist another to make a goal share the thrill of that goal and share the glory of the game won. We need to see this as preachers. We must see that the job of soul winning is a team endeavor. The evangelist could not "win" souls without the year-round work of the pastor. The pastor would not see people won without the help of his praying people. There is no progress on the district without progress in the smallest of the local churches. There are no general goals reached except there are "assists" all along the line. The thing is, let us all share in the progress and all have part in the endeavor without respect to who gets the credit.

4. *Teamwork will not tolerate a "star at any cost."* I think I have played with one or two in my day—fellows who were going to "star" regardless of all else. Perhaps, even, some who have played with me have thought that that was my motive. But teamwork cannot last with a "star" on the field. It is true that certain players have outstanding abilities and in some cases a team's offensive work will center around a given player. But, even so, that player must be dedicated to the plans that have been made and must yield to them at all times. Where is more of this principle needed than in the midst of the brethren as we strive to work together in the advancement of the kingdom of God? Let none of us be guilty of trying to "star" at the expense of the Kingdom.

5. *Teamwork recognizes the importance of the entire group as vital to success.* The individual player must be convinced that there is more force and power than he alone can give or the game will be lost. That

is, there is a power in a team which is more than the sum total of the power of the individuals which make it up. Teamwork is co-operative endeavor which multiplies many times beyond the abilities of the number on the team. That is why at times we see a mediocre team play "over its head" and defeat a team with better individual players. Just so in the church. We must see that working together as a team (not just as an association of independents) we find a power for God which is away out and beyond the sum total of that which each of us can do separately. This is one of the great values of working together as a denomination. Here is the value of each of us giving his best to the endeavors of his church; not that he loses in so doing, but in reality his effort is multiplied.

6. *Teamwork gathers the force of the group enthusiasm.* This is an extension of the former. There is such a thing as "team spirit," "morale," or whatever you want to call it. Coaches watch for this spirit as one of the very important contributing factors to success. And this spirit is something which comes largely from the group, from the spirit of the team, and from the spirit of the cheering section. This is the spirit which will cause a small, unfavored team to whip a better team. This is the spirit which will bring a beaten team from behind to finally win. Spirit, that's it! And which of us as ministers do not need the spirit of the group? Many of us are working away, all on our own, away from the group, off to the side. And it will be so if we are indeed working all by ourselves. But once we see and feel that we are working together as a team—some in the city, some in the country, some on the mission field, some in the colleges, some at headquarters—then we shall begin to feel the spirit rising and our

morale lifting. The total group has lifted us beyond the humdrum of our own bit of the greater task.

7. *Teamwork recognizes that "one's best" is all that can be expected of anyone.* It is easy in the heat of a game to feel that a certain play or a certain attempt should succeed through superhuman effort. We tend to feel that a hitter can hit a home run every time at bat or that a pitcher can fan any batter any time he feels like it or at any time that the tide of the game would demand that extra effort. But such is not the case. While those of us in the grandstand tend to blame the particular player who fails to deliver for us in the pinch, the members of the team know that no man can do more than his best and that no man can be expected to perform superhuman feats. We need to see this in the church also. Our leaders set goals for us in order to give us something for which to shoot. We set goals for ourselves at the beginning of the year which seem to us to be within reach. Now and then we even stretch ourselves, feeling that perhaps we can see some gains made which even our faith-inspired better judgment tells us are out of all reason. We must see that in the year-by-year work of the church we build, not on magic nor wishful thinking, but on every man doing his God-inspired best. And on a team, no man really blames another for not producing beyond his best.

8. *Teamwork develops good winners and good losers.* This was a lesson I had to learn the hard way. As a child I was a poor loser. Perhaps it was the influence of an older brother who could always take me down and who always came out ahead in any match. In any event, I had to learn that one was to give his best to the

game, even when hopelessly out-matched by the other team. And when a team is working together and all members doing their best, the members learn to win without "rubbing it in" to the others and lose as if losing were really better. This is one of the values of teamwork both on the field and in the church. We must learn to give and take. We must learn to give our best and not go to pieces in the face of temporary defeat. The good winner recognizes the virtue of the opponent and measures his own laurel wreath so that it will fit the other's head day-after-tomorrow. The good loser does not despair and he immediately makes plans to give his best to the next game, and win it.

9. *Teamwork disintegrates in the face of internal criticism.* It can be maintained only so long as every member on the team recognizes these many factors connected with such a group and only so long as every member has the full confidence of every other member. Just as soon as this confidence is broken and distrust breaks the ranks, the whole idea of teamwork, with all of its values, falls apart. Brethren, as at no other point, we must see to it that our team in the church is not shattered by this internal criticism! A team can stand anything from without and it is just made stronger, but once let it face bickering among its members and chaos results. Suspicion and criticism are not listed with the fruit of the Spirit. And yet, so often our first reaction is one of suspicion or criticism when one of our brethren moves ahead of us or one of our leaders points the way the church feels we should go. That is a sure way to tear apart the very work that is near and dear to all of our hearts. Let us, under God, learn the value of confidence and faith and trust as we labor together.

The Preaching of Charles G. Finney

By James McGraw*

AS I TURNED and was about to take a seat by the fire, I received a mighty baptism with the Holy Ghost. Without any expectation of it, without ever having the thought in mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me body and soul!"

Thus writes Charles G. Finney in his *Memoirs* concerning the religious experience that gave power to his ministry and victory in his personal life. From the day of that experience until the day of his death, this devoted preacher pressed the claims of the gospel upon those who heard him, and the results of his ministry demand that his name be placed among those who have earned for themselves the title of "evangelist."

Born of nonreligious parents in Warren, Connecticut, in 1792, Charles Grandison Finney had very little in his home environment that would help make him the preacher he later became. His family was a hardy pioneer family, and they moved westward into the relatively unbroken wilderness of middle New York State when he was yet a lad. These New England settlers possessed very few religious books, but they immediately established schools. They seemed to appreciate the value of education, but had no idea of the importance of religious training. Finney himself wrote later that there was "very little intelligent

preaching of the gospel" during his impressionable years as a boy, and that neither of his parents made any profession of religion. Finney's home offered little chance for spiritual awakening. His early life was typically what might be termed today "secularized"; he was taught the necessity of hard work, the rudiments of basic knowledge, the value of thriftiness, frugality, and honesty; but he was not introduced to the Christ, whose life and teaching are the basis of all these qualities.

The education Charles G. Finney pursued would not be considered above the ordinary by present-day standards but certainly must have been better than most men received in his time. The wilderness schools were barely adequate for the development of such skills as reading, writing, and arithmetic, but Charles had the ambition to go to New England for his high school education and put himself through by teaching in the elementary schools as his means of livelihood. After completing high school, he joined the law office of Squire Wright Adams and studied the practice of law.

It was during the time that he studied law that Finney discovered for the first time, apparently, the importance of the Bible. He writes in his *Memoirs*:

"I found the old authors frequently quoting the scriptures, and referring especially to the Mosaic institutes, as authority for many of the principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever

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owned; whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life."

Thus his study of law had a distinct influence on the preaching of Charles G. Finney. Through law, he learned to appreciate and later love the Bible, from which flows the source of all that is orderly and just and right. From law he learned also the importance of straight thinking and clear, logical presentation of thought. Most important, from the interest awakened in the Scriptures through the study of law, Finney became more interested in religion and the church.

The young lawyer's conversion was delayed, and almost prevented completely, by his difficulty in understanding why the Christian people he observed—and sinners under conviction do look at the Christians very closely—prayed so much but did not receive the answers to their prayers very often. The Holy Spirit was faithful to guide him into an understanding of the truth, however, and he decided as he studied the Word that their prayers were not answered because they had not met the conditions. It was in a wooded grove on the way to his work that he turned aside to settle his commitment to God, and while at first he could not seem to get his prayers through because he was fearful lest someone might hear him pray, he soon became so overwhelmed with his sense of wickedness that he cried at the top of his voice that, as he described it, "I would not leave that place if all the men on earth and all the devils in hell surrounded me." Needless to add, the Spirit gave him the promise and peace came. Thank God, whether it

is an old-fashioned altar in an evangelistic holiness church, or out in the woods where a spiritually ignorant lawyer seeks forgiveness, God's grace is sufficient.

With a genuine conversion, and later an experience of the Spirit's baptism such as described in the beginning of this article, it is no wonder that Charles G. Finney willingly answered God's call to preach the gospel, and that his preaching provided the persuasive power that brought a half million souls to his Christ and salvation.

Finney's theological training came by way of self-study, since his formal education was designed to prepare him for the practice of law. But he read widely and wisely, and his formal preparation qualified him for the position of president of Oberlin College, which he held for fifteen fruitful years from 1851 until 1866. The preparation of this revivalist, as in the case of so many other outstanding preachers in Christian history, combines together the qualities of sane, clear, thorough scholarship with consuming soul passion. These qualities are not contradictory; they are complementary. No great preacher must be highly educated; but every great preacher must be possessed with a desire to apply himself to the best possible performance of his task.

Raymond Edman, writing in *Finney Lives On*, sees in the preaching of Charles G. Finney a certain homeliness that might mistakenly be seen as coarseness. Some of his critics accused him of being "colloquial." He was not conformed to the formal, rigid pattern of "dignity" that prevailed in his day, but his style was deliberately and designedly plain-spoken. He spoke the language his hearers could understand.

Finney had the ability to preach the rugged truth in condemnation of

sin and wickedness in such a manner as to cause sinners to tremble with conviction, yet with a spirit of tenderness and love such as caused sinners to weep for their wickedness and want to hear more from this man of God. A. M. Hills was impressed with this quality in Finney's preaching, and declared: "Would to God that all of us who are called to preach would learn this simple lesson from this great preacher's experience! The way to preach these stern truths and the judgments of God is with weeping eyes and a compassionate heart."

Herbert L. Rogers observed in his study* of Finney's ministry a unique power that came through prayer. Perhaps his social life helped him preach so as to rebuke sin, yet with a spirit of compassion which the sinner could not overlook. Prayer bands were organized wherever Finney held revivals, and a saintly character known as Father Nash dedicated himself to the ministry of prayer in Finney's campaigns—praying while Finney preached—so that there can be no doubt as to the place of prayer in Finney's success as an evangelist.

Finney's sermons are not by any stretch of the imagination models of homiletical excellence. His introductions were usually interesting and arresting, but his sermon body often resembled a lawyer's brief more than a sermon outline. For example, in his sermon "The Religion of Public Opinion," the "outline" consists of twenty points at which professing Christians either measure up or fail. The reader can take his choice; is this a twenty-point sermon, or (of all things!) a "one-pointer" with twenty sub-points? His sermon on "Prevailing Prayer" is a topical development of the proposition that "there are two kinds of means requisite to promote

a revival; one is to influence men, the other to influence God." His two main divisions deal with these two thoughts in his proposition, (1) personal work and (2) prayer.

His conclusions were often a series of "remarks" by which the central thought of the message was emphasized. His illustrations were largely from everyday experience and life situations, and were a very significant part in the effectiveness of his preaching.

Finney's appearance was stately and imposing. He was six feet tall, used enough gestures to add force to his words but never enough to detract from them. Hills writes that "he was entirely free from mannerism" and that his intonation and emphasis were "perfect." Edman, his biographer, was impressed with Finney's appearance. He writes: "He spoke with directness and depth of feeling, with great searching eyes that seemed to peer into the very innermost depths of his hearers."

It was customary in Finney's time for the preachers to prepare oratorical messages which could be read from the manuscript, but he disliked this method keenly. He was a strong believer in the extemporaneous method of delivery, and he not only used this method but urged his pupils in Oberlin to follow it.

What one quality, more than any other, made Charles G. Finney the great evangelist he was? Perhaps the answer to this question must be that there were two qualities in his life and ministry which are really one, for they are inseparable. He relied upon prayer, and with his utter dependence upon prayer he relied upon personal work. The latter was begun immediately after his own conversion, when, Basil Miller points out, within twenty-four hours after he found Christ

*At Nazarene Theological Seminary.

he had won several converts, among them a lawyer and a distiller.

The theologian Charles Hodge was impressed with Finney's "relentless logic," and Henry Ward Beecher ad-

mired the masterful way he conducted his meetings. But when Charles G. Finney learned to wait upon God until the Holy Spirit came to direct and to empower, he found the secret of successful soul winning.

SERMON OF THE MONTH

Pentecost

By F. Lincicome*

TEXT: *When the day of Pentecost was fully come (Acts 2:1).*

Pentecost is the anniversary of the Holy Ghost; it is the birthday of the church; it is the most outstanding, epoch-making event since the ascension of the Lord, and will continue to be so until our Lord comes back again.

The term Pentecost has been very much cheapened in modern times. No term has been more used, misused, and abused. Much reproach has been brought on it because of the extravagance that has accompanied it in both teaching and demonstration. All the holy-rolling, loud screaming, high jumping, church splitting, and tongue jabbering has been blamed on Pentecost.

If holiness had not had the elements of immortality in it, it would have been killed long ago.

I find four things in connection with Pentecost:

I. MOTION

1) *It was a prophesied motion—*

*Evangelist, Gary, Indiana.

ing Christ and an outpoured Holy Ghost.

2) *Heaven-sent motion*—"Suddenly there came from heaven." We need more sounds from heaven. Sounds from heaven are fast dying out. When I make a plea for sounds I am not making a plea for forced emotion, nor a plea for the racket of an empty wagon. Anything from heaven is supernatural and gives us more sounds from heaven.

Everything forced has a bad effect. Forced oratory has no grip, forced piety is never winsome, forced revivals are always spurious, forced smiles are the most pathetic things you ever looked at, and forced emotion is most repulsive. This emotion was heavenward, earthward; not earthward, heavenward. Pentecost is not horizontal; it is perpendicular.

I preached this sermon one Sunday several years ago. Before I gave the call they began coming to the altar from all parts of the tabernacle. Such praying as I had never heard ascended to the throne as at least thirty persons pleaded for the fullness of the Holy Spirit.

As I stood back of the pulpit a man came to my side, and said, "This is a Pentecost." I said, "Not yet. This motion you see has to be reversed before it can be a Pentecost." I said, "At the rate they are praying, it will be reversed." In less than ten minutes it was reversed. The Holy Spirit came and they all stood to their feet praising God for nearly one hour.

3) *Unifying motion*—Pentecost will produce a threefold unity: unity with one's self, unity with others, and unity with God. Full inner harmony is not received in regeneration. The unsanctified heart has two men in it—"the old man" and "the new man." As long as these two men are in the heart, there will be unceasing conflict—a civil war. There are two minds

in it, the carnal mind and the spiritual mind. The spiritual mind will say to go to church; the carnal mind will say to stay at home. The spiritual mind will say to read the Bible; the carnal mind will say to read the newspaper. The spiritual mind will say to have family prayers; the carnal mind will say to go to bed. The first great work of heart holiness is coordination, organization, harmonization of a man's own soul by removing the discordant element or carnality. Holiness makes one inwardly unanimous. It unifies the faculties of the soul, such as the heart, the mind, and the will. It trends everything in us in the same direction. It illuminates the worldward and hellward pull.

4) *Empowering motion*—The purpose of Pentecostal power was twofold: power for purification and power for propagation, power for purity and power for service. The modern conception of Pentecost is tragically inadequate, the idea that Pentecost gives only power to make us better workers. In other words, the power of Pentecost is only power to do and not power to be. I think the power of Pentecost is primarily power to be and power to make us better liver, not better workers. It is power to be sweet under the most trying circumstances in the home as well as in the church. Some people can smile and shout in church, but are regular old snapping turtles at home. It is not the vulgar sins that are starving and stunting our piety, that are filling our souls with creeping paralysis, that are taking light out of our souls until our faces look like blown-out lamps, but it is those little heartbreaks. It is not that you got drunk, but that you got carnally mad. It is not that you went to the movies, but that you went to pieces over little or nothing. Some one says, "I know I fly off easy, but I am over it in a minute." The San

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"This is that which was spoken by the prophet Joel" (Acts 2:16).

Keep in mind that this is not the Holy Spirit's first appearance in the world. The Holy Spirit has never been absent from the world. He is the first Person we meet in the Bible—brooding over the water (Genesis 2).

At Pentecost He changes the form of His ministry and from thence forward He begins to make saints out of sinners. The Holy Ghost can take a low-down sinner and make a high saint out of him. If we had more high saints in our country, we would not have so many low-down sinners.

Before Pentecost we read of the Holy Spirit coming upon men to empower them for service. He came upon David, Elijah, Samson, and Gideon. After Pentecost we read of His coming unto men. "Know ye not that your body is the temple of the Holy Ghost?" While the Holy Ghost has always been in the world, the rank and file did not have Him before Pentecost, but most of the Old Testament prophets did anticipate a com-

ing Christ and an outpoured Holy Ghost.

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Francisco earthquake was over in a minute, too, but it left real estate in mighty bad shape."

II. EMOTION

"They were pricked in their heart"—they all acted like drunk men when they were filled, so much so that someone accused them of being drunk.

From Pentecost until now, great epochs of church history have been distinguished by waves of emotion, storms of feelings, and tempests of tears. The modern trend is for a Christianity without a Christ, for a Christian experience without any emotion. We are living in an age that aims to rob religion of its inflammatory touch, an age that looks on, all signs of emotion with distress. The emotional element is being sadly neglected. Everywhere intellect is being intensified and emotion is being cried down. Opposers want all emotion squeezed out of our religion. Can you imagine a sinner having all his sins blotted out and his name written down in the Lamb's Book of Life without any emotion? A religion without emotion is a religion without God, for God is Love, and how could a person have love and not have emotion?

A religion without emotion is too dry to kindle a fire, to say nothing of saving a sin-captured, devil-enslaved world. Some tell the seekers that they never receive feeling but they just take it by faith. That is absurd. Faith and feeling are inseparable. Faith always has fruit in feeling. "Therefore being justified by faith, we have peace with God." How could you have peace and not emotion?

Suppose that when I go home my wife would ask me if I loved her and I would say, "I never felt a spark of love for you. You see, I am not emotional; I only love you by faith."

Bishop Moore said, in speaking of

emotion, "Emotion is overworked in every phase of American life except in religion."

Bishop Hughes said, in speaking recently to two hundred preachers, "Let us get back to the emotionalism that made Methodism famous." He told the preachers that it is all right to tarry at Yale, but we must also tarry at Jerusalem. At Yale we get our minds fitted; at Jerusalem we get our hearts equipped. The minister has a twofold preparation to make, head and heart. We go to Harvard for the head, but to Jerusalem for the heart. It is the lack of the emotional element that is making the modern pulpit so stale, stiff, and mechanical. Why all this highbrow objection to a little emotion in religion?

We are serving religion too cold. God never intended His church to be a refrigerator in which to preserve perishable piety. He intended it to be an incubator in which to hatch out converts. Some churches pack their pastor in an icebox, then criticize him because he does not sweat. Mighty few men can sweat in a Montana blizzard.

Many a preacher has grown discouraged in trying to kindle a fire out of a lot of water-soaked logs. My prayer is that God will set us on fire; we would make a very big blaze, for we are so very dry.

III. COMMOTION

"The multitudes came together." The Jerusalem church was a magnetic church. It had a drawing force. We claim kinship to it, but do we reveal the same magnetic force? The most optimistic among us will have to say that we don't generate enough force to stop the drift.

God set the church at Jerusalem on fire and the whole city turned out to see it burn. As soon as there was something doing on the inside of the

church, there was something doing on the outside. As soon as there was something doing in them, there was something doing through them. This was the divine method of getting a crowd. It is still God's best method. Pentecost was its own publicity. This is one time when "noise" served a purpose.

The best advertising campaign your church could put on is more fire—more fire in the pulpit and more fire in the pew. There will never be more fire in the pew until we have more fire in the pulpit. No stream can rise higher than its source.

With all our theorizing, organizing, catechizing, baptizing, intellectualizing, advertising, socializing, systematizing, and sermonizing, our greatest need is fire-baptizing. I don't mean

wildfire nor fox fire. Wildfire has heat but no light. Fox fire has light but no heat. I mean Holy Ghost fire, that has both light and heat.

IV. PROMOTION

"The Lord added to the church daily such as should be saved."

As soon as there was something done in them, there was at once something done through them. While the primary purpose of the power of Pentecost was power for purity, it also gave additional power for more effective service.

There are many churches that want the promotion but do not want the motion, nor the emotion, nor the commotion—but they all go together. If you get the promotion, you will have to take the emotion.

That Second Man

By Ken S. Armstrong*

ONE OF THE common problems which is faced by the growing church is the increased demand on the time of the pastor. This problem is not a temporary one, but is one which continues as the church grows. Some pastors feel that the solution to this problem lies in the hiring of an assistant pastor, associate minister, director of religious education, minister of music, youth minister, or some other such staff member. But, whatever the title may be, the problem is still the same in that the "second man" is introduced into a church situation, thereby changing the normal pastoral relationship.

It is possibly unfortunate that there

has been no more study of this problem than has been done; however, some rapid advancements are currently under way. Probably one of the greatest sources of help in this area is from those churches that have been pioneers in the area. From an analysis of the experiences of these pioneer churches at least three observations have been made.

Some persons are not capable of serving as a "second man." This does not mean that they do not have the abilities to perform the particular task. It merely means that their emotional, spiritual, or mental characteristics forbid them from serving in such a capacity. In many cases a person may have rare qualities and abilities which would permit him to

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serve in many capacities with great success; however, for the task of the "second man" he would not be qualified. It is also true that a person may fill the position of the "second man" with marked success but never have those abilities to be successful in a single role. A number of factors which have been observed in this connection are as follows:

1. That person with a dogmatic nature and with strongly opinionated ideas will find it a difficult task to serve as a "second man."

2. That person who is vocal in both opinions and statements of fact will find that the position of the "second man" will be one that is impossible for him to fill for an extended length of time.

3. An "overly" ambitious individual may find himself aggressively seeking position, status, or prestige rather than aggressively seeking service, Kingdom results, or the church's welfare.

4. The inability to play "second fiddle" is not often the greatest problem, for the "second man" may find himself playing "third," "fourth," or "fifth fiddle" when it appears that he is deserving of more.

5. The good qualities of the "second man" may be canceled or nullified by the dissimilar qualities of his wife or family. The requirements for an effective and successful "second man" must be paralleled by similar attributes in his mate.

Some pastors cannot accept a "second man." This is true because of personal prejudices, biases, or past experiences. No doubt some of the factors involved in a pastor's inability to accept a "second man" may be listed as follows:

1. Any feeling of insecurity is a potential trap for trouble when one is working with a "second man." This

insecurity may result in expressions of jealousy and possessive actions.

2. The practice of serving a church over a period of years may cause some pastors to dominate the whole program. Such a domination of the total program of the church does not represent an atmosphere where two can serve together. The inability to share both the responsibilities and accomplishments of a church program will be detrimental to a harmonious working relationship.

3. It is likewise true that the negative attributes that would cause a pastor to be unable to accept a "second man," if expressed in the attitudes of his wife or his family, will be quite as devastating, if not more so.

Some churches cannot accept a "second man." Experience has indicated that in a few cases the attempt to introduce a "second man" into the organization resulted in an unhappy experience, because the church was not conditioned to receiving him. Some reasons why this is true may be stated as follows:

1. That church that is not completely loyal to its pastor will find it very difficult to permit a harmonious relationship to exist between the pastor and the "second man." Where loyalty is not strong, loyalty of the congregation easily tends to be divided, thereby causing friction and an impossible situation for both pastor and people.

2. The refusal to recognize the need for a "second man" is also devastating. If the need for him is not apparent, then the conditions cannot exist in which he may serve the church effectively.

The above observations do not necessarily indicate that the position of the "second man" is an impossible one, although all such relationships have not in every instance been de-

sirable. Nevertheless, it would seem apparent that there is much to be gained by the acceptance of a "second man" in the church that exceeds a certain size. In those instances certain suggestions may be made.

Suggestion to the second man. The major attitude for the "second man" to possess is full and complete loyalty to the pastor. Where this loyalty does not exist, there can be no basis for real progress. Whatever the capabilities and abilities that the "second man" possesses he must, above them all, pay strict loyalty to the pastor.

He must recognize that he is to serve, not to rule. He is to direct, not to dominate. He is to be pliable and not brittle. Indeed the quality of his spirit must be one of dedication, cooperation, and loyalty to the pastor, who has the primary place of leadership.

It is an essential rule that he never be in a position of receiving criticism of the pastor from one of the members. To merely be the recipient of such criticism will place him in a compromising position which may cause a breakdown in his relations with the pastor.

The "second man" will obviously never say one word to anyone of a critical nature relative to his pastor, whether it be related to his wisdom, judgment, actions, or methods. Such criticism cannot, it must not, be expressed even to his wife.

The "second man" must realize his definite accomplishments for God and the church may seldom be openly praised. But in his own soul he must find the reason for his actions and the worthiness of them. He must see that his actions and the results of his labor have a place in the total scheme which, though rarely applauded, will nevertheless bring fruit for the Master.

Suggestions to the pastor. One of

the most difficult actions that a pastor will be called on to perform is the sharing of his domain with someone who has expended no effort in its development. However, if a "second man" is desired, such a sharing experience must take place.

For the most part the pastor holds the key to the pastor-second-man-church relationship. Since he is the initiator of church policy, procedure, and planning, he will be to a great part the initiator of a continuing, working relationship with the "second man." For such to exist he must be as loyal as he desires the "second man" to be loyal. The wise man will distribute praise as well as instruction. He will share the rewards as well as the responsibilities. He will remember that there are some things that he can never share with the "second man." There are some things that the "second man" can never know, for the confidences and the intimate experiences of the people are burdens that only the pastor can bear.

Suggestions to the church. It is a difficult thing for a church to remember that it has two pastors, but remember it, it must. The church must never forget that the primary or final responsibility for all that takes place rests on the pastor. They must never forget that their primary loyalty is to him, but they must also never forget the "second man." They must remember that he has a place, but his place is the "second place." Both deserve loyalty, but always let it be that loyalty to one is loyalty to the other.

And when it is evident that the "second man" will leave, let him leave. No matter how strong the ties may have been developed or how dear his friendship is, you can best serve the Kingdom and his welfare as well by permitting him to leave and receiving his successor.

The Revival We Need

By Asa Sparks*

I. Mass evangelism has been used of God all down through the centuries; it has its place; we should not be deceived into losing sight of its real value.

If you can glean one family from each revival, this is probably a good average. One church found it helpful to name the new converts to the church board two months after the revival and see what was being done to keep them from falling away. In many of our meetings only a few of the outside people attend, and those at the altar are our own people who come regularly. Many of our own people attend the meetings in shifts; that is, they miss one night and come the next right on through the revival, if they come at all, till Sunday morning and back the last Sunday. Such a slipshod arrangement makes it difficult to have a revival, but it can be done and once in a while it happens; we break through and have an occasional real revival. We have some wonderful men in the field of evangelism; we should not expect them to fill the altar if there is no one there. On the other hand the evangelist may find that the pastor will call with him if the suggestion is made. "There is surely somewhere a lowly place in earth's harvest field so wide where I may labor for life's short day for Jesus, the Crucified."

II. Personal evangelism is not new; the ancient wise man said, "He that winneth souls is wise" (Proverbs

11:30). Daniel, faithful young hero of old, whose faith "stopped the mouths of lions," said, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Even earlier than this God sent the prophet Nathan to deal frankly and earnestly with the soul of David, who had now fallen into sin. In Naaman's day we read, "Out of the land of Israel a little maid . . . And she said unto her mistress, Would God my Lord were with the prophet that is in Samaria!" Jesus dealt with men personally; in John 1:35-48 we read of seven instances of soul winning; there are fourteen instances of the Master's personal work in the Gospels. Jesus always took His opportunity and used it to lift men out of the darkness into the light. He organized His followers into teams to do this work, "and sent them two and two before his face" (Luke 10:1).

III. A combination of the two, mass and personal evangelism, makes the most powerful evangelistic force we know of today. Where both are being used to the fullest extent today in a church, there is a real, continuous revival in progress. This is the kind of revival that we need; if you have prayed with people in the home it is a lot easier to get them to pray at a church altar. Mass evangelism does have its place; make no mistake here. However, we may have the cart before the horse. We must go after them one by one before we can get them by the dozen. Dr. V. H.

Lewis, secretary of the Department of Evangelism, in referring to personal evangelism said, "It must be the dominant force in our church." One pastor spends two days of the week with his people calling. My wife and I have been spending three days and evenings as much as possible and always are there on visitation night. This seems to be the best we can do with the other responsibilities in a large church. However, we are sure that if we could put in another day in the visitation department the work would grow much faster and the souls we could win would be many more, and Heaven-sent revivals could be much more frequent under God-called evangelists. God has helped us to get nearly one hundred members into the church the past two and one-half years with the present arrangement. We humbly praise Him today. Soul winning is not a technique, but it is a passion to win the souls of men to Christ. Don't be a slave to anybody's method but determine to win souls. We must obey Him, and "preach the gospel to every creature." One pastor has worked hard on the down-and-out, another has worked to get the up-and-up. But the truth of the matter is that we need all the strata of society in our churches; no one should be excluded. Religion is not just a list of things that we won't do, while it is that, but there are some definite positive things that we will do: "To him that knoweth to do good, and doeth it not, to him it is sin."

Cross fire will defeat your purpose, for this is holy business that we are in. Strife and vainglory are two elements that must not be present in soul winning. You do not have to decide whether to do friendship visitation or soul winning; why not do both? Keep on the alert and watch for tears; if you are in such a hurry to get around to a few more homes

that you do not have time to pray with a hungry soul, you are like the man who was in such a hurry that he did not have time to stop for prayer in the morning, not realizing that the day would have gone much better had he put God first. Stop and pray with people, friend; God will reward your efforts much better; you will be much more effective.

Some of your people will not go after them; do not find fault or criticize them or allow your workers to do it. Brag on the ones that do work; boost them; show results; others will be won over when they see that you are getting results.

Can it be possible that the revival that we want to see must begin with personal evangelism? There are some of us who believe that it must. We have heard this truth from many able speakers and wept over it, but we are good at getting down and praying a thing off us and not doing anything about it. This we must stop or migrate in the wrong direction.

Did you ever stop to think that if we wait until we can do a thing well enough, till no one will criticize us, then we will never do anything?

Brother pastor, let us work long and faithfully in the task of personal evangelism, then call in a God-called evangelist for the revival that we need and sincerely want to see. The evangelist can help you push the wagon over the hill. You have pushed it right up to the top yourself; now you need someone to give that extra nudge that will spell the difference between success and failure.

We worked with a man for a long time, then finally he made it in on Thursday night. Tuesday afternoon he was suddenly stricken and died. How glad we were that we held on! Just a few days ago on our regular visitation night a team of our workers

*Pastor, Fort Thomas, Kentucky.

returned from calling to say, "These folks just did not seem to be interested." We said, "They have been on a long time; scratch them off. Mark the card a 'take out,' so the secretary can run it back through the files and take out stencils and cards." This was done. About ten days later on Thursday the man passed to eternity. Should we have gone back once more? Who knows? Maybe this would have been enough. It is too late to go now. He is gone. Pray about the people you work with; ask God to direct you; do your best; don't quit; keep everlastingly at it.

"Chain reaction" is a natural consequence of soul-winning visitation. Some time ago a team went out from the church; they returned rejoicing in the Lord; success had come to them that night—a mother had prayed through at home. The setting had been ideal—the mother was hungry, her married daughters were visiting. Things had shaped up to a regular camp meeting. The unsaved daughters had stood weeping as their mother rejoiced in God.

Later Mrs. Sparks and I went to call on one of the daughters in her home. We rang the bell; we heard the automatic lock click; a voice up the stairs said, "Come in." An elderly lady met us at the top of the stairs; we introduced ourselves and called the name of the young couple we were looking for, handing her one of the weekly bulletins. She said, "Oh, Nazarene! I hear from the Nazarene Publishing House every once in a while. They own the copyright to my son's, 'The Beautiful Garden of

Prayer.'" This was Eleanor Schroll, a devout Christian lady who at the time of writing the poem was living in a small apartment that had front windows off the main street of Newport. The back windows overlooked roofs and chimneys of adjoining business houses. A relative, visiting her suggested that most of our great poets needed the great open spaces for inspiration. Mrs. Schroll was a woman of superlative intelligence but had not enjoyed the experience of letting her poetic fancy run out beyond the narrow confines of her home to beautiful green meadows and tinted horizons. While she was musing on this fancy, she pictured "The Beautiful Garden" in which she could walk daily. The blending of music and words is remarkably fine. Faithfulness of God's people in soul winning had led us here today to meet her. We were thrilled. We met the young couple and invited them to Sunday school and church. The young wife was there the next Sunday morning.

God will always make a way if you want to work for Him. Recently our young people's president, who was working in a new shopping center that stays open evenings, called to tell us not only was her day off Wednesdays, regular prayer meeting night, but that the manager had told her she could be off on Tuesday evenings for visitation. She was happy. This was what she had wanted and prayed for; now it was possible.

It can be done; it will be done; and we are the ones that will do it in our day, we believe.

SUNDAY SCHOOL EVANGELISM

The Sunday school worker will find in the revival meeting a great opportunity for bringing to a decision many lost people. The church will find in the Sunday school a most effective agent for making the revival meeting a success.—J. N. BARNETT.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:25-31

GOD'S RIGHTEOUSNESS DEMONSTRATED

Verse 25 states that God set forth Christ as a propitiating Sacrifice, literally "for a showing (or proof) of His righteousness." Sanday and Headlam comment: "In what sense can the Death of Christ be said to demonstrate the righteousness of God? It demonstrates it by showing the impossibility of simply passing over sin."¹

In a similar vein Denney writes: "God's righteousness, therefore, is demonstrated at the Cross, because there, in Christ's death, it is made once for all apparent that He does not palter with sin."²

REMISSION?

The King James Version says that this was "for the remission of sins that are past." The American Standard Version more correctly reads, "Because of the passing over of the sins done aforetime."

The Greek word which means "remission" is *aphesis*, which occurs seventeen times in the New Testament. It properly means "dismissal, release, pardon, remission of penalty" (Abbott-Smith).

But the term used here is *paresis*, which occurs only this one time in the New Testament. Abbott-Smith defines its meaning as "a letting go, dismissal, passing by."³

Vincent differentiates the two

terms thus: "In *remission* guilt and punishment are sent away; in *praetermission* they are wholly or partially undealt with."⁴

Trench criticizes the translators of the English Revised Version (1881) for retaining "remission" here. He wisely observes that there must have been some reason for Paul's changing from *aphesis* to *paresis*, and that that change should be indicated in the English translation. He would define *paresis* as "the present passing by of sin, the suspension of its punishment."⁵ It is not full forgiveness.

For the meaning of this passage Trench offers the following explanation: "There needed a signal manifestation of the righteousness of God, an account of the long praetermission or passing over of sins, in His infinite forbearance, with no adequate expression of His wrath against them, during all those long years which preceded the coming of Christ; which manifestation of God's righteousness found place, when He set forth no other and no less than His own Son to be the propitiatory sacrifice for sin."⁶

Thayer sums up well the significance of *paresis* thus: "... because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i.e., had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct)."⁷

¹"Romans" (ICC), p. 39.

²EGT, II, 613.

³"Lexicon," p. 345.

*Professor, Nazarene Theological Seminary.

⁴"Word Studies," III, 47 f.

⁵"Synonyms," p. 119.

⁶Ibid., p. 117.

⁷"Lexicon," p. 488.

This does not mean that there was no punishment for sin during the Old Testament period. It simply means that God did not deal fully and adequately with sin until Calvary.

FAITH

The central theme of Romans is usually held to be "Justification by Faith." The classic statement of that is Romans 3:28—"Therefore we conclude that a man is justified by faith without the deeds of the law."

Since justification is by faith alone it is obviously important that we understand the nature of faith. For true faith brings forgiveness of sins and a new life in Christ.

Cremer traces the origin of the Greek word *pistis*. He writes: "In classical Greek, *pistis* . . . signifies, primarily, the trust which I entertain, which one puts in any person or thing."¹⁰ Closely related is the idea of *fidelity*.

As for the meaning of *pistis* in the New Testament, Cremer holds that there are three distinguishable ideas. They are: "a conviction, which is not, like the profane *pistis*, merely an opinion held in good faith without reference to its proof, but a full and convinced *acknowledgment* of God's saving revelation or truth; a *cleaving* thus demanded of the person who acknowledges to the object acknowledged, therefore *personal fellowship* with the God and Lord of salvation (so especially in John), and *surrender to Him*; and lastly, a *behaviour* of unconditional and yet perfectly intelligent and assured confidence."¹¹

Faith is a rather rare term in the Old Testament. There one finds such expressions as doing His will, walking in the way of His commandments, remembering the Lord, waiting upon the Lord. Cremer says: "In the N.T.,

on the other hand, *pistis* appears as the generic name for this whole bearing."¹²

The fundamental conception of New Testament faith, says Cremer, is "a firmly relying trust."¹³ With that goes *acknowledgment* and *conviction* with reference to the truths of the gospel." He adds: "We may describe *pistis* generally to be *trust or confidence cherished by firm conviction*."¹⁴

Cremer also says: "In general *pistis* . . . is a bearing towards God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it."¹⁵ Faith is " . . . confident and self-surrendering acknowledgment and acceptance of Christ's gracious revelation."¹⁶

Faith is far more than intellectual assent. It is moral commitment. It is the personal surrender of one's will to God's will. Without the element of submission there is no real faith. There is no such thing as trust without obedience. Whitehouse says: "Obedience . . . is the inevitable concomitant of believing."¹⁷

Faith is actually the reaction of one's whole being—intellectual, emotional, moral, spiritual—to God and His Word. It is belief of the mind, submission of the heart, obedience of the will. Faith is best thought of as the total response of the human personality to the divine command.

The noun *pistis* is allied with the verb *peitho*, which means "persuade." Thayer says that in the New Testament *pistis* means "a conviction or belief respecting man's relationship to God and divine things, generally

with the included idea of trust and holy fervor born of faith and conjoined with it."¹⁸

Thayer goes on to say that in relation to God, *pistis* is "the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ," while in reference to Christ it denotes "a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God."¹⁹

Note that faith is more than intellectual belief. It is a conviction. One may believe that a thing is so because of adequate evidence. But real faith is a divinely wrought conviction of the truth of God's Word, involving an acceptance of it as binding the believer to action.

W. E. Vine emphasizes these two aspects. He writes: "The main elements in faith in its relation to the invisible God, as distinct from faith in

man, . . . are (1) a firm conviction, producing a full acknowledgment of God's revelation or truth . . . ; (2) a personal surrender to Him."²⁰

W. A. Whitehouse declares that the New Testament usage of *pistis* "owes little or nothing to Plato."²¹ He affirms that its main background is Hebrew. The latter he defines thus: "The core of this Hebrew concept is firmness, reliability, or steadfastness. To believe is to hold on to something firmly, with conviction and confidence."²²

What Paul says is that a man is not justified by any doing of good deeds, by keeping the law. Rather, he is justified wholly and only because of a right attitude toward God: an attitude of trust and obedience, of belief and commitment, of conviction and confidence.

¹⁰W. E. Vine, "An Expository Dictionary of New Testament Words" (Westwood, N.J.: Fleming H. Revell Co., 1940), II, 71.
¹¹*Ibid.*, p. 75.
¹²*Ibid.*

¹³Thayer, "Lexicon," p. 512.
¹⁴*Ibid.*, p. 513.

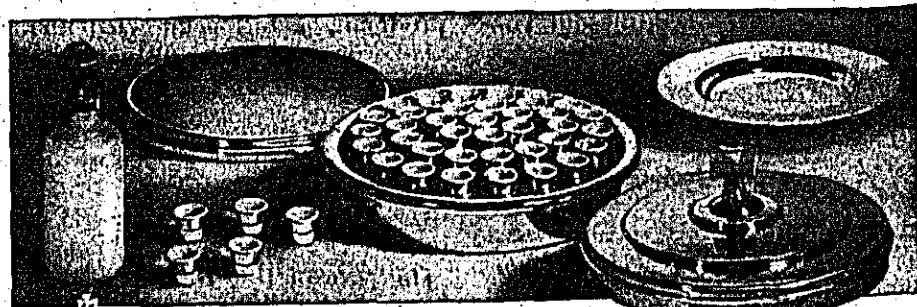
JOHN THREE SIXTEEN

For God—the Lord of earth and heaven,
So loved—and longed to see forgiven,
The world—in sin and pleasure mad,
That He gave—the greatest gift He had—
His only Son—to take our place;
That whosoever—oh, what grace!
Believeth—placing simple trust,
In Him—the righteous and the just,
Should not perish—lost in sin,
But have eternal life—in Him.

—Sunshine

¹⁵*Ibid.*, p. 480.
¹⁶*Ibid.*, p. 482.
¹⁷*Ibid.*
¹⁸*Ibid.*
¹⁹*Ibid.*, p. 483.
²⁰"Faith," "A Theological Word Book of the Bible," A. Richardson, ed. (London: SCM Press, 1950), p. 76.

²¹Cremer, "Lexicon," p. 478.
²²*Ibid.*, p. 479.



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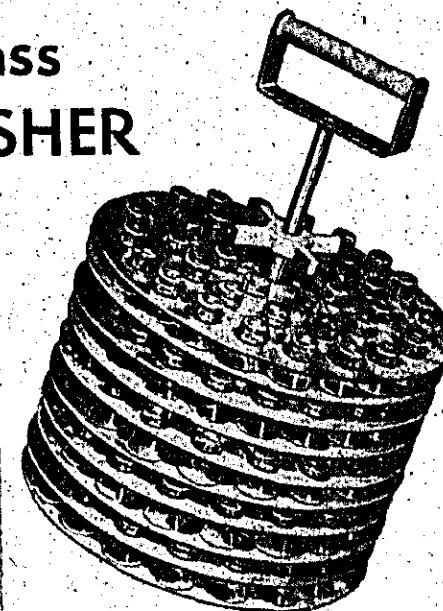
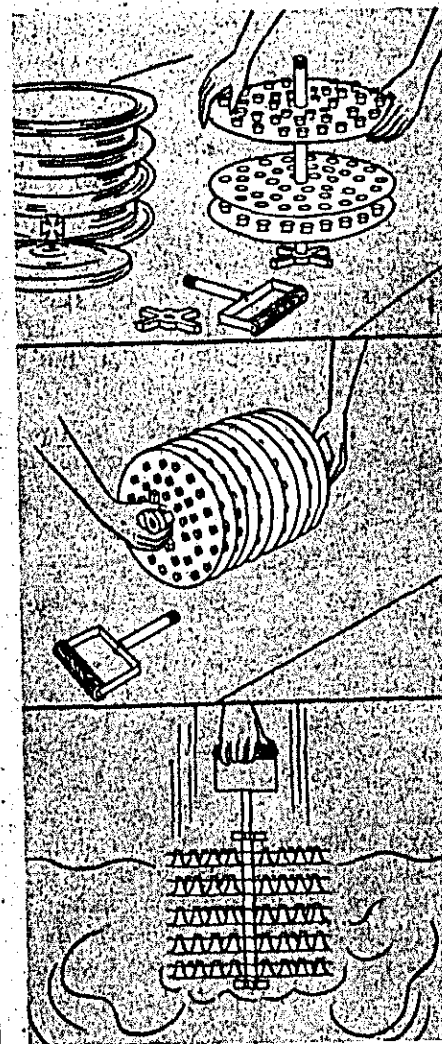
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Evangelism

Supplied by V. H. Lewis*

Ideas for a Local Church Calling Program

Why not put some new ideas to work in your local church personal visitation program? It may get a bit difficult to keep up interest in lay visitation for a long period of time. Then, too, our laymen are busy people and may not find the designated calling period convenient for their schedule.

Here are some various ways to approach this vital part of the outreach of your church. The ideas given below yield good results both as to their effect in calling and in enabling a pastor to get more recruits to do these specialized contacts.

Try one or more of them and see if they do not bring new people to your church and the kingdom of God.

1. THE ACCIDENT SQUAD

This group is made up of several couples. It must be well organized and directed by an alert leader. The members of this group call only on those who have had an accident of some kind. It may be a traffic accident, a fire in home or business, an accident at home or at work. The doctor, insurance adjuster, lawyers, and others always call, depending on the nature of the mishap, so why not the church? Surely this is an opportune time to show people that the church and Christians do care.

The newspapers will usually provide the group with prospects in the

news of the day. The squad calls as soon as possible, for time is important. They state the interest of the church and tell the person or persons that the church will be praying (often the pastor can go by upon report of the squad to him). Sometimes flowers can be sent. In the time when people are injured, often frightened, and uncertain of their foundations of life, the interest, sympathy, and prayers of this "Accident Squad" have won them to Christ. There have been cases of whole families won to the church and the Lord by this approach. The squad must pay no attention to church affiliation but call on all accident victims.

This plan, well worked, will prove a blessing to people and a tremendous asset to any church.

2. SENIOR CALLING GROUP

One has to be sixty-five or older to join this select band of Christian workers. This organization gives the elderly people in the congregation a special place to work. Too many times they are neglected or they think they are past the time of active service. But here lies a source of potential service unused in most churches. This band calls only on those in the city that are sixty-five or older. The older folk who are away from God will listen more earnestly to those of their own age who testify to the saving and keeping grace of God.

Then, too, these people are often forgotten and are hungry for fellowship and sympathy.

A well-organized group like this can be a real soul-winning group. Not only can they win the elderly to Christ, but many times the older people thus contacted furnish valuable leads in giving the names of their children, who in turn can be reached by a younger calling band.

Let's use our older people more in visitation. It will be a blessing to them and the church. Perhaps most important of all is the fact that they can win some to Christ who have only a little while to live and who would otherwise be lost.

3. NEWLYWEDS CALLING BAND

Here indeed is a wonderful area of worthwhile calling. The membership of this calling group is made up of those who have been married less than ten months. They call on all newlyweds. The newspapers will furnish their prospects in the news. They call on all newlyweds regardless of church affiliation.

What a wonderful impact such a band can make in testifying of how wonderful it is to start a home with Christ! Here some appropriate literature from the church and pastor is vital. Many times when two people wed who are of different denominational background they will thus select a "neutral" church. This band must be well directed. While it can contain several couples, not more than two couples should work as a team in making a call.

The effectiveness of such specialized calling groups lies in a well-prepared follow-up. For example, a fine class in Sunday school for the newlyweds is valuable, so that the calling group has a point of church contact to invite them to.

It is necessary always to have a part of the church functions to which new people can be invited and to which they can belong.

Majoring in the Crusade

Nearly every church organizes for study of God's Word by having a church school, but very few organize for regular visitation. Surely it is just as important to visit those in need of Christ as it is to worship Christ, for our worship loses its meaning unless we express our love to God by reaching out for others.

If Jesus had given His ministry to worship, study, and prayer only, He would never have found His disciples. The nobleman, the Roman centurion, the rich young ruler, and others came to see Him; but Jesus sought out the Samaritans, the Galileans, and the sinners.

We major so much in worship and study, but Jesus majored in prayer and visitation. He sent the twelve and the seventy out visiting:

The following study on salesmanship shows the importance of visiting:
80% of all sales are made after the fifth call.

45% of all salesmen make one call and quit

25% make two calls only

12% make three calls and stop

10% keep on calling and make 80% of the sales

Let us give more emphasis in our churches on visiting.

Go, knock on that door again!

* * * * *

MY INFLUENCE

My life shall touch a dozen lives before the day is done,
Leave countless marks for good or ill ere sets the evening sun,
This is the wish I always wish, the prayer I always pray:
Lord, may my life help other lives it touches by the way.

—Selected

*Executive Secretary, Department of Evangelism.

ONE MAN'S METHOD

Order in the Pastor's Study

By James E. Kratz*

SOMEONE HAS SAID that much of that which we call genius is nothing more than the ability to organize. Although not many preachers will aspire to become geniuses, any wide-awake minister can avail himself of helpful tools which will greatly increase his proficiency in his great calling.

Many have expressed their appreciation of Foundation's famed "Memory-O-Matic" system for filing. I too will testify to Memory-O-Matic's splendid plan and to the gratifying results I have achieved through its use.

However, the purpose here is to suggest ways and means of building an effective reference index and commentary that will serve most of the needs of the present-day pastor.

One means of supplementing our books and commentaries is by conserving excerpts from the many scholarly messages we are privileged to hear each year in conventions, camp meetings, preachers' retreats, and the like. It is distressing to see preachers sit under the dynamic ministry of these especially called workers and not take a single note. Psychologists have shown us that we forget perhaps 90 per cent or much of everything that enters our minds. We preachers may go home from our conventions refreshed and challenged, but unless we have taken notes our

ministry will scarcely benefit from the blessings we have received.

It has been my happy experience to discover that much of the finest expositional material available on a given text is that taken in note form from some outstanding minister. For example, when I began copying notes from our recent N.Y.P.S. Convention, I turned to Luke 5:1-11 in my file notebook to record a few statements from a message by Rev. James McGraw. I merely added these notes to those taken from Dr. Hardy Powers when he preached from the same text at a District Assembly. Dr. Powers' message was entitled "Problems in Reviving an Old Enterprise."

May I explain that one need not plagiarize when thus borrowing from these men. This material enhances my message and puts extra "punch" into it when I say: "As Dr. Powers has observed: 'The life story of many of us ought to be called our *alibiography*.'"

Another example is vividly stamped on my thinking. Recently I was called upon to conduct the funeral of a lad in a former parish who had been fatally injured in an accident. The tremendous burden of the service can be understood only by those who have had to minister in like circumstances. Immediately I turned to "Adversity" in my file index and found many helpful suggestions from articles by Dr. Samuel Young, E. G.

Marsh, Keith L. Brooks, and others, clipped from the *Herald of Holiness* and similar periodicals.

A method for the retention of vital material is paramount to a successful ministry in this complex age. Recently a lad came to my study to ask what his chances were of succeeding in college, and to inquire into the various courses offered. After discussing the curriculum, tuition, and work opportunities at Northwest Nazarene College I opened my file notebook to 41-C (Education) and read some excerpts from current articles on the crying demand for technicians and engineers. One article dealt with the need, the opportunities, and the educational requisites for engineering students. This particular article on atomic science appeared in the *Saturday Evening Post* and was sponsored by New York Life Insurance Company. Quotations were also taken from a recent article by Admiral Rickover, who observed that over half of the eligible college-age youth in America are not enrolling in colleges due primarily to a lack of proper stimuli. What an opportunity for young Nazarenes to take the leadership initiative in almost any field sim-

ply by being properly motivated by pastors and adult advisers!

You can readily see, then, that every worthwhile article, book, or sermon which comes to our attention should receive our careful scrutiny. If we would keep abreast of the important issues of the day, we must develop the habit of taking brief notes or filing outstanding materials.

In my study I have a rather large box in which I stack magazines and articles which I have not read. My eleven-year-old boy enjoys helping in the study and saves me time and effort on incidental things. In order to expedite a cursory separation of usable articles from the bland and worthless, Dean trims the binding edges of the magazines, staples the right-hand corner and waits for me to mark the filing code on usable materials. By usable I mean only the best articles. Everything else goes into the proverbial "File X."

Illustrations of the importance of a workable filing system could be multiplied many times. Suffice it to say, if a minister does not have a method, he should acquire or invent one. Good order is most consistent with the God of order, whom we serve.

EVENING

SERMON

CONTEST

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

*Pastor, Salem, Oregon.

I. The Relationship Between Pastor and Evangelist

By H. C. Little*

IN A GENERAL WAY the relationship between the priest and the prophet of the Mosaic dispensation serves as a model for the relationship between the pastor and the evangelist in our day. When God gave to Moses the plans for the building of the Tabernacle, He gave very full and complete instructions for the guidance of the priests in conducting the services of the Tabernacle, and for the leading of the people in their worship. All the sacrifices of the people were to be offered by the priests. The articles of furniture, including the brazen and the golden altars, the shewbread table, the golden candlestick, and the ark of the covenant, were completely in charge of the priests.

Thus it is easily seen that the priests were the *regular* order of the ministry, offering sacrifices, changing the shewbread every week, trimming and lighting the lights on the candlestick regularly. Far from suggesting the idea of a janitor, pattering around the church building, this suggests that they were men of God, who were to keep the fire always burning on the altar, the bread of life always prepared and fresh, and the lights burning brightly on the golden candlestick. So sacred and important was their work that Aaron, the first priest, was not considered at all qualified until he had gone through the sacred and solemn experience of being anointed with the holy anointing oil. And so deeply impressive was this experience that, centuries later, Da-

vid speaks of it as "the precious bintment on the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments."

But, as well qualified and well trained as were the men of the *regular* ministry, God did not choose to limit the progress of His work to these alone. Whenever the need arose He raised up men of a very different order called prophets. And the prophets' office may well be spoken of as a *special* order of the ministry. They sometimes burst in on the scene, unheralded and unsung, with fiery messages of stern rebuke for backslidden Israel or for a wicked king. Listen to Elijah as he steps out of nowhere, faces one of Israel's most wicked kings, and declares, with words of utter finality and with divine authority, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The prophets had little, if any, part in offering the sacrifices, or presiding over the worship of the people. Not that their work was out of harmony with such services, or that they felt independent of them. Their work was in no sense antagonistic to that of the priests, but was supplemental to it. They were *specialists*, however, with a field limited to preaching, warning, rebuking, crying out everywhere, "Thus saith the Lord."

Thus we have a glimpse at the two orders of the ministry in Old Testament days. Both were called of God.

But their sphere of operation was different. And, to a limited extent at least, they may well serve as models for pastors and evangelists of our day.

THE PASTOR

It is the pastor, "called of God as was Aaron," who leads the services of worship, keeps the spiritual lamps trimmed and burning, places the spiritual bread upon the table, thus feeding the flock "on the sincere milk of the word, that they may grow thereby." The evangelist, except to a very limited extent, is called to none of these things. He is limited to the one work of preaching. He is even further limited to preaching constantly and repeatedly on those themes and texts which deal definitely and pointedly with the need of seeking and securing those experiences that are so vital to a victorious Christian life. In contrast to the pastor, he is not called particularly to build up the people on their most holy faith. His preaching, however, if it is sound, spiritual, and saturated with scripture, will have a tendency to strengthen the saints, even though it be directed especially to securing the salvation of the sinner and the sanctification of the believer.

With all these facts before us, let us study together a few angles of the relationship that should at all times exist between the pastor and the evangelist.

Since it is well understood that the pastor has full charge of the services up to the time the evangelist stands up to preach, the pastor owes it to the evangelist to make the entire opening service a "preparing of the way" for the evangelist to begin his message in a favorable spiritual atmosphere. Quietly, kindly, but firmly the pastor should insist that the song service be spiritual and not too long, and that the special songs be

chosen with the one purpose of contributing to the spiritual atmosphere, and not to the display of talent or to mere entertainment. Good special singing is a real help to an evangelist and to any evangelistic service. But I have been in more than one service where the Holy Spirit surely would not have been grieved at all if there had been an omission of the "special" songs! After all, no singing adds more to an evangelistic service, or does more to pave the way for the speaker, than does a good, lively song service of reasonable length made up of songs with a tone of spiritual victory, sung with enthusiasm by the whole congregation.

Announcements and offerings, being necessary parts of the opening service, surely need not prove a distraction from the supreme purpose of the service. The pastor's relationship to the evangelist will prompt him to keep the announcements to the minimum, without seeming to hurry through them. And, surely, jokes and wisecracks about the offering will hardly add to the spiritual tone of the service. A few words of sincere praise of the evangelist's preaching, spoken occasionally by the pastor during the campaign, can add much to the effectiveness of the evangelist's labors. But because of the beautiful and delightful relationship between them, such praise should be utterly free from elaborate and flowery language, lest the hearers get the impression of a "mutual admiration society" between the pastor and evangelist. If the pastor makes it clear that he believes he is speaking the sentiments of the entire church, any visitors or new people present will be favorably impressed.

Outside the services of the revival, the relationship between pastor and evangelist is also important. In rare cases there may arise in a church a

*Evangelist, Columbus, Ohio.

matter of delicate and dangerous nature requiring the most careful handling, by both pastor and evangelist, to avoid a major spiritual tragedy. Fortunate indeed it is for the church if the relationship between

pastor and evangelist is one of such unbounded confidence that the pastor feels free to confide fully in the evangelist, with no fear of hasty, unwise, or extreme statements or attitudes.

(To be continued)

Holiness Unlimited

By Bernard W. Culbertson*

A QUESTIONNAIRE came to my desk some months past regarding different phases of the preaching ministry. A question that has continued to "crop up" in my thinking was used. It asked, "Do you believe your preaching should be limited to the subject of holiness?"

At the time I answered the questionnaire I merely made the notation by asking the question, "Is holiness a limitation to one's preaching?" I have since wished that I had answered more fully.

Certainly holiness opens up to the preacher a much broader scope of ministry rather than confines him to certain limitations. I surely would not want to be limited by not applying holiness teachings to every phase of human life and times.

Take the general subjects upon which a pastor should minister through the course of a year. What is love without the application of holiness? What is faith without holiness? What is the fullest answer to the deepest psychiatric problem without holiness?

Holiness gives the ultimate solution to problems of human relations. Holiness sums up all sermons on stewardship. Holiness gives the answer to modern racial and social problems. Holiness makes a man or woman to be the best kind of citizen in a land that desperately needs good citizens.

Our nation will take its place best in the world as it has holy men to lead her. Our schools and colleges will train our children and youth to the very best in education only as they have holy teachers and professors. Instructors who are less than holy have ulterior motives and have yet to become consecrated to the highest cause. Our hospitals will fulfill their greatest service as their doctors and nurses are holy men and women. And so the application can be made to every legitimate field of human endeavor.

Holiness simply leads men on to their highest accomplishment. And most of all, for the preacher, he has something tangible to offer hungry hearts, searching souls, and moving minds. We must be Bible preachers! Our people must be Bible Christians! And when we adhere to the Word of God, our message is one of *holiness unlimited!*

"Editorial Rehash"

By T. Crichton Mitchell*

Just a little thought

The withering phrase leaped from the thicket of words and clawed at my mind. "Editorial rehash" is one of David MacLennan's pungent phrases, and it would help every Nazarene preacher to read his two great books: *A Preacher's Primer* and *Pastoral Preaching*.

"Editorial rehash" is the apt description of pulpit patter that gets no further than a review of current news.

"Editorial rehash" is diligently carved slices of information from the "dailies," strung together on a thread of words and delivered in the presence of the Eternal. It is information tipping its hat to revelation.

"Editorial rehash" re-echoes the whines of the politicians but fails to herald the mandates of the King of heaven.

"Editorial rehash" is the production of the weak-kneed preaching parson whose chief occupation is to keep his finger on the contemporary pulse and ignore the eternal heartbeat.

"Editorial rehash" is the futile diligence of the man who is more acquainted with the latest volume from the pen of the learned Dr. B. B. Blank than he is with the "whole counsel of God."

"Editorial rehash" is more at home with the teletype than it is with the mercy seat.

*Pastor, First Church, Bolton, England.

"Editorial rehash" leaves the world dying of diagnosis.

I interviewed the editor himself the other day. The presses were whirring in our ears as we discussed his production. "No," he said, "our productions do not live long. What we produce today the fire consumes tomorrow. It is not meant to last. There will be something new tomorrow: some new viewpoint, some new disturbance, some new personality, some new production, some new dictator, some new weapon, some new war, some new conference, some new record, some new government, something *new!*"

I stood before the Lord. "Yes!" said He, "the new government, the new dictator, the new weapon, the new war, the new conference, the new viewpoint—all have the old, old infection, the old stain, the old twist, the old burden, the old dilemma, and the same old result—death and damnation."

What now? I ask myself. Well, certainly no more "editorial rehash!"

"What we produce today the fire consumes tomorrow."

"The word of the Lord endureth for ever. And this is the word which by the gospel is preached."

I am an ambassador of the King. His message is clearly stated in His own *dispatch*. His throne room is ever open and He is ever in attendance for consultation and directions.

I stand "in Christ's stead"; therefore no more "editorial rehash" for me. "Woe is unto me, if I preach not the gospel!"

*Pastor, Lovington, New Mexico.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

THINGS TO THINK ABOUT

"Goliath was quite surprised when David hit him with the stone, because such a thing never entered his head before.

"One mathematician calculated that Solomon had so many wives that it took him sixteen hours to kiss them all good night. See I Kings 11:3.

"Definition for 'spring fever': An overwhelming desire to sit down."

—BULLETIN EXCHANGE

SERMON THOUGHTS

Spiritual fingerprints—"I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

Office work of the Holy Spirit—"He shall glorify me..." (John 16:14).

Fuller revelation—"Lo, now speakest thou plainly, and speakest no proverb" (John 16:29).

Amazing love—"That the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

SEED THOUGHTS

"Humility is such a delicate grace, if you begin to feel you have it, you don't.

"Seek all the time and you'll find sometime. Seek everywhere, and you'll find somewhere.

"It is the same devil that possesses people in Africa that keeps people away from church in America.

"Introductions are often like the chrome on the front end of an automobile. You can't tell the horsepower back of it by what you see."

—GATHERED BY THE WAY

*Pastor, Waco, Texas.

GOD'S GREAT UNIVERSE

Astronomers tell us that the star Antares is 150 light-years away, and that it burned out 25 years ago, so that light will be still forthcoming from this star 125 years yet.

CHALLENGE

The Word is solemn—Don't trifle.

The Task is difficult—Don't relax.

The Opportunity is brief—

Don't delay.

The Path is narrow—

Don't wander.

The Prize is glorious—

Don't faint.

—SELECTED

ON BEING MISUNDERSTOOD

A little boy who loved his Sunday school came home one day crying bitterly and saying he was never going back. His mother said, "Why, honey, you like your Sunday school so well, why do you say that?"

"Because," he answered, "Jesus wants me for a sunbeam and I want to be a truck driver."

CONNELL, WASHINGTON, NAZARENE BULLETIN

FIXING THE FENCE

A man had been telling his little boy the Bible story of the sheep that went astray. To make it more real to the boy, he indicated the sheep probably got out through a hole in the fence. The boy listened with keen interest, and then very wisely asked, "Well, Dad, did he fix the fence then?"

—C. R. Lee, Richmond, Indiana

Food for Mind and Heart

CO-OPERATION—LACK

I passed a building undergoing repairs. On one side workmen were removing large quantities of bricks which had crumbled away. Why, I mused, had some bricks disintegrated and not others?

"50 years ago, when the building was erected," said the foreman, "there came a day when the laborers at the brickyard had trouble with one another. And now, long years after the failure of those to work together for a single day, a moral is written in crumbling brick."

How like the untold story of human life! For life is not built as a solid mass, but of individual days cemented by motives, hates, and loves.—W. WALDEMAR W. ARGOW, *Sunshine Magazine*.

MARRIED LIFE

Breathes there a man with soul so dead that he doesn't at least remove the apron before answering the doorbell?—*Richmond Times-Dispatch*.

CHARACTER

Many a man's reputation would not know his character if they met on the street.—HENRY F. HENRICHS, *Sunshine Magazine*.

SILENCE

To make a long story short—don't tell it at all.

—HENRY F. HENRICHS, *Sunshine Magazine*

WORK

If you would like to leave footprints in the sands of time, you had better wear work shoes.—HENRY F. HENRICHS, *Sunshine Magazine*.

BELIEF

Most of our so-called reasoning consists in finding arguments for going on believing as we already do.—PROFESSOR JAMES H. ROBINSON, Personnel Administration.

UNCERTAINTY

Dear Frank: I must explain that I was only joking when I wrote that I didn't mean what I said about reconsidering my decision not to change my mind. I really mean this.

RELATIVITY

Squire: "Well, Matthew, and how are you now?"

Convalescent: "Thankee, sir. I be better than I were, but I beant, as well as I were afore I was as bad as I be now."

HERESY

A heresy consists of giving to one truth a place which belongs only to the whole truth.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day Golden Calves."

CHARITY

It takes a hunk of remembering to remember back when charity was a virtue instead of an industry.—HENRY F. HENRICHS, *Sunshine Magazine*

SUNDAY-SCHOOL EVANGELISM

Unless the pastor and superintendent send the Sunday-school officers and teachers and others out with a definite soul-winning task and bring them back for definite reports and other assignments, very little personal soul winning will be done.

—J. N. BARNETTE

Selected by the Editor

September 1, 1957

Morning Subject: A CHARACTER SKETCH OF CHRIST

TEXT: Matthew 8:14-27

- I. THE AUTHORITY OF CHRIST (vv. 14-17)
 - A. Over disease—"He touched her hand, and the fever left her" (v. 15); "He healed all that were sick" (v. 16).
 - B. Over demons (v. 16).
 - 1. His mastery of demons—"He cast out the spirits."
 - 2. His method with demons—"With his word."
- II. THE SYMPATHY OF CHRIST (vv. 18-22)
 - A. The sacrifice His sympathy inspired—"The Son of man hath not where to lay his head" (v. 20).
 - B. The sacrifice His sympathy demanded—"Follow me, and let the dead bury their dead" (v. 22).
- III. THE HUMANITY AND DEITY OF CHRIST (vv. 23-27)
 - A. His humanity revealed—"The ship was covered with the waves, but he was asleep" (v. 24).
 - B. His deity unveiled—"He arose, and rebuked the winds and the sea; and there was a great calm" (v. 26).

—W. E. McCUMBER, *Pastor*
Thomasville, Georgia

Evening Subject: THE NEW BIRTH

TEXT: John 3:1-16

- I. THE NECESSITY OF REGENERATION (vv. 1-7)
 - A. The new birth is imperative—"Ye must be born again."
 - B. That imperative is grounded in man's inability to enjoy the things of God—"He cannot see the kingdom of God."
 - C. Man's incapacity for spiritual things is not simply acquired, but essentially inherited—"That which is born of the flesh."
- II. THE NATURE OF REGENERATION (vv. 8-15)
 - A. An experience mysteriously wrought—"The wind bloweth where it listeth . . . thou canst not tell whence . . . so is every one that is born of the Spirit."
 - B. An experience consciously effective—"The wind bloweth . . . and thou hearest the sound thereof."
 - C. An experience simply received—"That whosoever believeth in him . . ."

—W. E. McCUMBER

September 8, 1957

Morning Subject: THE PARABLE OF THE TEN VIRGINS

TEXT: Matthew 25:1-13

- I. THE CONTEXT EXAMINED—"Then . . ."

 - A. The returning householder, stressing the church's communal responsibility* (24:44-51).
 - B. The returning bridegroom, stressing the church's individual responsibility* (text).
 - C. The returning master, stressing the church's imperial responsibility* (25:14-30).

- II. THE SYMBOLS EXPLAINED—"Likened unto . . ."

 - A. Virgins—the entire professing church.
 - B. Lamps—the externals of Christianity.
 - C. Oil—the Holy Spirit.

- III. THE WARNING ENFORCED—"Watch . . ."

 - A. Not by date setting (I Thessalonians 5:1-6).
 - B. Not by sky-gazing (Acts 1:11).
 - C. But by holy living, filled with and guided by the Holy Spirit.

*So described by G. Campbell Morgan.

—W. E. McCUMBER

Evening Subject: SATAN'S BINDING AND THE SAVIOUR'S LOOSING

TEXT: Luke 13:10-17

- I. SATAN'S BINDING POWER
 - A. The physical affliction.
 - 1. Down-dragging—"bowed together" (v. 11).
 - 2. Long-lasting—"eighteen years" (v. 11).
 - 3. Man-mocking—"could in no wise lift up herself" (v. 11).
 - B. The spiritual application—Sin drags down, holds down, and men can't lift you up!
- II. THE SAVIOUR'S LOOSING POWER
 - A. His power over sickness demonstrated.
 - 1. He saw her—"Jesus saw her" (v. 12).
 - 2. He summoned her—"Called her unto him" (v. 12).
 - 3. He straightened her.
 - a) Touch—"Laid his hands on her" (v. 13).
 - b) Triumph—"Immediately made straight" (v. 13).
 - c) Testimony—"She glorified God" (v. 13).
 - B. His power over sin illustrated—He can straighten the crooked, loose the fettered (v. 16).

—W. E. McCUMBER

September 15, 1957

Morning Subject: **THE LAST LAUGH**

TEXT: *They laughed him to scorn. But . . .* (Mark 5:40).

- I. HIS PROMISE COULD NOT BE CANCELED BY THEIR LAUGHTER.
 - A. The promise implied in His action—"Jesus went with him" (vv. 22-24).
 - B. The promise repeated in His words—"She shall be made whole" (Luke 8:49-50).
- II. HIS PURPOSE COULD NOT BE ALTERED BY THEIR LAUGHTER.
 - A. The multitude who thronged Him challenged His purpose—"The people thronged him" (vv. 25-34).
 - B. The messengers who accosted Him challenged His purpose—"Why troublest thou the Master?" (vv. 35-36.)
 - C. The mourners who scorned Him challenged His purpose—"They laughed him to scorn" (vv. 39-40).
- III. HIS POWER COULD NOT BE ABATED BY THEIR LAUGHTER.
 - A. Power to heal the sick demonstrated to the people who thronged Him (vv. 25-34).
 - B. Power to raise the dead manifested to the parents who trusted Him (vv. 40-42).

—W. E. McCUMBER

Evening Subject: **THE WAY OF SIN**

TEXT: Matthew 7:13

- I. THE WAY OF SIN IS EASILY ENTERED—"Wide is the gate . . ."
 - A. Something within pushes us that way (Psalms 51:5; Isaiah 48:8; Matthew 7:11.)
 - B. Someone without pushes us that way (Matthew 6:13, R.V.; I John 5:19, R.V.; Ephesians 6:11-12, R.V.).
- II. THE WAY OF SIN IS POPULARLY PURSUED—"Broad is the way . . . many . . . go in thereat."
 - A. The majority have always followed the way of sin (Psalms 74:19; Matthew 22:47).
 - B. This popularity has always furnished an excuse for sin (Romans 3:4; Exodus 23:2).
- III. THE WAY OF SIN IS DOOMED TO DESTRUCTION! "That leadeth to destruction . . ."
 - A. Where the sin that lured you will be a lash forever (Proverbs 23:32; Luke 13:27-28).
 - B. Where the crowd that helped you will be a torment forever (II Samuel 13:10-17; Luke 16:27-28).

—W. E. McCUMBER

September 22, 1957

Morning Subject: **THE TRIUMPH OF TESTIMONY**

TEXT: Ezekiel 29:21

- I. THE BUDDING HORN—"I will cause the horn of the house of Israel to bud forth."
 - A. The horn is a symbol of power.
 - B. The power of the church is the Spirit (Acts 1:8).
 - C. Thereby ordinary men achieve extraordinary results (Judges 14:6; 15:14; Acts 4:13).
- II. THE OPENED MOUTH—"I will give thee the opening of the mouth in the midst of them."
 - A. The coming of the Spirit creates a witnessing company (Acts 1:8; 2:4).
 - B. The Spirit-filled witness with courage in the midst of opposers (Acts 4:29-31).
- III. THE ASSURED TRIUMPH—"They shall know that I am the Lord."
 - A. The opened mouth of the church will close the mouth of the world (Acts 6:10; I Kings 18:39).
 - B. The opened mouth of the church will open the hearts of sinners (Acts 16:13-15).

—W. E. McCUMBER

Evening Subject: **THE WELLS OF SALVATION**

TEXT: Isaiah 12:3

- I. SALVATION IS GOD-GIVEN—"Draw . . ."
 - A. God digs the wells; salvation is divinely provided (I John 4:10; I Peter 1:18-19; Ephesians 2:8-9).
 - B. Men draw the water; salvation is humanly conditioned. Our three-strand rope:
 1. Repentance (Mark 1:14-15).
 2. Prayer (Romans 10:13).
 3. Faith (Acts 16:30-31).
- II. SALVATION IS LIFE-GIVING—"Water . . ."
 - A. Water symbolizes spiritual life (John 7:37-38).
 - B. Water symbolizes eternal life (John 4:13-14).
- III. SALVATION IS JOY-BRINGING—"Joy . . ."
 - A. Salvation brings joy unspeakable (I Peter 1:8).
 - B. Salvation brings joy irrepressible (Isaiah 12:4-6).
 - C. Salvation brings joy unquenchable (Acts 5:40-42; 16:23-25).

—W. E. McCUMBER

September 29, 1957

Morning Subject: **THE BELIEVER'S INHERITANCE**

TEXT: Revelation 21: 7

- I. **THE INHERITANCE**—"Shall inherit these things" (mar.).
- A. A sinless social order—"There was no more sea" (v. 1; Isaiah 57: 20-21).
 - B. A deathless social order—"There shall be no more death" (v. 4; I Corinthians 15: 24-26).
 - C. A tearless social order—"God shall wipe away all tears from their eyes" (v. 4).
 - D. A thirstless social order—"I will give unto him that is athirst of the fountain of the water of life freely" (v. 6; 22: 1).
- II. **THE INHERITORS**—"He that overcometh . . ."
- A. That overcometh pride (Matthew 5: 5).
 - B. That overcometh abuse (Romans 12: 21).
 - C. That overcometh Satan (I John 2: 14).
 - D. That overcometh the world (I John 5: 4).

—W. E. McCUMBER

Evening Subject: **THE ADEQUACY OF CHRIST'S POWER**

TEXT: Matthew 9: 1-8

- I. **CHRIST NEVER STAYS WHERE HE IS NOT WANTED** (v. 1).
- A. The Gadarenes preferred money to men, swine to a Saviour (8: 33-34).
 - B. The Gadarenes besought Christ to leave, and He did (v. 1).
- II. **CHRIST ALWAYS COMES WHERE HE IS CONSCIOUSLY NEEDED** (vv. 2-8).
- A. He came with a word of comfort for a man in sorrow—"Son, be of good cheer."
 - B. He came with a word of healing for a man in sickness—"Arise, take up thy bed, and go . . ."
 - C. He came with a word of forgiveness for a man in sin—"Thy sins be forgiven thee."

If you don't want Him, Christ will leave you alone!

If you seek Him in your need, He will come to you in His power!

—W. E. McCUMBER

Sermons on the Beatitudes

8. **PERSECUTED CHRISTIANS, COMPANIONS OF THE PROPHETS**

SCRIPTURE: Matthew 5: 10-12; TEXT: II Timothy 3: 12

INTRODUCTION: God's true saints have always been persecuted. Why in this case? For righteousness' sake. Even Christ, the Perfect One, was persecuted.

I. **FROM THE BEGINNING OF HISTORY SINFUL MAN HAS PERSECUTED THE RIGHTEOUS.**

Witness Cain and Abel; Ahab and Micaiah; Ahab and Elijah; Jeremiah; Daniel; Three Worthies; Stephen; Paul.

II. **WHAT IS THE NATURE OF THE CHRISTIAN'S PERSECUTION?**

- A. Sometimes by cruel mocking (Matthew 26: 67-68; 27: 28-31, 39; Acts 2: 13).
- B. Sometimes by violence and its attendant wrongs (Jeremiah 2: 30; Hebrews 11: 36-38; Revelation 2: 13).
- C. Sometimes by ecclesiastical censure and excommunication (John 9: 22, 34; III John 9-10).
- D. Sometimes by social ostracism.

III. **THE PRINCIPLES OF CHRIST ARE CONTRARY TO THE PRINCIPLES OF THE WORLD.**

- A. Diametrically opposite.
- B. It is vain to deny it (the lion and the lamb cannot now lie down together).

IV. **BELIEVERS SHOULD BE HOLY AND SPIRITUAL.**

- A. Persecuted for righteousness' sake (not for our foolishness, rashness, foolish notions, etc.).
- B. Reviled, but not returning reviling.
- C. Spoken evil of, but not returning evil words.

V. **COMFORTS ARE LAID DOWN FOR SUFFERING SAINTS.**

- A. Evil things in this life only (Luke 16: 25).
- B. In being honored to suffer for Christ (Acts 5: 41).
- C. In having opportunity to glorify Christ, and have tokens of His presence (Daniel 3: 25; Acts 27: 23).
- D. They shall be recompensed—the kingdom.

VI. **THEREFORE "REJOICE, AND BE EXCEEDING GLAD."**

- A. Wonderful alchemy of heaven!
Changes earth's dust and ashes into purest gold.
"When I am tried, I shall come forth as gold" (Job).
- B. We should rejoice because it is for Christ's sake (Philippians 3: 10; Colossians 1: 24).
- C. They are but temporary even at their worst (Romans 8: 18; II Corinthians 4: 17-18).
- D. We are promised rewards for our faithfulness.

—E. E. WORDSWORTH, Pastor
Goldendale, Washington

Series

I. WHAT IS YOUR FAITH?

SCRIPTURE: Hebrews 11; TEXT: Hebrews 11:1

INTRODUCTION: I was talking to a "bookie" not long ago and he said to me, "I don't want you to think I'm jest bein' smart, but the only thing I have faith in is my luck in winnin' the Irish Sweepstakes. I'm livin' for that. I guess I jest wasn't raised right or somethin', but I figure if I don't look out for myself nobuddy else is gonna look out for me." Many people like this "bookie" have misplaced their faith. They're trusting in gods made with hands, that cannot answer when they call upon them.

I. MANY PEOPLE LIVE BY FAITH IN THEIR GOOD LUCK.

- A. God is long-suffering—they credit their luck.
- B. God is merciful—they credit their luck.
- C. God is kind and generous—they credit their luck.

II. MANY PEOPLE LIVE BY FAITH IN THEIR OWN ABILITY TO CARVE A PIECE OF HAPPINESS OUT OF LIFE.

- A. Blessings of God accepted as though God did not require service in return for them.
- B. This kind of person apt to be big I, and little everything else.
- C. The fact that God hasn't sent judgment upon them is taken as proof that God is satisfied with their lives.

III. MANY PEOPLE ARE LIVING BY FAITH IN THE GOODNESS OF THE WORLD TO PROVIDE A LIVING FOR THEM.

- A. They are lazy, and don't care who knows it.
- B. They brag about their shamelessness.

Illustration: A professional "bum" came to our door not long ago and asked for food. We gave him food and witnessed to him concerning the things of God. We asked him how long he had been a bum and he answered all his life. He was an old man. We asked why he was a bum and he answered, "Well, I look at it this way. A fellow has to work, bum, or steal. Personally, I don't like to work, and any fool knows that you can't steal and get away with it, so I have no choice but to beg."

- C. Their faith is sometimes ill rewarded.

IV. MANY PEOPLE ARE LIVING BY FAITH IN GOD.

- A. A faith that goes deeper than the head.
The devils believe and tremble.
- B. A faith that is proved by works.
- C. A faith that is rewarded by peace, joy, and happiness.

—WM. C. SUMMERS, Pastor
Uniontown, Pennsylvania

II. FAITH—THE WAY OF GOD

TEXT: Luke 17:1-6

INTRODUCTION: Someone has said that faith is the building block of salvation. And the Word of God tells us that without faith it is impossible to please God. Surely the touch of God is a restoring touch. It restores the soul. It restores the mind. It restores the body.

I. FAITH IS NECESSARY FOR THE TOUCH OF GOD.

- A. Mark 5:25-34—The woman touched His garment.
- B. Mark 8:22-26—He touched his eyes.
- C. Mark 7:32-35—He touched his ears and mouth.

II. THE TOUCH OF GOD RESTORES A RIGHT RELATIONSHIP WITH GOD AND OTHERS.

- A. Zacchaeus—Luke 19:1-10
- B. Peter—Matthew 26:69-75
- C. The adulterous woman—John 7:53—8:11

III. THE TOUCH OF GOD RESTORES THE MIND.

- A. The Gadarene demoniac healed—Mark 5:1-20
- B. The Greek girl healed—Mark 7:25-30
- C. Boy with a dumb spirit healed—Mark 9:14-29

CONCLUSION: Faith makes possible the touch of God. The touch of God is miraculous in all areas of our lives. We can be restored to a state of perfect wholeness, spiritually, physically, and mentally, through the exercise of faith in God. Why go on in want when we have at our command such abundant resources?

"Oh, for a faith that will not shrink, tho' pressed by every foe:
... a faith that shines more bright and clear when tempests rage without; that when in darkness knows no fear, in danger feels no doubt!"

—WILLIAM C. SUMMERS

III. THE FAITH OF THE BIG THREE

SCRIPTURE: Hebrews 11; TEXT: Hebrews 11:1

INTRODUCTION: "Without faith it is impossible to please God," we are told in His Word. And, "Abraham believed God," and it was counted unto him for righteousness." If we have faith we are surely blessed of the Lord, because the "just shall live by faith" (Romans 4:3).

I. THE FAITH OF NOAH

- A. His faith exemplified by his works.
- B. His witness was consistent.
- C. His faith in the face of seeming impossibilities.

II. THE FAITH OF ABRAHAM

- A. His probable life in Ur of the Chaldees.
- B. His willingness to leave and go entirely on faith.
- C. His life of faith in Canaan.
- D. His faith for Sodom.

- E. His faith for a son.
- F. His faith for his son when God tried him.

III. THE FAITH OF MOSES

- A. He was willing to face Pharaoh, who previously had sought his life.
- B. By faith he undertook the most gigantic task that man has ever attempted.
- C. By faith he brought water from the rock.
- D. By faith he faced enemy armies that outnumbered Israel by far.
- E. His faith in God made him the greatest of the prophets.

CONCLUSION: These are only a few of the great examples of faith. There have been men in all ages that have believed God. Some have been great and some have been unknown, but regardless, God never fails to reward the faith of those that believe Him.

Faith in the Word, the Word of God; faith in the God who spoke; Faith to believe that He is true who never promise broke.

—WILLIAM C. SUMMERS

RESPONDING TO THE MASTER'S TOUCH

SCRIPTURE: Acts 3:1-8

INTRODUCTION: The predicament of this man is that of a lost soul seeking something to satisfy his spiritual longing.

- I. **HE SAW**—"who seeing Peter" (v. 3)—The sinner must see at least two things before he can become a Christian.
 - A. His lost condition.
 - B. His need for Christ.
- II. **HE ASKED**—"ask an alms" (v. 3)—It was necessary for him to cry out and express his need to the people.
 - A. The sinner remains lost until he asks Christ for forgiveness.
 - B. Christ operates only in lives where He is invited to come.
- III. **HE FELT**—"he took him" (v. 7)—Physical strength began to surge when contact with Peter was made. There is also "feeling" for the sinner when the touch of Christ comes. He feels:
 - A. The removal of guilt.
 - B. The divine peace flooding his soul.
- IV. **HE AROSE**—"leaping up" (v. 8)—No one told him to praise God; it was spontaneous.
 - A. Have seen many shout praises at the altar.
 - 1. But was disappointed when noted their praise ended there.
 - B. The real praising of God is the life one lives in the home, community, at work, school.

—ELBERT WATSON, Pastor
East Gadsden, Alabama

EVENING

SPIRIT-FILLED DISCIPLES

SCRIPTURE: Acts 19:1-7

INTRODUCTION: On his third missionary journey Paul evidently went northward by land up into Asia Minor. There he visited once more the churches founded on his first journey, establishing all the disciples. A most important visit of this journey was made to the commercial, political, and religious center of Ephesus. For in this city Paul led a group of the disciples of John the Baptist into the thrilling experience of the baptism with the Holy Spirit.

I. WHY WERE THE DISCIPLES LACKING THE HOLY SPIRIT?

- A. Because they were believers through John's preaching.
 - 1. John taught only the baptism of repentance.
 - 2. John did not teach holiness as an experience.
- B. Because they had never heard of the Holy Spirit.
 - 1. No missionaries to tell them.
 - 2. No literature to enlighten them.

II. WHAT DID THE DISCIPLES DO WHEN THEY HEARD OF THE HOLY SPIRIT?

- A. They were baptized in the name of the Lord.
 - 1. They made certain of their faith.
 - 2. They believed they could be incorporated into Christ.
- B. They accepted the Apostle's prayer.
 - 1. They realized his authority.
 - 2. They recognized the Holy Spirit in him.

III. HOW DID THE HOLY SPIRIT AFFECT THE DISCIPLES' LIVING?

- A. They spoke with tongues—they received the miraculous gift of different languages.
- B. They prophesied—they spread the good news and thus utilized the gift of languages received.

CONCLUSION: The once shadowed lives of John's followers had now become sparkling examples of the blessing of the Holy Spirit. Because they believed and received, they now possessed and professed. The same transformation may be yours. The Holy Spirit is here to be claimed. Permit the tongues of God's gifts to speak to your heart. Be the Spirit-filled disciple that God intends that you should be.

—WALTER GRAEFLIN, Pastor
Anderson, Indiana

NO CONVENIENT SEASON

TEXT: Acts 24:25

- I. BECAUSE CONFESSION IS NEVER EASY
- II. BECAUSE IT IS CHRIST WHO CALLS
- III. BECAUSE PROCRASTINATION IS THE DEVIL'S SECRET WEAPON

—L. J. DU BOIS

THE LORD, A LUNCH, AND A LAD

(Children's Message)

SCRIPTURE: John 6:1-14; TEXT: John 6:8-9

INTRODUCTION: This miracle was so outstanding that all four Gospel writers record it. From it, we learn three lessons:

- I. WHAT ANDREW DID WITH THE BOY—A Lesson in Winning
- A. Andrew took an interest in the boy. Perhaps he had a boy of his own about that age.
 - B. Andrew brought the boy to Jesus. Earlier he had brought his brother, Simon Peter.
 - C. Andrew failed to see the boy's potential. A common mistake. A child is often the string that pulls a parent's heart. Explaining why he tipped his hat to every boy he met, a man said, "I never know but that I am meeting the future president."

"I saw tomorrow marching by . . . on little children's feet . . ."

- II. WHAT THE BOY DID WITH HIS LUNCH—A Lesson in Giving
- A. His all was apparently little. Barley was the food of the poor, Jesus placed worth in the small—one talent, mustard seed, widow's mite, lily, sparrow, pinch of salt.
 - B. His all was given to Jesus. Contrary to human nature, he gave gladly.
 - C. His all was adequate. Not one adult had what was needed for the emergency. Children often lead adults.

- III. WHAT JESUS DID WITH ALL—A Lesson in Changing
- A. He tested Philip. Faith must go beyond the pencil point.
 - B. He surprised Andrew. The disciple had a boy—but little faith.
 - C. He received the boy and his lunch. For the lad, this was inspiration for a lifetime.
 - D. He blessed and broke the gift. Heaven touches earth when we give all.
 - E. He fed the multitude by multiplying what was given. Our little is enough when it is in His hands.
 - F. He gathered up the fragments. Here our Lord is making the most of a miracle.

CONCLUSION: Put yourself in the setting of our story. You are only a lad, with just a little, but plus Christ it is enough. "If I do what I can, God will do what I can't."

—GEORGE W. PRIVETT, JR., Pastor
Donalsonville, Georgia

SPEECH

The secret of good oratory: Be bright, be brief, be seated!—
Southern Cross.

BOOK BRIEFS

Book of the Month Selection, September, 1957

THE PASTOR'S LEGAL ADVISER

Norton F. Brand and Verner M. Ingram (Abingdon, \$2.50)

Your Book Man comes this month, really, with a change of pace—from *Through Gate of Splendor* in August to this one on legal advice in September. This is proof that we deplore monotony and thrive on variety.

I asked Dr. T. W. Willingham to evaluate this book for me. No man in our church and few men in the conservative ranks are better qualified to evaluate a book of this nature than is Dr. Willingham. Here is his comment, "Every minister should read this right away, and keep it close at hand."

In this single-volume "Manual of Law" the busy minister has a ready, reliable reference. Oh, the details that pile in on the modern minister! Few professional men are faced daily with a wider variety of decisions where legal matters are involved: marriage, wills, copyright, public disturbance, and a host of others.

This is not a technical discussion for lawyers, but written to be understood and used by the average minister: simple and totally dependable. And, bless the authors, the material is so arranged that it can be easily found.

REVIVALISM AND SOCIAL REFORM

By Timothy L. Smith (Abingdon Press, \$4.00)

Most people enjoy reading a good book. Well, here is one you will not want to miss. It is the pen of a trained and gifted historian as he recounts with accuracy and impartiality the resurgence of revivalism and the preaching of holiness in mid-nineteenth-century America between the years 1840 and 1865.

With bold and skillful strokes Dr. Smith evaluates the evangelical origin and results of the social awakening in America which preceded the Civil War. "It was not Darwinian philosophy or the new sociology, but the nearness men felt in God" that prompted the *Christian's quest* for a world more nearly Christian. It was not the theological liberals "but the roaring revivals of the 1850's" that stabbed the conscience of America and sent Protestants among all churches on a new crusade of soul winning. "Actually," says Dr. Smith, "the hunger for holiness lay near the heart of every movement concerned with developing a more meaningful Christianity."

By mid-nineteenth century, the Protestant forces in America were committed to abolishing the social evils of slavery, poverty, ignorance, and greed. But it was a growing conviction, following the prayer revival of 1858 as expressed by Rev. George B. Ide, that the church could never meet her responsibilities to American society until her children "come up to that high measure of evangelical sanctification" which the Scriptures require. Or as Phoebe Palmer expressed it, "The function of God's sanctifying grace is to turn human drives into holy channels."

As one reads this absorbing story, he is impressed with the significant role which revivals, the preaching of entire sanctification, and lay visitation had in spawning missionary zeal and service around the world.

And now about the author: Dr. Timothy L. Smith is a scholar in his own right. His careful and painstaking research supports the thesis that *sanctifying grace* and *social compassion* are not incompatible. Rather they must be wedded to form a true Christian dynamic that can change the world. The telling of that story, historically, is his aim. He has written with a warm heart growing out of nine years of service at Eastern Nazarene College as associate professor of history and now pastor of the Church of the Nazarene at Boulder, Colorado. The vibrant stride of his pen will grip your interest from the first page to the last.

My recommendation is: Buy this book, even if you have to miss two or three meals to do it!

S. T. LUDWIG

THE SAVING PERSON

By Angus Dun (Harper, \$2.00)

The title would suggest somewhat of a popular volume perhaps. But this is really only of distinct value to a minister with a very extensive philosophical background. Highly academic, though from a research point of view it would give added insights.

MAN OF LIKE PASSIONS

By Richard Ellsworth Day (Zondervan, \$2.95)

The life of Charles G. Finney. A tremendously interesting book, different from any book on the life of Finney that I have ever read. Contains excerpts from his lectures. Easy to read.

In one place it suggests that salvation and "endowment with power" might be received at one and the same time.

CHRISTIAN PERSONAL ETHICS

By Carl F. H. Henry (Eerdmans, \$6.95)

A stately and thorough treatment by an evangelical. The editor of *Christianity Today* and former professor at Fuller Seminary is the author.

This 600-page volume is divided into two sections: Part I, "Speculative Philosophy and the Moral Quest"; Part II, "Christianity and the Moral Revelation."

Careful and thorough scholarship blends with a warm evangelical urgency frequently absent in treatises on ethics. At a juncture of history when the problem of human behavior is alarming—delinquency in crime and relativism in business and private life—this is a timely book.

Those who would add to their library shelf a permanent-type research book, a mind-stimulator, solid groundwork for solid preaching—here is the evangelical answer to the problem of ethics.

Henry refers to "second-blessing holiness" with sympathy but not with endorsement. A tinge of Calvinism is to be expected in a book from his pen.

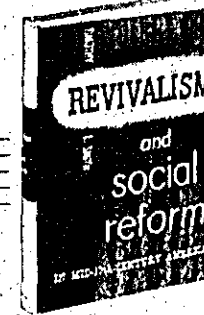
EMBLEMS OF THE HOLY SPIRIT

By F. E. Marsh (Kregal, \$2.95)

An old favorite reprinted. While not written by a holiness author, yet it gives a tremendous amount of material of splendid value for holiness preachers on the person of the Holy Spirit.

While the author does not make the direct application you would like, you can take his material and adapt it. In a time when the doctrine of the Holy Spirit is "on parade" again, we holiness preachers will appreciate the vast array of help offered in this book.

NEW!



Revivalism and Social Reform

IN MID-19th CENTURY AMERICA

By Timothy L. Smith

Here is an extremely significant and historically accurate account of the far-reaching influence of revival fires from 1840 to 1865 that should be of interest as well as benefit to all ministers.

In his extensive research and comprehensive study, Dr. Smith has discovered that the doctrine of sanctification and the methods of mass evangelism played an increasingly important role in the program of the churches.

It has been commonly believed that the liberals have been responsible for maintaining the social aspect of the gospel. But contrary to this thinking, Smith proves how revivalism and the holiness teachings have plowed the ground from which these social benefits have grown. (AC)

About the author

DR. TIMOTHY L. SMITH, winner of the Brewer Prize award in 1955, is pastor of the First Church of the Nazarene in Boulder, Colorado, and research assistant in church history for the Church of the Nazarene. Born in Pickens County, South Carolina, Dr. Smith is an honor graduate of the University of Virginia and received the Ph.D. degree from Harvard University. He has served pastorates in Maine and Massachusetts, and for nine years was associate professor of history at Eastern Nazarene College.

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GUEST EDITORIAL

Are Sunday Schools Competing with the Church?

By A. F. Harper*

THIS IS A SINCERE QUESTION in the minds of some thoughtful pastors deeply concerned for the spiritual welfare of their people. It is occasionally a rhetorical question on the lips of a thoughtless pastor. In the latter case the answer is a glib and resounding "Yes" from a man who fails to understand the power of Christian teaching or who is unwilling to pay the price required to achieve spiritual results from the Sunday school.

Let us lay down a basic premise at the beginning—if any Sunday school is seriously competing with the church, it is not a good Sunday school. Good Sunday schools supplement and support the church services instead of undermining them. We have Sunday schools in order to further the work of the church; we do not build churches in order to provide Sunday schools. The Sunday school is a part of the church, but it is not a part of the church in the casual sense that a spare tire is a part of an automobile. The Sunday school is a part of the church as the eyes are a part of the body. The life of the church could conceivably go on if her Sunday school were weak or destroyed, but that life would be maimed and only partially effective. There may be old and established churches with relatively small, nonaggressive Sunday

schools but such churches are not usually growing churches. On the other hand, even though a church be small, if it maintains a large and effective Sunday school, that church will be a growing church.

Sunday Schools Are a Part of the Church

It may sometimes seem that the Sunday school is in competition with the church because the ultimate purposes of the church and of the Sunday school are identical. Both are working to bring men and women, boys and girls into a saving knowledge of Christ, to see them sanctified wholly, and then to see them grow in grace until they develop mature Christian character. But in all of this the good Sunday school is a supplement and not a substitute or competitor. The various activities of the Sunday school are designed only to multiply the forces of Christian influence and to make those influences more effective for the different age-groups in the church.

The pastor preaches doctrinal sermons in order to instruct his congregation. From time to time the various classes in the Sunday school will take up the study of those same doctrines in order to give opportunity for questions and clearer understanding, in order to make two impressions in-

*Executive Secretary, Department of Church Schools.

stead of one, in order to supplement what the preacher did not have time to say, in order to help the pastor do more fully what he could do only partially in the church service.

Our Purposes Are the Same

The pastor makes an evangelistic appeal from the pulpit in order to move his unsaved hearers to seek God. The teachers in the Sunday school keep themselves alert to the spiritual needs of their pupils in order to appeal personally to those who were not reached publicly, in order to present the call of the gospel to children who missed the appeal planned for adults, in order to encourage those who sought and found God at the church's altar, in order to help the church enjoy a more fruitful evangelistic ministry.

If the Sunday school at its best does help the pastor to accomplish the God-given tasks of the church, why does he ever seriously raise the question, Are Sunday schools competing with the church?

The most frequent source of the question is a full house at nine-forty-five on Sunday morning, half a house at eleven o'clock, and a mere handful in the Sunday evening service. When a man sees two hundred in the Sunday school and a hundred of them leave before the morning worship service, he cannot avoid the question before us. He cannot avoid it but he must study his problem prayerfully and thoughtfully or he will come up with a quick, easy answer—and answers that are quick and easy are usually wrong.

They Don't Stay for Church

Let the pastor first remember that if his problem at this point is a serious one it is not typical. Most of our

churches are struggling to get members into the Sunday school. They have not yet reached the happy position where they must devise ways of getting a large group of Sunday school pupils to remain for the preaching services. Half a loaf is better than no bread. It is better to have folks in Sunday school even though they do not stay for church than to have them in neither Sunday school nor church services. In all fairness the pastor must ask, Is it easier to get a Sunday school member into the church service or would it be easier to get the same person into the services if he were a rank outsider? To ask the question is to answer it.

Who Goes Home?

A fair solution to the main question must find the answer to this related one, Who are the folks that go home before the church service? In general the exodus from Sunday school involves three tribes. From the largest to the smallest they are (1) children and young people from unchurched homes, (2) unsaved adults who are interested enough to come to Sunday school but not yet interested enough to stay for church, (3) church members who need more religion.

UNCHURCHED CHILDREN

If the large exodus is made up of young children we must ask how much we really want them to stay for the church service. An abnormally large number of unattended children can so seriously disturb the morning service that we may defeat our purpose for that service. If we really want them to stay we must face up to asking teachers and other church members to accept the responsibility of sitting with them and supervising them during the service. This is the

best solution; but as is often the case, the best one is the most difficult one.

A second-best solution is the junior church which provides a special children's service conducted while the adult worship service is in progress. The junior church is better than letting the children go home from Sunday school. Its weaknesses are (1) children miss the deepest experiences of worship with parents and other Christian adults, (2) the work is pushed off on a few willing workers and the rest of the congregation assume no responsibility for this spiritual task, (3) weak leadership often results in poor discipline. Even with all the problems involved, every reasonable effort should be made to bring these children into the church services.

Of the 600,000 pupils in Nazarene Sunday schools some 246,000 are children—30,000 in the nursery group, 60,000 kindergartners, 72,000 primaries, and 84,000 juniors. At least half of these boys and girls come from unchurched homes. Certainly we should rejoice to have these 123,000 children in our worship services. But if we cannot achieve this, few would seriously assert that the Sunday school's ministry to them is weakening the church service.

UNSAVED YOUNG PEOPLE AND ADULTS

Here if anywhere we should be able to support the charge that the Sunday school is in serious competition with the church. Young people and adults ought to be in preaching services. If we could get more of them into preaching services without the Sunday school, we would be compelled to admit that the Sunday school is a counterattraction and classes for these groups should be discontinued.

It is a fact that many who come to Sunday school do not stay for church. To what extent is the Sunday

school to blame? To what extent is the church service itself at fault? How often is neither at fault—the cause being the power of the devil at work in the lives of these whom we are trying to wrest from his grasp?

Toward a Solution

When Sunday school pupils who ought to stay for church do not stay for church what is the answer? Some have tried a unified service, never dismissing the Sunday school and thus trapping pupils into remaining for the church service. If this works, no one would quarrel with the method. But it sometimes drives folks from the Sunday school instead of getting them into the church service.

The best approach is for the pastor to seek to cultivate in his teachers a deep loyalty to the church services. The teacher, whether of children or adults, who wants his pupils to attend church services and who genuinely encourages them to do so is the most effective instrument in God's hands for the accomplishment of this purpose.

Co-operation between pastor and teachers in planning special features for the church services is also helpful. If a quartet from the Home Builders Class is singing in the church service, the teacher can use the lever of class loyalty to encourage attendance. If recognition is being given to the class with the highest attendance in the church service, the teacher can be more effective in persuading careless class members to attend.

Among children and younger teenagers, stay-for-church contests within the class are often helpful. With older young people and adults the teacher's own sincere concern and enthusiasm for the church services are probably the most effective possible influence. To the extent that Sunday school teachers are careless at these points,

the Sunday school fails to support the church and may drift into the role of competitor. At this point we must always be on guard.

Because the ultimate objectives of the church and Sunday school are the same, some care must be exercised that their respective efforts do not overlap. If the Sunday school and the church are doing the same things, for the same people, in the same way, at approximately the same time, then they do compete.

Further Points to Watch

The church service is chiefly a service of worship. The good Sunday school will therefore plan its ninety-five service for young people and adults with minimum emphasis upon worship of the kind planned for the church. A long opening exercise similar to the church service makes the Sunday school a competitor. A brief opening service with at least a forty-minute teaching period makes the Sunday school a supplement to the church.

The church service is a preaching service. The good Sunday school therefore ought to have in its classes a minimum of preaching and a maximum of teaching guidance and pupil participation. *Let your pupils do it* is good advice for the Sunday school teacher who seeks to make his class an enriching addition to the preaching ministry of his pastor.

The church service is fundamentally an adult service. It has an important ministry for children but they must come in for only secondary consideration. The good Sunday school, therefore, while not neglecting adults, will be to a large extent the specific effort

SUNDAY SCHOOL EVANGELISM

It is easy to start a new Sunday school. All that is needed is a superintendent, the living room in a home, and some Sunday school literature.—J. N. BARNETT.

which the local church makes to create and conserve the spiritual life of the children and younger youth of the congregation. As long as the Sunday school does a good job of reaching and teaching children it will be the strong right arm of the church for this necessary supplementary Christian ministry. No thorough spiritual ministry to children in the Sunday school is in competition with the church services unless we assume that the Sunday school gives the child all that he needs.

Forward Together

Are Sunday schools competing with the church? As I see our work in the Church of the Nazarene, the real answer is "No." In all fairness that answer would need to be qualified in some localities. In occasional instances where a local program is out of balance, the best solution is not less emphasis on Sunday school but *more emphasis upon the church.*

With approximately 300,000 church members and 600,000 enrolled in our Sunday schools we have a great field of evangelism and the potential for 600,000 saved and sanctified Nazarenes. Let us not divide our forces and weaken our efforts by fear of competition. Let us reach 1,000,000 enrolled in Sunday school by 1960 and plan, under God, to win them to Christ and the church by 1970. We shall move in this direction most rapidly as we work devotedly and enthusiastically for the Sunday school, remembering always that this is an important part of the work of the church—but only a part. Our Sunday school program must always be enthusiastically supplementing and never carelessly supplanting the church services.

FROM THE EDITOR

BIG MEN

THE GREATEST NEED OF TODAY is for big men. Not, of course, big in avoirdupois, but in personality and character.

This need can be seen in international affairs, governmental circles, social and economic life, down to our individual communities, into our churches, and into our homes. The world is having to get along with too small caliber of men. It is as if we had sent out an army, equipped with tanks, planes, atomic weapons, and millions of well-trained men but turned over its command to a high school freshman.

But while it would appear here that we are going to tackle the problems of the world, I should like rather to be more provincial and much more personal. I should like to look at us, as holiness preachers, and the people in our congregations for whom we are spiritually responsible.

Dr. J. B. Chapman once said, "The biggest problem we have in the church is that we have too many \$50.00 preachers in \$100.00 churches." And by that, as I recall it, he did not mean to bracket either ministers or churches by a certain salary scale. He meant that we were not producing preachers who were commensurate in size to the jobs which they were being called upon to fill. While that evaluation was made nearly fifteen years ago, it could probably be made just as well today.

To be true, we are working on the matter of getting the best possible

ministers for the church. We are creating an atmosphere in which the best of our young people who are called to preach are responding. (And we feel also that God is wise in that He is calling our best young people to His high and holy service.) In addition, we are encouraging these to see that adequate training for the ministry involves formal training in addition to this calling. We are constantly seeking to improve this training through better equipped staffs, better equipment, and better know-how in our colleges and in our Seminary. For example: With the forty-nine young men in the graduating class of 1957 at Nazarene Theological Seminary our number of graduates for our twelve years of operation went well over five hundred. Most of these have gone out into the stream of the active ministry of our denomination. Also, we are producing through our Nazarene Publishing House more books, materials, helps, and periodicals (such as the *Preacher's Magazine*) for all of our ministers, those who have not had formal training and those who have had. We are hoping through all of these mediums, and others, that within the next fifteen years we can show Dr. Chapman's statement to be outmoded.

While we may be able to do this insofar as training is concerned, for this is in one sense a technical problem which can, to some degree at least, be solved through the improved "mechanics" of training preachers, yet

we have another, a deeper problem, and this is the one I want to discuss with you at this time. This is the more significant task of making bigger men, which is another problem (though not unrelated) to the one of making better trained men. And may I venture to say that in this area we are making much slower progress than we are in that of training. And we must remember that no matter how well equipped our preachers may be in doctrinal understanding, in methods of church building, and in religious salesmanship, if they fall short in sound personality, in true manhood, and in true holy character they have fallen far short of God's goal for their lives. We shall still have too many \$25.00 men in \$50.00 churches.

But we as preachers have more than the problem of increasing our own moral and spiritual stature; we have the task also of producing in the people of our congregations, through our preaching, our leadership, and our example, that same proportion of character. The two are not unrelated. In fact, they are a part of one and the same task. To do the first is very largely to do the second. Perhaps, even, if we were to center our attention on our ministry to others it might in the end even produce some results in our own lives. That is why I should like to include both in our discussion.

It seems to me that this is one of the vital reasons why we have not had more BIG MEN. Our ministry of the past has not produced them. I say this after careful thought and after having worked with our young people—the product of our preaching—in every area of the church, and after having faced some of the intellectual and spiritual problems of a few of our young preachers. I have been amazed and alarmed at the number of basic questions which these have

expressed, questions which relate to the doctrine of holiness and its ethical implications in their lives. As I have tried to evaluate these problems, it has seemed to me that they have arisen from two sources: (1) the poor living of someone in the young person's past and (2) the poor teaching he has received from the pulpit of the church or churches he has attended. If the problems arising out of these situations were only intellectual I would not be quite so concerned, but they go deeply into the spiritual and ethical lives of these young people, endangering their usefulness to our church and to the Kingdom. To me, these are symbols of the quality of the product of our teaching and preaching ministry in the past. I will not say of our teaching, "It is not good." I will say, "It is not good enough."

And so I am coming to our preachers to challenge you to strive to be big men—men worthy in every sense of the confidence that God has placed in you when He called you—and set your sights now that your ministry to men and women, young people, and boys and girls will produce big people—proper examples of the great gospel which we preach.

We have been using a compound word, "Big Men," which is a very relative term and can mean something very different to one from what it does to another. As I have used it I have had a very definite concept in mind. Now I must try to define that concept or else all that I will say will be meaningless to the reader.

As I have sought to put this concept into understandable language, I have discovered just how broad and how deep it really is. Hence I can only suggest a few items in outline form which seem to illustrate what I mean. For some time, whenever I have been disappointed in someone

or have been disappointed in myself I have jotted down what seemed to me to be the principle involved or characteristics displayed. In so doing, of course, I have used the negative approach in the entire study. Yet I have been slow to change this into a positive form because, to me at least, this is the more forceful method of analysis. May I dare, then, suggest some of the more evident characteristics of "small" men?

1. Those are small who are occupied with self and with self-interests, who must steer every conversation to what they are doing. It is like the man who said, "Come now, let us talk about me some more." It has been said that a bore is "one who talks about himself when I want to be talking about myself."

2. Those are small who cannot stoop to do menial tasks or who feel that the measure of success is in how many people wait on them and how much. But the measure of greatness, Jesus said, is in the "servant's complex," seeing the fulfillment of life's biggest moment when we can serve another.

3. Those are small who delight in receiving but who are slow in giving. It is no mark of virtue when one works overtime seeking out someone who can do for him. Bigness of soul is found in the one who is rather constantly seeking out someone for whom he can do something.

4. Those are small who are conceited enough to believe that the entire world revolves around them. One such remarked, "I used to be so conceited I was ruining my life; I was a real stinker. It got so bad I went to a psychiatrist. And he helped me. Now I'm one of the nicest guys in town!"

5. Those are small who can lead but who cannot follow, who are not loyal to leaders who have been duly

elected, appointed, or otherwise designated by duly delegated authority. No one ever gets to the place where he always leads. The best leader is also the best follower. Big men can take orders. Small men revolt under direction.

6. Those are small who can criticize but who cannot praise. Always to be negative without counterbalancing this with positive assertions and commendation, without appreciation for intention, motive, endeavor, and potentiality in another, is to be lacking a fundamental trait of character.

7. Those are small who put the worst construction on the acts of others, who are not understanding, not charitable. There is something in respect for personality which reflects itself in confidence and faith. Big men never profane personality by such total rejection. They know that only over the qualities of the man as he is can the best that he is ever get through.

8. Those are small who are not tolerant with those who disagree with them. A man at the conference table or in the board meeting or in the schoolroom when ideas differ bares his true character and reveals his true size.

9. Those are small who are more concerned with saving face than in being honest. The Orientals are not the only ones who make face-saving a major project in life. The Occidentals are just as bad. If men were as concerned with finding truth as they are in finding justification for their bad judgments, more of them would have long since arrived. To be honest and humble and forthright regardless of personal consequence is to be reaching for the qualities of greatness.

10. Those are small who are loyal to their friends only for what those friends can give to them. People who

easily forsake their supposed friends for the company of those whom they believe to be "more important" can hardly properly make claim to big-ness. Loyalty must be a twenty-four-hour-a-day expression or it is meaningless.

11. Those are small who seek the "chief seats" or the company of "chief persons" to enhance their own popularity. Position, as such; particular jobs, as such; certain pastorates or offices or titles or degrees, as such, do not make a person bigger or smaller. Men give nobility to jobs but jobs have no such power to return the compliment.

12. Those are small who practice an extension of childhood traits into adulthood, and of this tribe there is little danger of extinction. Someone has aptly said, "There is no need to worry that we shall lose our youth; after all, we can keep our immaturity as long as we like."

13. Those are small who are not self-controlled, who are emotionally immature, lacking in poise in their home, social, or other human relationships. A consistency of poised reaction

pattern is integrally tied up with basic character.

14. Those are small who are afraid to trust their hearts to know and experience the blessings of God. Those who have brought their entire being under the discipline of what the head alone can understand are not greater thereby but smaller.

15. Those are small who cannot see truth and life in perspective. There is no fact of life but what is tied up with other facts. The big mind sees these relationships, the small mind excludes them. As has been said, "It is amazing how narrow minds can stack so many prejudices in such a narrow column."

It will be readily recognized that these principles have been plucked at random. Each individual could very well add to the list. No doubt other lists will contain more of the characteristics of the writer's life and fewer of those seen in others. In any event, they do serve to point up some attitudes found in Christian people about which we have not had too much to say in the past.

(To be continued next month)

CHARACTER AND CAPACITY

When a young man applies for a position with us today, we don't care what he knows. What we want to know, is he willing to learn? We are not too much concerned about his I.Q. We want to know if he has character and capacity. If he has character, he will instinctively and without fail do what is right because it is right. If he has capacity and the will to learn, we can take him on from there. There is no limit to what he can achieve.

"We know a great deal in our business about what causes friction between metals, but we do not know nearly enough about what causes friction between people."

—CLARENCE BELDEN RANDALL, chairman of the Board of Inland Steel (*Sunshine*).

SERMON OF THE MONTH

The Great Challenge

By Carline Fontanilla*

TEXT: *What shall we then say to these things? If God be for us, who can be against us? (Romans 8:31.)*

Every individual who decides to take the will of God as the rule of his life is always challenged by either the enemy or God himself. Jesus Christ, before He began His ministry, met the big if of Satan. Christian, in Bunyan's *Pilgrim's Progress*, was furiously attacked by Apollyon. But did Christian fail? No indeed, because God was for him.

Now, brethren, here lies before us a great challenge by the Apostle Paul. A challenge that, if we take God at His words, will bring triumphant victory. "If God be for us, who can be against us?" I want to draw inferences which will challenge both laymen and preachers from this text.

If God be for us, let us live above the world.

It is a tragedy that in our day there seems to be no dividing line between the lives of Christians and the lives of sinners. What is practiced by sinners is apparently common to the professing Christians. Brethren, it is a sad fact that church people and even ministers of other denominations act as saints in the church but live as the devil outside the church. These are the very reasons why Christianity is slow in its propagation.

Brethren, the challenge is for us. Even if the professing Christian of yesterday did not live as he should

—and some in our day do not—let us live apart and different from the world. Let us be examples to the world and in so doing we will convert the world.

But Apostle Paul emphatically urged us Christians to be separated from the world when he declared: "Wherefore come out from among them, and be ye separate, saith the Lord" (II Corinthians 6:17). We should not participate with the world's defiling activities. We should have nothing to do with the degrading vices that pull people into hell. Again Paul said, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (II Corinthians 6:14-15.)

The people of God must be a "peculiar people." They must be different in the way they dress, the way they talk, the places they frequent, and the way they live. They must be living letters to be read by the world.

Brethren, let us be an example to the world. The world lies in darkness because of sin and Jesus said to every believer, "Ye are the light of the world" (Matthew 5:14). In this sense let us radiate Christ in our lives. Let the light of salvation so shine in our lives, before men, that they may glorify our Father which is in heaven. Let your lives "be

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blameless and harmless . . . without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

It is not necessary to live with the people of this world, neither is it needful for us to be enslaved by the god of this world! The chain of sin which bound us once to this world was broken by Christ. The fetters of vices that linked us to this world were broken in twain by our Redeemer.

To live above the world we should overcome the world; and if we are to overcome the world, let us fight the battle against the world. The question runs, "Can we overcome the world?" My answer is, "If God be for us, we can live victoriously over the world."

God's Word says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

If God be for us, we should not only live above the world, but we should also evangelize the world.

Before we attempt to evangelize the world, let us not overlook the importance of preparation. Someone hath said, "If I have ten years to work, I will employ seven years for preparation." This fact was demonstrated by Jesus Christ. He employed about fifteen years of preparation for three and one-half years of His work. And before He entered His public ministry He prayed and fasted for forty days and forty nights. Yes, preparation is important. If our Lord did not overlook it, then it is important for us, His servants, not to overlook it, for "the servant is not greater than his Lord."

Preparation is both mental and spiritual. Mental knowledge is good, but it is not enough. It may reach a certain height, with all its brilliance, ability, and glory, but it will decline. What we need is both mental and

spiritual preparation, because we are not fighting or wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). In such a battle we need the enduement of the Holy Spirit to overcome the enemy.

The apostles did employ three years under the greatest Teacher the world could ever have, yet they were not ready to evangelize the world. They didn't have the power to move hearts unto repentance. Foreseeing the need, the Lord said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). It is this power from on high that can move the people to repent. It is this power that "turned the world upside down." This is the power that can change the history of mankind, the power that shook the Philippian jail open.

Friends, it is presumptuous for us to preach without preparation. Neither is it safe to have a one-sided preparation. My co-graduates, if the three years under the greatest Teacher was not enough to prepare the apostles to evangelize the world, our five years in Bible school is not enough to equip us to evangelize the Philippines. If the apostles needed to tarry in Jerusalem for power, we need to tarry before the Lord till we be endued with power from on high. Then, and only then, are we ready to evangelize. This power is indispensable for our work. Without this equipment our efforts to carry out the divine commission will be futile. Without this our insufficiency means defeat and dishonor at Jesus Christ.

Remember, my friends, that Jesus Christ hath chosen us to be soldiers. He hath called us to special service, and in so doing has placed upon us peculiar duties and honors. We are

but a small company of the great army of our King, but we are picked men for a special duty. We are specially commissioned to uphold the banner of the Lord in the Philippines and to charge the enemy with the power of the blood of Jesus.

We are called to lift high the banner of holiness, to preach the blessing of Christ and lead men and women into its fullness.

It is not too much to say that every true soldier loves the detached service. A regiment or company chosen to do a particular work because of its difficulties and dangers and the need of heroism to do it, regard it as a matter of honor. Our Commander orders difficult assaults. The work to be done demands greatest heroism. He hath called us to a most heroic service. We are to be like Gideon's band. God said in choosing us, "If there be any attractions that can draw you away, go now. If old associations or tastes or ease or respectability are likely to affect you, you are not of this company. If you do not so hear the call of God that you cannot well be anywhere else, you have not fully the spirit of this work. It is not simply a call by a preference for a church. It is the call of God to proclaim holiness without compromise.

The equipment is of God. Our weapons are not carnal, nor of the flesh. We have neither expectancy nor hope from worldly sources and powers. We are not looking for human eloquence to move men to the fountain of cleansing.

Our weapons are of God and are mighty through Him. The soldier of Calvary and Pentecost is dressed for battle. On his brow is the helmet of salvation. What he knows is by personal experience and is mightier than all argument. Vain are the attacks of Satan and men upon the brow of him who has the Holy Ghost. He

wears the breastplate of righteousness of Jesus Christ. His loins are girt about and made strong by the truth of God. His feet are shod with the preparation of the gospel of peace. He has the shield of faith, quenching every dart of the enemy, and the Sword of the Spirit, which is the Word of God. He has the howitzer of prayer, which by the way of the throne sends great shells into the ranks of the enemy, causing counteraction to men and devils.

The power is not in the weapons; it is of God. Our hope is in God. He is our strength. My co-graduates, my co-preachers, what shall we do? The world lies out before us. The enemies of Jesus Christ were never more intense than today. The devil and his forces are defiant in the face of the church. Instead of our boasted civilization being really Christian, the black flag of the piracy of hell waves everywhere. The devil pours out his broth in the trough and millions drink to their debauchery and poverty and eternal damnation. He sets his doorway in the gates of the Christian Sabbath. The professedly Christian church, enslaved by worldliness, largely does the bidding of the arch-destroyer.

Friends, let us gather our robes about us and buckle on the heavenly armor a little tighter and with renewed strength press the battle of the Lord Jesus Christ. Let us storm the strongholds of Satan and help deliver every human soul we can and bring him to Jesus Christ.

Ed. Note: The sermon, "The Great Challenge," was presented in the "Missionary Sermon Award Contest" for graduating seniors at the Trinidad Bible School in the Philippines. The author was the class valedictorian for the 1957 graduating class. Rev. Bob McCroskey, missionary, sent this sermon in with this note: "Your readers might get a glimpse of the quality of the student work on our mission fields."

The Preaching of Gipsy Smith

By James McGraw*

DWIGHT MOODY AND IRA SANKEY swept Glasgow for Christ in 1874, and Billy Graham in 1954. Between these two mountain peaks of evangelistic fervor the tight old city experienced another revival, not so well known but just as worthy of mention—the revival of Gipsy Smith in 1894.

"We have seen nothing like it since the visit of Mr. Moody and Mr. Sankey in 1874," wrote a newspaper editor. "The speaking is remarkable . . . people of all kinds attend the services."

Born Rodney Smith in a tent in Wanstead parish near England's beautiful Epping Forest on March 31, 1860, this black-haired, fair-skinned gipsy boy was destined to preach on three continents to some of the largest crowds that had ever gathered in religious services, until that time.

His parents, Cornelius and Mary Smith, were not Christians in the light of our standards of Christian experience; but they had a peculiar sense of reverence for the Bible as God's Word, and they were strict believers in the Sabbath as God's holy day. They read and memorized the Scriptures, and they rested on the Sabbath. Well aware that some of their practices, such as "fortunetelling," were dishonest, they seemed to feel they were justified by the fact that the "gorgios" (people who were not gypsies) had forced them to do these things and expected it of them.

Such was the ethical and moral background of Rodney Smith when his mother, whom he loved with characteristic gipsy devotion, died while

he was very young. Her fatal illness occurred because of her love for her children—she ignored a doctor's warning that she stay away from the wagon where her children lay stricken with smallpox, and in caring for them she sacrificed her own life. Her death, and the homely little song she sang as she realized she was slipping away, made an impression on Rodney that he never forgot. He recalls her dying song in his autobiography:

*I have a Father in the promised land.
My God calls me, I must go.
To meet Him in the promised land.*

At the age of sixteen, Rodney Smith was converted, following the example of his father, Cornelius, who had just recently quit his drinking and found the Saviour. When asked by his father how he knew he was saved, he replied, placing his hand over his heart, "Daddy, I feel so warm here." Like the disciples on the road to Emmaus, his heart burned within him as the Lord drew near.

It was General William Booth of the Salvation Army who was responsible for getting Gipsy Smith started to preaching. Not long after his conversion, when he had made known his desire and intention to answer the call to preach, he was a visitor in a mission where Booth was in charge of the service. Various speakers were introduced for brief talks; then the General announced: "The next speaker will be the gipsy boy!" Realizing he was the only gipsy boy there, Smith said later that he had a strong impulse to run away. Trembling there on the platform, he heard some-

one behind him say, "Keep your heart up, youngster." Rodney replied quickly, "My heart is in my mouth; where do you want it." The audience roared, his nervousness left him, and he made it through in fine style.

It was natural that he should join Booth's group when invited, and in 1877, at the age of seventeen, he found himself an evangelist in the Salvation Army. This relationship continued five years before it ended, and he later began a more independent and interdenominational ministry of evangelism.

With the friendship and respect of spiritual giants like William Booth, G. Campbell Morgan, and Alexander Maclaren, Gipsy Smith preached not only in his native England and in nearby Scotland but in America and Australia. Each of his several visits to the United States was fruitful in revival results, and his campaign in Glasgow stirred that devout old Presbyterian city as it had never been moved before.

Always known as "Gipsy" after the introduction he received from William Booth in the Army mission that day he preached his first sermon, Smith, a self-educated man with no schooling, wisely decided from the beginning that he would be himself. Even in Union Chapel in Manchester, preaching to Maclaren's congregation composed of some of England's brainiest people, he prayed: "I place myself and my methods in Thy hands. In this church I will be true to what I believe Thou hast been pleased to use." Manchester, just as other congregations, took Gipsy Smith to her heart.

What can be said of the style of this unique preacher of a passing generation? He seems to have had a personality that won its way into the hearts of his audiences, and with it a

spirit that moved them toward the great heart of God.

G. Campbell Morgan attempted to describe his preaching by saying of his style that it was "full of force and beauty." A London daily newspaper said of him that he was "one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright." A Lynn, Massachusetts, editorial described him:

"A short, wiry, thick-set gentleman, with an elastic, springy step, dressed in common, everyday suiting . . . a head well rounded and finely formed; a face of fair finish and clear countenance, brown as the berries of the autumn bush; a heavy, dark mustache, backed by half-cut, well-trimmed English whiskers; dark eyes that glisten like diamonds with the zeal of religious enthusiasm; a magnificent head of hair, black as the raven's wing, and strikingly suggestive of the nomadic race that gave him birth—all this paints a fair pen-picture of the man who, for over two hours and a half, riveted the attention of fifteen hundred people in the Lynn Common Church on Thursday evening."

Eugene Williams, in an extensive study of Gipsy Smith's preaching, summarized his conclusions with the apt observation: "He was plain in his mannerisms and powerful in his thinking." Perhaps this explains the effect his preaching had upon those who heard him. Simple and unassuming, there was nothing in his messages to offend good taste. People of cultivation and refined sensibilities were attracted to him, according to Edward E. Bagliss, his biographer. He had a transparent sincerity, a spirit of earnestness and good feeling, and he won at once the confidence and respect of his listeners.

His voice was remarkably appealing. Indeed, his singing, which usually

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preceded the sermons in his meetings, often had as much effect upon the audience as his preaching. There was a sense of emotion in his voice that moved from pathos to humor, from softest cadence to thunderous appeal, and from hushed suspense to relaxed conversation. He was winsome in his plea, and only the most hardened were not affected.

Gipsy Smith's sermons were mostly topical, and he used many illustrations from his own experiences. One of his best-known sermons is the one recorded in *Great Gospel Sermons* (Vol. 1) entitled "As Jesus Passed By." Using the text, "As Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me" (Matthew 9:9), he brings two main thoughts. "Why should Jesus go to this man?" he asks, and his listeners find themselves thinking and feeling with Matthew, and wanting to know more about Matthew's Lord. He preached on the great themes of the Bible, apparently aware of John Henry Jowett's advice that "you cannot drop the big themes and create great saints!"

Smith's messages, usually based on familiar texts, nevertheless had a quality of freshness and originality. Andrew Blackwood has suggested that hearers enjoy two kinds of sermons. They like to learn something strange about a thing they can see

every day, and something familiar about a thing remote from their daily experience. In Gipsy Smith's sermons there was usually the former characteristic, and sometimes both. His discussion of Matthew, or Zacchaeus, or Judas, or a parable of Jesus, would contain some unique approach, not often used in explaining these passages; and his nomadic background gave to his personality the element of being different enough to be interesting, yet ordinary enough to be acceptable and effective.

Charles Haddon Spurgeon paid tribute to Gipsy Smith's evangelistic work in 1901, when he wrote of a London campaign:

"Converts resulting from Gipsy Smith's mission are still appearing and asking to be united with God's people. Those who have already joined us seem to be of the right sort, and these later applicants are bright examples of Christ's power to keep and save. Writing eight months after the mission I can only confirm my original verdict of it—full of real power and blessing."

He left his gypsy tents to wander more widely than any other nomad has traveled since Abraham left Ur looking "for a city which hath foundations; whose builder and maker is God." Like the ancient patriarch, he loved God, he believed His promise, and he left an example for warm-hearted soul winners to follow.

FOOD FOR THE HUNGRY.

A tip from a farmer: "I see in your church convention," said an old farmer to a minister, "that you discuss the subject how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time discussing the best kind of feed."—*Sunshine*.

The Observance of the Lord's Day in Modern Times

II. THE LORD'S DAY AND THE STATE

By Jack Ford*

IN A DEMOCRACY, a Christian is not only a private individual; he is also a legislator, unless he refuses to use his vote. He is expected to have a say in the affairs of his nation. It is a well-known fact that no nation can be made Christian by act of Parliament. At the same time it is incredible that anyone should believe the Bible to contain the revelation of God to man without seeking to introduce its saving principles into the legislature of his country. So Constantine thought, and Justinian, and Alfred the Great, and other outstanding professedly Christian rulers.

The Bible teaches that the Sabbath institution is as old as man himself.³³ Our Lord declared that the Sabbath was made for man.³⁴ There is evidence that many races outside of the Hebrew had some kind of seventh day observance. Professor A. H. Sayce, in the chapter in the *Teacher's Variorum Bible* entitled "The Bible and the Monuments" states: "After the extinction of the Accadian power the whole of this religious system [the worship of the Sun God] was adopted by the Semitic Babylonians and Assyrians, along with such old Accadian beliefs and practices as the sacredness of the number seven [in reference to the seven planets], the

division of the month into weeks of seven days, and the observance of the seventh as the day of rest." Bishop Wilson claims that there were vestiges of the seven-day week among the Assyrians, Egyptians, Indians, Arabians, and Persians.³⁵ Although the original revelation was corrupted, it evidently continued to exist in some form in different parts of the eastern world.

So, when a Christian urges the introduction of the Sabbath rest into the legislature of his land, or seeks to enforce it when it is already embodied in it, he believes that he is not only suggesting a course of action which honors God and therefore will bring down His blessing, but is also advocating something essential to the well-being of his fellows. The former motive is a matter of faith, but the latter reason can be tested by experience.

Some may wonder how it was that the heathen in the Roman Empire so readily acquiesced in Constantine's edict concerning the keeping of Sunday as a holiday and day of rest in A.D. 321. Actually there was already a strong desire among the heathen for a regular rest day similar to that of the Christians.³⁶ And among the Christians, too, the movement for Sunday, the Lord's day, to be observed regularly as a day of rest was mainly

³³Gen. 2:3.

³⁴Mark 2:27.

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³⁵Daniel Wilson, "The Lord's Day," p. 18. (See also "Sabbath," E.R.E.)

³⁶"Sunday," E.R.E.

from the laity.³⁷ It has been repeatedly asserted in recent days that man works more efficiently with one day rest in seven than he does working a seven-day week. This was proved during the first year of the 1914-18 war.³⁸ It was confirmed by an Admiralty Fleet order, issued after consultation with the Ministry of Labor in July, 1940.³⁹ The finding of the Commission of Industrial Fatigue, as a result of scientific research and actual statistics, was that "a man's general efficiency was greater in a six-day week with one day's rest than in an unbroken week of seven days."⁴⁰ Sir James Crichton Browne, the famous physician, states: "We doctors are now constantly compelled in the treatment of nervous diseases to prescribe periods of absolute rest and complete seclusion. Some periods are, I think, only Sundays in arrears."⁴¹

But this touches only a part of man. Not only does his body need the opportunity of resuscitation, but also his mind and spirit. He needs to have the opportunity to read and think, and, most of all, to worship. No nation can survive if it thinks lightly of its soul, and this is especially true of a democracy. England has given a place to Sunday observance greater than most nations—albeit not as great as she should. The acute mind of Voltaire has seen in this the secret of England's greatness. What a tragedy if she were to forfeit that secret!

How then should a nation observe the Lord's day in modern times? Let us suppose there is no legislation in force. What should we advocate? Should we advocate any at all? John Stuart Mill in *Liberty* asserts that "all legislation in respect of Sunday

is an illegitimate interference with the rightful liberty of the individual." On the contrary, it is one of the ways in which the liberty of the individual is safeguarded.

M. G. Glazebrook has a striking passage on the subject. Dealing with the period in England 1848-1914, he writes: "Intent upon claiming what they considered their right to recreation and convenience, the mass of people did not see what was involved in its satisfaction. Shops were increasingly opened, trains ran in ever increasing numbers, and a large number of subsidiary industries were obliged to join the movement. Then contractors who were in a hurry began to look for Sunday work; and there was a real danger that the industrial population might lose their day of rest. [Italics mine.] About the beginning of the twentieth century the trade unions and other bodies began to realize the danger; shop assistants began to protest; and so a check was imposed upon the movement." He goes on to deal with the continent during the same period. During the latter half of the nineteenth century "Sunday was hardly different from any other day. But at last even the 'anti-clerical' Governments . . . became aware that it was causing immense social mischief; while on behalf of the overstrained social workers urgent claims were made for a *legal day of rest*. [Italics mine.] Between 1895 and 1910 laws were passed, in almost every country in Europe, which were intended to secure a weekly holiday for every working man."⁴²

In spite of this, we have the spectacle in our country of the workingman being pulled into voting for Sunday cinemas and a general trend away from the Lord's own day of rest. "We

learn from history that we do not learn from history!" No wonder Rt. Hon. James Griffiths, M.P., at that time minister for National Insurance, in the debate in the House of Commons on the Sunday openings of theaters on April 1, 1941, said: "I would take the liberty of speaking on behalf of my colleagues in the Trade Union movement and the pioneers who have spent generations in trying to stop Sunday work. . . . It is not so much that this Order in itself is vital, but it is the whole tendency. When one begins to accept these things, there is no stopping—we are making Sunday just another ordinary day."

So to safeguard the workers' day of rest, legislation must be introduced. All but essential work must be prohibited. The electricity, gas, water, and other essential services must be maintained. Essential maintenance work is permissible. The agricultural and pastoral society of Israel were permitted to care for the cattle on the Sabbath,⁴³ not only because of the divine concern for the beast, but also because they were the means of livelihood of the people. In our industrial age, the necessary maintenance of machinery is likewise allowable.

What of transport? I think a minimum transport service should be allowed. Facilities should be afforded to the public to travel to worship and to visit the sick in hospitals and homes.

And what of the people's leisure hours? What of those who have no desire to worship nor take part in works of mercy? They have their homes in which they have the opportunity of cultivating family life. (It is interesting to note that most people spend Sunday quietly at home.⁴⁴) That is one of the reasons

why it is so important that as far as possible Sunday should be a universal holiday. Moreover, with radio and television, it is possible for people to receive in their homes, not only religious services, but talks and dramatizations and music of a high and uplifting tone with the minimum employment of others. There is, of course, the question of overcrowded houses and slums, where conditions make home life difficult. This question should be tackled realistically and sympathetically by those skilled in social problems—not by those interested in profit—and reasonable facilities offered.

Beyond this, I believe that the parks and the open spaces in our towns and cities should be open to the public, but not for games. The population should be encouraged to give sport and pleasure a rest for one day and concentrate on higher things. No one should be compelled to go to church, but every inducement should be given.

What of museums and art galleries? Unfortunately, these are associated with the "thin edge of the wedge," owing to the controversy over opening them in the last century. Apart from the fact that it means the employees there being robbed of their day of rest, I think it would be good to give the public these facilities.

It must be clearly understood that those engaged in Sunday work should work on a rota system, so that they might have a share of Sunday rest.

Before bringing this thesis to a close, there are two objections which ought to be answered. The first is that such legislation would give the churches an unfair advantage. If they have something to offer superior to Sunday games and entertainments, let them prove it in free and open competition

³⁷Ibid.
³⁸Ibid.
³⁹Ibid.
⁴⁰"Why Sunday?" by a London Journalist.
⁴¹Ibid.

⁴²"Sunday," E.R.E.

⁴³Luke 13:15.

⁴⁴"Meet Yourself on Sunday," 1959. Mass Observation.

with them. We do not address the question of education in such a fashion. How many children would choose to study algebra in preference to a western thriller? But as D. Weatherhead puts it, "Because Donald the Duck commands greater crowds than Jesus of Nazareth it doesn't mean that the nation is better served by being asked to listen to the first than to the second."¹⁵ A nation must make up its mind about Christianity. If it is no more important than a film or a football then let the nation say so, and God will judge it on its verdict. But listen to Sir David Maxwell Fyfe, the former Home Secretary, who said at Peterborough, on January 24, 1954, "I am convinced that one of the most important causes of increase in crime and the decline in moral standards is the lack of the sanction of religion in daily life; and it is our fundamental task to re-create the sense of the spiritual basis of life and the acceptance of our Saviour's teaching."¹⁶ And is the church, which exists for this very purpose, of no more value to the nation and worthy of no more support than the latest flick from Hollywood!

Then there is the scare that "Satan finds work for idle hands to do." What visions it conjures up of our youth running wild on our streets—brawling, immorality, drunkenness! It is all so logical and terrifying—until one makes a few inquiries. I find, from the limited inquiries I have been able to make, that Sunday, "when the young folk have nothing to do," is one of the quietest, if not the quietest, day of the week for the police—an opportunity of giving different members of the force a day off. And, quite illogical though it may sound, Saturday, the holiday when there is plenty to do—cinemas, theaters, music halls,

dance halls, football stadiums, boxing booth, public houses, etc., all open—is the police's busiest day! So if we are concerned about the morals of the young (and old, for that matter) we ought to set about making Saturday more like Sunday than vice versa. But there is something to be said for the present setup. Five days to pull the load, one day to let off steam, and one day, quietly to refuel is a very sensible program.

So let us end where we began this section. Because the provision of one day's rest in seven is part of the good and perfect will of God, not only honoring to God, but also beneficial to man, we should press for its inclusion in the legislature. But this can be accomplished and maintained among a people who are governed by the people for the people only if the true consent of the people is gained. Let not the Christian church, therefore, depend on the law. In the last analysis, everything depends on the way her own members cherish the Lord's day. Only by observing it steadfastly in the right spirit can they hope to see it preserved in the nation in modern times.

Ed. Note: The two articles on Sabbath observance which appeared last month and this month constitute a paper written by Rev. Jack Ford in a contest sponsored by the Sabbath Observance League of England. His treatment of the issue of necessity reflects some problems which are peculiar to the British Isles alone. However, we felt that it would be more provocative to our readers if we left it cast in the mold in which it was written. This entire matter of Sabbath observance in our day is one which ought to stimulate more thought on the part of the ministry.

The author wanted to qualify the article for the readers of the *Preacher's Magazine* as follows: "This thesis is the result of a brief excursion into the wide field of Lord's Day Observance. It is not intended to be an authoritative dictum on the subject but a tentative statement to provoke thought and discussion. Criticism is invited. The suggestions concerning legislation refer to the situation in Britain, but the principles behind them have some relevance to the situation in America and elsewhere."

The Preacher's Magazine

The Relationship Between Pastor and Evangelist

II. THE EVANGELIST

By H. C. Lile*

IF THE PASTOR'S PART in maintaining a good relationship is so vitally important, the evangelist's is equally so. Since the evangelist is a specialist in the ministry, belonging to the order of the prophets, rather than the priests, he must be allowed wide liberty in the methods and manner of his work. As far as possible he must be given ample time in each service to deliver his message. It must never be forgotten that, after all, preaching is the matter of greatest importance in revival work. Whatever unnecessarily interferes with that would certainly be out of order. In general all our preachers, either pastors or evangelists, use the same methods of presenting the invitation. But whatever differences of method any evangelist may use, it is to be presumed he has prayed over it earnestly. Therefore it would be wise for the pastor to encourage all to follow the evangelist's leadership.

Since the evangelist is given wide liberty in conducting his part of the service, let him exercise care not to assume that he can go to all lengths, forgetting that he owes it to both the pastor and the people to keep within proper bounds. His right to have sufficient time to deliver his message does not mean that he has a right to preach an hour or more every night, or in fact any night. I find it surprising how much I can leave out of most

sermons without spoiling them. Again, the liberty given the evangelist to conduct the invitation and altar service as he deems best does not at all justify him in adopting extreme methods. He would be greatly hindered if he felt he was being held in, or held down, or not given a wide range of freedom, either in preaching or in presenting the altar. But if he detects a deep determination in the pastor to make all the opening service contribute to the success of the service, he will feel at once that he has all the liberty one need ask or desire. And this feeling of full freedom to preach "the unsearchable riches of Christ" with no straps on him will make him feel like putting a few straps on himself, lest by extreme methods, mannerisms, or statements he embarrass the pastor, damage that happy and harmonious relationship with him, and thus hinder the revival and grieve the Holy Spirit.

In spite of the pastor's earnest efforts, the opening services are sometimes far from the pattern that he and the evangelist would like. It is not always easy to keep them from becoming too long. Here is a chance for the evangelist to prove his ability, or at least his adaptability. But suppose he arises to preach, gazes at the clock on the wall, as though he would deliberately call attention to the lateness of the hour, and then says, "I should have a full hour for my great

*Evangelist, Columbus, Ohio.

¹⁵L. D. Weatherhead, "Guarding Our Sunday," p. 35.
¹⁶Reginald Morrish, "What's Wrong with Britain?"

message tonight, but in the few minutes allotted to me, I shall try, . . . " Why can't he see that no earthly good can result from such an attitude? Can't he see that he is embarrassing the pastor, who is doing his best, sometimes under trying circumstances, to make the opening exercises contribute everything possible to the service? Is the unwise evangelist not aware that he is placing a heavy strain upon that gracious and highly important relationship between himself and the pastor which is so necessary to victory? But suppose the evangelist arises, glances over the congregation with a smile indicating confidence, not in himself, but in God. Then, utterly ignoring the time, he says, "Will you please stand while I read from God's Word?" Reading clearly, distinctly, and reverently, as though he had all the time in the world, he then prays briefly, but not hurriedly, God's blessing upon the Word. The people being

seated, he reads his text. Then, dispensing with his flowery introduction, which often means so much to him and so little to the congregation, he says, "I see three vitally important things in the text: First, I notice . . ." and within two or three minutes he may be able to get their attention so that they will forget the clock (provided he also forgets it) and be eager to hear his second and third points. Thus he may save the day. More important, he may, by God's grace, save a soul from sin and death. At least he will foster rather than fracture that blessed and essential relationship between himself and the pastor. The discerning pastor, noting the evangelist's carefulness in adapting himself to every situation, will probably be more than ever determined that nothing shall be permitted to hinder the opening services from making the greatest possible contribution to the success of the campaign for souls.

SEVENTY YEARS AGO

Women wore bustles.
 Operations were rare.
 Nobody wore white shoes.
 Cream was five cents a pint.
 You never heard of a "tin-lizzie."
 Doctors asked to see your tongue.
 Nobody cared about the price of gasoline.
 Farmers came to town for the mail.
 The hired girl drew one-fifty a week.
 The butcher threw in a chunk of liver.
 Nobody listened in on the telephone.
 You stuck tubes in your ears to hear a phonograph, and it cost you a dime.

—Selected

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 4:1-8

THE FOURTH CHAPTER OF ROMANS illustrates the truth of justification by faith with the example of Abraham. He was justified by his faith, not his works (vv. 2-3). Added to the example of Abraham is the testimony of David, given as a brief insertion (vv. 6-8).

Variant Readings

The three standard Bible versions in use in America today differ strikingly in their translation of the first verse of this chapter. The King James Version reads: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" The American Standard Version has: "What then shall we say that Abraham, our forefather, hath found according to the flesh?" The Revised Standard Version says: "What then shall we say about Abraham, our forefather according to the flesh?" The second translation differs from the first in attaching "according to the flesh" (*kata sarka*) to "found," rather than to "forefather." The meaning would then be: "What did Abraham gain by his own works (or, racial origin), apart from the grace of God?" "The third differs from the other two in leaving out the word 'found.'" Why these differences?

The answer is that the three translations represent three variant readings in the Greek manuscripts.

"Found" (*heurekenai*) occurs after "say" (*eroumen*) in the fourth-century manuscript Sinaiticus and in three fifth-century manuscripts (Alexandrinus, Ephraemi, Bezae), as well as in several later ones. Nestle adopts this reading, which is followed in the King James Version. It attaches "according to the flesh" to "forefather."

The reading found in the American Standard Version is based on the text of a few rather late manuscripts (K, L, P, etc.), which place "found" just before "according to the flesh." Since this version does not ordinarily follow the late manuscripts, it may be that its translators simply felt that "according to the flesh" should go with "found," regardless of the order of the Greek.

The Revised Standard Version bases its reading on the text of the oldest manuscript, Vaticanus, of the early fourth century, and a very few others. These omit *heurekenai* ("found") altogether. This reading was adopted by Westcott and Hort and is defended by Sanday and Headlam.

Three observations might be made. The first is that most of the thousands of variant readings in the Greek manuscripts have little or no effect on the meaning of the passage. The second is that some do affect the exact meaning and so require very careful study before any conclusion is drawn. The third is that no fundamental doctrine of the Christian faith is in any way threatened by these variant read-

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ings. The foundations of our faith are secure. But everyone who is concerned to know the exact meaning of scripture will welcome rather than oppose the science of textual criticism.

Counting and Reckoning

In colloquial American English "reckon" is equivalent to "guess," or at most "think." That is what a person means when he says, "I reckon so."

Very different is the correct meaning of the word. Literally it signifies to count or compute. It is a mathematical term, with all the exactness that mathematics demands.

"Counted" (vv. 3, 5) and "reckoned" (vv. 4, 9-10) are the same verb in the Greek, *logizomai*. In its forty-one occurrences in the New Testament it is translated a dozen different ways in the King James Version. The dominant renderings are "think, impute, reckon, count, account."

Abbot-Smith says that the verb is used "properly of numerical calculation, to count, reckon." Secondly, it is used "metaphorically, without reference to numbers, by a reckoning of characteristics or reasons." Hence it means "to reckon, take into account . . . consider, calculate." That is its usage here. It is a bookkeeping term. Abraham's faith was credited to him as righteousness.

Imputing

The same Greek word (*logizomai*) is translated "impute" six times in this chapter (vv. 6, 8, 11, 22, 23, 24). Altogether, *logizomai* occurs eleven times in this one chapter alone. In fact, almost half (nineteen out of forty-one) of its occurrences in the New Testament are in the Book of Romans. This accords with the cen-

tral theme of Romans, justification by faith. The Greek word is used only six times in the New Testament outside of Paul's Epistles. He is the theologian who is particularly concerned with the forensic aspect of redemption.

The term "imputation" is not one to fear or avoid. It simply indicates the fact that when a sinner believes in Jesus Christ as his Saviour, God imputes—reckons, counts, credits—the righteousness of Christ to him. It in no way obviates the accompanying "impartation" of righteousness in the regenerating of the sinner. God at the same moment makes us righteous by imparting to us and implanting in us the nature of Christ, and declares us righteous (imputation).

The Beatitudes of David

The same word (*makarios*, "blessed") is used in verses 7 and 8 as in the Beatitudes of Jesus (Matthew 5:3-12). It was used in Homer and Hesiod, the earliest Greek writers, "chiefly of the gods and the departed." An ancient model letter reads thus: "The death of ———, now blessed [*makariou*], hath grieved us exceedingly."²

The adjective is found fifty times in the New Testament. Only twice (I Timothy 1:11; 6:15) is it used of God. It occurs most frequently in the Gospels of Matthew (thirteen times) and Luke (fifteen times), always in the sayings of Jesus. It is found seven times in the Book of Revelation.

Closely related is the noun *makarismos*, "blessedness" (vv. 6, 9), found elsewhere in the New Testament only in Galatians 4:15. It has two meanings: a state of blessedness and a declaration of blessedness. Vine argues for the latter sense in the New

¹Abbott-Smith, "Lexicon," p. 275.
²Deissmann, "Light from the Ancient East," p. 177.
³Vine, "Expository Dictionary," 1, 133.

Testament.³ Abbott-Smith agrees with this.

Aristotle distinguished between divine blessedness (*makarios*) and human blessedness (*eudaimonia*). The latter word is not found at all in the Scriptures, because of its pagan associations. But the former occurs in the Septuagint to describe those who have found God's favor. This was often conceived by the Hebrews as manifested in material prosperity. So Vincent writes: "In the Old Testament the idea involves more of outward prosperity than in the New Testament."⁴

J. G. Tasker has indicated the change of emphasis which this word receives in its New Testament usage.

⁴Vincent, "Word Studies," 1, 35.

He writes:

"But the word which describes the blessedness of those who lack no good is ennobled by our Lord's use of it. He turns the thoughts of His disciples from outward to inward good; He teaches that blessedness is determined not by fortune, but by goodness, and that it is attainable on earth by all who put themselves in right relation to God."⁵

Blessedness is more than a superficial feeling of happiness, based on pleasant circumstances. It is God's favor experienced in the hearts and lives of those who believe and obey Jesus Christ, His Son.

⁵Hastings (ed.), "Dictionary of Christ and the Gospels," 1, 177.

Pulpit and Parish Tips

Late Hours

By E. E. Wordsworth*

I heard a minister say, "There are two things I hate to do: I hate to go to bed, and I hate to get up in the morning." My observation has been that preachers who retire at unseemly hours of the night usually lay abed until late hours the next day.

While we would not assume to dictate on this personal matter we would say that generally it is advisable, to say the least, for the preacher to retire before midnight, and it is even better at an earlier hour. The old proverb, "Early to bed, early to rise, makes a man healthy, wealthy, and wise," may not be absolutely correct,

but at least it contains some truth worthy of consideration.

Dr. J. B. Chapman endeavored to retire as early as possible consistent with his religious duties as a minister and administrator of the church, and by so doing he could and did arise frequently at 5:00 a.m., and did much of his writing for the *Herald of Holiness* before breakfast. More ministers should emulate his great example at this point. No hard and fast rule can be given governing all cases. One must discipline himself, find out how many hours of sleep he requires, plan his reading and study periods, and go forth to be about the Father's business like his Master.

*Pastor, Goldendale, Washington.

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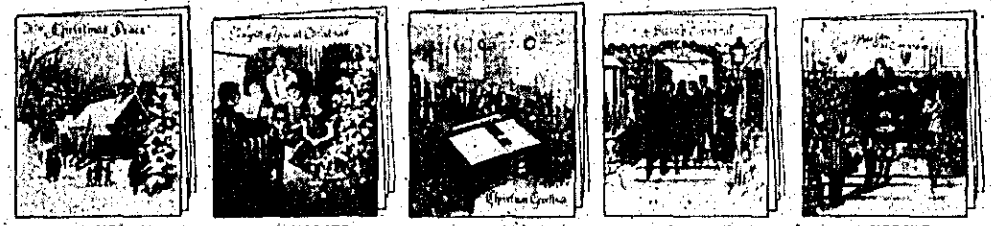


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EVANGELISM

Supplied by V. B. Lewis*

The Greatest Revival That I Have Witnessed

By Louis Fork**

SINCE I was reared in the Nazarene church, most of the revivals that I have witnessed have been in the form of two or three weeks of evening preaching services conducted by an itinerant Nazarene evangelist. These revivals never did reach city-wide proportions; yet there were a number of men and women converted in each one of them, and the church was always left possessing a better spiritual tone than before the meetings. New members were usually added to the local church.

It was in meetings such as these, when I was six years of age, that I saw first my mother and then my father accept Christ. Even though these revival efforts were tinged with some legalism, I, along with many others, owe a great debt of gratitude to them. My mother was sanctified at a later time in another such revival, in which there was a real outpouring of the Holy Spirit, and the church was temporarily united once again in love.

There was usually great conviction in these services, and I began to feel the pressure shortly after my own parents were converted. At the age of eight I accepted Christ under the ministry of Rev. Paul Martin during the camp meeting near Santa Cruz, California. Subsequent to this and

during my adolescence, I witnessed many revivals which were either a time of dread or of joy, depending upon my own spiritual status. Then came a rather intense revival effort at Pasadena College in which I was sanctified. I thank God for what He gave me in each of these revivals. God's grace seemed to progressively capture more of me, until He had answered the need which I had so inadequately tried to fill myself. But in spite of all that God did for me in the revivals mentioned above and of the men and women who were won to the Lord, I do not consider any of them the greatest revival that I have witnessed.

The greatest revival, in my opinion, that I have witnessed occurred when and where I expected it least. I expected nothing very good when I was drafted into the army immediately upon finishing college, at mid-term. At first it seemed as though my expectations were going to be fully realized. The army was fast making a pessimist out of me as I headed for Korea along with three thousand other young men. The evening before we landed at Inchon, I took one last look at the rugged, snow-covered mountains along the Korean coast that looked so forbidding and promised God that I would do my best and would accept whatever was to come without bitterness, and a great

peace entered into my soul and remained. I remember distinctly that I asked for nothing specifically but that I did yield to the will of God without any reservations.

The day we landed was Christmas Eve, and I was immediately transferred from the infantry to an ordnance battalion headquarters detachment twenty miles northeast of Seoul near the village of Ui Jong Bu. Then I received my Christmas present. The officer assigning the new replacements asked me only one question, "Do you want to be chaplain's assistant?" The answer was automatic, "Yes, Sir!" Home was about a third of the way around the world, but that was one of the happiest Christmases I have ever spent. For the first time in my army career I could not find even one thing about which to complain, and that is little short of miraculous. Even the food tasted good, and I must say that I believe God's grace would have been sufficient had I been compelled to remain in the infantry, but I had interpreted my new assignment as God's way of asking, "Now are you willing to preach the gospel?" This had been on my mind for several years, even since childhood, but I had not always been favorable to it. Now I was happy and perfectly contented, for I felt that at last I had found God's will for my life. A revival was beginning in my own heart. I soon found another soldier with the same religious tendencies, and we began to have systematic prayer and Bible study together. I found that my testimony had taken on more fervor and that I gave it at every opportunity and soon had earned the affectionate nickname of "Deacon."

My chaplain and I were of decidedly different schools of theology, and we immediately launched into a theological argument which lasted for the fifteen months we were together. I was

of the firm conviction that he was not only not born again but was a poor representative of the denomination of which he was a member. He championed orthodoxy over love, exhibited a lack of love in his relationships with others, including chaplains, and confessed that he was a sinner. He also showed annoyance at any religious activity not under his supervision. If there was any grace received at all in his parish, he wanted to be the means; but the tragic truth was that he did not even know how to lead an awakened and convicted sinner to Christ. He also had a killing literalism which practically amounted to bibliolatry. We were dying a slow death on his sermons. The sinners were not disturbed at all, and we were surrounded on every hand by unspeakable drunkenness and immorality.

Meanwhile, our prayer group had grown to four over a period of six months, nothing sensational, but comforting to us personally. One of these boys had been saved shortly after coming into the army, and we saw him sanctified there in Korea. He went off and prayed through all by himself. If ever I have seen a person with a shining face, he was that one. He fairly glowed. His testimony was joyful, natural, and fresh, and he moved almost everyone to whom he talked. The Lord was the one dominating theme of his conversation. He was not speculating about a god of philosophy, but he spoke of the God whom he knew personally and with whom he met every morning and night. To be around him was the most refreshing experience I have ever had. All four of us were from different backgrounds, different sections of the United States, and were completely different types of personalities; yet we had the one important thing in common.

While I was busy with duties in

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the chaplain's office, the other three fellows made an important discovery. A prayer meeting was being held every Wednesday night in the little chapel of a transportation company about five miles from our compound. The chapel was called Truckers' Cathedral. My buddies began to bring me excited reports of what was going on over there. It sounded interesting, but for some reason I did not become really interested right away; then one Wednesday evening I consented to go with them. I reasoned that there must be a terrific drawing power somewhere if they were willing to walk part way and hitchhike part way in sub-zero weather along a lonely Korean road and through a dark, treacherous, filthy, stinking hole like Ui Jong Bu. When I arrived at Truckers' Cathedral, I found the reason. There were not just men from the transportation company there but groups like our own from the surrounding companies in that vicinity—signal corps, ordnance, engineers, etc. Here was the best illustration of the drawing power of the Holy Spirit that I have ever seen. One GI walked up to me and said that Truckers' Cathedral was the only chapel in the army in which he had felt the presence of the Holy Spirit. There was no stifling formalism there. There was a freshness and spontaneity about it all that fairly charged the atmosphere. We were always reluctant to leave when the service was over.

The chaplain there was a colored major, a Methodist, Major McNair. He was a huge man with a stentorian voice that would bounce off the back wall and make your hair stand on end. He also had a message. The Christian could rejoice under his preaching, but the sinner knew where he stood. The lines were clearly drawn. He would go through the congregation and ask each man to give

his testimony. There were always some unsaved in the congregation. The different groups kept bringing different unsaved men to the meetings, and that was the wonderful part about these meetings. The chapel was not for us what John Logan has called some churches—"holiness huts ministering to their own exclusiveness." These men, when asked for their testimony, simply stood and stated that they did not have any testimony yet. They were not offended, for there was too much freedom for embarrassment, and who could get embarrassed in Korea anyway? They often recognized their need, for sin and righteousness are quite clear-cut in the army, and some of them would go forward when the altar call came. We always knelt and prayed, and the Holy Spirit was poured out in a wonderful way.

Major McNair asked us one evening if we all wanted a revival. This seemed strange, for we were already having a revival, but every hand was raised anyway. He read some verses of scripture on repentance and preached on repentance, and then we prayed that everyone present would repent of every known sin and would seek God's kingdom first. We then each determined to go out and bring new men to the services. I had to be with my own chaplain on Sunday, but I kept up the Wednesday services. For a while I was able to take the men in the jeep which I drove, but then the jeep was not big enough. One of my buddies was able to take us all over on a three-quarter ton truck from our area. It was a real revival.

Chaplain McNair would often let different GIs preach. He would often call upon them to preach extemporaneously. They need not have feared. We were all there to hear the Word and not to criticize. Some of these boys were planning on entering the minis-

try, and some of them had their calls confirmed in those services. It was a very encouraging atmosphere.

The revival was marked by several outstanding characteristics. It was first of all marked by a great love for and interest in God's Word. This is what really started the meetings. Most of the men brought their own Bibles. There was a great hunger for more and more of God. Other things were secondary. The soldiers seemed to be completely united in love. There was no disharmony, no self-seeking, no attempts at making a big impression. Maybe this was because the situation was unique, considering the isolation from home and the freedom from the various complexities of life in America. This unity in love persisted in spite of difference in color, creed, or language. The chaplain and about a third of the boys were Negroes. Several Koreans attended, even though they did not understand everything that was said. There was something very real that drew them. There was a young Korean girl with a thrilling voice whom God used in a wonderful way every time she sang. There were southern white boys in the congregation who sat right alongside the Negroes and who also loved the chaplain. There were many denominations represented—everything from Lutherans to Pentecostals. Our own particular four was made up of two Nazarenes, one Pentecostal, and one Pilgrim Holiness. There were also Methodists, Baptists, Presbyterians, and many others. This proved graphically to me a very great truth. When the Holy Spirit is really present in a great measure, theological, language, and racial barriers are broken down. In-

deed here in Korea, Pentecost was repeated in our day.

There was no preaching on externals. The chaplain was concerned with the weightier matters. There was too much sin, the actual breaking of the moral law, to bother with non-essentials. He placed much emphasis on prayer and personal testimony. He radiated great joy in his own experience, which was contagious to us who were all of one accord. He was as humble as a child, completely unaffected, giving all the glory to God. Other chaplains began to wonder why the attendance had grown so rapidly at the Sunday services. The soldiers were quick to explain that the typical formal military service left them unsatisfied and that the need of their souls was met at Truckers' Cathedral.

I shall never forget those times of refreshing. As I looked around at all the faces during my last service there, I was impressed as never before with the universality of the gospel. There was joy on all of those faces that represented the three great ethnic groups of the world—the Mongoloid, Caucasoid, and Negroid. There was not one note of disharmony either in their spirit or hardly in their singing. The services were getting increasingly better as the time came for me to rotate, and I actually had a feeling of regret as I left for the States. So an experience which I had thought was going to be bad turned into something very good. I was helped immeasurably by that revival, and I am sure many others were also. I am sure none of us who were there will ever really forget it. I consider it to be the greatest revival that I have ever witnessed.

SUCCESS

When you can think of yesterday without a regret, and of tomorrow without a fear, you are on the road to success.—*Sunshine*.

The Church and World-wide Evangelism

By C. E. Shumake*

Go ye therefore, and teach all nations (Matt. 28:19).

The simple words of Jesus to His Church in that beginning period were, "Go ye, therefore, and make Christians of all nations." For it was His will then, and it is still His will today, that all the nations of the earth be brought under the mantle of His saving grace. For Jesus loved the world and died for it, for all of it. The scope of the Father's love is all-inclusive; it extends to men everywhere, wherever they may be found. Jesus commissioned His Church to convert the world! He did not say that this would be accomplished in its entirety, but that is our commission, nevertheless.

Love is the motive in evangelism. There can be no evangelism without love. In fact there can be no Christianity without love. The real power that characterizes Christianity from the other religions is the power of love. Paul said, "The love of Christ constraineth me." In other words he said, "The love of Christ propels me onward and upward." When Livingstone was asked why he went to Africa he replied, "The love of Christ compelled me."

It was love that inspired the first thought of redemption. It was love that offered the first sacrifice; "For God so loved the world, that he gave . . ." It was love that brought Jesus to live among men and die for them.

Love brought Him to the manger, to live the life of complete selflessness:

Look, if you can, at the love of Jesus! I think that Jesus said to Peter: "Go back to Jerusalem and preach My gospel to those very men who put Me to death. If you can't do this yet, then go to Jerusalem and tarry there until you receive the power to do this. Offer them the gospel first. Go, seek out that man who spit in My face; tell him that I freely forgive him; that there is nothing in My heart but love for him. Go, find the man who put the crown of thorns on My head, and tell him I will give him a crown of life, and that there shall not be one thorn in the crown that I give him, and he shall wear it forever and forever. Tell those soldiers who put the purple robe upon Me in mockery, that I have robes of righteousness for them that will be whiter than the driven snow. Tell the one who smote Me with his hand that I hold out My hand to him; and that if he will take it I will present him blameless before the throne of My Father. Tell the soldier that pierced My side that My heart yearns for him, and the blood that ran from the wound is for the remission of his own sins. Tell them one and all, Peter, that I love them as completely as the heart of God can love."

Anyway, that is what Christ is telling us to tell the whole world. We are upon a day of unprecedented opportunity to do this. Let us up and be about our Father's business. O Zion, we cannot fail this generation!

The Pastor—a Man of Ethics

By Dennis E. Wyrick*

THE TERM ETHICS is derived from a Greek word *ethos* which originally meant customs, usages, and mores, especially those belonging to some particular group. Mr. John Dewey defines ethics as "a science which deals with conduct in so far as it is considered right or wrong, good or bad." Ethics, Mr. Dewey says, "is designed to give a systematic account of our judgments about conduct."

Mr. Webster defines ethics as the science which deals with the principles of human morality and duty. The *Century Dictionary* definition is well suited to our treatise, since it tells us that "ethics deals with the rules of conduct recognized in respect to a particular class of human actions."

In this article we are dealing with the ethics of the pastor. There are four broad fields in which our actions take on an ethical nature, (1) in relationship to God, (2) in relationship to one's self, (3) in relationship to others, and (4) in relationship to his church.

I

What should God expect of us in the field of ethical behavior? I would enumerate some reactions which I feel that God would look for in the pastor.

1. *Absolute Sincerity*: A pastor can get by with many blunders and mistakes and errors of judgment if God and the people feel the sincerity of his heart.

2. *Full-fledged Fidelity*: A man who is faithful to his God, faithful to

His Word, faithful to His leadership, faithful to His worship will always be on good terms with the Lord.

3. *Unswerving Devotion*: A man who is divided in his loyalties can do only half a task, and half a task is not sufficient in the kingdom of God. It should never be necessary for our Lord to question our devotion to Him.

4. *Unswerving Love*: The love of the pastor should never be anything less than the sweetheart affection of his early experience. When the Master probed deeply into the soul of Simon, He was looking for that passionate love.

II

What should a man expect of himself in the field of ethical behavior?

1. *Honesty*: There is no way for the pastor to make it unless he is strictly honest with himself. This honesty will reflect itself in his relation to his people, to his superiors, to his reports, to his successes and failures, and to the public which he serves. Any pastor who has the finger of dishonesty pointed in his direction is a travesty upon the Kingdom, a reproach to those whom he serves, and a disappointment to God.

2. A man should expect efficiency of himself. Someone said the other day that "efficiency was doing the task in the best possible manner, yet never quite satisfied with the results." For the pastor this makes efficiency a sort of divine restlessness. No one knows any better than the pastor when he has made a failure in his preaching. No one knows any more than he whether he has been dabbling here and there when he

*Alabama District Superintendent.

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should have been in his study. The best critic any pastor has, if he is strictly honest, is himself. This efficiency should carry over into the general life of the church—in the social contacts, the business affairs, and the general oversight of the work. General Motors last year paid their employees \$986,000 for ideas to improve efficiency. The pastor will be paid much higher dividends than these.

3. A man should expect success of himself. Failure was not in the original plan of God, and provision was made for it as an afterthought. No district superintendent sends a man anywhere to fail. Given the ordinary opportunities which nearly any place affords, a man can have some measure of success. However, we must plan for success, work for success, and expect success in the kingdom of God.

III

What should others expect of us in the field of ethics?

1. They should expect leadership. A pastor can stay at any church as long as he can exert a dynamic leadership and present a challenging program to his people. A pastor is expected to have the answers and they will be many and varied.

2. Others will expect our conduct to be in keeping with our calling. Every person in our church should be able to point to his minister with pride and say, "He is my pastor." The pastor deals with the most fragile of all commodities, the human soul. Therefore he must use the utmost discretion in his conduct at all times. He might be charged with many other charges, rightly so, but never let the conduct of the pastor be in question. A man who lives what he preaches is a power and influence in his community. A preacher can have good doctrine and poor spirit and cancel out all his preaching. A pastor can also be right

in principle but wrong in spirit and attitude until people forget the principle in looking at the attitude.

3. I would say a word about the matter of money. The pastor simply must be ethical in the area of money. Any pastor who goes around with his lip hanging down and his hand out is not worthy to be the pastor of a Nazarene church. Nazarene pastors are better taken care of, considering the ability of the church, than nearly any other group of preachers in the world. Our people are good to us in this respect. Then, the pastor handles a lot of the church's money. We must be careful lest we fall a prey to temptation in this respect. The pastor should be careful about his personal tithe and offerings. He should have A-1 credit in the town or community where he lives. Extravagance in the preacher's family, living beyond their means, will ruin the pastor in a little while, both with his people and in the community. Making district gatherings a fashion parade is hardly in keeping with the doctrine which we preach and creates an unwholesome situation on the district where it is practiced. The pastor must be careful not to obligate his church beyond its ability, so as to bring into disgrace the reputation and influence of the church. Money is dangerous, and money has been the downfall of many a man of God.

4. I mention also the pastor's ethics in regard to the opposite sex. Society never fully forgets nor forgives a minister who goes down at this point. One misstep is too many. Only God knows the multitudes who have been damned because preachers have gone wrong morally. The faith of entire churches and communities has been shaken to their very foundations. With the low moral tone of our society today the pastor must be eternally alert and on his guard. Everyone recog-

nizes the difference between being friendly and being fresh. The pastor does not need to be snobbish or standoffish in order to retain his integrity. However, he should never allow a situation to be set up which will create a temptation in regard to sex. The pastor who applies the golden rule of ethics at every point will enjoy a good conscience, the smile of God, and the approval of the people upon his ministry.

IV

Much of what I have said has been of a general nature. I want now to come face to face with some of the problems and conditions which confront us as Nazarene pastors. I want now to consider his ethics in relation to his church.

1. In this regard there are the program and message of the church. The program is world-wide evangelism and the message is full salvation. If a pastor can't conscientiously push a program of world-wide evangelism and preach a full salvation, he ought never to accept the credentials of the Nazarene church. This means that when the Board of General Superintendents, the General Board, or the district leaders sit down and after prayer, deliberation, and consultation work out a program of progress, every true Nazarene pastor will take hold of it enthusiastically and do his reasonable best to promote it in his local church.

2. Then, there is our ethical reaction to the polity of our church. The Church of the Nazarene is well balanced in the field of polity. The General Assembly writes the laws of the church and the Board of General Superintendents interpret these laws. And yet, ever and anon, we discover the little supermen who want to bypass the General Assembly and the high court of general superintendents,

and make their own policies as they go along. Dr. R. T. Williams pointed out in his book *Sanctification and Ethics* that "differences among men are never important until they threaten their fellowship." Any real Nazarene pastor can abide by the *Manual* and the polity of the church, whether he preaches in the West, the North, the East, or the South.

3. The pastor has a set of ethics in regard to his local church. In dealing with his church board, his departmental leaders, his families and parishioners, any breach of ethics will cost him dearly. It is never wise to maneuver a man into a position which is embarrassing to him. If we save our face at the expense of someone else in the church we have still lost. It is better to lose face than to lose friends. Here again, it is better to be honest and straightforward. If it is necessary to take a stand on the matter of principle, let us do it in the spirit of holiness.

4. The pastor has also a set of ethics in regard to his colleagues. When our brethren succeed, we succeed; when they fail, we fail. We ought always to believe the best of our brethren and be very slow to give credence to, or repeat, gossip in respect to our fellow preachers.

In the technical side of our work, it is well to be an ethical man. In the matter of our reports to the *Herald of Holiness*, the district assembly, and the district papers, it is better to understate than to overstate the progress which we are making.

5. Then, there is the matter of our membership. When a member of our church moves to another city, if we are really interested in his soul, we ought to notify all Nazarene pastors in the city of his coming, so that they can contact him for the church in that location. It takes a transplanted tree some time to get started in a

new place. There are many, many occasions where a transplanted family never gets started. The pastor will be unable to hold either a member or his tithe very long after he moves. The tragedy is that so often the family is lost to the Kingdom. Let us not be so egotistical that we feel there is no other Nazarene church good enough for our member to be a part of if he moves to another location. The truth of the matter is that there are many as good as ours, and some better.

6. There is also the matter of the transfer. It is unfair, unethical, and practically downright dishonest for one pastor to prey upon another's members—either with the offer of a

good position in the church, with the old argument that we need you and your church doesn't, with the approach that our church is more spiritual than your present church, or the idea that your present pastor doesn't understand or appreciate you and we do. Before any member is received into our church from another church of our denomination, either the member or the pastor should request his transfer, and it is well for the two pastors to talk over the matter of the transfer and why it is taking place.

These are some of the main areas in which the pastor's life should exemplify the gospel which he preaches. Let us each one examine himself, and measure himself to see if he is ethical in every phase of his life.

What Is Man?

A MAN is standing at Fiftieth and Park Avenue in New York City; he is waiting for the light to turn. Who is he? To the statistician standing at the window high above he is one unit in a crowd. To the biologist he is a specimen; to the physicist a formula of mass and energy; to the chemist a compound of substances. He is of interest to the historian as one of the billions of beings who have inhabited this planet of ours; to the politician as a vote; to the merchandiser as a customer; to the mailman as an address. The behaviorist sees him from his office across the street and tags him as an animal modified by conditioned reflexes; and the psychiatrist in the next suite as a particular mental type deviating in one way or another from the alleged normal. Each science pinpoints the poor fellow from some particular angle and makes him look foolish, like the candid camera shot that catches you in the middle of a yawn. Let any one of these specialists pigeonhole you and get you to look at yourself through his single eye and what you see will not be a man, but a fragment of a man. . . . But what is man like? . . . What gives him a unique dignity? Beware of asking—that way lies religion. And religion, according to our communist friends, is the enemy of man. . . . The minimum reading of history will convince you that religion is the background of our modern democratic ideal and the two forces had better get together if democracy is to work."

—Conrad N. Hilton, PRESIDENT OF
HILTON HOTELS, IN "Christianity Today"

SERMON WORKSHOP

Contributed by Nelson G. Mink*

STRANGE PEOPLE—

Who talk about prayer, but never pray.

Who say tithing is right, but don't tithe.

Who wish to belong to the church, but who never attend or support the church.

People who make good salaries, and give nickels and dimes to the church.

People who stay away from church for trivial reasons, and then sing, "Oh, how I love Jesus!"

People who say the Bible is God's Word to man, and yet never read it.

People who say eternity is more important than time, but who live for this life only.

People who criticize others for things they do themselves.

People who would follow the devil all their lives, but expect to go to heaven when they die.

—*Evangelical Friend*

A LESSON ON PATIENCE

A man felt his income tax was too high, and in a perturbed and enraged frame of mind went down to the governmental office and came up to the Collector of Internal Revenue and registered his complaint, poking the paper right under the man's nose. The officer just sat there cool, and collected.

*Pastor, Waco, Texas.

October, 1957

THOUGHTS ON THE HARVEST SEASON

Blessing on the harvest hands—
"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).

Hands full of honey—" . . . and honey in the carcass of the lion. And he took thereof in his hands. . . ." (Judges 14:8-9).

Lessons from the harvest field—
"They joy before thee according to the joy of harvest . . ." (Isaiah 9:3).

Harvest home—"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

USING ONLY ONE SPUR

A man was riding his horse and only had on one spur. "Uncle John," asked a friend, "why don't you use two spurs?" "Because," the old man said, "I've found out if I make this side go, the other side will have to go along also."

ADVICE TO WORSHIPERS IN OUR CHURCH TODAY

1. Before the service speak to God.
2. During the service let God speak to you.
3. After the service speak to one another.

SENTENCE SERMONS

"The pioneers who blazed the trails now have descendants that burn up the roads.

"Most people are carrying more luggage than they will ever get through the pearly gates.

"Conceit is a form of 'I' strain which the doctors can't cure.

"Many a man expects to be buried from the church who does nothing about keeping it open until he gets there.

"You cannot talk to the wrong man about Christ.

"A man without principle never draws much interest."

—Selected

CHALLENGE!

"Reputation is what you have when you come to a new community. Character is what you have when you go away.

"There never was a person who did anything worth doing, who did not receive more than he gave."—HENRY WARD BEECHER.

BIBLE ODDITIES

There are only two women in the Bible whose ages are recorded. Sarah, one hundred and seven; and Anna, eighty-four. There is only one woman in the Bible called "great" and that was the Shunammite (II Kings 4:8).

Ezekiel was told not to mourn when his wife died.

Isa. 15:2 tells how baldness was produced artificially, as indicative of mourning.

"At Parbar westward, four at the causeway, and two at Parbar," is a complete verse found in I Chron. 26:18.

DEFINITIONS

CIVILIZATION: An advancement from shoeless toes to toeless shoes.

RAISE: What you get just prior to going a little farther in debt.

WOMAN'S TEARS: First fluid drive.

EGOIST: A man who thinks as much of himself as you think of yourself.

SAINTS

A child who had learned about saints from the stained-glass windows of his church, when asked the meaning of the word, said: "A saint is a person the light shines through."

HYMNS AND REALITY

We sing "Sweet Hour of Prayer" and content ourselves with ten or fifteen minutes.

We sing "Onward, Christian Soldiers" and wait to be drafted into service.

We sing "Oh, for a Thousand Tongues" and don't use the one we have.

We sing, "There shall be showers of blessing," but we don't come when it rains.

We sing "Blest Be the Tie That Binds" and let the slightest offenses sever it.

We sing "We're Marching to Zion" and fail to march to Sunday school and church.

We sing "Take Your Burden to the Lord and Leave It There" and worry ourselves into nervous breakdowns.

We sing "All the World for Jesus" and never invite our next-door neighbor.

We sing "O Day of Rest and Gladness" and wear ourselves with throwing in the fishing line.

—OAKLAND, MARYLAND,
NAZARENE BULLETIN

PREACHING PROGRAM

for October

October 6, 1957

Morning Subject: WHAT COMMUNION MEANS TO ME

TEXT: I Corinthians 11:23-24

- I. COMMUNION IS AN EXPRESSION OF MY LOVE FOR GOD.
 - A. I approach the altar because I love the Lord.
 - B. I love His person, His Word, and His will.
- II. COMMUNION IS AN ACT OF HUMBLE DEPENDENCE UPON GOD.
I need God's strength and spirit.
- III. COMMUNION IS A GESTURE OF APPRECIATION TOWARD GOD.
My prayer of communion begins, "I thank Thee, God."
- IV. COMMUNION IS AN ACT OF ACKNOWLEDGMENT.
He is my Saviour, Sanctifier, Comforter, Sustainer.
- V. COMMUNION IS AN ACT OF REMEMBRANCE.
His body was broken for me; His blood was shed for me.
- VI. COMMUNION IS AN ACT OF DEDICATION.
I promise the best of my life to the best of God's will.
- VII. COMMUNION IS AN ACT OF PARTICIPATION.
I kneel in fellowship with my friends in Christ.
- VIII. COMMUNION IS AN ACT OF PERSONAL TRUST.
Sufficient grace and strength for yesterday—for tomorrow.
- IX. COMMUNION IS AN ACT OF HOPE.
He is coming again—has a home for me.
- X. COMMUNION IS AN ACT OF ACCEPTANCE.
I want my life to be acceptable to receive the gifts of God.
- XI. COMMUNION IS AN ACT OF RECIPROCITY.
It is the privilege of a mutual spirit-to-spirit relationship.

—ORVAL J. NEASE, Pastor
Ontario, California

Evening Subject: CHRIST-MASTERY

TEXT: Romans 6:16-19

- I. EVERYONE HAS A MASTER.
 - A. Many everyday masters—business, home, game, battle.
 - B. In the secret of everyone's heart there is a crown.
 - C. Today's cry for false freedoms.
 1. Freedom from restraint—impulse becomes master.
 2. Freedom from comfort—comfort becomes master.
 3. Freedom of unrestricted pleasure—pleasure becomes master.
 4. Freedom from poverty at any cost—success, money, reputation become masters.
- II. THE GREATEST MASTER IS JESUS CHRIST.

- A. Serving the masters of lower living will bring dividends of lower living.
 - B. Major attention to minor masters will bring minor benefits.
 - C. The one giving maximum of life to minimum masters will be of minimum value to others.
 - D. False masters will offer us false rewards.
 - E. Only in Christ will we receive dividends beyond our investments.
 - F. God's universe is equipped to give adequate blessings.
- III. HOW DO WE GAIN CHRIST-MASTERY?
- A. To repent is only to begin.
 - B. God needs committed lives.
 - C. World needs empowered lives.
 - D. Something terrific happened at Pentecost.
- IV. HOLINESS IS THE MASTERY OF CHRIST OVER ALL OF YOUR LIFE.
- A. The master clock (others in perfect accord).
 - B. The mastery of your and my life is at stake.
 - C. In that mastery lies eternal destiny.
 - D. Give Christ the mastery over your soul powers.

—ORVAL J. NEASE

October 13, 1957

Morning Subject: THE CHURCH IS IMPORTANT TO YOU

TEXT: John 1:12

- I. THE CHURCH INTRODUCES YOU TO AN ATMOSPHERE.
 - A. The atmosphere of a Person—Jesus Christ lifted up.
 - B. The atmosphere of a Presence—Holy Spirit at work.
 - C. The atmosphere of a power—God being honored.
 - D. Without this atmosphere the church is dead.
- II. THE CHURCH INTRODUCES YOU TO A MIRACLE.
 - A. The miracle of a transformed life.
It points the way to a new heart, a new home, a new outlook.
 - B. The miracle of dedicated personalities.
Built on those dedicated to becoming better persons in Christ.
 - C. The miracle of a better way.
- III. THE CHURCH INTRODUCES YOU TO THE LAWS OF SPIRITUAL LIVING.
 - A. Christian heritage shows the way.
 - B. The Bible unfolds truth.
 - C. Mental and physical benefits in worship.
 - D. A personal surrender to Christ enables life's finer adjustments.

—ORVAL J. NEASE

Evening Subject: THE YEARNING CHRIST

SCRIPTURE: John 10:9-11; 14-18; TEXT: Luke 19:10

- I. AWFUL TO BE LOST
 - A. Illustrations of a child being lost from home or a ship lost at sea.
 - B. Pitiful lostness of a lost soul.
Lost from ark of safety, from arms of shepherd, from reach of Saviour.
 - C. Pathetic loneliness in the human heart.
- II. WONDERFUL TO BE FOUND
 - A. This is a found world, though not a saved world.
 - B. Christ has found you.
 - C. He is the Good Shepherd.
- III. CHRIST YEARNES FOR YOU.
 - A. "O Jerusalem, Jerusalem, . . . how oft . . ."; "Father, forgive them . . ."
 - B. "The Son of man is come to seek and to save that which was lost."
 - C. God wants you—that is the gospel.
 - D. Christ is yearning to save your soul (tears, blood, sacrifice).
 - E. Every influence that God sets in your way shows His yearning heart.
 - F. Christ is come to save—not to condemn.
 - G. Christ has a claim on you.

—ORVAL J. NEASE

October 20, 1957

Morning Subject: YOU ARE IMPORTANT TO YOUR CHURCH

TEXT: Colossians 1:18; Ephesians 1:22

- I. WHAT DOES THE CHURCH EXPECT OF ITS MEMBERS?
 - A. Faithfulness in attendance.
All regular services are for all regular members.
 - B. Co-operation in service.
The church serves the community *only* as its members serve the church.
 - C. Fervency of spirit.
The magnetic power of the church is in the spirit of its members.
 - D. Loyal support of the whole church.
Critical members never improved the church they criticized.
 - E. Scriptural tithing into the storehouse.
 - 1. This is God's plan for supporting His work on earth.
 - 2. This is God's way of testing the genuineness of discipleship.
 - F. Consistent improvement of personal devotional life.
- II. WHY DOES THE CHURCH EXPECT SO MUCH OF ITS MEMBERS?
 - A. It is God's consistent method to get gospel to every generation.

- B. The Good News is that Christ died for the redemption of all humanity.
 - C. Christ died for the church to be purified, sanctified, preserved blameless.
 - D. Christ commissioned the church to a soul-winning crusade.
- III. WHO IS THE CHURCH?
- A. You are the church! Each member the mirror of the church in his community.
You have joined the ranks of the transformed hearts.
 - B. You are vitally important to your church.

—ORVAL J. NEASE

Evening Subject: THE MIRACLE CHRIST

SCRIPTURE: Hebrews 2:9-13; 4:14-16; 5:7-9

- I. STORY OF CHRISTIANITY IS PROFOUND, SIMPLE, AND FASCINATING.
- A. Man was originally made perfect—in the image of God.
 - B. He fell through disobedience and could never be restored without God.
 - C. God put His Son into the stream of human existence.
The love of God has become our salvation through Christ, our Saviour.
 - D. He walked the dusty pathway of human life demonstrating His love, reflecting His purity, giving His life.
 - E. But He arose from the grave to conquer.
He is the miracle Christ.
- II. HE WILL SAVE US FROM LIFE'S CIRCUMSTANCES.
- A. The circumstance we dread most is suffering.
 - B. Some occasions for suffering.
Sorrow, pain, plans destroyed, roughest treatment, disappointments, etc.
 - C. But Christ is our Deliverer from suffering.
- III. HE WILL SAVE US FROM SIN.
- A. Sin does not have to defeat your life; destroy your mind and body.
 - B. Christ will save us from the power, consequences, and bondage of sin.
 - C. Sin in the life should cause us to run to Christ.
- IV. HE WILL SAVE US FROM DEATH.
- A. Jesus arose out of the grasp of death—a Conqueror.
 - B. Death is the last consequence of man's fall.
 - C. Death is not the pretty curtain that man would claim.
 - D. Death means that judgment has begun.
 - E. Death means that life's book has been closed.
 - F. Christ is our only hope—the door to eternal life.
 - G. Christ saves us from the judgment of death.

CONCLUSION: I point you to the miracle Christ—the Saviour of the world.

—ORVAL J. NEASE

October 27, 1957

Morning Subject: WHO IS THE WISE MAN?

SCRIPTURE: James 3:13-18

INTRODUCTION:

- A. James is keen in discerning the balance of life. He distinguishes between pretended wisdom and true wisdom.
 - B. He establishes guideposts for the earnest heart when he seeks to answer the question, "Who is the wise man?"
- I. WISDOM IS MORE THAN KNOWING. It is making the right use of that knowledge.
- A. True wisdom produces good conversation (words).
 - B. True wisdom is known by its works.
 - C. True wisdom is revealed through meekness of spirit and temper.
- II. THERE IS WORLDLY WISDOM THAT COMES FROM BENEATH.
- A. To run down love and peace, to give way to envying and strife, to use your knowledge to be hateful are contradictions to the Christian way.
 - B. Envying and strife are opposed to wisdom.
 - C. Envying excites strife.
 - D. This is wisdom from beneath.
Earthly, sensuous, devilish.
- III. THERE IS WISDOM THAT COMES FROM ABOVE—TRUE WISDOM.
- A. Pure—without mixture of aims, free from defilement, iniquity.
 - B. Peaceable—peace follows purity and depends upon it.
 - C. Gentle.
 - D. Easy to be entreated—persuadable.
 - E. Full of mercy and good fruits; easy to forgive.
 - F. Without partiality.
 - G. Without hypocrisy.
 - H. True wisdom honors God in perfect love relationships toward all men.

—ORVAL J. NEASE

Evening Subject: CHRIST'S COMPELLING CLAIM

TEXT: Romans 11:28

- I. CHRIST'S CLAIM DIFFERENT FROM THOSE OF ANY MAN WHO EVER LIVED—"COME UNTO ME."
- A. His invitation is a claim that is contrary to the claim of this world.
 1. The profile of this world is bald with unfulfilled claims.
 2. This world's false claims constantly pull on my growing family.
 3. Christ stands in the midst of this world and is different.
 - B. Christianity's appeal is different from that to which this world is accustomed.
- II. TO WHOM DOES HE MAKE HIS APPEAL?
"All ye that labour and are heavy laden."

- A. The labour of Christlessness.
Head troubles, heart troubles, soul troubles, body troubles.
 - B. The heavy laden who live under condemnation.
"All have sinned . . ."
 - C. Areas of temptation.
Defeat, disappointment, pain, frustration.
- III. WHAT DOES CHRIST CLAIM?—"I WILL GIVE YOU REST"
- A. Implications of Christ's claim.
His accessibility, His applications, His thoroughness.
 - B. Differences in Christ's claim.
Pardon, purity, power, presence, a restful spirit.
- IV. CONDITIONS OF RECEIVING THIS GIFT.
- A. It is a gift! *The rest of personal relationship with Christ.*
 - B. Simplicity of receiving Christ.

—ORVAL J. NEASE

The Source of Spiritual Life

TEXT: Philippians 1:21

INTRODUCTION: Man lives in a *real* world and it takes more than *things* to satisfy his spiritual nature. This vacuum in Paul's soul had been filled.

- I. THE OBJECT OF HIS AFFIRMATION—"Christ"
- We would all be better people if we could get a glimpse of Christ today.
- A. We need to see His divinity.
 - B. We need to see His humanity.
 1. Why not see the ragged and tired Jesus after a day's work touching humanity at every point possible?
 2. The human Jesus experienced temptations, pain, sorrow, like you—He understands.
- II. THE PERSONAL RELATIONSHIP WITH CHRIST—"me to live is Christ"
- A. He is our constant Companion.
 - B. He is our constant Guide.
 - C. He is our constant Sustainer.
- III. THE GLAD PROSPECTS IN ETERNITY—"to die is gain"
- A. If I live for Christ here, then I gain in eternity.
 - B. If I deny Christ here, then I am the loser in eternity.

CONCLUSION: Christ is the difference between freedom and bondage, life and death, heaven and hell.

—ELBERT WATSON, Pastor
East Gadsden, Alabama

HOLINESS

Sanctified by Faith

SCRIPTURE: Acts 15:8-9 and Acts 26:18

INTRODUCTION:

- A. The distinguishing feature of most cults is that the adherents must work their way to heaven.
- B. But Hebrews 11:6 says, "Without faith it is impossible to please him."
- C. The whole program of redemption is based on faith.
- D. There are steps that lay a foundation such as conviction of need, consecration, and others, but faith is the final step to entire sanctification.

FORSAKING

ALL

I

TAKE

HIM

I. FORSAKING

- A. The first aspect of faith is to abandon the former life (Ephesians 4:22-24).
- B. Become a deserter to sin—Gouzenko in Canada.
- C. Renounce and oppose sin—Many Communist refugees commit themselves to fighting communism.

II. FORSAKING ALL

- A. Faith cannot operate on partial renunciation.
- B. Faith is the open door to all of God's gifts—some things cannot be taken through that door.
- C. Complete renunciation of self-leadership in favor of divine leadership.
- D. Renunciation to the uttermost paves the way for salvation to the uttermost (Hebrews 7:25).
- E. Obedience encourages faith (I John 3:21, 22).

III. FORSAKING ALL, I

- A. Faith is highly personal (Luke 11:9-10).
- B. Faith involves the entire personality—Dr. Wiley says that faith is:
 1. The assent of the mind.
 2. The consent of the will.
 3. The committal of the feelings.

IV. FORSAKING ALL, I TAKE

- A. Appropriating faith—the will on the side of knowledge produces action.
- B. We can believe if we will believe. Be as determined to believe as to make a full consecration.
- C. Four simple steps—A. M. Hills, *Holiness and Power*:
 1. I must be filled with the Spirit.
 2. I may be filled with the Spirit.

3. I would be filled with the Spirit.

4. I shall be filled with the Spirit.

Faith is "an affirmation and an act
Which bids eternal truth be present fact."

D. Believe that God is at least as faithful as you are.

V. FORSAKING ALL, I TAKE HIM (Hebrews 11:6)

A. The blessing comes, not by vows of consecration, tears, or prayers, but by faith.

B. In entire sanctification we receive a Person, the Holy Spirit (Acts 1:4-5; 2:1-4).

C. When we take Him, He takes us.

D. The blessing on the Day of Pentecost came only when and because they had met the conditions.

CONCLUSION:

A. You need not tarry indefinitely to obtain the blessing of holiness.

B. Faith is the one condition which can never be met without receiving the blessing.

—GENE VAN NOTE, Pastor
Sacramento, California

The Way of Holiness

TEXT: Isaiah 35:8a

INTRODUCTION: I have had the privilege of traveling on some beautiful highways. In Christian living there is also a highway. Let us consider this highway, which is the way of holiness.

I. ASPECTS OF THE WAY OF HOLINESS

A. It is a way of self-surrender.

B. It is a way of heart-cleansing.

C. It is a way of Spirit-filling.

D. It is a way of service.

II. POSSIBILITIES OF ENTERING THIS WAY OF HOLINESS

A. The way of holiness was promised.

B. Christ prayed that His followers enter it.

C. Provision was made for entering.

D. Believers of all ages have entered this way.

III. CONDITIONS OF ENTERING THE WAY OF HOLINESS

A. Have knowledge of first work of grace.

B. Make a complete and living consecration.

C. Believe.

CONCLUSION: In the way of holiness the resources are unlimited. Since provision has been made for entering, let us not be satisfied with traveling any way but God's highway, the way of holiness.

—CARL ALLEN, Pastor
Bay City, Michigan

The Necessity of Holiness

TEXT: Hebrews 12:14

INTRODUCTION: Holiness is as necessary for eternal life as food is for physical life. Since it is so important, we will notice for whom it is provided and what it provides.

I. INVITATION TO HOLINESS (Hebrews 6:1)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

A. Admonition to Christians—"Let us go on."

B. Admonition to grow up—"Leaving the principles of the doctrine of Christ."

C. Admonition to receive something they don't have as yet—"Go on unto perfection."

II. PROVISION OF HOLINESS (Hebrews 10:10)

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

A. What God wills He can provide—"By the which will we are sanctified."

B. What God willed He did provide—"Through the offering of the body of Jesus Christ."

1. A final sacrifice—"Once."

2. A universal sacrifice—"For all."

III. PURITY OF HOLINESS (Hebrews 9:14)

"How much more shall the blood of Christ, who through the eternal Spirit [Holy Ghost] offered himself without spot to God, purge [purify] your conscience from dead works to serve the living God."

A. Purify your conscience from sin—"Dead works."

B. Purify your conscience for service—"To serve the living God."

IV. UNITY IN HOLINESS

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

A. Unity of natures—"Are all of one."

B. Unity of family relationship—"He is not ashamed to call them brethren."

CONCLUSION: The necessity of holiness is seen:

A. By our admonition to receive it.

B. The costly provision which gave it.

C. Man's nature requires it.

D. The one who experiences it is united with Christ, demonstrating he has it.

—CHARLES MOSHER, Pastor
De Land, Florida

HOW TO BE A REAL PROTESTANT

INTRODUCTION:

- A. Brief historical resume.
- B. Today is Reformation Day.
- I. HAVE A PERSONAL FAITH (1st pillar—justification by faith).
 - A. Clear-cut beliefs.
 - 1. Supremacy of Christ.
 - 2. Salvation by faith.
 - 3. Immediate access to God (no necessity of an earthly intermediary).
 - B. The courage of your convictions.
 - 1. It cost Luther dearly to stand for his faith.
 - 2. It will cost us likewise.
- II. HAVE A PERSONAL BIBLE (2nd pillar—right of private interpretation).
 - A. Reformation released the Bible to the people.
 - 1. Printing press helped.
 - 2. Translated into language of the people.
 - B. A real Protestant uses his Bible.
 - 1. His is not a "hand-me-down" faith.
 - 2. Not enough to have a Bible on the table.
- III. HAVE A PERSONAL MINISTRY (3rd pillar—"priesthood of believers"; Luther—"every Christian should be an advocate of gospel").
 - A. True Protestant is a "free slave" (Luther—"A Christian man is the most free lord of all, and subject to everyone").
 - 1. Reflected in our songs:
 - a) "Hallelujah, I Am Free" "... is free indeed."
 - b) "A Charge to Keep" "... let him be servant ..."
 - B. Be a priest in your daily sphere of life.
 - 1. Reformation hallowed daily human life.
 - a) Religion had become associated with monasteries, ascetic practices, and lifeless ritual.
 - b) Prevailing idea was that holiness was possible only by withdrawing from ordinary life.
 - (1) Jesus did not agree (John 17:15).
 - (2) Paul did not agree (Titus 2:12).
 - 2. Perform the priestly functions.
 - a) Point men to Christ.
 - b) Pray for others.
 - c) Comfort, encourage, entreat, and warn.

CONCLUSION: Protestantism is more than opposition to Romanism; it is a glorious, positive force against sin.

—WENDELL WELLMAN, Pastor
Atlanta, Georgia

BOOK OF THE MONTH SELECTION, October, 1957

SERMONS FROM JOB

Clovis G. Chappell (Abingdon, \$2.00)

Job, the greatest epic poem ever written, challenges every preacher and Bible student. While read by everyone who faithfully reads his Bible through each year, still it stands as a largely unexplored plateau. Incomparably designed and beautifully written, it outlines and dramatizes the deepest yearnings and the blackest doubts of the human mind.

Clovis G. Chappell is a writer known and loved. While we do not look to his pen for detailed exposition, we have come to know that his books are rich in human understanding. In *Sermons from Job* we find just that. These messages are fruitful in new sermonic insights. Chappell opens up Job and faces those same nagging problems of human suffering, yet Chappell pauses to point out repeatedly "The Way of the Lord."

The illustrations are fine, though not brilliant. They are, as always in his writings, well placed and admirably used. It is your Book Man's sincere hope that this Book Club selection will introduce many to this secluded book, and to those who have stood off and looked for a while, the courage to attempt an exploration.

PREACHING FROM THE GREAT BIBLE CHAPTERS

Kyle M. Yates (Scribners, \$2.50)

I came to this with keen anticipation, for Kyle M. Yates is a name which raises hopes in the writing realm. But while there is some splendid expository material, there is a lack of solid exegesis and a deeper lack of usable illustrative material. His doctrinal leaning toward eternal security does peek out from time to time, though not strongly propounded.

PAY-DAY SOMEDAY

Robert G. Lee (Zondervan, 50c)

The famous sermon which has been preached annually by the well-known Baptist minister of Memphis, Tennessee. This sermon is fluent, as all Robert G. Lee sermons are. It is also forceful and keenly evangelical. Interesting? Well, have you ever read or heard a Lee sermon that was not interesting? I doubt if you ever will.

The story of Naboth from the Bible is given a total look, and adapted by a master preacher.

IS GOD AT HOME?

J. B. Phillips (Abingdon, \$1.75)

When I read Phillips' translation of the Epistles I wanted to be able to highly endorse everything that might come from his pen. But alas! The books keep coming but the light seems to have burned low. Now he seems to be straining to provide books. *Is God at Home?* makes a terribly insignificant contribution to the evangelical world. For Phillips evil is gradually eliminated rather than being instantaneously forgiven by an act of divine grace. When he refers to personal Christian experience he is both vague and hazy—much of that and the author suicides for the evangelical market.

MAKE YOUR FAITH WORK

By Louis H. Evans (Revell \$2.50)

St. Paul kept saying, "You live by faith that is real." St. James chimed in, "Yes, and that faith must be reliable." No conflict between these two Bible greats.

In *Make Your Faith Work* the well-known Louis Evans asks nine pointed and pertinent questions and answers them. His answers are based on scripture support found in the Book of James. Remember, James insisted that faith must be *reliable*. Evans adapts some of the most pointed wisdom of the Book of James right to everyday living in Detroit or Tucumcari, in factory or on the farm.

"How Do You Face Life's Trials?" "Is Your Tongue Converted?" "Is Your Money Converted?" "Can Your Faith Heal?" "Are You a Soul Winner?" Here are some of the chapter headings. Didn't I say that this book was pertinent—even in capitals!

INSPIRATION AND CANONICITY OF THE BIBLE

By R. Laird Harris (Zondervan, \$4.50)

This is a substantial book: a triple-purpose volume. It discusses the Bible canon, the inspiration of the Bible, and the transmission of the Biblical text through the years. Historic conservative positions are maintained relative to Biblical infallibility. Evangelical in its approach.

LEARNING TO LIVE AS A WIDOW

Marion Langer (Gilbert Press, \$3.95)

A widely publicized book, written to meet a deep and vital need. The author considers the complex and various problems of widowhood in deep sympathy and with studied understanding. However the author makes the sad error of calling in the psychiatrist and the psychologist alone; the Lord God Almighty seems to be studiously ignored. He who promised to be help to the widow did not exist as far as this writer is concerned. This could have been a book of wide use in Christian circles but, sad to say, it was prepared as though this were totally a pagan world.

THE CHRISTIAN AND THE MOVIES

Stephen W. Paine (Eerdmans, \$1.00)

Totally wholesome, frankly outspoken, and up-to-date. It avoids the "rant" sometimes accompanying books on this subject. Stephen Paine is a Wesleyan Methodist; he is both fair and frank. Like a careful surgeon with his scalpel he cuts open and exposes the "movie" problem. All, young and old alike, will benefit from this treatment of a current insidious problem.

WHERE TO GO FOR HELP

Wayne E. Oates (Westminster, \$2.00)

The title of this book is very accurate: it is a "where-to" and not a "how-to" manual. A very thorough source book on where to go for help. The author does not discuss remedies for the perplexing aches of the human heart; he gives you names and addresses of doctors. In each chapter there is a brief presentation of the problem and then a full bibliography and, more than that, even addresses of institutions all over the country which aid persons in the conflicts through which they press.

A tremendously valuable book at those times when help is urgently and immediately needed.

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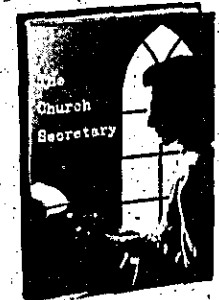
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By WILLIAM J. SCHNELL

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