

THE PREACHER'S

magazine

JULY 1962

IS THIS THE TWILIGHT OF DOCTRINE?

Editorial

HOW WE SOLVED THE PROBLEM

Joseph F. Nielson

IMPUTED OR IMPARTED HOLINESS?

Candidus

A PREACHER LEFT TO HIMSELF

Ernest E. Armstrong

PRAYER IN YOUR BUILDING PROGRAM

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PREACHING IN A NEW SITUATION

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A STUDY IN WESLEY'S DOCTRINE OF MAN (I)

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WHY I BELIEVE IN REWARDS

Lowell Thomas Brand

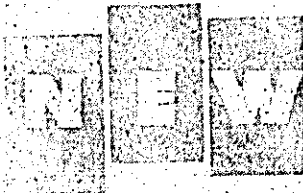
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The Preacher's Magazine

Volume 37

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FROM the EDITOR

A Frank Look at the Ecumenical Movement

Is This the Twilight of Doctrine?

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

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

as though ecumenicity were the cure-all to our denominational problems.

What Is Ecumenicity?

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

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

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

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

3. The three essentials for such a merger are: coming of all Christians into a fully committed fellowship; holding the one apostolic faith, preaching the one gospel, breaking the one bread, joining in common prayer, and having a corporate life

reaching out in witness and service to all; and mutual acceptance by all ministers and members so that all can act and speak together as occasion requires.

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

What Is the Danger of Ecumenicity?

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

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

While the original required statement was merely an agreed Christological belief, this revised statement of 1961 adds an element of Bible validity and a belief in the Trinity. But the glaring weakness of all this is the fact that for evangelicals it gives us but a skeletal Christology

lacking in definitive content. And it gives us no least foundation for a holiness ministry. Small wonder that Wesleyans are less than enthusiastic about this modern ecumenical craze!

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

Is This the Twilight of Doctrine?

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

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

John Wesley discovered the doctrine of heart purity and shook old England, and the effects of that revival still move as purifying refreshings. Was Wesley a quibbler for some needless doctrine? A second blessing was to him worth banishment from his mother church. To him doctrine

was not only important—it was utterly essential.

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

would rather whisper a great truth than shout an empty phrase.

I mean this with all my being: I fear the current craze of ecumenicity. I urge Nazarenes to look twice—yea, thrice—before we become enmeshed in any organization that has sold out to ecumenicity and doctrinal dilution. Let us guarantee that in this thrilling day we hold off any twilight of doctrine.

The Story of the Nazarenes: The Formative Years

"Called unto Holiness"

Why I Like It

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

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

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

Why You Should Read It

Every member of the Church of the Nazarene should acquaint himself in the next year or two with this thrilling account. You will face your church attendance with refreshed appreciation. You will be a better church board member or Sunday school teacher. You will place your tithe in the offering plate more happily after reading about the ceaseless labor and heart travail spent by our founding fathers.

You will discover new interest and take a fresh grip on your church loyalty. Be one of the fully informed Nazarenes—read *Called unto Holiness*.

QUOTES and NOTES

Greatness

Great men have but a few hours to be "great." Like the rest of us they must dress, bathe and eat. And being human, they must make visits to the

dentist, doctor and barber and have conferences with their wives about domestic matters.

What makes men great is their ability to decide what is important, and then focus their attention on that. —*Nylic Review*, hm, New York Life Ins. Co.

Influence

Five good, righteous and honest men can redeem a company, a battalion, or a community.—GEN. JAMES A. VAN FLEET, *Grit*.

Manners

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

Missionaries

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

Prayer

Bend your knees—not your elbows—if you would solve the world's problems.—MRS. FRED J. TOOZE, president, Woman's Christian Temperance Union, *Christianity Today*.

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

Attitude

"My mother once sent me to pick a quart of raspberries," reminisced a well-known citizen recently as he let his thought stroll back to the days of

his boyhood in the country. "I did not want to pick a quart of raspberries, and I wanted to do anything but that. I trudged unwillingly toward the berry patch.

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

Cheerfulness

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

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

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

Honesty

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

Food

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

THE SUNDAY NIGHT STORY

Marathon Calling Night Prepares Church for Evangelism

Fresno First Church of the Nazarene

Fresno, California Pastor: Rev. Robert H. Scott

Number of Members: 195 Average Sunday School Attendance: 185

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

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

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

Four special programs were used at Fresno First Church throughout the

"Fourteen Sunday Nights of Evangelism:"

1. "Teen Night" was the first Sunday night of each month. A teen Bible quiz was the high light for this night. This was a service for our teens with teen-age platform management, choir, special song, and a special message for teens. This emphasis was so well received that it is being continued indefinitely.
2. "Children's Night" was the theme for the third Sunday night of the month. The primaries and juniors made up the choir and presented the special music that had been prepared in a weekly Thursday afternoon music time. This feature became a regular part of their continuing Sunday night evangelistic program.
3. Parents of children through the junior high age-group were asked to "sign up" each Sunday night. Large posters were set up in the foyer for each of these Sunday school classes. The parents were asked to sign the roster for each class in which they had children (on the order of the P.T.A. count system). On "Children's Night,"

each month, the class that had the best percentage of parents attending of the previous four Sundays was honored. Every member of the winning class present for this night received a reward of a New Testament.

4. A lighted church was prominently displayed to call attention to first-time visitors in the service. No new visitors . . . no "Shining Lights on Sunday Nights" in the little church.
5. Rev. Robert H. Scott conducted a membership class from six to seven each Sunday night. This class was advertised not only as a preparatory class but also as an informative class. A number of people came just to find out more about the Church of the Nazarene. This

aggressive church with a Sunday night service attracted these people. They wanted to know more about the church that held services on Sunday night just to get people saved and sanctified. Out of a hunger for deeper spirituality they came. Nine people from this membership class joined others on December 31 to become members of the church—one was a young father who had recently been saved. Eight were nominal Christians. The membership class gave the pastor an opportunity to explain "the way of God more perfectly." The pastor reports, "These are proving to be excellent members, and I am sure our emphasis . . . was a strong factor in this achievement."

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

TEXT	TITLE
SPECIAL SPEAKER	
Luke 5:1-11	Mind Your Own Business
Luke 19:1-10	Good for Something
Heb. 2:1-4	The Unanswerable Question
Matt. 25:1-13	The Flickering Lamps
Deut. 8:6-20	The Dangers of Thanksgiving
I Sam. 31:1-10	Shipwrecked
SPECIAL SPEAKER	
Matt. 5:48	The Implications of Holiness
	Christmas and Communion (Candlelight Communion Service)
	8:00 p.m. "On Building the Church"
	11:00 p.m. "A Prescription for Anxiety"

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

How do people respond to such an intense evangelistic emphasis on Sunday night? This is best told by the

pastor's own evaluation: "Our attendance was a substantial 30-35 above the previous average Sunday nights, and thus far in the new year it has held in that higher vicinity. A tone of enthusiasm and response to and for the general church program characterized my people more in this than in almost any other venture we have pushed."

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

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

ANOTHER LETTER FROM THE DEVIL

DEAR CHURCH MEMBER:

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:7-10

REDEMPTION OR RELEASE?

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

REMISSION OR FORGIVENESS?

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

Thayer defines the word thus: "1.

release, as from bondage, imprisonment, etc. . . . 2. *aphesis hamartion, forgiveness, pardon, of sins (properly the letting them go, as if they had not been committed), remission of their penalty.*"² Abbott-Smith gives: first "dismissal, release" and then "pardon, remission of penalty."³ Arndt and Gingrich have: "1. release from captivity. . . . 2. pardon, cancellation of an obligation, a punishment, or guilt . . . with *hamartion forgiveness of sins* i. e. cancellation of the guilt of sin."⁴ Cremer gives its meaning in the New Testament as "setting free, remission."⁵

Deissmann has made an interesting study of the use of *aphesis* in the Septuagint.⁶ There it is translated "brooks" (Joel 1:20) and "rivers" (Lam. 3:47). He shows that this is probably due to the use of the term in Egypt—the Septuagint was made in that country—for the "releasing" of water by opening the sluices. Then there is the common use in the Septuagint of *aphesis* for the year of jubilee. It was a time of release of land. In Egypt the word was used for the "release" of land from the pay-

¹Lexicon, p. 88.

²Lexicon, p. 70.

³Op. cit., p. 124.

⁴Lexicon, p. 297.

⁵Bible Studies, pp. 98-101.

ment of taxes. This usage is found both on the famous Rosetta Stone (196 B.C.) and the papyri. The Septuagint also uses it for the sabbatical year (Exod. 23:11).

Moulton and Milligan carry the matter a step further. They write: "A nearer approach to the Pauline use for 'forgiveness' is afforded by the occurrence of the word in inscriptions for remission from debt or punishment."⁷ Vine points out that it is never used in the Septuagint for the remission of sins.⁸

On the other hand, "*aphesis* is the standing word by which forgiveness, or remission of sins, is expressed in the New Testament."⁹ Trench explains its meaning thus: "He, then, that is partaker of the *aphesis*, has his sins forgiven, so that, unless he bring them back upon himself by new and further disobedience (Matt. 18:32, 34; II Pet. 1:9; 2:20), they shall not be imputed to him, or mentioned against him any more."¹⁰

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

SINS OR TRESPASSES?

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

The earliest meaning of the term is "a false step, blunder," and so "a misdeed, trespass."¹¹ Literally it means

"a falling beside." Trench defines it as: "an error, a mistake in judgment, a blunder."¹² Eadie writes: "The word, therefore, signifies here that series and succession of individual acts with which every man is chargeable, or the actual and numerous results and manifestations of our sinful condition."¹³

PRUDENCE OR INSIGHT?

The word *phronesis* (v. 8) occurs only once elsewhere in the New Testament (Luke 1:17). There it is rendered "wisdom." Coming from *phren*, "mind," it literally signifies "way of thinking." Trench says that it means "a right use and application of the *phren*."¹⁴ Arndt and Gingrich give: "understanding, insight, intelligence."¹⁵

Comparing *phronesis* with *sophia* ("wisdom"), Eadie writes: "*Sophia* is the attribute of wisdom, and *phronesis* is its special aspect, or the sphere of operation in which it develops itself."¹⁶ He goes on to say: "Intellectual action under the guidance of *sophia* is *phronesis*—intelligence."¹⁷

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

GOOD PLEASURE OR GOOD WILL?

The word is *eudokia* (v. 9). It is

¹⁰Op. cit., p. 246.

¹¹Commentary, pp. 41-42.

¹²Op. cit., p. 284.

¹³Op. cit., p. 874.

¹⁴Op. cit., p. 47.

¹⁵Ibid.

¹Arndt and Gingrich, *Lexicon*, p. 95.

*Professor, Nazarene Theological Seminary.

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

Cremer says that *eudokia* denotes: "a free will (willingness, pleasure), whose intent is something good."¹⁸ Moulton and Milligan note that the term "is apparently confined to Jewish and Christian literature."¹⁹ After citing several instances of the word in the papyri, they say: "All these passages confirm the meaning 'good pleasure,' 'goodwill,' which *eudokia* seems to have in all its New Testament occurrences."²⁰

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

DISPENSATION?

The Greek word is *oikonomia* (v. 10). It comes from *oikos*, "house," and *nemo*, "manage." An *oikonomos* is a house-manager or "steward," as the word is correctly translated in the New Testament. So *oikonomia* rightly means "the office of a steward" and is properly translated "stewardship" in Luke 16:2-4. But

that does not seem to fit well here. Some modern attempts are "arrangement" (Berkeley), "plan" (R.S.V.) and "arranging" (Goodspeed). The difficulty here is highlighted by Alford in these words: "After long and careful search, I am unable to find a word which will express the full meaning of *oikonomia*."²⁵ He finally settles for "economy." Salmond says the meaning here is "an arrangement or administration of things."²⁶ Though the term "dispensation" has been abused in recent times, it is difficult to find a satisfactory substitute. The necessary thing is to hold to its original meaning of "a dispensing," which is what "stewardship" really is. Westcott writes: "The exact meaning which it conveys appears to be in each case that of a distribution of Divine treasures, which have been committed by God to chosen representatives, that they may be faithfully administered by them."²⁷

"FULNESS OF TIMES"

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

¹⁸Greek Testament, III, 76.

¹⁹EGT, III, 259.

²⁰Op. cit., p. 13.

²¹Ibid.

²²Alford, op. cit., p. 76.

²³Ibid.

SUMMING UP

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

"In late Greek the verb means also to present in *compendious form* or to *reproduce*."³²

The meaning is well expressed by Westcott: "The word here expresses the typical union of all things in the Messiah, a final harmony answering to the idea of creation."³³

³¹Ibid.

³²Op. cit., p. 14.

EGT, III, 261.

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

How We Solved the Problem

By Joseph F. Nielson*

THERE HAS BEEN much talk and many articles written about the moving of a church from the old sections of cities to the new suburban areas. Everyone is agreed that we should not neglect any class of society or any geographical area of a city. Recently the people of Saginaw, Michigan, First Church faced this very problem.

For many years they had been accumulating a building fund. They were able to purchase a splendid property in a suburban area with great potential and an ideal location. The day arrived when we were able to secure plans and build. But what were we to do with the old building? This had to be resolved before we could build.

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

*Saginaw, Michigan.

¹⁸Op. cit., p. 214.

¹⁹VGT, p. 260.

²⁰Ibid.

²¹Op. cit., p. 185.

²²Op. cit., p. 319.

²³Op. cit., I, 298.

²⁴B. F. Westcott, *St. Paul's Epistle to the Ephesians* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950 [reprint]), p. 13.

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

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

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

ances are just about back to the average before the division.

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

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

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

EVANGELISM

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

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

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

SERMON of the MONTH

Captain's Orders

By Albert Lown*

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

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

Great occasions can often bring a natural human reaction. As the people rested and rejoiced, Joshua was carrying the burden for the long campaign ahead. Inspired, as he undoubtedly was, by a wealth of divine promise and the same sense of God's presence enjoyed by Moses, after strenuous days he could not escape a measure of physical exhaustion, a legitimate nervousness as to whether the Canaanites would attack while so

many fighting men were recovering from the rite of circumcision, and the questions that any responsible leader faces as he contemplates national life in a new and hostile country.

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

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

*Palsley, Scotland.

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

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

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

CONSECRATION

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

"And Joshua did so." Loosing off his shoe, Joshua bared also his soul

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

CO-OPERATION

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

If ever the foolishness of God was wiser than men and the weakness of God stronger than men, it was proved at Jericho. The city was haunted with terror; hysteria swept its streets (Josh. 2:11; 5:1; 6:2). As faith walked around the city, fear stalked within. God used the devil's chief weapon against him. The silent dem-

onstration of strength, followed by the electrifying shock of the trumpeted assurance of conquest, played upon hearts already paralyzed by fear that all power of resistance was shattered. Before Jericho's walls fell, the morale of the people fell beyond recovery. By faith Joshua gave full co-operation to the Captain of the Lord's hosts in His masterly shock tactics for the capture of Jericho. When the strange and sealed orders had been fully obeyed, an earth tremor laid flat the walls (as they are to this day, bared by the archaeologist's spade); only the portion upon which stood the house of Rahab remained standing. Not by the reverberation of a trumpet blast, but by a miracle of timing God fulfilled His design; as in Philippi's prison, the hands upon God's clock are still faith and praise. Consecration and co-operation had gained the victory and both were sealed by God's third essential condition,

STEWARDSHIP

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

Startling, because this treasure was heathen wealth: sensible, because the needs of the nation to be would require money and materials. To some, the use of money from unsaved sources gives perplexity, and where principle and testimony have been involved gifts from such a source have

been refused. Others have felt no qualms about consecrating "heathen" money for sacred purpose—"better in good hands than the devil's hands." But this is certain—if Israel needed Jericho's wealth, how much more does God seek and command the stewardship of His people?

Significantly, it was a failure in stewardship, the sin of Achan, that casts the only shadow over this amazing victory.

To the stewardship of substance was added the stewardship of souls. In the fear-ridden, accursed city, faith had found lodgment in the most unexpected heart, Rahab, the harlot; a faith proved by her collusion with the enemies of her people, Israel's spies! To us both her faith and works are imperfect, and James wisely makes a distinction between Abraham's perfected faith and Rahab's problem faith. But however limited by her background and past, this needy soul had honored the symbol of deliverance, the scarlet cord, and rested herself and her family upon a promise of mercy. Joshua honored both, and from primitive faith Rahab was taken into full fellowship into the camp of Israel.

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

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

Imputed or Imparted Holiness?*

By Candidus**

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

A world-famous clergyman and sportsman when asked if clergymen sinned seemed almost eager to say that they did, hastening to add that he certainly did.

The Author of the Bible

unless He had a standard other than that of a sinning religion, must have meant to cause confusion and bewilderment when He inspired such expressions as "Freedom from sin, Cleansing from all sin, Pure in heart, Kept from falling or stumbling, Holy in all manner of living, Sanctify you wholly, Your whole spirit and soul

*Taken from the Flame. Used by permission.
**Candidus is a Nazarene minister in Northern Ireland.

and body be preserved blameless," etc.

John Wesley sought for a definition of Holiness of Heart which would agree with the Scriptures, and he found a good one in August, 1738, on the Continent when he met Arvid Gradin, a Swede. "Repose in the Blood of Christ. A firm confidence in God and persuasion of His favour; serene peace and steadfast tranquility of mind, with a deliverance from every fleshly desire, and from every outward and inward sin. In a word, my heart which before was tossed like a troubled sea was still and quiet, and in a sweet calm."

There are many Christians who have not yet been baptized with the Holy Ghost and fire, Christ's Baptism, and to all such the experience spoken of above is impossible.

No experience of Imputed Holiness can bring a soul into such a blessed condition,

but the Bible doctrine of Imparted Holiness through a Second Work of Grace, to remove all evil from the heart, a perfect cleansing through the blood of Christ producing a pure heart, a temple to be filled with the Holy Ghost, assures the believer's faith, and permits of a complete consecration to God for admission to this wonderful state of grace. Man is the author of fiction, and one of carnal man's masterpieces is the teaching that although the Blood of Christ

cleanses from all sin and makes the heart pure, the mixed condition, the two natures will continue till the death of the body. The old man is not put off though the new man is put on; to be preserved blameless can only be on the plane of man's inevitable sinfulness in thought, word and deed, and not on the plane of the reality of Holiness of Heart by a Divine impartation.

To juggle with the Word of God, and make out that a sanctified witness who declares that he loves God with all his heart and soul, his neighbour as himself, and continually does all the revealed will of God, is a liar, while asserting that the man who says he knows God but keepeth not His commandments is a truthful man, is confusion. To quote the Apostle John, who says that he that committeth sin is of the devil, and at the same time to say that he that says he sins not is of the devil, is also confusion. To consider that one who claims to be free from sin is mistaken or lying, and say that the God of all grace counts one who still sins as free from sin because of his faith, is degrading faith to the level of fiction or fairytale. One of the writer's heroes in childhood days was

a man who when facing danger hid himself in his own pocket,

although the question was always asked if he was successful in escaping, seeing he was still in his own pocket, and in danger!

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

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

Visitors

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

—Selected

SPEECH

Some people are like cats—they lick themselves with their tongues.
—MINNIE PEARL, radio program.

There are few sadder sights in ministerial circles than . . .

A Preacher Left to Himself*

By Ernest E. Armstrong**

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

The Pity of a Nonsocial Child

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

written in the nature of things. It is as true and as terrible as the law of gravitation.

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

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

One of the other children goes over to him and asks him to come and play with the rest of the children and he stands there with his thumb in his mouth and says, "NO!" Some of the other children go over to him and take hold of him and say, "Come on and play with us." He begins to cry, or more likely he begins to fight back

and say, "Leave me alone." He grabs a rock and throws it at the other children and hurts one of them. He picks up a ball bat or a stick and hits another. The mothers cry out, "Who is that little brat?" He is not a brat, but he does not know what is going on, and when he is not up on a thing he is down on it.

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

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

The Peril of a Nonsocial Preacher

Oh, yes, there is one thing worse and that is a preacher left to himself. A preacher left to himself bringeth his church to shame. A preacher can no more make it left to himself than a

child can. A preacher who just grows up like Topsy and has the distinction of being a self-made man left to himself will have to say sooner or later, "I 'spect I growed. Don't think nobody never made me."

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

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

*Paper given at Northeast, Oklahoma District Preachers' Meeting, December 4, 1961.

**Tulsa, Oklahoma.

The Plight of a Church Whose Pastor Is Nonsocial

Now consider what the preacher left to himself does for his church. Some of the leading members of his church are brought together with the members of the other churches in a zone rally, a district gathering, or a district assembly. They hear the reports of the other churches, and they hear for the first time about district projects and denominational programs. The other pastors report about reaching certain goals and their members rejoice over jobs well done. The other pastors tell about how they found the answers to certain questions. The members of the pastor left to himself look at their pastor, and behold everyone else is looking at him too as he reports in his floundering way and makes excuses for failures and losses. People begin to whisper, "Who is that fellow? Where does he pastor?" and someone remarks, "That fellow doesn't know the questions, much less the answers." Do you suppose this makes his church members justly proud of him? I have probably said too much already, but I can think of nothing more pitiful than a mother ashamed of her child or a church ashamed of its preacher.

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

I dare not close this paper on such a tragic note. Please allow me to mention just a few blessings I have received from preachers' meetings, and district and general church gatherings. I have made it a habit to attend every such gathering on my own district and on as many other

districts as possible. In doing this I have become more or less acquainted with all of our general superintendents and most of our denominational leaders at home and abroad. I have heard the greatest preachers our church has produced, and they have been a constant inspiration to me. They have made me want to be the best preacher that it is possible for me to be. I have studied successful preachers and I have tried to discover wherein their great strength lay. I have tried to measure their strong points and to understand their weak points, that I might profit by them. I have tried to keep from mimicking great preachers, for I have been told that we usually mimic their weak traits instead of their strong points. Now this has been encouraging to me in more ways than one. Men of great ability have their liabilities. Men of great vision have their own peculiar blind spots. If the greatest study of mankind is man, then the greatest study of preaching is to study preachers. This lifelong study of preachers has made me a better preacher.

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

Now please don't misunderstand me. I have not received all my help from great preachers. You might be surprised to know how little help and how few ideas I have got from some great preachers. Many of my great-

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

O my brethren, I wouldn't be a preacher left to himself for anything in the world. One of these days a younger man will occupy the pulpit I now fill. I will lose what little standing I have gained as a preacher. My strength will fail and the church will go on without me. But there are some things you can never take away from me. The love and fellowship of

my brethren and the precious memories of preachers' meetings will linger with me as long as life shall last and throughout eternity. I like preachers' meetings because I love preachers and because I want to be a better preacher and "a workman that needeth not to be ashamed, rightly dividing the word of truth." And I do want to be a preacher of whom my church need not be ashamed.

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

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

Prayer in Your Building Program

By Harold R. Crosser*

IF YOU ARE PLANNING a new location, a new building, an enlargement of facilities for Kingdom interests, take courage and press on—but pray.

Your consultations with God are the most important that will be held.

*Tucson, Arizona.

July, 1962

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

To say, "God built this house," should not be foreign in the language

of any Bible-believing church. In fact, a claim on the supernatural should be as common as in apostolic days.

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

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

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

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

Dependence on God must come to

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

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

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

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

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

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

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

None of us want to pay more than

we should for materials, and no church should pay more than is necessary to build. However, the church cheapens itself by hounding businessmen for discounts. Let God speak to these men or work it out in His way.

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

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

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

Are false doctrines working hard to outbid your evangelical efforts? In this case it is thrilling to remember the business matter faced, some years ago, by the leaders of the Providence Bible Institute.

A new campus was needed desperately. The godly board of directors and administrators knew that another religious group, exponents of false doctrine, were bidding on an available building that would adequately fill the need. Prayer was offered over the bid, and the building was acquired for one dollar more than the competitor offered. Miracle dollar! Yes, God enters the inner chambers and reveals secrets by the avenue of faith praying.

Do the elements work against you rather than for you? Talk to God.

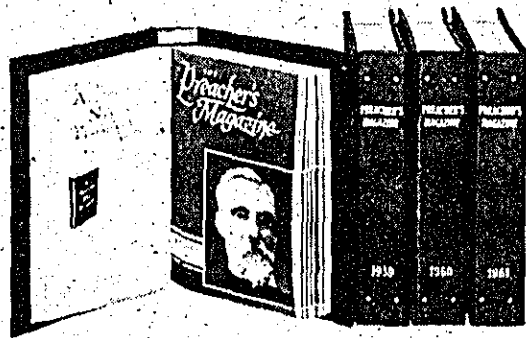
A certain Christian college was in a building program and needed several more days to enclose its new structure before the season for snow. The administration of that college prayed. One more day was needed. The contractor, who commuted by private plane, flew in for the climactic day of work and testified that for miles around the country was blanketed with snow. What about the campus where a godly faculty had prayed? God's snow treasures had been withheld. The college on its hilltop stood out in dark splendor in a sea of billowing white.

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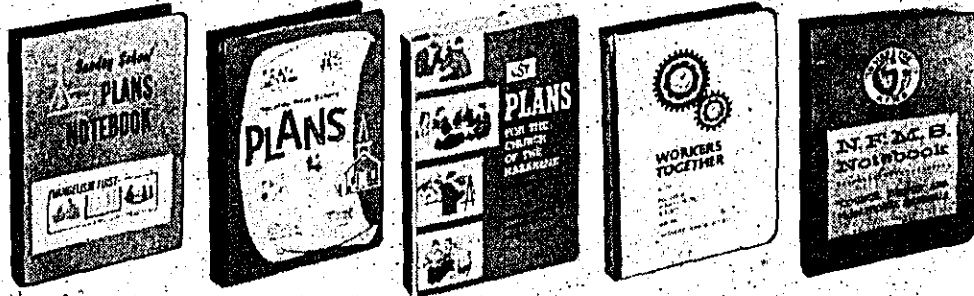


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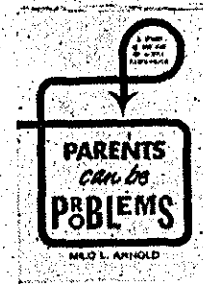
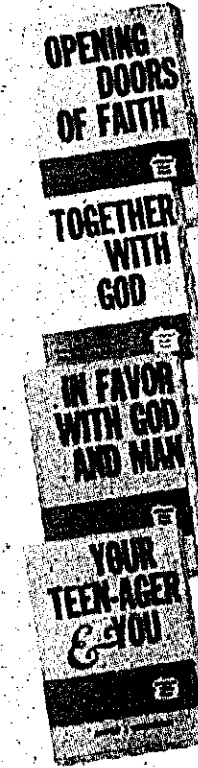
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“QUEEN of the PARSONAGE”

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

Strength of Mind

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

Grow Mentally

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

Keep Alert

Be alert! Be alive! All of the interests in life are not in books. But, oh, what a treasure there is in them, and there is so much to read! Reading is not a mere indulgence. And do not let a feeling of guilt possess you when you give valuable time to it.

Discipline must be exercised in the choice of materials and in the time allowed for it. But we must read to keep alive.

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

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

*“I'm going thro'; I'm going thro';
I'LL TAKE THE PRIZE, whatever
others do.”*

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

price,” and feeling it was pretty big. Her youngster reminded her that there was a prize! Just a shift in viewpoint, but how valuable to her! She would have missed it if she had not been aware!

But with all this alert in stimulation and mental activity, let no one feel that the substitution of mere chatter will do. In any growing soul there come the times of silence. They must come to pastors' wives and their families. They are not awkward pauses; they are not empty voids; they are not glum unwillingness to communicate. They are more vibrant than speech, more telling than talk, more binding than declarations. Cultivate the silences. Therein lies your depth. And when the eddies of your thought cease to turn and swirl and the ripples of your excitement are still, when the breakers of your mind cease to roll, then be glad and let the still waters run deep.

A Saving Sense of Humor

There is a quality of mind almost indispensable to a woman of strength. It is a saving sense of humor. Not merely the ability to see and laugh at a joke, no gift of wit or mimicry, certainly no blind Pollyanna optimism. A sense of humor is that marvelous quality that enables one to keep objective, to evaluate events, “to put them in their place and not

be overwhelmed by them.” It is that something that salvages everything redeemable from a bad situation, the balance to intensity and drive, the relief from killing pressures. It is a prerequisite for success on the mission field; it is almost as essential in the parsonage.

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

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

ATTITUDE TOWARD CRITICISMS

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

Wise counsel for those very important beginning days in a new pastorate

Preaching in a New Situation

By R. A. Kerby*

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

The first requisite for success in a new field

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

He must remember that his successor has had little or nothing to do with his move and should therefore do all in his power to turn the attention and hearts of his beloved flock towards

the one who will soon have the responsibility of carrying on the work to new heights of success. This will call for a type of grace that is very personal and very real. Can he expect the help of the Lord in the new situation to which he is going if he, by sly words and obvious sighs, stirs up opposition and feeling against his successor, who will at best have all the load he can carry? He must also remember that very soon he too will be "a stranger in a strange land" and will therefore greatly need and desire the help and forbearance of those to whom he ministers. Without doubt there will be those in his new congregation who greatly hated to see their old pastor leave. If he makes it hard for his successor, he can expect that the law of sowing and reaping will catch up with him and inflict upon him the same trouble which his unchristian and unmanly conduct brought upon his successor.

The preacher moving into a new situation will undoubtedly discover that his adversary the devil is most unfair and will make every effort to distract and dishearten him at this time. It is only natural that the severing of tender ties and the abolishing of various relationships, personal, business, and professional, will have the tendency to depress and dishearten. Many questions will be presented to his mind at this time. What

sort of schools will the new situation afford? Can he even dare to hope that he will find a family physician as kind and considerate as the one in whom he confided and upon whom he relied for the past number of years? These are only a very small sample of the multiplicity of questions which will press in upon him at this time. Unless he is very prayerful he will become confused and say and do things which are unworthy of his high calling.

But now the move has been made; the weariness of packing and unpacking is over, new relationships have been successfully established. The preacher can now

turn his undivided attention to the preaching needs

of his new field. Long after all other problems incident to his moving have been settled and perhaps even forgotten, the problem of how and what to preach will challenge his deepest thought and most earnest efforts.

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

The preacher in a new situation will need to

exercise great caution as to whom he takes into his confidence

There are always those who will attempt to swallow him whole. Such folks broadly hint if not openly declare that his coming is "what many have been praying for for years, and now that he is on the scene, things will really begin to move for God and the church. This sort of people but flatter that they may capture; they compliment that they may implement certain plans and designs that have long stirred in their uneasy breasts. Woe to the new pastor who indulges in long and confidential talks with all such! He will soon awaken to the fact that they have enticed him into various declarations of policy which they will call upon him to defend in the coming board meetings. The resulting confusion and division will profoundly convince him of the wisdom of Solomon's statement, "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." It will be far better to be considered a bit austere and over-reserved and thus preserve the position of being shepherd to the whole flock than to become over-confidential with a few and thus spoil the prospects for a successful pastorate. The whole story of the happenings and misadventures of a church can be arrived at only by long patience and a very careful and prayerful consideration over a period of months or even years.

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

*Greeley, Colorado.

society who were more reserved and not in a hurry to impress the new preacher with their gifts and graces will be found to be those who can be depended upon in the hour of stress and difficulty. Long after those who were but seeking a mouthpiece have fallen by the wayside, those who did not look so brilliant at first will take on deeper and ever deeper shades of truest blue. In these folks the heart of the preacher may safely confide.

The preacher in the new situation should narrowly

watch the effect of his ministry upon his loyal people—

those who have "stayed by the stuff" through the years. But if he sees that his ministry vexes, confuses, and puzzles this group he will do exceedingly well to go down before God until clear, divine directions are given. If he sees that his ministry blesses, con-

firms, and empowers this tried-and-true group, he may safely conclude that he is on solid ground and thus continue to press the battle. In this way his life and ministry will be joined to those who love God and the truth and he will find himself the established leader of a force before which hell must give way. Long after the fizz and froth has subsided and long after the tinkling bells of the self-appointed "bell sheep" have faded away into a much-desired holy silence, the preacher will find that those who did not attempt to swallow him whole the first month he was on the charge will stand by him until the salvation of the Lord comes in power.

May the Lord bless and empower all those who are called upon by the church "to preach in a new situation." Prayer, care, and devotion to the new task will bring down the blessing of God and the success the new situation so greatly needs.

I. A Study in Wesley's Doctrine of Man

By Carl Bangs*

LORD, WHAT IS MAN!" This exclamation from John Wesley is neither the text for a sermon nor the introduction to a systematico-theological treatise on Christian anthropology. It is a heartfelt interjection in the *Journal* for May 8, 1742, when Wesley had encountered what seemed an uncommon perverseness in one of his followers. It is but one of hundreds of such offhand observations of the human scene in the *Journal*. Al-

though it is more common to derive Wesley's doctrine of man from his sermons and theological treatises, it is perhaps truer to his character of an evangelist to determine his understanding of man as it is revealed in the everyday encounters recorded in the *Journal*. It is the purpose of this study to present Wesley's anthropology purely from the *Journal* itself. The bulk of the references are drawn from the third volume of the Standard Edition, the remainder being gathered from the fourth and eighth volumes.

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

Estranged from God

First, Wesley sees actual men under the Biblical category of "sinner" or some equivalent, indicating in the first instance those who are in the darkness of estrangement from God and who are apparently insensible to their darkened condition. Thus, when reporting on an outdoor sermon on the text, "I came not to call the righteous, but sinners to repentance," he can say empirically, "A multitude of them were gathered together before I came home, and filled the street above and below the Foundery." Although the term sinner is often given such empirical usage, the category is enlarged and enriched through the use of a variety of Biblical terms. At another outdoor sermon "many of the baser people would fain have interrupted" (Acts 17:5). He speaks of those "who were quiet and at ease" (Amos 6:1). At Birstall he is troubled to hear that the people have "no earnest care to work out their own salvation" (Phil. 2:12). He told the rich men at the fashionable resort of Bath "that, by nature, they were all children of wrath" (Eph. 2:3). This

direct and personal "demythologizing" of the text caused one of them to exclaim, "'Tis hot! 'tis very hot," and rush downstairs. In Newcastle he met a woman who had never heard of "this way" (Acts 9:2), and at nearby Chowden he reports that the colliers are "sinners, and need repentance" (Luke 5:32; 15:7). At Barley Hall, near Sheffield, there are "those who, by fair speeches, deceive the hearts of the simple" (Rom. 16:18).

At Cowbridge, Wales, the shouting, cursing, blaspheming mob which pelted him with stones is termed simply "the sons of Belial" (Judg. 19:22). The Newcastle mob at the Sandhill is seen as the "kingdom" of the "prince of this world" (John 12:31). At St. Ives he invited "all guilty, helpless sinners" (Rom. 3:19; 5:6) to accept free forgiveness (Rom. 3:24). At nearby Keneggy Downs he found "not so much as a shaking" among "the dry bones" (Ezek. 37:7). The mob at St. Ives, soon after, is seen as "Satan fighting for his kingdom," and, he adds, "Legion himself possessed them" (Mark 5:9). At Grimsby he exhorted every "prodigal" to "arise and go to" his "Father" (Luke 15:18), and at Epworth he preached to "all the poor, frightened sheep" (Matt. 9:36). At Newcastle he speaks of those who were "in heaviness, through various temptations" (I Pet. 1:6) and of those who sorrowed "as men without hope" (I Thess. 4:13).

Insensitive to Their Condition

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

would be those who would "draw back unto perdition" (Heb. 10:39). At Stratford he reports that "some mocked" (Luke 22:63) and "others blasphemed" (Acts 13:45), while at Epworth he found those afflicted where "the spirit of delusion was gone abroad" (II Thess. 2:11). He reports that out of about eight hundred fifty persons in the society at Newcastle, more than fifty persons "did not walk according to the gospel" (Eph. 2:2). He also is concerned that "the stout-hearted sinners" there may put Christ off to "a more convenient season" (Acts 24:25). The instigators of a mob in Somerset are described as "zealous wretches" who "deny the Lord that bought them" (II Pet. 2:1). He refers to the judges at Kirton, who had impressed a man into military service because he was a Methodist preacher, as "honourable men," a sarcasm borrowed this time from Shakespeare (*Julius Caesar*, III, ii, 88).

Awakened but Not Renewed

A third category of men is evident in the *Journal*—a heterogeneous grouping of men in transition, sinners who are awakened and concerned and turning to God but who are perhaps not yet renewed in a definite sense. At Newcastle he reports a man "under strong conviction, longing for the salvation of God" (Ps. 119:174), some who "dropped down as dead" (Rev. 1:17), and some who "cried unto God out of the deep"

(Ps. 130:1). He is concerned that few are "thoroughly convinced of sin" (John 8:46), but calls out to "all who felt themselves lost" (II Cor. 4:3), and found one who was "bitterly mourning after Christ" (Luke 22:62). He reports that the master of the house at Berkswell was "under heavy affliction" (II Cor. 4:17), and at Plessey he found "a little company of them together who desire repentance and remission of sins" (Luke 24:47). At St. Ives he found "sinners who were conscious they had nothing to pay" (Prov. 22:27). He speaks of the seriousness of a woman who "felt the burden of sin and was groaning after salvation" (Ps. 55:22 and Exod. 2:24). On an Easter Day he found some drunken men who, upon hearing him preach, "gave earnest heed to the things they little regarded before" (Heb. 2:1).

On another occasion Wesley reports a Communion service in London at which many sinners were "pierced to the heart" (Heb. 4:2). In Kingswood he found his hearers to be "good ground" (Matt. 13:8), and in Newcastle they were "deeply mourning after God" (Matt. 5:4). In 1789, more than forty-four years later, he finds a congregation "hungering and thirsting after righteousness" (Matt. 5:6). Such inquiring sinners are described also as those "who are now able to hear" (II Cor. 11:1) his preaching "exceeding closely."

(Concluded next month)

POWER OF THE BIBLE

One soldier confessed that when cigarette paper was scarce he used pages from his New Testament. He said he smoked through Galatians, but beyond that point found enough of the "lively oracles of God" to save him.

A frank, fair discussion of a controversial issue

Why I Believe in Rewards

Lowell Thomas Brand*

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

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

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

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

It was not a waste of money. The evangelist was given an outstanding offering and the other expenses were paid. The money was taken through

regular offerings during the revival and not one special plea was made.

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

Here are three profound mysteries concerning God.

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

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

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

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

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

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

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

Jesus told us about a contest in which the master gave out five talents, two talents, and one talent to three

*Napoleon, Ohio.

people respectively. Two of them did well and doubled their portions by promoting their talents. We find, when the master returned to reckon with them, one did not enter into the spirit of the contest and therefore was cast away.

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

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

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

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

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

The Only Way to Make Real Nazarenes

By Kenneth Vogt*

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

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

be interested in evangelism and soul winning, and at the same time to miss the Sunday evening services, is an utter incongruity for Nazarenes.

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

How, then, can people be brought into the Sunday night services of the

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

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

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

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

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

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

"BE YE ANGRY, AND SIN NOT"

The saintly Thomas C. Upham expresses himself thus: "The life of our Saviour, as well as the precepts of the Apostles, clearly teach us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degrees. Nevertheless, anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expressions to angry feelings (a course which will operate as a powerful check upon their excessive action) until you have made them the subject of reflection and prayer. And thus you may hope to be kept."

*North Sacramento, California.

A teen-ager's sincere compliment for a helpful sermon . . .

"Who Would Want to Do Anything Wrong?"

By Gordon D. Hall*

HER NAME WAS NANCY. She was a senior in high school. She was a Protestant, a member of the big Church up on State Street. She visited our services only occasionally, for her parents didn't want her to forget that she and her family were respectable church members.

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

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

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

But again it was a great message. And I have been reminded again and again: *this is the kind of message the holiness churches have.* It appeals to the best in people, including young people facing difficult decisions and

under pressure to do that which is convenient and popular.

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

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

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

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

After a busy day of hospital visitation I was glad . . .

I Can Walk Where Jesus Walks

I VISITED a hospital today, where people of all ages, from all walks of life, all classes of society, and all races were put on the same level by a confining disease. Most of them have little if any hope of a complete cure.

Little children, not yet old enough to realize the meaning of the word, were victims of tuberculosis.

Young people with a bright future before them had that brightness taken away by the sound of two letters—T.B.

Young mothers and fathers caught in their most productive years suddenly find themselves frustrated and depressed as they are confined to a room for an unknown length of time. Here they find that time goes sour on their hands where before there had not been enough of it to accomplish all that their ambitions dictated.

Older people who were half prepared to die, or at least were resigned to the fact that they would not live forever, have found that the end of life will be darker because of disease.

Some forgotten "senior citizens" spending their last days alone find little comfort or enjoyment in the midst of a host of others who share their same lot in life.

As I walked through those hospital doors my mind was pierced by the question, "What do I as a minister of

the gospel have to say to those people? What can I offer them?

I cannot heal their bodies. I cannot give them their loved ones to enjoy. I cannot return them to their families. I cannot take the place of suffering and disease for each of them. What then can I do?

Then I thought of Him who walked this earth long ago, and as He walked the sick, the lame, the blind, the diseased, the crippled, the dying surrounded Him and He had compassion on them and healed them. The answer to my questions came. I can point them to Jesus Christ, who loved little children, who had compassion on the sick and healed them, who comforted the sorrowing and lonely ones. I can say, "He knows the feelings of our infirmities. He careth for you."

Yes, I visited a hospital today and as I went from room to room and saw the brave smiles, the bitter tears, and passed down the halls and heard the cries of suffering ones, I was conscious of Another who walked beside me, for He was moved with compassion for the sick.

Now at the close of a busy day this pastor is glad he can look back and with a warm glow in his heart be thankful that it is his privilege to walk each day where Jesus walks.—GLEN L. VAN DYNE, Honolulu, Hawaii.

*Butler, Pennsylvania.

SERMON WORKSHOP

Submitted by Nelson G. Mink

PRAYER FOR OUR COUNTRY

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

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

"He didn't, Son," the father replied. "He looked them over, then prayed for our country!"—*Galesburg, Illinois, Baptist bulletin.*

THOUGHTS ON THE COMFORTER

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

Paraclete—*para*, "by the side of," plus *kaleo* "to call," which means "called along by the side, with a view to help."

There is no English word that fully expresses it. It is untranslatable, like "Jehovah," "Abba," and "Hallelujah!"

These meanings are given in the lexicon:

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

HASTY DECISION

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

through the doorway.—*Spokane First Bulletin.*

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

SENTENCE SERMONS

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

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

"When you can't remove the obstacle, plow around it."—*ABE LINCOLN.*

"Nothing sets a person so much out of the devil's reach as humility."—*JONATHAN EDWARDS.*

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

"We cannot have happiness until we forget to seek it."—*HENRY VAN DYKE.*

BITS OF KNOWLEDGE

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

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

THE GOLDEN RULE AS UNDERSTOOD BY SEVEN WORLD FAITHS

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

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

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

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

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

JUDAISM: "Thou shalt love thy neighbour as thyself."

ISLAMISM: "No one of you is a believer until he loves for his brother what he loves for himself."—*RUTH CRANSTON in World Faiths.*

THE AMERICAN PEOPLE:

Want the front of the bus,
The back of the church,
And the middle of the road.

—ANON

WHEN WE NEED A REVIVAL

When it is easier to stay home from church than to go,

When it is easier to go to work than to church,

When it is easier to be late to church than on time,

When it is easier to be critical than kind,

When it is easier to shirk God-given opportunities and say, "Let the other fellow do it."

"Then we need a revival."

—Anon.

CRAWFORD VANDERPOOL in *Nazarene News* from Spokane First Church has this in his bulletin:

"There's a message in this empty space:

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

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

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

"4. It contains all that God withholds from men.

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

OPTIMISM

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

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

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

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

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

NEXT SUNDAY MORNING, there will be only one in twenty-six people in church. Next Sunday night, only one in forty-eight will be in church.

SERMON STARTERS

Some "I Have's" in Psalms 119

1. "Gone astray" (v. 176).
2. "Sought thee" (v. 10).
3. "Rejoiced" (v. 14).
4. "Declared my ways" (v. 26).
5. "Chosen the way of faithfulness" (v. 30).
6. "Remembered thy name" (v. 55).
7. "Believed thy commandments" (v. 66).
8. "Refrained my feet" (v. 101).
9. "Longed for thy salvation" (v. 174).

Theme: "Zacchaeus"

Scripture: Luke 19:1-10

- I. The Purpose of the Son
 - A. Sacrifice of the Son
 - B. Seeking of the sinner
 - C. Saving of the soul
- II. Plight of the Sinner
 - A. Lost likeness
 - B. Lost liberty
 - C. Lost life
- III. Possession of Salvation
 - A. He desired.
 - B. He decided.
 - C. He demonstrated.

—ANON.

Theme: "The Harmony of
Holiness"

Text: *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them* (John 17:26).

- I. The harmony of a separated life (v. 6)
- II. The harmony of a glorious keeping (v. 11)
- III. The harmony of a love made perfect (v. 17).
- IV. The harmony of a glorious oneness (v. 22).
- V. The harmony of a glorious abiding (v. 26).

Life's Supreme Purposes

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

Theme: "Baptism with the Holy
Ghost and Fire"

Text: *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire* (Luke 3:16).

- I. John and Christ contrasted in their ministry.

"In those days came John"—"Then cometh Jesus."
- II. Why a baptism of fire was needed
 - A. Because of the nature of sin.
 - B. Because there is no real substitute.
- III. The baptism with the Spirit
 - A. Meets the soul's deepest hungers.
 - B. Answers to the cry for the fullness of the Spirit.
 - C. Makes the victorious life normal.

Theme: "How to Recover Lost
Glory"

Text: *And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband* (I Sam. 4:21).

- I. What God's glory had been to Israel
- II. Things that cause the glory to depart
- III. Indications of departed glory
- IV. Getting the glory down again

PREACHING PROGRAM

The Glory of Christ

Scripture: Heb. 1:2-4

INTRODUCTION:

From the beginning of the Book of Hebrews the writer presents Christ as the center of the Christian faith. In the first chapter the writer immediately launches into a description of Christ's glory as the pre-existent Son, the revelation of God, and then into His mediatorial glory as the incarnate Messiah:

I. CHRIST IN RELATION TO THE FATHER

A. He is the Son of God (v. 2).

1. "Son" is not merely an official title—designate the eternal relation to the Father.
2. As God's Son, He is absolutely unique.

B. He is the manifestation of God (v. 3) "Who being the brightness of his glory, and the express image of his person."

1. Rays which stream from the sun reveal the sun itself.
2. Christ is the Light that reveals the Father.

C. He is the Counterpart of God. "In him dwelleth all the fulness of the Godhead bodily."

1. All the attributes God has, Christ has.
2. "He that hath seen me hath seen the Father"

II. CHRIST IN RELATION TO THE UNIVERSE

- A. He is its Creator (v. 2). "By whom also he made the worlds."
- B. He is its Sustainer (v. 3). "Up-holding all things by the word of his power."

—NEIL HIGHTOWER
College Park, Maryland

STOP WORRYING! When you worry, you are literally choking yourself to death. The very word "worry" itself comes from an old Anglo-Saxon word which means to "choke."

Revival Promise

Text: II Sam. 5:24

INTRODUCTION:

A. This promise based on:

1. David's personal seeking of God's will and direction
2. His previous obedience to divine direction
3. A personal commitment to the destruction of Philistine gods—sources of temptation and enslavement

B. Revival does not come by accident, though it has supernatural source:

1. The promise is conditioned on obedience and commitment,
2. Conditioned on spiritual perceptivity—to the sound of divine movement.

I. WE MUST REJECT DEPENDENCE ON HUMAN WEAPONS.

- A. David didn't rely on his own experience as a seasoned military commander. "David enquired of the Lord" (v. 19).
- B. He recognized the battle as a spiritual one. "Wilt thou deliver them into mine hand?" (v. 19)
- C. He honored the Lord's direction. "The Lord hath broken forth" (v. 20).

II. SPIRITUAL PREPARATION WILL PRODUCE A SPIRITUAL SOUND AND INFLUENCE.

- A. The influence will be heard.
- B. It will be of the highest spiritual order.
- C. It will clearly indicate the presence and movement of the Spirit.

III. THE TIME IS RIPE FOR STIRRING.

- A. Against the house of Satan in human hearts.
- B. God will then be out ahead.
- C. That time is now—for "now is the day of salvation."

CONCLUSION:

- A. God's promise for revival is sure.
- B. Let us keep keen spiritual ears, and move as we hear His sound.

—NEIL HIGHTOWER

Revival Demands a Clear Relationship with God

TEXT: II Chron. 7:14

INTRODUCTION:

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

I. WE MUST BE CLEAR IN THE CONDITIONS FOR REVIVAL.

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

II. WE MUST BE CLEAR IN THE PURPOSE OF REVIVAL.

- A. God declared, "Mine eyes and mine heart shall be there perpetually" (v. 16).
- B. Surely He requires our undivided hearts.
- C. Necessary to let the Spirit probe our hearts as we approach revival.
1. Am I truly called by His name?

2. Am I letting the Spirit humble me?
 3. Am I carrying a prayer burden?
 4. Am I seeking His face?
 5. Is there anything in my life displeasing to God?
 6. Am I walking in His commandments?
- D. Spiritual irresponsibility by God's people will make our revival a "byword."

CONCLUSION:

- A. Thank God, the ending of the chapter isn't a predestined thing.
- B. If we are clear in the
1. Conditions
 2. Purpose
 3. Personal relationship
- C. We can see the fire fall and the glory of the Lord come in revival.
- NEIL HIGHTOWER

Revival Demands a Spirit of Humility

TEXT: II Chron. 7:14

INTRODUCTION:

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

I. SUCH A SPIRIT RECOGNIZES THE RIGHTEOUSNESS OF GOD.

- A. That our righteousness is as "filthy rags" in that vertical comparison.
- B. That in spite of our great spiritual programs and world-vision we are yet "unprofitable servants."
- C. That there is room for the moving of the doorposts of our soul temples.
- D. That we still need the chanting song of the cherubim—"Holy, holy, holy."

II. SUCH A SPIRIT RECOGNIZES ONE'S PERSONAL NEED.

"Let a man examine himself."

- A. Self-examination after divine examination is good.
- B. The mirror of God's presence and God's Word brings forth proper spiritual insight.
1. Flawless perspective
 2. Saved from human hopelessness.

III. SUCH A SPIRIT BRINGS CONFESSION OF NEED.

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

CONCLUSION:

- A. Two choices:
1. Give up and quit—because Spirit has revealed depths of

soul need that we didn't know existed.

2. Acknowledge our need and humble ourselves.

B. God's promise:

Text—"I will hear from heaven."
2. II Chron. 7:1, *Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.*

3. Thus is revival!

—NEIL HIGHTOWER

Revival Demands the Presence of the Holy Spirit

TEXT: Acts 4:31-33

INTRODUCTION:

- A. What will I allow God to do in me to have the most far-reaching revival I have ever witnessed?
1. Will I become a channel of the Spirit?
 2. Revivals come, not by mechanics, but by the presence of the Spirit.
 3. Notice the moving and powerful words in the text: "shaken," "boldness," "great power," "great grace." Each is result of Spirit's coming.
- B. God must fill the temple for the glory and power of revival to come.
1. There is ample historical proof that revival can't be "worked up" but must "come down."
 2. In Solomon's day: fire burned sacrifice and glory filled the Temple.
 3. New Testament Christians prayed until Spirit came.

I. THIS WAS A FRESH ANOINTING OF THE SPIRIT.

- A. Not a new Pentecost
- B. But a fresh kindling
1. To aid in new persecution
 2. To vindicate the Infant Church
 3. To furnish greater spiritual power

II. THIS ANOINTING CAME AS RESULT OF PRAYER.

- A. Simple prayer of 146 English words
- B. The content of the prayer:
 1. United—"with one accord"
 2. Fervent—"they lifted up their voice"
 3. Reverent—"Lord, thou art God"
 4. Believing—"By the mouth of thy servant David"
 5. Definite—"behold their threatenings: and grant . . . boldness."
 6. Expectant—by the name of thy holy child Jesus"

III. THE IMMEDIATE CAUSE OF THE PRAYER:

Threatened Persecution

- A. The devil always hates vital religion.
- B. The devil uses dead religion to persecute living religion.
- C. The devil will oppose our revival.
 1. Produce unusual tiredness
 2. Produce fear of conviction
 3. Produce spiritual nonchalance
 4. Produce fear of wildfire

IV. THE RESULTS OF THE FRESH ANOINTING:

- A. Place shaken
- B. Bold witness
- C. Spiritual unity
- D. Christian concern
- E. Great spiritual power to assert living doctrine
- F. Great grace
 1. Divine favor
 2. Spiritual reputation

CONCLUSION: REVIVAL DEMANDS THE SPIRIT'S PRESENCE.

- A. Because it can't be merely a human movement, but a divine shaking.
- B. Because only He can convict and convince.
- C. Because He alone can give boldness to witness.
- D. His presence produces permanent results.

—NEIL HIGHTOWER

For Such a Time as This

TEXT: Esther 4:14

INTRODUCTION:

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

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

I. TIME OF BLESSING

- A. Hers
 1. Rich Jewish heritage
 2. Beautiful
 3. Favor with the King
- B. Ours
 1. Physical
 - a. Longer life span.
 - b. In America we live in a land of plenty.
 2. Spiritual
 - a. Day of grace
 - b. Opportunity for spiritual growth

II. TIME OF TROUBLE

- A. Hers
 1. Haman's hatred
 2. King's decree
 - B. Ours
 1. Abundance of sin
 2. Threat of communism
- NEIL HIGHTOWER

Satan's Trojan Horse

TEXT: Jas. 1:8

INTRODUCTION: Every Christian must resign himself to the fact of warfare. Perhaps this modern day is the hardest of all ages in which to be really spiritual.

But Satan has one weapon of warfare greater than any and all others. It is carnality in the heart of believing Christians!

I. OUTWARD SINS RAGE; SITUATIONS OPPRESS; BUT THESE RARELY SHAKE THE BORN-AGAIN BELIEVER.

- A. Persecution.

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

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

- A. ILLUSTRATION: Trojan war raged ten years with Troy still intact. But when by ruse the Greeks got the Trojans to take the hollow horse within the walls, a handful of Greeks inside did what hordes of Greeks outside had been incapable of doing for the ten-year period. They opened the gates and let the vanquishers in.
- B. Carnality is such an inner tendency to relish temptation, to encourage compromise.

III. HOW CARNALITY MANIFESTS ITSELF IN THE HEART:

- A. Jas. 3:14: "Strife" within . . . hatred . . . anger . . . resentment . . . selfishness . . . jealousy . . . willingness for others to suffer in order for self's advancement.
- B. The presence of these symptoms indicate a deadly danger—the presence of Satan's Trojan horse.

IV. HOW TO DEAL WITH THE CARNAL MIND.

- A. One plan: "Deny it exists"—so say some churchmen.
- B. Another plan: "Suppress it"—so say many others (but in so doing you'll never bear much fruit, and you'll lose your own experience in the end).
- C. (Scripturally) Ask God to crucify it!

1. Die to self-will in complete consecration.
2. Trust God for perfect victory now!

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

—R. F. METCALFE
Atwater, Ohio

The Importance of Real Prayer

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

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

I. THE TIME OF PRAYER

- A. There is no definite time set.
 1. Peter went up to pray during the ninth hour.
- B. It is essential that we shut the door.
 1. Knowing that sin is not in the heart, or else prayer is unanswered.
 2. For sin changes our attitudes, and cuts the line of communication.
 3. Sin of cheating (unpaid tithes).
 4. Sin of neglect (unfaithful attendance, etc.).

II. THE TEST IN PRAYER

- A. When the answer is delayed.
 1. Don't lose faith or complain. ILLUSTRATION: Unjust judge (Luke 18:17). ILLUSTRATION: Elijah praying for rain (I Kings 18:42).
 2. We should not beg in order to change God's mind, but join forces with Him to accomplish His good will and purpose.

III. THE TESTIMONY OF PRAYER

- A. We are on believing grounds when we talk to God and not man.
 1. Praying loud and long does not mean that prayers are answered.
 - a. Elijah's prayer contained sixty-three words.
 - b. Prayer of the ten lepers of the New Testament was a short seven words. They got the answer.

B. Sometimes emotions, joy or ecstasy, follow assurance.

1. But the simple testimony is to believe.

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

—HENRY T. BEYER, JR.
Baton Rouge, La.

The World's Most Dangerous Weapon

SCRIPTURE READING: Matt. 12:36; Jas. 3:5, 8

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

I. PRACTICALLY ALL THINGS HAVE BEEN TAMED AND SUBDUED BY MAN.

A. Horses are great beasts, yet controlled by bridles.

B. Ships are very large yet guided by small helms or rudders.

C. Beasts of every description:

1. Lion is vicious and of great strength but tamed by man.

2. Bird is wild and timorous but tamed by man.

3. Fish and living creatures of water: seals, etc.; proven fact, many tamed.

II. POSITIVE FACT, THE TONGUE HAS NEVER BEEN TAMED BY MAN.

A. Observe the effects of the tongue.

1. Politically.

a. Rash words spoken by leaders of any nation can engulf the world in war.

b. In the universe, no chemi-

cal combinations that anyone has ever heard of are like them for effects, good or bad, heavenly or diabolical.

2. Socially.

a. By unkind words friendships cease, etc. ("Soft answer turneth away wrath.")

3. Religiously.

a. More churches cease to be, or split, on this account.

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

—HENRY T. BEYER, JR.
Baton Rouge, La.

Theme: "Steps to Holiness"

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

I. Steps Christ took to make holiness possible.

A. He lived the life.

B. He talked about the wonders of it.

C. He gave clear promises of it.

D. He suffered for it.

E. He prayed that we might have it.

II. Steps we are to take to enter the experience.

A. The Spirit himself must show us our need.

B. We must be clear in our justification.

C. There must be a deep hunger and thirst.

D. There must be a complete abandonment of all that looks like sin.

E. There must be paramount need felt in pleasing God.

F. There must be the time when we venture out in faith.

III. The results will be satisfying and rewarding.

A. A feeling of being made whole.

B. Joy of being clean within.

C. Unspeakable God-consciousness.

—NELSON G. MINK

Cornell, Washington

BOOK BRIEFS

THEY CALLED HIM MISTER MOODY

Richard K. Curtis (Doubleday, 1962, 378 pages, cloth, \$4.95)

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

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

CERTAINTIES FOR UNCERTAIN TIMES

John Sutherland Bonnell (Harper, 1961, 160 pages, cloth, \$3.00)

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

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

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

ADVOCACY OF THE GOSPEL

Donald O. Soper (Abingdon, 1961, 119 pages, cloth, \$2.50)

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

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

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

THE ALPHA AND THE OMEGA

Paul Erb (Herald Press, 1955, 154 pages, cloth, \$2.50)

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

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

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

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

SERMONS ON MARRIAGE AND FAMILY LIFE

Edited by John Charles Wynn (Abingdon, 1956, 173 pages, cloth, \$2.75)

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

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

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

THE PASTORAL CARE OF FAMILIES

William E. Hulme (Abingdon, 1962, 208 pages, cloth, \$3.50)

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

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

This book would be of value primarily to the person who has had considerable background in counseling. It is decidedly an advanced book in counseling. As to its theological position, the author assumes that sanctification is totally gradualistic.

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

a n n o u n c i n g

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A discussion of how a believer may come into the experience of holiness. 24 pages.

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THE PREACHER'S

magazine

AUGUST 1962

DOES HISTORY ALWAYS REPEAT ITSELF?

Editorial

A STUDY IN WESLEY'S DOCTRINE OF MAN, II

Carl Bangs

MINISTERIAL ETHICS

Murray K. Pallett

RESTORE THE PRAYER MEETING

J. B. MacLagan

PRECISION AND FREEDOM IN WORSHIP

James H. Ingalls

HUMILITY, TRUE AND FALSE

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A PASTOR SPEAKS

W. B. Walker

THE "NONPROFESSIONAL" CONTACT

Maynard James

—proclaiming the Wesleyan message

The Preacher's Magazine

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FROM the EDITOR

Looking back across the years, it is good to ask ourselves—

Does History Always Repeat Itself?

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

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

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

Communism bases its hope of world domination on a philosophy of his-

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

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

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

This has been my personal philosophy of history for years—history doesn't have to repeat itself. I insist it applies to denominational as well as national history. I am aware that the Church of the Nazarene is mov-

ing into its third generation: If the historian is right, the Nazarenes should be moving into a gray and deepening twilight. That is, if history *always* repeats itself. But even as the historian mouths his dire prediction, the Church of the Nazarene is budding out into fresh, springlike verdure in these mid-century decades. There are unmistakable signs of spiritual revival that belie the historians and dismay the prophets of doom. In these last five years there have been seasons of divine visitation on local churches, district gatherings, and even on General Assemblies that are reminiscent of early Nazarene beginnings. This third generation, who are supposed to be digging the grave for the Church of the Nazarene, have turned out to be gardeners instead. In digging around the roots they have started fresh growth and beauty. I am living to see the denial of the brash historian's claim that history *always* repeats itself. And what I find happening in the Church of the Nazarene I think is happening in other Wesleyan groups. God has His John Wesleys still who are garbed in denominational clothes and who are refusing to succumb to the cycle theory of history.

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

Praise God for the hour when we launched a full-orbed Department of Evangelism!

So the third generation have turned out to be gardeners instead of grave-diggers. Praise the Lord! And by astute planning and stubborn denial we reject the determinism of history.

Having written all this, I still remind myself that history does incline to swing in a recurring cycle unless men under God refuse to let it happen. I was reading a book which was published by the Nazarene Publishing House in 1925, *The Time of the End*, by Messenger. In it was a quotation taken from a book written in 1904 by a Methodist in which he pointed out the danger signals as he saw them at that time in the Methodist communion. Sixty years later it will do all Nazarenes good to read these pointed and sobering comments.

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

patronized by our members; (18) pronounced self-indulgence in eating, smoking, dress and levity; (19) literary and artistic pursuits for mere pastimes; (20) a general spirit of worldliness; (21) false doctrines."

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

The Blessing of an All-Bible Service

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

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

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

Isa. 59:2
Isa. 1:18
I John 4:9-10
Rom. 5:8
John 3:16
Luke 4:18-19
Matt. 22:37-40
Matt. 5:21-22, 27-28, 33-34, 37-39, 43-44
John 3:3, 5-6; Matt. 18:3
Mark 8:34-38
Luke 19:10
Mark 2:17
Matt. 9:13
Matt. 5:17, 20
Matt. 23:13a, 25, 28
Matt. 15:3-9
Matt. 24:4-8, 12
Luke 9:62
Luke 21:34, 36
John 5:25, 28-29
John 6:43-51, 53, 55
John 14:15-16
Luke 22:47
Luke 23:1, 33
Luke 23:34
Isa. 53:3-7, 10
John 19:30
Matt. 27:51, 54
I Cor. 15:20-22
Rev. 1:8, 12-18
Rev. 3:20
Matt. 11:28-30
Rev. 3:16-19

Acts 3:19
Rom. 10:8b-9; 10:10-11
I John 1:5-9

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

way by the presence of the Holy Spirit.

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

—THE EDITOR

QUOTES and NOTES

Obedience

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

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

Christianity

Missionary Robert L. Fielden asked the people of a small Brazilian town if any Christians lived there. "No, but one passed through here one time," was the reply.—Arkansas Baptist.

Preachers

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

Optimism

There is no danger of developing eye-strain from looking on the bright side of things.—*Employment Counselor*, hm, National Personnel Consultants.

Immortality

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

Home

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

Faith

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

Preachers

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

Talent

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

God—and Man

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

Decision

When principles dominate your decisions today, tomorrow's decisions are likely to take care of themselves.—NORMAN G. SHIDLE, editorial, *Society of Automotive Engineers Journal*.

Children

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

Sun Rays

In one of our laboratories in Washington there is a great sun-glass that measures three feet across. It is like the burning glass we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface and focuses them on a single point in a space a few feet below. That single point is hotter than a blowtorch.

This terrible heat cannot be measured, for it melts all instruments that try to test it. Think of it! Just three feet of ordinary sunshine, concentrated on a single point. Scattered, these rays are hardly felt, perhaps—just pleasantly warm; concentrated, they will melt plates of steel. What a lesson we may learn of concentrated aims in prayer and supplication, pleading God's promises for mighty victories!

—DAVID K. KLINE

Houston Central Park Church

A Backslider Returns to Zion

CHOSEN this month is the story of what happened in:

Location: First Church of the Nazarene, East Liverpool, Ohio

Pastor: Rev. James E. Hunton

Number of Members: 516

Average Sunday School Attendance: 490

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

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

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

ing Sunday morning. The Spirit of revival is upon us."

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

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

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

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

Here is an item taken from their "Midweek News" dated November 14, 1961: "We have now crossed the halfway mark in our fourteen weeks of emphasis on 'Shining Lights for

Sunday nights.' There were 319 present by count last Sunday night. It was the climax to a wonderful day, also to a very fruitful period of evangelism. Our revival time was blessed by God.

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

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

Plans were put into operation to translate the goals into reality. Special groups contacted new people. Sunday school workers were kept busy with the visitation work. On November 5 the attendance was 521, and on November 12 it climbed to 554. This represents a good increase over last year's average attendance of 490. This is another way of saying

that evangelism at its best emanates from all areas of our great Zion.

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

An evangelistic emphasis that convicts a hardened backslider steeped in sin for twenty-five years and brings him back to Zion with his heart overflowing with joy is worth continuing. Truly the words of the Psalmist are fulfilled once again:

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12-13).

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

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:11-14

HERITAGE OR INHERITANCE?

THE VERB *kleroo*, occurring only here in the New Testament, is from *kleros*, "lot." It therefore signifies properly: "1. to cast lots. 2. to choose by lot. 3. to assign by lot, assign a portion."¹ Arndt and Gingrich would translate here: "in whom our lot is cast."² Eadie defines the verb as, "I assign an inheritance to someone"; in the passive, "I have an inheritance assigned to me"; and would render it here: "We have been brought into possession."³

Salmond notes the connection with the assignment of territories by lot to the various tribes of Israel, and adds: "Thus the idea of *lot* or *portion* passed over into that of *inheritance*." He prefers here to translate either "we were made a heritage" or "we were taken for God's inheritance."⁴ Ellicott, in his commentary on the Greek text of Ephesians, adopts: "In whom we were also chosen as His inheritance."⁵ Recent translations support this; e.g., "made a heritage" (E.R.V., Berkeley), "have

been given our share in the heritage" (N.E.B.).

COUNSEL AND WILL

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

Abbott-Smith defines *boule* as: "Counsel, purpose (in classics, especially of the gods)."⁶ The meaning of *boulomai* is: "to will, wish, desire, purpose, be minded, implying more strongly than *thelo* the deliberate exercise of volition."⁷ Arndt and Gingrich define the noun as "resolution, decision."⁸ although they say that *boulomai* is "no longer different in meaning from *thelo*."⁹ Thayer thinks the former indicates deliberation, the latter inclination.¹⁰

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

once "pleasure"). It comes from *thelo*, which is found over two hundred times and is almost always rendered "will." In later Greek (including N.T.) it seems to be used interchangeably with *boulomai*, taking over the functions of the latter.¹¹ Salmond says: "The distinction between *boule* and *thelema* is still much debated, scholars continuing to take precisely opposite views of it."¹² Nevertheless he concludes:

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

Ellicott says that the entire phrase ("counsel of his own will") "solemnly represents the Almighty Will as displaying itself in action; *thelema* designating the *will* generally, *boule* the more special expression of it."¹⁵

TRUSTED OR HOPED?

The verb (v. 12) is *proelpizo*, found only here in the New Testament. Since the King James Version correctly translates *elpis* as "hope" fifty-three out of the fifty-four times it occurs (once "faith"), it is difficult to understand why it uses "trusted" in this passage. All modern versions have the correct rendering, "hoped." Literally the verb means "hoped be-

fore," though "first hoped" is used in recent versions (R.S.V., N.E.B.).

SEALED

By the Holy Spirit the sanctified Christian is "sealed" (v. 13). The verb *sphragizo* is from the noun *sphragis*, a "seal" or "signet," or the impression made by this seal. Arndt and Gingrich give as one meaning of the verb: "mark (with a seal) as a means of identification . . . so that the mark which denotes ownership also carries with it the protection of the owner."¹⁶

The Harper's Bible Dictionary has an excellent article on the "seal." Thousands of tiny seals, many of them like small spoons in shape and size, have been found in excavations in the Middle East. They were "used to affix the ancient equivalent of written signatures to documents" and also "widely used whenever security from molestation was important," as in sealing jars of wine and oil, or bales of goods.¹⁷

The dominant idea of a seal is that it was a mark of ownership. When a person surrenders himself completely to Christ, to belong wholly to Him and no longer to be his own property, then he is "sealed" with the Holy Spirit as a sign that he belongs no more to himself, but to God.

Eadie comments as follows: "The sealing followed the believing, and is not coincident with it."¹⁸ The aorist participle, "having believed," normally signifies action antecedent to that of the main verb. He also writes: "The Divine image in the possession of the Spirit is impressed on the heart, and the conscious enjoyment of it assures the believer of perfection and glory . . . That seal

¹Abbott-Smith, *Lexicon*, p. 249.

²*Lexicon*, p. 436.

³*Commentary*, p. 59.

⁴EGT, III, 263.

⁵*Ibid.*

⁶Ephesians, p. 26.

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⁷*Op. cit.*, p. 84.

⁸*Ibid.*

⁹*Op. cit.*, p. 145.

¹⁰*Ibid.*

¹¹*Lexicon*, p. 286.

¹²*Ibid.*

¹³*Op. cit.*, p. 264.

¹⁴*Ibid.*

¹⁵*Op. cit.*, p. 27.

¹⁶*Op. cit.*, p. 804.

¹⁷*Op. cit.*, p. 657.

¹⁸*Op. cit.*, p. 66.

unbroken remains a token of safety."¹⁹

EARNEST

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

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

grieved in our hearts—assures us of final union with our Lord at the marriage supper of the Lamb (Rev. 19: 7-9).

POSSESSION

The word *peripoesis* is here translated "purchased possession." Occurring five times in the New Testament, it is rendered five different ways in the King James Version—"to obtain" (I Thess. 5:9); "the obtaining" (II Thess. 2:14); "the saving" (Heb. 10:39); and "peculiar" (I Pet. 2:9). The true sense of the term is thus described by Vincent: "The word originally means a *making to remain over and above; hence preservation; preservation for one's self; acquisition; the thing acquired, or a possession.*"²³

The rendering "purchased possession" is an over-translation, found first in Tyndale (1535). The word does not note any more than "possession." It is possible that "purchased" was introduced from Wycliffe, who had "purchasyng." The Geneva version had "that we might be fully restored to liberty." The Rhemish (Catholic) version correctly says, "the redemption of acquisition."

The question is whether this is our possession in Christ or God's possession in us. Salmond favors the latter, as being more in line with the Old Testament concept of Israel as the people God acquired for himself.²⁴

¹⁹Ibid.
²⁰Arndt and Gingrich, *op. cit.*, p. 109.
²¹VGT, p. 79.
²²Ibid.

²³Word Studies, III, 369.
²⁴Op. cit., p. 270.

SALARY

No amount of pay ever made a good soldier, a good teacher, a good artist, or a good workman.—JOHN RUSKIN, social reformer. (1819-1900).

II. A Study in Wesley's Doctrine of Man

By Carl Bangs*

POSSESSORS OF FAITH

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

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

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and of those who can "witness that the Lamb of God has taken away their sins" (John 1:29). Near Newcastle a John Brown "was waked out of sleep" (Eph. 5:14) by "the voice that raiseth the dead" (John 5:25) and ever since has been "full of love, and peace, and joy in the Holy Ghost" (Rom. 14:17); and a Mary Emerson "was filled with joy unspeakable" (I Pet. 1:8). At turbulent Wednesbury he hopes that the inhabitants will be those who "believe unto the saving of the soul" (Heb. 10:39). A Mr. Garden at Snowfields is "one who had then a deep sense of the goodness of God, in lifting him up from the gates of death and delivering him out of all his troubles" (Ps. 25:22). In Bristol there were those who "came to themselves" (Luke 15:17), and at St. Just there were some who were "continually praising God" (Luke 24:53) and "magnifying the Lord together" (Ps. 34:3).

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

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

FALLEN FROM GRACE

In a fifth category Wesley speaks of those who have been believers but who have fallen from their faith. At Birstall he found "many that *did* [italics his] run well" (Gal. 5:7), and at Newcastle he found some who "were grown faint in their minds" (Heb. 12:3) and others who had turned back "as a dog to his vomit" (Prov. 26:11). In Exeter he counseled with a woman who had "known the powers of the world to come" and who was "fallen away" (Heb. 6:5-6). In this case he prayed that she would be "renewed again unto repentance." On another occasion he speaks of "poor David Taylor," who was "once a workman that needed not to be ashamed" (II Tim. 2:15), and again, he is concerned about some who might "once again fall" into the "snare of the devil" (I Tim. 3:7). In London he had to purge the society of "those who did not walk according to the gospel" (Eph. 2:2), and more than forty years later in the same place he was still concerned about the "poor backsliders" (Jer. 2:19).

TRIUMPHANT IN VICTORY

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

PERFECTED IN LOVE

As early as August, 1759, Wesley refers to those who have been made perfect in love, or, as he puts it, were "saved from sin"—that is, all sin. The scripture passage which recurs most frequently in this context is I Thess. 5:16-18. Thus he says of them that "they rejoice evermore, pray without ceasing, and in everything give thanks. I believe that they feel nothing but love now." At Zoar Chapel he found a convert who had "found peace with God" (Rom. 5:1) but whose "natural tempers" had quickly

revived, thus making him "restless" for a "thorough change" to the point that he was "utterly broken in pieces, and ready to cast away the hope of it." Wesley continues, "But just as he received the bread in the Lord's Supper, the love of God filled his heart; and from that moment he had no doubt, but has continued always rejoicing, always praying, and praising God." Of others again he says, "They see and love God every moment, and pray, rejoice, and give thanks evermore."

At Hutton Rudby he found four in one family who were "saved from sin" (by which Wesley means "all sin") and who "walked holy and unblameable, adorning the doctrine of God their Saviour" (Col. 1:22; Tit. 2:10). He found forty persons in Whitby who were "saved from inbred sin" and "seemed now to walk in the full light of God's countenance" (I John 1:7; Ps. 89:15).

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

First, Wesley adopts anything but an otherworldly approach to the Biblical doctrine of man and salvation. "Sinner does not mean a doctrinal abstraction; it means the colliers at Chowden and the mob outside the Foundry. The "prodigal" is a man at Grimsby. The questions of man's inability and ability, his freedom, his responsibility, fade into the background as he invites the crowd of "guilty, helpless sinners" at St. Ives to accept free forgiveness, or as he offers hope to the "poor, frightened sheep" at Epworth. The doctrinal abstraction of prevenient grace gives way to the picture of the Communion service in London at which sinners were pierced to the heart, or of the hearers at Newcastle who were "deeply mourning after God." The

doctrines of justification, regeneration, and adoption become incarnate in John Brown, who "was waked out of sleep," and Mary Emerson, who "was filled with joy unspeakable."

Second, Wesley saw men with Christological presuppositions—that is, it was his underlying assumption that the important thing about a man is his relationship to Jesus Christ. Where contemporary philosophies stressed man's innate wisdom (continental rationalism), or his essential neutrality (as in Locke's *tabula rasa*), or his basic goodness (as in romanticism), Wesley saw man as the one whose sin had sent Christ to the Cross whose darkness stemmed from his estrangement from God, whose salvation began with hearing the Word, and whose hope lay in Christ the Lord. In Wesley there is little talk of people who are maladjusted, neurotic, insecure, or frustrated. Although he recognizes mental illness as such to some extent, he does not tend toward psychological analysis. With a swift intuition, a "discerning of spirits," he proceeds directly to the assessment of man in relation to God. He does recognize economic and social distinctions, but they have no effect at all in swerving him from a prophetic denunciation of sin or from a recognition of the working of God in the heart of man. "Poor collier" or "gentlewoman"—all stand on the same ground when it comes to the Christological reference.

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

sane and wholesome, and his dealing with people is notably disinterested and compassionate. Although many were offended by Wesley's rebukes, many more welcomed the healing chastisement of the direct and personal application of the Biblical message to their own situation.

Fourth, this forceful and direct "anthropologizing" of the Biblical categories is a clue to Wesley's ability to be relevant to his age and his ability to transcend the centuries to speak to ours. Our ministry will gain in forcefulness as we are similarly able to think and act and speak with Jesus Christ as the ultimate reference and with the Biblical idioms as a part of our effective vocabulary and mindset. This is not a plea for a superficial Biblicism, or repetition of phrases from the King James Version, but for a genuine depth of scriptural Christianity in which Christian norms effectively replace the false norms of our culture. This is not to say, moreover, that we should be oblivious to the insights of psychological and so-

ciological analysis—the facts that some people are neurotic, insecure, displaced, well adjusted, upper-middle class, etc.—but that the category of grace is not eliminated by such classifications. "Christ is all, and in all."

Finally, one is stimulated to wonder how Wesley would describe the people of our time. Would the suburbanites be those who are "quiet and at ease"? Would the theologically indifferent "culture-Protestants" be those "who deny the Lord that bought them"? Would the religious hucksters be "those who, by fair speeches, deceive the hearts of the simple"? What would he say of those who rest complacently in un-Christian racial prejudice, who are indifferent to the needs of emerging nations, whose values are molded by modern advertising, who regard the Church as merely one organization among many, who trust in military power or holes in the ground for their final security? Does not our age need Wesley's prophetic approach to man and his problems?

Bended Knees or Crossed Legs?

One day John Wesley dined with Dr. Samuel Johnson, the great lexicographer, author of the modern English dictionary. Wesley allowed one hour for dinner and one for conversation, and then he arose to go; the reason was that John Wesley would not stay longer than one hour in one company, unless there was fresh prayer at the end of the hour.

When Wesley dismissed himself, Dr. Johnson said: "Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who likes to cross his legs and have his talk as I do."

There are plenty of men who like to "cross their legs" in conversation but there are not many who like to "bend their knees" in prayer. Oh, that there were more against whom complaint could be made that they would not cross their legs because they must bend their knees!

A praying man may not always be popular, but he is always powerful. Bent knees have meant much more to this old world than crossed legs. Paul wrote, "For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). Conversation is good, but supplication is better. Talk informs, but prayer transforms. Let us be a people of prayer, and keep our daily appointment with God. It is a vital factor to successful living.—Rev. CORNELIUS VLOT, pastor, First Missionary Church, Fort Wayne, Indiana.

A frank discussion of the relationships with other ministers and his own denomination which becomes a basis for—

Ministerial Ethics*

By Murray K. Pallett**

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

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

While the Bible is not a textbook on ethics, yet the Holy Scriptures do provide the best ethical principles

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

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

RELATIONSHIP WITH MINISTERS OF OTHER DENOMINATIONS

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

There are a number of problems in this relationship. One we should con-

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**Spokane, Washington.

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

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

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

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

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

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

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

RELATIONSHIP WITH MINISTERS OF HIS OWN DENOMINATION

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

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

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

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

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

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

When we leave a church we—the minister and his family—have made friends and formed connections which transcend the pastor tie and which time will not dissolve. The tactful

man will know how to continue as a friend but cease to be the pastor.

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

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

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

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

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

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

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

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

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

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

THE MINISTER'S RELATIONSHIP WITH HIS DENOMINATIONAL PROGRAM

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

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

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

When methods and goals are involved, we all become liable to putting self-judgment over group judgment. We can easily think our way

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

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

We must never forget that we are

eating fruit from trees laboriously and sacrificially planted by others. The only way we can rightfully pay our debt to the past is to pay our way in the present.

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

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

MORE ADVICE TO TEEN-AGERS:

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

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

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

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

—REV. ROBERT ATTICK.

Restore the Prayer Meeting

By J. B. MacLagan*

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

I.

To begin with, we must restore the prayer meeting to its rightful place in our thinking.

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

When we turn to the precepts of our Lord Jesus Christ we find a constant emphasis on the necessity of cor-

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

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

Let two illustrations suffice. In St. Matthew's Gospel we have recorded two separate sayings of our Lord which are of the highest importance.

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

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

Later still, when it may be said that the Church had got into its stride, we find corporate prayer established as

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

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

II

In the second place, we must restore the prayer meeting to its rightful place in our expectations.

Little by little we have grown to trust the arm of flesh and to rest our faith in human leadership, the power of finance, and the wealth of material forces. It is passing strange that when a local church finds itself in need of money the first thought is, not assembling together in prayer to lay the matter before God, but rather to devise some earthly schemes (sometimes of a doubtful nature) in order to raise the money. Indeed, the power of wealth has assumed such formidable proportions that occasionally it seems to cloud and obscure our view of God. We need not be surprised that Jesus said it was impossible to serve God and mammon. If we believed more simply in God we

*District Superintendent, British Isles South.

should commit our ways to Him in prayer and be less concerned with the arm of flesh.

We believe that the time has come when we should restore the prayer meeting to its rightful place in our expectations of what God is willing to do for His Church. Prayer should be accompanied and followed by praise. When we assemble ourselves together in corporate prayer, we should lay definite requests before the Lord, and thank Him in anticipation of the answer. The fact is that we need more method in prayer. We ought to expect answers, and when they come we should devote time to definite thanksgiving for the fact that not one word of God's good promise has failed.

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

III

Finally, it may be observed that we must restore the prayer meeting to its rightful place in our Church program.

This is a matter which passes far beyond all denominational considerations. All Christian people who are loyal to the Bible and devoted to Jesus cannot possibly ignore this fundamental obligation. It is not one of those things in the program of the church which can be regarded as optional. It is very strange that there are yet to be found Christian people who think that the prayer meeting is an optional engagement. Now let it be stated, once and for all, that many things in our church organizations are open to discussion and may be regarded as optional. There are cleavages of opinion on certain matters, and Christians in different countries have varying viewpoints. In the absence of any infallible standard we are allowed to act according to our own highest leading and guidance. But the prayer meeting is an obligation which admits of no dispute. Indeed it is difficult to see how any local church can really claim to be in the apostolic succession without such a gathering. The prayer meeting should rarely be regarded as the irreducible minimum of the evangelical and holiness communities.

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

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

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

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

Precision and Freedom in Worship

By James H. Ingalls*

THE CHRISTIAN FAITH has always produced a wide variety of psychological "types" in the ministry. God has had more than one mold in which to form minds and personalities. In fact, God has never used the same mold twice.

"Types" and "personalities" are not the complete products of a classroom situation and a persuasive teacher; they are also the products of life on the "roaring loom of time." It is here that minds and personalities are turned forth sufficiently impressed to be labeled as philosophical realists or philosophical idealists. It is here, in "time's flood, in action's steam," where men are made and destinies planned.

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

clinging instrumentalities of form and ritual, to be completely free of all ceremonialisms.

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

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

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

(Concluded on page 27)

*Santa Paula, California.

"Christ Is the Answer . . ." BANNER

Extend an invitation to the families of your community to worship with you. Silkscreened on high-grade white canvas in a rich brown with chartreuse lettering. Weather-resistant and colorfast for several weeks' use. 3 x 10 feet. Display one of these eye-catching signs in front of your church!

SI-251 \$5.00; 3 for only \$10.00
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T-903
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 250 for \$3.00; 500 for \$4.50; 1,000 for \$7.00
 Allow two weeks for imprinting.
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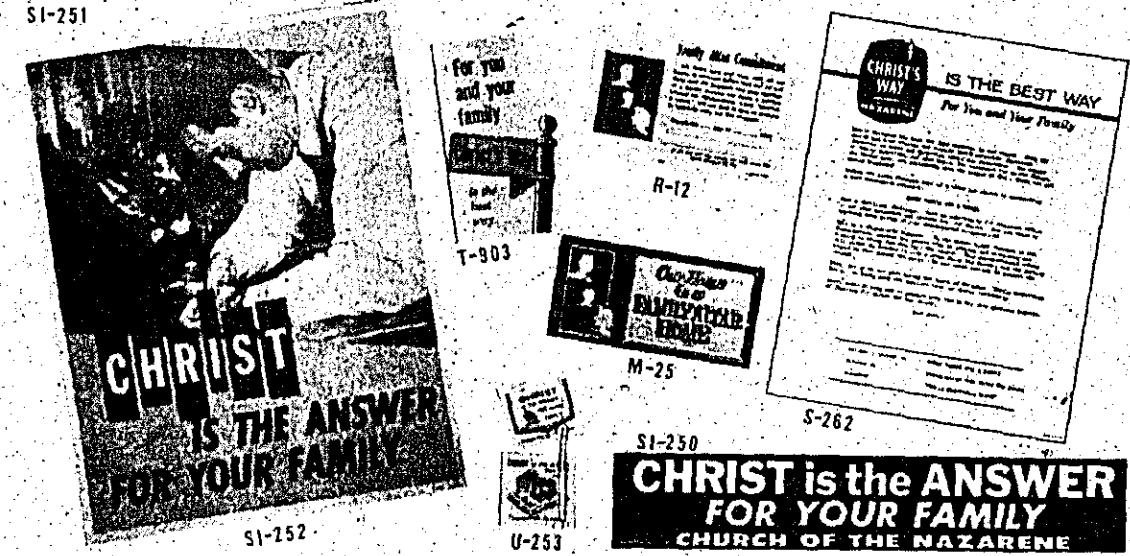
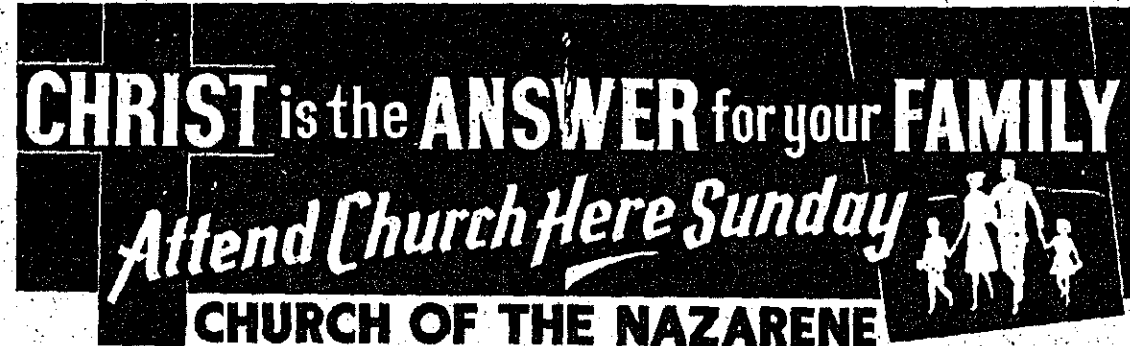
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Ideal to include in all your fall promotion. Repeated each week in your local paper (giving name, location, and time) will make an unforgettable impression. One picture home on Bible; other, family in prayer. 1 3/4 x 2".

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 Another forward move in the dynamic program of
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PASTOR—For complete information on the "Family Evangelism" emphasis and this fall's "Operation Doorbell" plan, consult the special mailing being sent you by the Department of Evangelism.

Family Evangelism CAN Help Your Church to Grow
 PRAY • PLAN • PROMOTE • PREACH • PUBLICIZE **NOW!**

NAZARENE PUBLISHING HOUSE Post Office Box 527, Kansas City 41, Missouri
 The Preacher's Magazine August, 1962

Family Altar Commitment CARD

Important as a tool in reaching the spiritual needs of the families in your church. Card contains a pledge to maintain a time of family worship together each day, space for families' signatures, date, and appropriate scripture. Attractively designed to tie in with the Family Altar Plaque. 4 x 6".

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A dignified, motto-like reminder to present to all families who have signed the Family Altar Commitment Card. Made of plastic, embossed to three-dimension, and specially processed in striking black and gold colors. Easel on back. 3 x 5 3/4".

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CHRISTIAN WORKER'S GUIDE

Compiled by V. H. LEWIS

Here is a soul-winner's aid that can be actually used while witnessing. Uniquely designed with stair-step pages for fingertip reference to answers and scripture for any questions a seeker might ask on salvation and holiness. Pocket-size, 4 x 7". 36 pages, paper.



50c; special quantity offer—4 for \$1.00

On Disciplining the Emotions

By Audrey J. Williamson

THERE IS A very real and very wonderful part of our beings which has been designated as our emotional life. Like any other part of our personalities, it should be cultivated and disciplined. The emotions register your sensitivity, your awareness, your ability to respond feelingly to your own situation and to that of others. But we must learn to make them *serve* us, not allow them to *master* us.

If we are to be more than conquerors in the discipline of our emotional life, we must *keep a sense of values*.

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

If a parishioner has you engaged in a long telephone conversation, (that is the demand of the church), and in the midst of it the baby falls out of his crib, (that is the demand of home), you know immediately that the home demand transcends the demand of the church. It isn't always that easy! But if, in your busy life,

you will determine daily what ultimately is of greatest importance to be done, and then having chosen to the best of your knowledge, release the other burden to someone else, or to another day—you can maintain your serenity.

Keeping a relative sense of values will help you know that gratitude to your husband for bringing in the groceries is more important than scolding him for picking up the wrong kind of cereal. The things that destroy, even briefly, our peace of mind are often of inconsequential importance. The first discipline of the emotions is to recognize that there are many things that matter very little, and a few that matter a great deal. In struggling to attain the many, we may lose those of greatest value. There might come a day when scrubbing the kitchen floor was of utmost importance. It could be decidedly secondary. You will have to be the judge. But your poise, your equanimity, your patience, your inner radiance are always important. Discipline your emotions by keeping a true sense of values.

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

When I was a seventeen-year-old college freshman away from home for the first time, a young professor's

wife found me weeping with homesickness. She said sternly, "Don't waste those tears on yourself! Go and get down on your knees and begin to pray with a burden for someone else. You can still shed your tears and purge your spirit. But if you weep over something worthwhile, God has promised to bottle your tears up, and give you credit for them!" That was a new slant on things!

It is a strange alchemy that is in our power. By an act of our wills we can transmute our fear into courage, our despair into hope, our sadness into joy. Was it not St. Paul who said, "Tribulation worketh patience," and that "in dying we live"? What paradoxes! Our ultimate

strength comes, of course, from the Lord himself. But we must purpose to appropriate His grace, and to deliberately change our negative emotions into positive ones. The greatest discipline of the emotions is self-forgetfulness.

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

Precision and Freedom in Worship

(Continued from page 23)

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

Worship, then, must lead us from the mechanical repetition of some-

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

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

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

Never has the world had access to so much light and yet walked in greater darkness

The Light of the World

By J. Clifford Mitchell*

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

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

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

*Liverpool, England.

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

Our world is walking in the dark, riding in the dark, thinking in the dark, and acting in a way that belongs to darkness. It is in need of light. We know from where its needed light comes. We have no doubt, so we proclaim with a persistence that will not be denied, *Jesus is the Light of the world!* In His light alone will

this world, or rather the men and women who live in it, acquire a new realization of the purpose for which it was created.

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

How moving and enriching is the prayer of Lawrence Tuttle!

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

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

2) *Again, Jesus throws revealing light on the nature and destiny of man.* In the light of Christ's teaching we understand why we are here, and the glorious possibilities of our lives. A little while ago, during a motor run, we followed a very highly powered car. I could not refrain from thinking

what damage it could do if it got out of control. There it was, under masterly control. The most important part of that car was the man who was driving it. The destiny of this world is determined by the kind of men who control it. "Righteousness exalteth a nation." This righteousness must rule in the heart of man. The clash of interests and purpose between East and West will cease to be a menace and the cause of paralyzing fear, black and white will see each other as brothers, and the possession of power will be regarded as a sacred trust only when men see this world and one another in the light of Christ's teaching. Man was created to be a son of God, to think and to act in a God-like way.

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

Humility, True and False

By Dr. A. W. Tozer

FOR THE CHRISTIAN, humility is absolutely indispensable. Without it there can be no self-knowledge, no repentance, no faith, and no salvation.

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

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

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

Pseudo humility is in truth only pride with a different face. It is evident in the prayer of the man who condemns himself roundly before God as weak, sinful, and foolish but who

would angrily resent the same thing being said about him by his wife.

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

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

Because he has such noble aspirations, any failure to reach his ideals fills him with disappointment and disgust. Then comes the attack of conscience which he mistakenly believes to be the evidence of humility but which is in fact no more than a sour refusal to forgive himself for falling below his own high opinion of himself. A parallel is sometimes found in the person of the proud, ambitious father who hopes to see in his son the kind of man he himself had hoped to be and is not, and who when the son fails to live up to his expectation will not forgive him. The

father's grief springs not from his love for his son but from love of self. The truly humble man does not expect to find virtue in himself, and when he finds none he is not disappointed. He knows that any good deed he may do is the result of God's working in him, and if it is his own work he knows that it is not good, however good it may appear to be.

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

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

It is when we read the lives and writings of the saints that false humility becomes particularly active. We read Augustine and know that we have not his intellect; we read Ber-

nard of Clairvaux and feel a heat in his spirit which is not in our own in anything like equal degree; we read the journal of George Whitefield and are forced to confess that compared with him we are mere beginners, spiritual tyros, and that for all our supposed "busy lives" we get little or nothing accomplished; we read the letters of Samuel Rutherford and feel that his love for Christ so far outstrips our own that it would be folly to mention the two in the same breath.

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

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

—The Alliance Witness

John G. Paton, pioneer missionary to New Hebrides, finding no native word for "believe," translated: "Lean your whole weight upon the Lord Jesus Christ and be saved."—selected.

A Pastor Speaks . . .

By W. B. Walker*

I AM A NAZARENE PASTOR. I am happy to be identified with the forty-five hundred ministers in our church. The Lord wonderfully saved me under the ministry of a Nazarene evangelist. And after I was gloriously converted, I was graciously led of the Spirit into the experience of holiness through the fiery baptism with the Holy Ghost.

The Lord clearly called me into the ministry. I prepared through college training, and the school of hard knocks. Through the years I have been a great lover of good books, and have tried to apply myself to the reading of the best in literature. Twenty-five years have passed since I received the baptism of the Spirit. What blessed years they have been!

Through these years I have striven to fully develop my spiritual life through the reading of the Bible, secret prayer, the reading of devotional books, and every means of grace to keep fresh in my experience and to be a blessing to others. As the ancient high priest was commanded to keep the fire ever burning on the Jewish altar, so I have prayed night and day that the blessed fire of the Spirit would keep my heart aglow.

The church has been wonderful to me. I united with it soon after my conversion. It has furnished me a

great field in which to labor, and a wonderful church home in which to rear my family. During these years I have learned a few things, and am striving to learn others. I have learned that not everything which glitters is gold, and that some things that once seemed very important have proved to be less important than I first thought.

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

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

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

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

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

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

frequently dipped in the oil of the Spirit, which makes a great difference.

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

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

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

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

*Pastor, Ravenna, Ohio.

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

I try to leave a situation so that the new pastor can carry on. I strive to build the people into the denomination, and not altogether around myself. I tell the members when I feel led to go to another field of labor that the greatest thing my friends can do to help me is to stand loyally by the new leadership. I know by experience what the pastor misses when he moves into a new field and has to

make new friendships. Yes, I too have cried inwardly to have a short talk with old friends back where I came from. Yet I have always believed there is such a thing as ministerial ethics. Therefore I refrain from going back to the old pastorate for weddings, funerals, or special occasions.

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

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

How to Convert Nobody

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

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation rather than to please God.

3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

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

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

—United Evangelical Action

People

They can't go to church in the summer;

They say, "Oh, this weather's too hot!"

They can't go to church in the winter;

"It's too bad to be out, is it not?"

They can't go to church when it's dusty;

"My asthma and sinus complain."

They can't go to church when it's dampish";

"We just can't go out in the rain."

They can't go to church in the morning;

"My family must have their rest."

They can't go to church in the evening;

"That's when the TV's the best."

They can't go to church to prayer meeting;

"Just doesn't fit in any place."

They can't go to church to go visiting;

"We're living at too fast a pace."

They can't go to church to revival;

"They make me so nervous, you know."

They can't go to church if it's missions;

"I can't stand those pictures they show."

They can't go to church, just can't make it;

"There's too much to do around here."

They can't go to church 'cept at Easter;

Then, "I'll try to do better this year."

They can't go to church, they've good reasons;

But they don't miss a day at the shop.

They can't go to church, say they're sickly;

But they "work up a storm" with a mop.

They can't go to church; they have children

Who can't sit that long and keep still.

They can't go to church, they don't want to—

Oh, I mean, they're too busy or ill!

—JACK C. FISHELL

The "Nonprofessional" Contact

By Maynard James*

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

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

*Evangelist, Oldham, England.

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

John Wesley's call to his ministers was that they had but one thing to do. It was not to preach so many sermons or conduct so many meetings; it was to "save souls." That he had learned the necessity of the "nonprofessional" contact is evident from an interesting entry in his *Journal*. It reads:

"For these two days I had made an experiment which I had been so often and earnestly pressed to do,—'Speaking to none concerning the things of God unless my heart was free to do it.' And what was the result?"

"(1). That I spoke to none at all for fourscore miles together, no, not even to him that travelled with me,

unless a few words at first starting out. (2). That I had no Cross to bear or take up, and commonly in an hour, or two fell fast asleep. (3). That I had much respect shewn to me wherever I came, everyone behaving to me as a good-natured gentleman. Oh, how pleasing is all this to flesh and blood! Need ye compass sea and land to make proselytes to this?"

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

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

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

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

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

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

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

Inner Life

By Joseph Parker*

I AM crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." I should account myself unfaithful and ungrateful if I could write my biography and leave out the very pith and blood of the story. I make no apology for the insertion of these personal spiritual experiences: they have ruled my whole life; they have been the comfort of my soul; they have been the stay and the inspiration of my ministry. I have companied with Him of Nazareth and Calvary in all holiest and tenderest love—love passing the love of women, ardent like an altar flame. I have never allowed my Lord to come within the lines of mere criticism. Does a man put up his wife for a bid in the market-place of impertinent opinion? Will a man allow cold criticism to vivisect the mother who bore him? As are some hallowed persons upon whom we will not allow unfriendly opinion to be passed, it is even so, only in infinitely higher degree, with the Lord who on the cross bought me with His blood: I ask no man's mere opinion about Him. I will not listen to changeable, pedantic, self-satisfied opinion about my Redeemer, nor will I allow capricious

opinion to put on and take off His royal crown just as fickle moods may come and go. I will gratefully listen to loyalty, to reverence, to passionate adoration; to simple and tremulous worship, but not to bluster, or to the garrulous conceit of intellectual vanity. Christ is not a picture to be admired; He is a Saviour to be trusted and served. Christ is not a problem to be intellectually solved; He is a Priest, a Daysman who can lay His hand upon God and the sinner—separated by an infinite diameter—and make them one by the power of His reconciling blood.

My blessed One! Ever-adorable, infinite in strength and grace! Thou hast in Thine own way made me a minister of Thine, and set upon me the warm red seal which covers my whole heart. Daily let me kiss the five wounds borne for me in "death's Agony"; daily show me Thy hands and Thy feet; daily let me shelter in the sanctuary cut for me in Thy quivering side by man's cruel spear. Now that old age is creeping on, and the prick of the sickle is being felt on the outer edges of the standing corn; I would praise the Lord with loftier ecstasy and devote myself to His service with fonder love. How could I tell the story of my life and omit from my pages the wonders of His grace? Why sacrifice my gratitude on the

altar of a spurious modesty? Be this the brightest of my reminiscences,—the only reminiscence worth preserving,—that the Anointed of God, the Christ whose atonement belongs to the eternities, so revealed Himself to my sin and my

need in life's dark and troubled night, that I cried out with heartfelt thankfulness, "My Lord and my God," and then saw the Morning that cannot be imagined, and received the Peace that cannot be perturbed.

Luck

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

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

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

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

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

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

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

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

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

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

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

—CARL HOLMES

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

SERMON WORKSHOP

Supplied by Nelson G. Mink

THE STORY OF PRAISE

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

NEEDED

In this wide world so sad I'd be
If no one in it needed me.
If no one needed my help at his task,
And none ever wished a favor to ask;
If no one came to me when weary at heart
And needed a "Pal" to play the part.
Yes, sad to me, this world would be,
If no one in it needed me.

—Speaker's Library

THINGS I HAVE LEARNED

To assume always that the other person has equal intelligence—he might have more.

We measure others by the yardstick of our own experience—and it may be shorter.

Never give advice unless asked for it, and then sparingly—chances are it will never be used.

Never give away another's time—he might have a better use for it.

For soothing a bruised spirit, try a wedge of apple pie.

—ESTHER VIERLING

TURN THE LIGHT ON JESUS!

It was a Sunday school play. The stage was to be darkened, then a light was to be focused on a figure representing Jesus. But somebody forgot. A loud whisper was heard. "Turn the light on Jesus." "What the world needs is Jesus. Just a glimpse of Him."

PRAYERS ARE LIKE:

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

HUMILITY IN HIGH PLACES

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

The indifferent young thing at the ticket window was not impressed. "There's a war on, you know," she exclaimed.

At this point General Roosevelt stepped to the window and told her to give the sailor his seat. A friend spoke his surprise; "Teddy, aren't you in a hurry too?"

"It's a matter of rank," came the reply. "I'm only a general; he's a son!"
—JAMES KELLER in *One Moment Please*.

SERMON STARTERS

SERMON HELPS

Nine Mighty R's of Psalms 46

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

—Anon

Theme: How to Topple Thrones and Crumble Empires

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

Real Christians Are Like This

1. A mind through which Christ thinks (Phil. 2:5).
2. A voice through which Christ speaks (I Cor. 2:1-5).
3. A heart through which Christ loves (I John 4:7-21).
4. A hand through which Christ helps (I John 3:11-18).
5. All these are to be fully yielded (Rom. 12:1-2).

—Anon

Theme: The Hand of Judgment Can Be Arrested by Prayer

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

Theme: Lamp-Trimming Time

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

August, 1962

It's Time to Wake Up!

TEXT: Eph. 5:14-20

1. Wake up (v. 14).
2. Get up (v. 14).
3. Buy up (v. 16).
4. Fill up (v. 18).
5. Speak up (v. 19).
6. Reach up (v. 20).

—Anon.

Theme: Would It Make Any Difference?

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

Would it make any difference if you were paid?

Would you search the Scriptures more diligently?

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

Would you prepare yourself more thoroughly before services?

Would you be really faithful in all the services?

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

Would you?

—Anon.

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

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

Theme: He Did

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

Theme: God's Sufficiency for Times Like These

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

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PREACHING PROGRAM

Ebenezer

(The Stone of Help)

SCRIPTURE: I Sam. 7:9-12

TEXT: . . . and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us (I Sam. 7:12).

INTRODUCTION:

A. While driving through Mississippi we came upon one of the battlegrounds of the Civil War. Monuments were scattered here and there; monuments to some officers, to groups of heroic men; monuments to both sides, the North and the South. But we did not know nor recall any of the names we read there, and even now I cannot recall a single one that I saw there.

B. Not many Egyptians know who built the pyramids.

C. Not many Americans can name very many of the United States presidents of the past.

D. Solomon declared, "There is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten."

E. But there are memorials that shall never be forgotten, monuments that shall never be done away with, men whose memory shall never be erased. These are the monuments of Thanksgiving raised by the saints of old. They stand like mountains pushed up by the mighty feet of the men of God, marking the way they have traveled.

1. Noah's altar at Ararat after the Deluge.

2. Abraham on Mount Moriah built an altar and called it Jehovah-jireh: "The Lord will provide."

3. Jacob set up the stone which had been his pillow and called it Bethel.

4. When Jordan was crossed, twelve stones were set up as a

monument to the blessings of God.

5. Samuel erected Ebenezer that it might proclaim forever Israel's gratitude.

F. We need to erect our "Ebenezer" and declare, "Hitherto hath the Lord helped us."

I. "HITHERTO" POINTS OUT ALL THAT WHICH IS BEHIND.

A. To the children of Israel "hitherto" was like an arrow pointing to the victories and defeats of the past.

1. It brought memories of their defeat by the Philistines—when their priests Hophni and Phineas were killed and the ark of the covenant was captured.

2. It brought memories of their sin, without which they would not have been defeated.

3. They were reminded of their sorrow: 30,000 slain that day; priest Eli fell over backwards and broke his neck when he heard.

B. But their "hitherto" did not end there.

1. The tragedy is that for many people whom I know their "hitherto" stops right there: backslidden, out in sin, unhappy, away from God.

2. The "hitherto" of the children of Israel had led them back to a place of repentance, confession, forgiveness, and now victory over their enemy.

II. "HITHERTO NOT ONLY POINTS OUT THAT WHICH IS BEHIND; BUT INCLUDES THE PRESENT.

A. It means to this very hour God has led us. Let the past be what it may, the future depends on what we do today!

B. Victory is ours for the taking.

1. Victory in spiritual affairs.
a. God wants us to be strong. His strength can be our strength (Josh. 1:5-6).

b. God wants us to be on fire for Him (Matt. 3:11).

c. God wants us to have a song and wear a crown of joy (Isa. 35:10).

C. Victory is ours as long as we keep our eyes fixed upon the goal, Christ Jesus. (Ill.: Peter, while walking on the water, began to sink when he took his eyes off Christ.)

III. WITH A VICTORIOUS "HITHERTO" WE LOOK FORWARD TO A MORE GLORIOUS "HENCEFORTH."

A. The entire text is dependent upon its central word, Lord! As the text is dependent upon this one word, so is our salvation.

1. Were it not for the graciousness of our God, the "hitherto" of our lives would have been completely different.

2. It is a privilege to be able to call Him Lord. He is:

a. "Author and finisher of our faith" (Heb. 12:2).

b. "Bread of life" (John 6:48; 51).

c. "Bright and morning star" (Rev. 22:16).

d. "Chief corner stone" (Eph. 2:20).

e. "Counselor" (Isa. 9:6).

f. Friend of sinners. (Matt. 11:19).

g. Gift of God, Mediator, merciful, Messiah, mighty God, the Good Shepherd, the Door of Salvation.

B. Not only is He the God of the past and today, but He is Master of all the tomorrows.

1. The future holds battles; yes, but for every battle there is victory. We need only to mind Him today.

2. We look forward steadfastly to: The salvation of those for whom we are praying, times of fellowship with one another and God, His blessings in the brightest and darkest hours of our lives, His steadying hand when death comes, the reward of the righteous.

CONCLUSION:

Can you raise your Ebenezer today? Can you say, "Hitherto hath the Lord helped me"? Or is there some fixing up you have to do first?

—RALPH E. WEST
Arlington, Texas

"Whom Do Men Say That I Am?"

SCRIPTURE READING: Matt. 16:13-20; Mark 8:27-30; Luke 9:18-20.

TEXT: Whom do men say that I the Son of man am? (Matt. 16:13)

A. We have before us a question today that is as fresh now as it was the day that Jesus uttered it to His twelve.

B. This question was given these men, not that the Lord did not know the answer, but that they might publicly take their stand or make their confession of Him.

C. In the beginning of the questioning the chosen ones did not recognize the seriousness of the questioning or attempted to evade the issue. This has been done many times since.

I. "WHOM DO MEN SAY THAT I AM?"—FIRST CENTURY

A. John the Baptist.

B. Elias.

C. Jeremiah.

D. One of the prophets.

II. "WHOM DO MEN SAY THAT I AM?"—TWENTIETH CENTURY

A. Bultmann—Demythologize the entire Bible. No more than an Aegean God—a character of Aesop's fables—no more than a Greek God. Nothing to heaven or hell—just a myth. A story that sounds good and calms the storms of life for old folk, children, and idiots.

B. Paul Tillich—Naturalism; the denial of the supernatural in religion; the rejection of revelation as a means of attaining truth.

C. Nels Ferré—Hides God and the truth in a subterfuge of definitions and much talking, the talk-

ing being principally double talk.

- D. *European Theology*—Would drift along with the thinking of the times and candy-coat the pure truths of the Bible and salvation and more or less wink at sin.

III. "WHOM SAY YE THAT I AM?"

- A. "Thou art the Christ, the Son of the living God" (Matt. 16:16). His identity and office.
- B. "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).
- C. The question is yours also. Who do ye say that He is?
1. Will you say that He is a great Teacher?
 2. Will you say that He was a great Prophet?
 3. Will you confess Him as your personal Saviour and acknowledge His divinity and His power and ability to save even you?

CONCLUSION:

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

—DON NEWELL
Winter Haven, Florida

Getting in Focus

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

- A. What is it all about? Why pay budgets? Why pastor's salary? Why revivals? Why building programs? Why emphasize calling and working Sunday school teachers? What is it all about anyway?
1. There is only one answer: SOULS!
 2. Why did Jesus leave heaven and come to earth? SOULS!
 3. Why did He pray and suffer so in the garden? SOULS!
 4. Why did Jesus die on the old

rugged Cross? "To save sinners," is the answer.

5. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

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

I. WHAT WAS HIS MISSION?

- A. In the words of Jesus we find the answer to this question. It is, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). "They that are whole need not a physician; but they that are sick" (Luke 5:31).
- B. The real question for us then is, Are we ministering to sinners? Are we carrying out the mission of Jesus as He saw it and worked at it? How many "sinners" attend our regular services? How many "sinners" attend our revival meetings? What are we doing to get them in?
- C. Ours is a task of ministering to the sinners, essentially, and not to the saints. We must devote our time to doing all that we can to minister to those whom we know to be in real spiritual need—the sinners!

II. WHAT WAS HIS MESSAGE?

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

shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

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

III. WHAT WAS THE METHOD OF JESUS?

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

CONCLUSION:

What is it all about? Why budgets, salaries, revivals, building programs, calling programs, working teachers?

Just one answer: SOULS!!!!!!

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

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

—DON NEWELL

A Father Pleading for His Son

TEXT: *The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth* (John 4:49).

INTRODUCTION:

- A. In this scripture we find a noble-

man in great trouble. A poor sick boy was dying.

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

I. JESUS IS INTERESTED IN OUR CHILDREN.

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

II. HE WANTS TO SAVE THEM.

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

III. HE WILL DO ALL HE CAN TO SAVE THEM.

- A. He will leave no stone unturned.
- B. He will plead, knock, invite, and do all within His power.

IV. HE EXPECTS US TO HELP AND CO-OPERATE.

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

V. THE BEST AND MOST GODLY PARENTS SOMETIMES LOSE THEIR CHILDREN.

- A. This is an exception to the general rule.
- B. Where both parents are Christians; around 80 per cent of the children become Christians.
- C. Where neither are Christians, the percentage drops to around 17 per cent.
- D. A good Christian home is the best influence we can surround our children with.
- E. However sometimes even those brought up around the family altar drift away.
 - 1. The prodigal son. Use other illustrations.
- F. The son or daughter of the most sainted mother and father can go astray.

VI. WHEN WE HAVE DONE ALL WE CAN DO, WE CAN TURN OUR CHILDREN OVER TO HIM, AND LEAVE THEM IN HIS CARE.

- A. There is a means end as to the amount of help we can give to our children. We can go only so far.
- B. The final decision is up to them. He or she has a will of his or her own.

VII. JESUS WILL HEAR OUR CRY FOR OUR CHILDREN.

- A. This is the most encouraging part of this message.
- B. When we have done all we can, He takes over.
- C. He heard this nobleman's plea. Before he got home the work was done.
- D. He will do the same for us if we do our best and trust Him.

CONCLUSION:

Let's do our best and trust God to help us save all our children.

—HADLEY HALL
Louisville, Kentucky

Paul's Battle Cry

SCRIPTURE: Acts 27:13-25

INTRODUCTION: The storm was raging, the men were disconcerted, and life it-

self was in doubt. As they looked from one to another, none could give hope to their woes . . . until . . . out on the deck came one who had the answer—and Paul said:

I. "BE OF GOOD CHEER"

- A. This is the gospel message from the beginning.
 - 1. The shepherds' message
 - 2. Christ's message to the blind, lame, and maimed
 - 3. His message to the apostles
- B. The world is sick of a cheerless life.
 - 1. Tossed about by circumstances

II. HE TOLD THEM WHAT THEY COULD BE CHEERFUL ABOUT.

- A. "For I've just heard from heaven and its all right now."
 - B. When was the last time you heard from heaven?
- C. Paul was holding communion with his Chief.
 - 1. It was a twofold type of relation.

III. THE CROWNING GLORY OF HIS VICTORY.

- A. His faith was in a God who had helped in the past.
 - 1. Jonah
 - 2. Noah
- B. His faith was founded upon the promise of that same God.
- C. His faith had already experienced victory before.
 - 1. Other trials
 - 2. Other shipwrecks

IV. LESSON: The height of victory is not reached on beds of ease, but in the midst of battle.

- A. The Wesleyan movement did not grow until it was expelled from the established church.
- B. The Church of the Nazarene was not born until Dr. Bresee moved "out under the stars."

CONCLUSION:

Trust God no matter what the battle looks like. Ultimate victory belongs to Him.

—POWELL WYATT
Merigold, Mississippi

The Preacher's Magazine

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

CHALLENGE TO THE CROSS

Wayne Dehoney (Broadman, 1962, 116 pages, cloth, \$2.50)

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

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

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

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

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

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

GOD'S GOLD MINES

C. Roy Angell (Broadman, 1962, cloth, \$2.50)

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

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

The reader will fill up a big section of his illustration file from the delightful book. It is thoroughly evangelical. There are no doctrinal objections. It would not be true to say that all of the sermons have unusual

sermonic insight, but some of them are certainly beyond the average. The message "Let Down Your Nets" is one of these splendid messages that you will enjoy adapting for a good Sunday evening message. While it is hard to pick out the most readable of these delightful messages, I was intrigued by the message entitled "Lost—Something Precious." In the message "Our Urgent Needs" the author just slips in almost in a parenthesis an outline by Dr. McCracken in the early paragraphs of that message that is most certainly a challenging sermon outline. When you have noted the four points of it, you feel like donning your sermonic suit and racing for the nearest pulpit.

SIMPLE THINGS OF THE CHRISTIAN LIFE

G. Campbell Morgan (Revell, revised 1961, 96 pages, paper, 95c)

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

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

THE WISDOM THAT DOES NOT CHANGE

Charles P. Robshaw (Abingdon, 1962, 128 pages, cloth, \$2.50)

Here are twelve sermons that are intended to stimulate a new dedication of Christianity among Americans. One of the clearest values to be seen in the book would be a reading of the sermon titles, as for instance: "The Difficult Art of Listening," "Some Logic for the Hardhearted," "A Brief Anatomy of Stupidity."

A generous evaluation of the book would have to state that it is not strong in scriptural exposition; neither is it to be condemned for heresy. It is a mediocre book of sermons without deep insight and very little illustrative sparkle.

THE SHEPHERD OF THE STARS

Charles A. Trentham (Broadman, 1962, 172 pages, cloth, \$2.95)

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

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